

METAPHOR AND FIRST PETER: THE ESSENTIAL ROLE OF THE MINDS OF  
FATHER-GOD'S CHILDREN IN SPIRITUAL CONFLICT WITH A SPECIAL FOCUS ON 1:13

by

R. MELVIN MCMILLEN

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## DECLARATION

I declare that METAPHOR AND FIRST PETER: THE ESSENTIAL ROLE OF THE MINDS OF FATHER-GOD'S CHILDREN IN SPIRITUAL CONFLICT WITH A SPECIAL FOCUS ON 1:13 is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

R. Melvin McMillen  
Candidate

December 29, 2010  
Date

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## DEDICATION

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R. M. McMillen

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Promoter: Prof Dr Pieter F. Craffert

SUMMARY

Section 1 of this thesis develops an eclectic meta-model of metaphor analysis that is subsequently applied to the paraenetic metaphors in First Peter. This comprehensive and broadly-based theory provides for the integration of First Peter's metaphors in the analysis of the epistle's persuasive, knowledge-change rhetoric. The bulk of this thesis is a largely suggestive and primarily inductive study of the major paraenetic metaphors within the conceptual and rhetorical world of First Peter, especially "gird up the loins of your mind" and "be sober," which are crucially bound up with the epistle's first grammatical imperative: "hope on the grace to come ..." (1:13). I argue that 1:13 is central to all of First Peter's paraenetic statements through a sequential survey of these injunctions in the order provided by the text. While "girding the loins" is capable of a more generic or other specific interpretations, I argue for a conflict connotation. First Peter presupposes a situation of spiritual peril, with the danger especially related to the "mind." The greatest threat is not from persecution but from ignorance, an irrational fear of humans rather than a rational fear of God, along with other sinful "passions"—forces strengthened by the menacing Devil. By means of courageous faith believers must "stand firm" with a disciplined and focused mind oriented vertically towards and hoping fully upon God's present and future grace (5:12) to the exclusion of sin, ready for spiritual battle—just as Christ was (4:1). In addition, I maintain that honouring/glorifying God is the ultimate goal of First Peter's paraenesis. Consistent with this, the metaphorical organization of "space" in the letter gives evidence of the prioritizing of the vertical axis over the horizontal. In this connection, I challenge Troy Martin's view of the Christian life as a journey, finding First Peter to image it as essentially a stationary waiting for final salvation to come to them. Finally, I seek to demonstrate that the Fatherhood of God is the dominant metaphor for First Peter as a whole, a complex image that unites its metaphors, paraenesis, and overall message.

**Key words:**

analogy, faith, fatherhood, fear, grace, hope, metaphor, mind, First Peter, paraenesis, passions

## SECTION ONE

### THE PROBLEMS AND POSSIBILITIES OF METAPHOR:

### TOWARDS A MODEL OF METAPHOR APPLICABLE TO FIRST PETER'S PARAENESIS

# CHAPTER 1

## THE PROBLEMS OF METAPHOR

### 1 Introduction: The Importance of Metaphor to Petrine Studies

There are many reasons for scholars in general and biblical scholars specifically to take more than a passing interest in the subject of metaphor. My focus, here, is on its undeniable importance. Metaphor permeates language so thoroughly that it is rarely noticed by those not looking for it, except for “attention-grabbing” novel metaphors. It has often been treated as a mere poetic device, enjoyable perhaps, but of limited interest and importance. Sometimes metaphors have been viewed with suspicion, as powerful but harmful: for Locke, they do nothing but “insinuate wrong *Ideas*, move the passions and thereby mislead the Judgment.”<sup>1</sup> Today, however, it is widely believed that metaphor, beyond its linguistic usage, is an irreducible element in the human conceptual system.<sup>2</sup>

The last few decades have witnessed an explosion in scholarly work on metaphor, especially since the publication by George Lakoff and Mark Johnson of *Metaphors We Live By* (hereafter *MWLB*) in 1980.<sup>3</sup> Several substantial bibliographies have been compiled to help scholars access this vast field.<sup>4</sup> The journal *Metaphor and Symbol* (hereafter *M&S*) is largely devoted to the topic, as are various scholarly web pages and interdisciplinary scholarly conferences.<sup>5</sup> The field is international, though the English language predominates.

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<sup>1</sup> Cited from Theodore L. Brown, *Making Truth: Metaphor in Science* (Urbana, Ill.: University of Illinois Press, 2003), 14-30.

<sup>2</sup> Still, according to Isabel D’Hanis, most metaphor theorists give little attention to its independent function in the reasoning process (“A Logical Approach to the Analysis of Metaphors,” in *Logical and Computational Aspects of Model-Based Reasoning* [ed. L. Magnani, N. J. Nersessian, and Claudio Pizzi; Dordrecht: Kluwer, 2002], 2).

<sup>3</sup> (Chicago: University of Chicago Press).

<sup>4</sup> Amsterdam’s John Benjamins has been especially attentive to the publishing of bibliographies. Their *Metaphor: A Bibliography of Post-1970 Publications* (ed. Robert R. Hoffman; 1985) required 497 pages to cover the metaphor literature from 1970 to 1985. This was followed by a five-year survey, *Metaphor II: A Classified Bibliography of Publications from 1985 to 1990* (ed. Jean-Pierre van Noppen and Edith Hols; 1990), which ran to 342 pages. They now maintain the *Bibliography of Metaphor and Metonymy* (METBIB; ed. Sabine de Knop, René Dirven, and Birgit Smieja; online: [http://www.benjamins.com/cgi-bin/t\\_bookview.cgi?bookid=E%20MetBib](http://www.benjamins.com/cgi-bin/t_bookview.cgi?bookid=E%20MetBib)), which contains over 8600 items from 1990 until 2009, including “monographs, journal articles, book series, dissertations, theses, proceedings, working papers, unpublished work and conference papers.”

There is now general agreement with Andrew Ortony's claim that "metaphors are necessary and not just nice."<sup>6</sup> Indeed, many scholars would affirm that, "In all aspects of life ... we define our reality in terms of metaphors and then proceed to act on the basis of the metaphors in drawing inferences, setting goals, making commitments, and executing plans."<sup>7</sup> If so, metaphors are not mere figures of speech or alternate *symbols* for their intended referents but also operate at the level of *sense*. For theologian Kenneth Gavel they are "a kind of shorthand without which the understanding and communication of higher complexities would be impossible."<sup>8</sup> It is not surprising, then, that fields as diverse as philosophy, history, literature, psychology, politics, sociology, and architecture employ metaphor analysis and seek to exploit its powers. Even if it was only a surface, poetic feature of language, it would be valuable, but it becomes essential if it is a/the major aspect of human thought, essential in effective communication, persuasion, learning, and creativity. Further, if metaphor is so important, the significance of each of the problems related to metaphor, presented below, is magnified.

This thesis maintains that Petrine scholars are well-advised to think deeply and read widely in the field of metaphor, not only because of its importance, but also because of its often unnoticed complexities. Here, in summary form, I introduce some of the key problem areas related to the understanding of metaphor; they will be further explained or illustrated below (Section 3 of this chapter). First, the general study of metaphor has revealed a multitude of dimensions worthy of study, most of which are still matters of scholarly debate. Second, the complexity of metaphor is only magnified in the attempt to understand its use across cultures today and especially in ancient cultures. Due consideration must be given to the cultural specificity of both language and thought. Third, it is thus no surprise that metaphor has been the subject of much focused research and theoretical elaboration from many perspectives and within many disciplines in a multitude of articles, monographs, and theses. Fourth, despite—as well as due to—such intense study, there is a considerable degree of methodological confusion in metaphor studies. Fifth, there appears to be a problematic degree of methodological naiveté, even among metaphor scholars, as well as in scholarship that seeks to apply their work in other fields. Sixth, despite the prominence of

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<sup>5</sup> For example, the eighth conference of the Researching and Applying Metaphor International Association was held 30 June-3 July 2010, at the Vrije Universiteit, Amsterdam. Their webpage is: <http://www.raam.org.uk/Home.html>.

<sup>6</sup> Cited by Brian Bowdle and Dedre Gentner, "The Career of Metaphor," *Psychol Rev* 112.1 (2005): 193.

<sup>7</sup> C. N. Shealy and C. M. Myss, *The Creation of Health* (Stillpoint: Walpole, N.H., 1988), cited by Penny Tompkins and James Lawley, "The Mind, Metaphor and Health," *Positive Health* 78 (2002): n.p. [cited 1 October 2005]. Online: <http://www.positivehealth.com/article-view.php?articleid=655>.

<sup>8</sup> Personal communication.

metaphor in written texts, there still seems to be inadequate attention given to the methodology for interpreting metaphors as part of a textual context.

I suggest that these issues more than justify further theoretical and methodological investigation into the subject of metaphor, especially when its importance is considered. They also suggest issues of which Petrine scholars should be aware. Further, they imply the appropriateness of humility about any claims to advance the theory and application of metaphor that may be made in this thesis.

## 2 Metaphor Studies and First Peter

While metaphor is challenging, fascinating, and important in its own right, as well as part of potentially every scholarly discipline, this thesis seeks to focus the best insights of metaphor scholarship upon a specific written text, the ancient epistle of First Peter. The view that all religious writing is “rhetorical,”<sup>9</sup> combined with the understanding that analogy, arguably the central essence of metaphor, “is the process underlying all the topoi of classical rhetoric ... and figures of speech,”<sup>10</sup> provide sufficient potential justification for conducting a metaphorical analysis of First Peter. The opportunity is provided by the fact that the epistle employs a multitude of metaphors and analogies, apparently in aid of furthering the goals of offering both comfort and challenge. Its metaphors are not only frequent but also are deployed at apparently crucial points in the text, even in its first two verses. Also, the author strategically deploys metaphor in the very first injunction in the letter (1:13). A further motivation for the application of metaphor analysis to First Peter is the foreignness of some of its metaphors and analogies to much of the modern world: what, precisely, could it mean to “gird up the loins” of one’s *mind* (1:13)? Also, several precedents exist in recent scholarship, as various scholars have used varying approaches to First Peter’s metaphors and have generated strikingly differing interpretations of them, as noted below.

My special focus, however, is on the role metaphor plays in First Peter’s paraenesis.<sup>11</sup> This thesis takes it as granted that First Peter is largely paraenetic in genre<sup>12</sup> and, further, that its

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<sup>9</sup> I am using the term “rhetoric” with reference to the role of paraenesis as persuasive instruction and in light of the term’s use in metaphor studies to address the power of metaphor to influence thought and behaviour. I do not intend to systematically bring together these fields of discourse or to offer a systematic analysis of First Peter according to either of the two rather focused rhetorical sub-disciplines that have emerged in NT studies, the one seeking to apply ancient rhetorical strategies to textual analysis and the other, a form of discourse analysis largely deriving from the thought of Burke and Foucault, that especially focuses on the use of language as a mechanism of power. For a recent, thorough survey of the field, see J. N. Vorster, “Rhetorical Criticism,” in *Focusing on the Message: New Testament Hermeneutics, Exegesis and Methods* (ed. A. B. du Toit; Pretoria: Protea Book House, 2009), 445-473.

<sup>10</sup> Margaret H. Freeman, “Cognitive Mapping in Literary Analysis,” *Style* 36.3 (2002): 466-483.

<sup>11</sup> See Tim Sensing, “Towards a Definition of Paraenesis,” *RestQ* 38.3 (1996): n.p. Cited 25 October 2008. Online: [http://www.acu.edu/sponsored/restoration\\_quarterly/archives/1990s/vol\\_38\\_no\\_3\\_contents/sensing.html](http://www.acu.edu/sponsored/restoration_quarterly/archives/1990s/vol_38_no_3_contents/sensing.html).

theology and ethics are indivisible (other than for temporary analytic purposes).<sup>13</sup> Further, the conclusions reached in Section 2's analysis of the epistle are consistent with J. de Waal Dryden's plausible claim that First Peter addresses "underlying struggles which are intensified and exposed by suffering. . . . Persecutions have merely intensified temptations to assimilation and isolation, and intensified the need for safeguards against them." The goal, then, is not merely *survival* in the context of persecution, but especially "*growth* in maturity in the midst of persecutions."<sup>14</sup> Also, I agree with him that the most crucial battle with which First Peter is concerned is inner and with sin, while not minimizing the suffering believers experience from external sources.<sup>15</sup>

For Dryden, "the author's paraenetic aim is growth in Christian maturity, which is seen primarily in terms of growth in moral character, as both an expression of maturity and a means of growth." Such growth "entails growth in active dependence on God—what 1 Peter calls 'faith/hope,'" i.e., "the theological challenge of suffering." For example, 1:3-12 shows that "suffering is not a proof of God's neglect, but instead becomes a proof of his fatherly hand at work to bring about salvation for his people."<sup>16</sup>

Dryden helpfully defines paraenesis<sup>17</sup> and provides good evidence that First Peter is truly paraenetic in nature by setting it in the context of various paraenetic epistles from the Greco-Roman world.<sup>18</sup> He rightly emphasizes that First Peter's moral and theological agendas "are two sides of the same coin." As he observes, "faith/hope in 1 Peter is always an active concern," never merely a cognitive issue. "Good works are an outcome of faith, but at the same time, good works are a means of growth in faith," though "faith has a priority as the more primary element."<sup>19</sup>

I would like to note just one concern regarding Dryden's work. His understanding of moral change leading to character formation may give too much attention to the individual and not enough to the church as a whole, as Elliott claims;<sup>20</sup> while modern Westerners need to interpret the

<sup>12</sup> This is in agreement with the current consensus in Petrine studies that First Peter is a single document written at one time, unlike various earlier theories. See any of the major recent commentaries for details.

<sup>13</sup> A central argument of J. de Waal Dryden, *Theology and Ethics in 1 Peter: Paraenetic Strategies for Christian Character Formation* (WUNT 2.209; Tübingen: Mohr [Siebeck], 2006).

<sup>14</sup> *Theology and Ethics*, 45.

<sup>15</sup> E.g., *Theology and Ethics*, 131, 195.

<sup>16</sup> *Theology and Ethics*, 46.

<sup>17</sup> *Theology and Ethics*, 35.

<sup>18</sup> E.g., *Theology and Ethics*, 20-1, 117-8; 188-91. He usefully divides these into four categories (35).

<sup>19</sup> *Theology and Ethics*, 46-7.

<sup>20</sup> John H. Elliott, review of *Theology and Ethics in 1 Peter: Paraenetic Strategies for Christian Character Formation*, *RBL* (2009): n.p. [cited: 06 June 2011] Online: [http://www.bookreviews.org/pdf/7248\\_7887.pdf](http://www.bookreviews.org/pdf/7248_7887.pdf).

NT more corporately (perhaps especially First Peter), perhaps a mediating position between these two scholars should be sought; and Dryden's claim that two "*corporate* images" from 2:5 (οἱ\κο" pneumatikov" and ἰJeravteuma a{gion) act as "controlling images" governing *all* subsequent moral instruction in First Peter is evidence that he does not take a fully individualistic approach.<sup>21</sup>

I am pleased that, as the above shows, Dryden recognizes metaphors and images to be powerful aspects of First Peter's paraenetic strategy; indeed, he follows Harned in claiming that "images that inform identity . . . are necessary for moral action because they are the interpretive grids through which we see reality and through which we contemplate responsibilities and actions."<sup>22</sup> Thus, new images of identity are a natural part of paraenesis. My metaphor analysis could be viewed, in part, as a supplement, from a quite different methodological perspective, to his work on imagery in paraenesis.

I find his critic of Elliott's literal and sociological use of "strangers and aliens" (παροῖvkoi and παρεπίdηvmoi) to be insightful (see below in this section for more on Elliott),<sup>23</sup> though we are not in full agreement: my spatial analysis of First Peter leads me to take the "strangers and aliens" imagery as involving a "heaven/earth dichotomy" (which Dryden denies) as well as a "present/future age dichotomy" (which Dryden affirms).<sup>24</sup>

First Peter's paraenesis has recently been studied by Seong-Su Park in terms of its grounding. He investigates the similarities and differences in how Peter and Paul use Christology as a motivation for their ethical exhortations. He notes a pattern in First Peter in which ethical imperatives (e.g., 1:13-17) are followed by Christological passages (e.g., 1:18-21), which he takes as evidence that Christology is the "foundation of the motivation" for the paraenesis. In conflict contexts, both apostles "applied Christology to guide their readers on how to conduct their life as believers in their society."<sup>25</sup> This crucial insight is consistent with my view that the historical,

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<sup>21</sup> *Theology and Ethics*, 195. See, also, 140 n. 82.

<sup>22</sup> *Theology and Ethics*, 140.

<sup>23</sup> For example he observes that Elliott actually uses two metaphors with two referents, not just two senses; Dryden also argues that First Peter calls for believers to "embrace their God-given identity as παροῖvkoi and παρεπίdηvmoi," something that would be inconsistent with its totally negative view of their pre-conversion lives; hence, these terms do not refer to a pre-conversion literal state and, thus, they are not literal until after conversion (*Theology and Ethics*, 126-132).

<sup>24</sup> *Theology and Ethics*, 130.

<sup>25</sup> "Christology as Motivation for Ethical Exhortation in 1 Peter and Philippians" (PhD thesis, University of Pretoria, 2007), 284, iii. Cited 30 October 2008. Online: <http://upetd.up.ac.za/thesis/available/etd-10112007-115353/>. Another recent study may be noted: Jongyoon Moon, "Mark as Contributive Amanuensis of 1 Peter? An Inquiry into Mark's Involvement in Light of First-Century Letter Writing" (PhD thesis, University of Pretoria, 2008). This work concludes that Mark was the contributive amanuensis for First Peter, with Peter allowing more than a free hand in the composition (abstract).

narrative, and theological connections between Christ and believers in First Peter's paraenesis are crucial elements in any analysis of the epistle. Further, his approach demonstrates the value of allowing textual sequential to play a crucial role in interpretation, as I seek to do. Also, as my methodology section will clarify, the model of my major metaphor scholar, Dedre Gentner,<sup>26</sup> facilitates the coordinated examination of both the literal and figurative aspects of both doctrine and ethics. This study and that of Dryden highlight the paraenetic nature of First Peter and, thus, set precedents for this as the focus of my study, though their methodologies and emphases differ from mine.

First Peter's metaphors, then, are analyzable in terms of their support for and participation in its persuasive paraenetic. This is consistent with the claim, for which much of Section 1 presents evidence, that their power derives from their nature as "invitations to further cognition, thought, and evaluation. They activate the personal experience of the hearer or reader and appeal, on that basis, for judgments of metaphorical aptness."<sup>27</sup> Indeed, because "one must think through a metaphor," it has the power "to take hold of the receiver as the receiver takes hold of it."<sup>28</sup> Consistent with this are the claims made by various scholars that daily life is guided by metaphor and that it is, thus, "a powerful tool for rearranging our behaviour," largely by "recruit[ing] the driving power of emotion."<sup>29</sup>

Here I now seek to demonstrate, in at least a preliminary way, that the "fit" between metaphor studies and First Peter has been established by previous scholarship, and to show how it has been worked out in several specific studies. I will also include some preliminary evaluation here, in anticipation of the working out of these differences in Part 2 of this thesis.

First Peter's metaphorical nature was well-demonstrated by Troy W. Martin in his published dissertation in 1992 though, unfortunately, it did not interact in detail with the modern field of metaphor studies.<sup>30</sup> I do not mean to imply that he necessarily has a seriously flawed

<sup>26</sup> On Genter, see especially Chapter 2 Section 4.

<sup>27</sup> David S. Danaher, "Tolstoj's Use of Metaphorical Analogy in *Anna Karenina*," (n.d.): n.p. [cited 15 June 2005]. Online: <http://aatseel.org/program/aatseel/2003/abstracts/Danaher.htm>. See also his "Cognitive Poetics and Literariness: Metaphorical Analogy in *Anna Karenina*," in *Perspectives on Slavistics* (ed. K. van Heuckelom and D. Danaher; Amsterdam: Pegasus, 2007), 183-207. Cited 17 October 2009. Online: <http://cokdybysme.net/pdfs/akmetacp.pdf>. See also Freeman, "Cognitive Mapping," 466-483.

<sup>28</sup> Raymond C. van Leeuwen, "On Bible Translation and Hermeneutics," in *After Pentecost: Language and Biblical Interpretation* (ed. Craig Bartholomew, Colin Greene, and Karl Möller; Grand Rapids, Mich.: Zondervan, 2001), 290.

<sup>29</sup> Richard Warren Homan, "In Search of a Comprehensive Health Policy Metaphor" (MA thesis, The University of Texas Medical Branch Graduate School of Biomedical Science, 2002), 1, ix.

<sup>30</sup> *Metaphor and Composition in First Peter* (SBLDS 131; Atlanta, Ga.: Scholars Press), 141-144.

understanding of what metaphors are and do, but such a discussion would have been helpful. On the other hand, he has performed a great service to First Peter scholars by carefully and thoroughly analysing previous attempts to outline the epistle. If, like me, a scholar thinks that the outline that Martin, himself, created is about as good as has yet been devised, they owe him a great debt; even if they do not agree, they cannot afford to overlook his exhaustive presentation of the options and his evaluative comments. Thus, I largely rely on his structural analysis, while adding the theoretical and methodological discussion of metaphor that he largely omitted.”<sup>31</sup>

Steven Richard Bechtler argues that First Peter “employs a number of images and metaphors of liminality to fashion for its intended readers a vision of Christian existence that is liminal—as neither here nor there with respect to the larger society but ‘betwixt and between’ both in social structure and in temporal terms.”<sup>32</sup> He finds the crucial metaphors of believers as “the elect sojourners of the diaspora (1:1) and of their alien residence (1:17),” along with the building in the οἰκονομία metaphor in 2:5, to each be liminal images of social dislocation evoking “the LXX people of God.”<sup>33</sup> I agree with him, against Elliott, that temple imagery need not be eliminated from the οἰκονομία metaphor.<sup>34</sup>

Bechtler finds Christ to be both the prototype of the innocent sufferer later honoured by God and the model for behaviour when suffering. Supportive of the metaphorical focus of my thesis, Bechtler finds Christ’s experience to function as a *symbol* for the basis of their salvation in his death, resurrection, and glorification. Further, he sees First Peter as uniquely using this symbol (a template for his followers’ experience) as pointing to their entrance into “alternate, liminal communities within Greco-Roman society.”<sup>35</sup> While there is certainly merit in Bechtler’s application of Victor Turner’s theory of literal, ritual, and metaphorical liminality to First Peter, there is room for debate as to whether he takes it too far. Martin, for example, plausibly questions whether its extension “to include social, temporal, theological, and institutionalized liminality” has the effect of making the concept of liminality so broad that it “designates every social subgroup in antiquity.”<sup>36</sup> Martin also seems to be justified in questioning how clearly Bechtler demonstrates

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<sup>31</sup> See the further discussion of Martin below in this section, as well as throughout this thesis.

<sup>32</sup> *Following in His Steps: Suffering, Community and Christology in 1 Peter* (SBLDS 162; Atlanta, Ga.: Scholars Press, 1998), 124.

<sup>33</sup> *Following in His Steps*, 141.

<sup>34</sup> *Following in His Steps*, 140-141, 144. Cf. the later discussion of this passage in the survey of First Peter in Section 2 of this thesis.

<sup>35</sup> *Following in His Steps*, 180.

<sup>36</sup> Troy W. Martin, review of *Following in His Steps: Suffering, Community, and Christology in 1 Peter*, *RBL* (2000): n.p. [Cited: 12 September 2005]. Online: [http://www.bookreviews.org/pdf/2198\\_1315.pdf](http://www.bookreviews.org/pdf/2198_1315.pdf).

the relationships among the various metaphors in First Peter, and his apparently unnecessary distinction between Jewish and Graeco-Roman metaphors.<sup>37</sup>

Arguably, Bechtler's work could be improved by attention to spatial analysis, a key emphasis of the current thesis. For example, his theory may lead him to over-estimate egalitarian versus hierarchical relationships within the Petrine community in contrast to its relationship with the outside world.<sup>38</sup> And, while he very helpfully shows how sociology-especially an honour-shame perspective-<sup>39</sup> and the use of the sociology of knowledge,<sup>40</sup> can clarify important aspects of First Peter's thought, it is possible that he over-emphasizes the social origin and nature of the problem addressed by First Peter (honour always threatened as believers interact with those outside the community and experience "suffering"<sup>41</sup>), as well as its solution: communities in which their honour is "acknowledged and certified in the face of threats emanating from the society at large" (which Bechtler says are prerequisites for believers remaining in the faith) and the image of Christ (with whom believers are associated both in suffering and in the restoration of honour).<sup>42</sup> Bechtler is clear that the social threat requires the legitimization of believers' religious symbolic world<sup>43</sup> and correctly, in my view, states that "it is God who is the primary actor throughout 1 Peter" and "the only arbiter of claims of honor."<sup>44</sup> This "vertical" focus is one I will seek to consistently work out for all of First Peter (Section 2).

More recently there have been several noteworthy metaphor studies of First Peter. Stephen Ayodeji A. Fagbemi's *Who Are the Elect in 1 Peter?: A Study in Biblical Exegesis and Its Application to the Anglican Church of Nigeria*<sup>45</sup> plausibly demonstrates the practical, ethical implications of First Peter's theology. He finds the "elect" designation of "the believers or followers of Christ" to be more central to First Peter than to any other NT book.<sup>46</sup> He asserts that both Paul and Peter claim that being God's elect "bestows a new identity upon the believer."

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<sup>37</sup> *RBL*, n.p.

<sup>38</sup> *Following in His Steps*, 169-77. Martin may be correct in seeing methodology as controlling the text here (*RBL*, n.p.).

<sup>39</sup> E.g., *Following in His Steps*, 94-104.

<sup>40</sup> E.g., *Following in His Steps*, 30-39.

<sup>41</sup> *Following in His Steps*, 39.

<sup>42</sup> *Following in His Steps*, 177. Cf. Martin, *RBL*, n.p.

<sup>43</sup> *Following in His Steps*, 38.

<sup>44</sup> *Following in His Steps*, 203.

<sup>45</sup> (New York: Peter Lang, 2007).

<sup>46</sup> *Who Are the Elect in 1 Peter?*, 120.

While both teach that this identity “brings about a kind of newness for the believer’s outlook,” it is only Peter who links “the identity with a new birth that also demands a new way of life as a missiological strategy.”<sup>47</sup> “The readers’ identity as the elect and how they are to live within their pluralistic society” is not only important in First Peter, but actually constitutes “a hermeneutical key for understanding” its “overt ethical nature.”<sup>48</sup>

Fagbemi gives special attention to First Peter 1:1-5, 1:22-2:3, and 2:9-12 and the sub-images of believers as new-born, reborn, strangers, and aliens, as he shows that “the primary importance of the identity of the elect resides not in the privileges of election or in eschatological vindication, but mainly in the newness that characterizes the believers’ lifestyle as a result of his spiritual encounter and rebirth.”<sup>49</sup>

Based on his study of First Peter, Fagbemi claims to have shown that the “the significance of the biblical identity of the elect resides neither in predestination, nor the future hopes, nor its privileges, but in its practical, moral and missiological implications for the present life of believers.”<sup>50</sup> He then applies First Peter to “the present-day secular and multi-faith Nigerian society in view of its overt religiosity and claims to Christian growth on the one hand, and noticeable serious moral and ethical dissipation on the other.” In Nigeria, he finds “corruption and indiscipline” to constitute “a challenge to any claim of Christian identity.”<sup>51</sup> In light of the way Christianity and appalling conduct often coexist, Fagbemi emphasizes the inherent ethical implications of First Peter and goes on to argue for “reactive evangelism” in which “ethics becomes a tool for evangelism, and actions come before preaching”<sup>52</sup> in response to a pseudo evangelism devoid of moral substance.<sup>53</sup> First Peter is applied to the present-day Nigerian Anglican Church as a demonstration of its continuing relevance as Scripture.<sup>54</sup>

<sup>47</sup> *Who Are the Elect in 1 Peter?*, 126.

<sup>48</sup> *Who Are the Elect in 1 Peter?*, 20.

<sup>49</sup> *Who Are the Elect in 1 Peter?*, 20.

<sup>50</sup> *Who Are the Elect in 1 Peter?*, 2.

<sup>51</sup> *Who Are the Elect in 1 Peter?*, 3.

<sup>52</sup> *Who Are the Elect in 1 Peter?*, 118.

<sup>53</sup> *Who Are the Elect in 1 Peter?*, 119, 247-250.

<sup>54</sup> He summarizes most of his key points in two recent articles: “Living for Christ in a Hostile World: The Christian Identity and its Present Challenges in 1 Peter,” *Transformation* 26.1 (2009): 1-14 and “Transformation, Proclamation and Mission in the New Testament: Examining the Case of 1 Peter,” *Transformation* 27.3 (2010): 209-223.

Fagbemi's study supports my analysis of the theology and paraenesis of First Peter as mutually re-enforcing and expressive of a single message. Further, I admire his attempt to demonstrate the modern, practical relevance of First Peter to the church in a specific nation, even though this is not one of my thesis goals. He is surely correct that the divine election of believers is a central metaphor in First Peter. It clearly highlights the relationship of believers to God, but I will seek to show that it is subservient to the image of believers as *children* related to God as their *Father*.

Bonnie Howe's *Because You Bear This Name: Conceptual Metaphor and the Moral Meaning of 1 Peter* applies Conceptual Metaphor Theory (CMT; see Chapter 2 for explanation) to the ethical teaching of First Peter. She uses metaphor as a pragmatic tool to find the presuppositions underlying First Peter's moral teachings. Her goal is not so much to explain the meaning of the various moral instructions but, rather, to understand how moral discourse functions "both within the text and in the interaction entailed in reading, interpreting, and discussing the text" by readers today. CMT is said to both find and explain "what a text evokes" as well as "how readers respond to a text."<sup>55</sup> She finds seven major domains of "metamoral metaphors" in First Peter, which interact to constitute its moral message enjoining holiness of life *in Christ*, the ultimate answer to where Christians belong.<sup>56</sup> She finds First Peter's "core values" to be holiness, honour, goodness, love, conscience, freedom, perseverance/endurance, and obedience; the prime issue is to *know* one's location in the structure of things and to *act* in accordance with this.<sup>57</sup>

While not minimizing the genuine importance of the "in Christ" metaphor in First Peter, and the value of looking at it in spatial terms, it is arguably not as central as she maintains. At least it misses Christ's implied role as believers' elder brother who perfectly models the perfections of their mutual Father-God and whose example has established a pattern to which believers must submit, as I shall argue later.

I share with Howe the conviction that CMT may contribute much to the analysis of metaphors found in texts, though I see the need for various forms of supplementation. To adequately understand metaphors and their role in a text as a whole, it would help to pay more attention to metaphorical *language*, itself (see Chapter 2 Section 3.3). It would also be beneficial

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<sup>55</sup> "Metaphor and Meaning in Christian Moral Discourse: The Role of Conceptual Metaphor in the Creation of Meaning in Christian Moral Discourse, with 1 Peter as Exemplar" (PhD diss., Graduate Theological Union, 2003), 199; 197-200; published as *Because You Bear This Name: Conceptual Metaphor and the Moral Meaning of 1 Peter* (Leiden: Brill, 2006, and Atlanta, Ga.: Society of Biblical Literature, 2008).

<sup>56</sup> "Metaphor and Meaning," 277-281; 320.

<sup>57</sup> "Metaphor and Meaning," 406-7.

to identify metaphorical *propositions*, since this can lead one to the conceptual base of a text and make explicit concepts that are only implicit on its surface (see Chapter Section 2.3.4).

I would argue that Howe's project could be improved if more focused attention was given to the literal language of First Peter and the way this relates to both the Sources and the Targets of its metaphors, especially since literal and figurative language are not always radically distinct categories. Further, given the evidence that both literal and metaphorical meanings are activated in the interpretation of metaphors, it is plausible that neither metaphorical nor literal language or concepts can be fully understood apart from the other. Literal-metaphorical interaction must be respected in textual analysis. Howe's study focuses largely on the identification of the immediate and general concepts thought to be reflected in First Peter's linguistic expressions, failing to thoroughly analyse the text as *discourse*. This would facilitate a reasonably reliable discovery of the foundational concepts of a specific text as a whole (See Chapter 2 Section 1).

Related to the above is an overall concern raised by Elliott that Howe fails to perform or at least demonstrate the careful lexical, grammatical, and historical exegesis that is essential to determine what a specific text means.<sup>58</sup> This would ideally include a thorough "overview of the entire document as a basis for contextualizing" her various exegetical insights; lacking this, and also because of various questionable interpretations, Elliott questions her "grasp of the letter in its literary, rhetorical, and theological totality."<sup>59</sup> Even if various of her interpretations are more supportable than Elliott believes, their frequent lack of a clearly demonstrated contextual basis remains problematic. This is especially troubling with the study of metaphor, given the radical ways it can open up new interpretive contexts. In my opinion, these must be held more and more loosely the further they get from the explicit wording of the text (see Chapter 2 Section 1.4).

Howe dismisses the attempt to discover a governing metaphor for a whole biblical text as out-dated and based on a flawed understanding of how both metaphor and the human mind function.<sup>60</sup> However, I will show that this perspective is open to serious challenge and will try to demonstrate that CMT's theory of *conceptual* metaphorical coherence can be a valid basis for claims of *textual* coherence in First Peter. Indeed, it is not at all clear on what basis Howe claims that CMT excludes the option of looking for a single, dominant metaphor governing a specific text, especially a small one like First Peter. Part of the problem, I suggest, is an over-emphasis on the

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<sup>58</sup> John H. Elliott, review of *Because You Bear This Name: Conceptual Metaphor and the Moral Meaning of 1 Peter*, *RBL* (2007): n.p. [Cited: 29 December 2008]. Online: [http://www.bookreviews.org/pdf/5321\\_5610.pdf](http://www.bookreviews.org/pdf/5321_5610.pdf).

<sup>59</sup> *RBL*, n.p.

<sup>60</sup> "Metaphor and Meaning," 327 n.10, 328 n.11.

differences between metaphor and analogy.<sup>61</sup> Indeed, I will attempt to show that analogy is, actually, the central essence of metaphor. Further, a key strength of Gentner's model is its strongly evidence-based emphasis on comparison and analogy as the central mechanisms in knowledge change. Her methodology is well-equipped to interrelate both metaphor and non-metaphorical analogies, even including narrative analogies. This, then, makes it an effective tool by which to study all forms of similarity within a document, rather than artificially abstracting specific ones from its overall conceptual and textual context (see Chapter 2 Section 4).

Howe provides a fine explanation of CMT, especially its "blending" form, and uses it to effectively identify several key aspects of First Peter's thought. She shows that blending has value as one way of showing how metaphors relate to one another, though I maintain that this is not needed in the analysis of the original meaning of the text. Further, a more traditional analysis should come first if one is truly interested in the meaning of the text as a whole. This is not something that Howe's stated goal, which I applaud, can ignore: she wishes to read First Peter as authoritative scripture today. This is foundational if we are to answer her question about what the author of First Peter would say to the modern Western Christian church. The fact that I am only looking for the historical meaning of the text partially accounts for our difference in methodology, though I am not convinced that the Gentner and CMT theories, as supplemented in my model (see Chapter 3), need blending even for modern application.

Howe's claim that the gap between the past and the present is not as severe as biblical scholars typically believe is worth further consideration, especially given the degree to which metaphor is tied to universal human experience, but she seems to overly minimize the bridging of the historical and cultural distance. Further, Elliott appears to be justified in his view that she does not reliably demonstrate how her version of metaphor theory can accomplish this admirable goal.<sup>62</sup>

An attempt to discover what First Peter's various metaphors had the potential to do to its first hearers ideally entails a study of what the text does to its metaphors and how it does it. Included in this is attention to the organization of the text, arguably a major tool in the speaker's attempt to influence his listeners. If, as I will later argue, carefully adhering to this structure reveals key aspects of his pragmatic strategy, this also has implications for Howe's attempt to let First Peter exert its influent today as well as in the first century (see Chapter 3 Section 1).

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<sup>61</sup> Nevertheless, her nuanced discussion of the six elements of Aristotle's view of metaphor, including his association of metaphor and analogy, is well worth reading ("Metaphor and Meaning," 22-30). See also the six weaknesses she finds in all theories of metaphor other than CMT, especially its blending form ("Metaphor and Meaning," 66-69).

<sup>62</sup> *RBL*, n.p.

Andrew M. Mbuvi's *Temple, Exile and Identity in 1 Peter* maintains that maintains that temple imagery is foundational to all of First Peter.<sup>63</sup> He finds this interest in the temple to characterize a restoration eschatology<sup>64</sup> found in the Second Temple period, with its focus on the establishment of the eschatological temple.<sup>65</sup> This provides support for my interpretation of οἰ\κο" in 2:5 (see Chapter 6 Section 1.7.1).

In 1989, Paul Achtemeier suggested that significant interpretive value would devolve from the discovery of the larger, controlling metaphor in First Peter as well as “when and how the author of 1 Peter uses figurative language.”<sup>66</sup> Consistent with this, van Leeuwen maintains that metaphors embody “frameworks of meaning on the level of basic world-view,” within which “some fundamental metaphors function as ‘root metaphors’ that determine the roles of subsidiary metaphors in the system of meaning.”<sup>67</sup> Context is directly involved here in terms of the metaphorical structure of thought, as well as the arrangement of the textual content that gives it expression. Achtemeier’s suggestion was: “the *Christian community as the new people of God constituted by the Christ who suffered (and rose).*”<sup>68</sup> On the other hand, some scholars, such as J. Ramsey Michaels<sup>69</sup> and Philip L. Tite,<sup>70</sup> are convinced that no single metaphor dominates the thought of First Peter. However, in his 1996 Hermeneia commentary, Achtemeier maintains that “Israel as a totality” is its controlling metaphor by which “its theology is expressed,” namely, “the new people of God.” This encompasses earlier, more specific suggestions, such as: the exodus, Diaspora, election/covenant, or the patterns of exodus, election, and restoration, Diaspora, or exodus, suffering servant, and scapegoat.<sup>71</sup>

John H. Elliott did much to inspire the current resurgence of interest in First Peter when he followed up his Petrine dissertation with *A Home for the Homeless: A Sociological Exegesis of 1*

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<sup>63</sup> (LNTS 345; New York: T&T Clark, 2007).

<sup>64</sup> *Temple*, 5.

<sup>65</sup> *Temple*, 5, 44, 94.

<sup>66</sup> “Newborn Babes and Living Stones: Literal and Figurative in 1 Peter,” in *To Touch the Text: Biblical and Related Studies in Honor of Joseph A. Fitzmyer, S. J.* (ed. Maurya P. Horgan and Paul J. Kobelski; New York: Crossroads, 1989), 207-236.

<sup>67</sup> “Bible Translation,” 291.

<sup>68</sup> “Newborn Babes,” 224.

<sup>69</sup> Review of Troy W. Martin, *Metaphor and Composition in First Peter*, *JBL* 112 (1993): 359.

<sup>70</sup> “The Compositional Function of the Petrine Prescript: A Look at 1 Pet 1:1-3,” *JETS* 39 (1996): 47-56, 51. This article was a prelude to his published dissertation: *Compositional Transitions in 1 Peter: An Analysis of the Letter-Opening* (San Francisco: International Scholars Publications, 1997).

<sup>71</sup> *1 Peter* (Minneapolis, Minn.: Fortress, 1996), 69, 72.

*Peter, Its Situation and Strategy* in 1981.<sup>72</sup> In this remarkable study, he did much to show the potential for sociology to illuminate the potential context of First Peter. His treatment of the terms *pavroiko* and *parepidhvmο*—both classifying its listeners as “strangers” of some sort—as literal terms indicative of the social realities of the epistle’s recipients apart from and prior to their conversion has convinced some, but has been rejected by most scholars.<sup>73</sup> Challenging the traditional understanding that the Christian’s lack of belonging in a sinful world is the issue, he takes *pavroiko* to literally designate “the stranger who resides longer or permanently in a place different from that of his or her origin and hence is a *resident alien*.” On the other hand, *parepidhvmο* denotes “the *temporary visitor*, the *transient* stranger who, as a traveler passing through, has no intention or opportunity to establish permanent residence.”<sup>74</sup> Along with this reconceptualization goes a corresponding change in the understanding of the solution to the problems associated with being strangers. Instead of heaven, the solution offered by First Peter is membership in the “house of God,” the church, where believers experience “at-home-ness with God.” For Elliott, this understanding of the problem and the solution is essential if one is able to clearly see the “the complete message” of the epistle.<sup>75</sup>

The debate associated with Elliott regarding the “strangers and aliens” concepts indicates their potential to control much of the thought of First Peter, whether taken literally or metaphorically. It may be a slight overstatement to say that *strangerhood* and the church as *home* constitute the controlling concepts for the whole book, but Elliott seems to come close to this. For example, he says that, “The encouragement that our author offers is not that the addressees are pilgrims on their way to a heavenly home but that they have already been granted a home in the household of God.”<sup>76</sup>

My view of God as *Father* has strong similarities to Elliott’s claim that the *household* of God is the dominant metaphor for First Peter. However, my focus is more on the vertical axis than on the horizontal axis. Most fundamentally, I maintain that First Peter is about God even more than about his children and their problems (see Chapter 4 Section 1.3). Consistent with this, I will argue against Elliott that *οἰ\κο* in First Peter 2:5 designates the church as a *temple*, not

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<sup>72</sup> (Philadelphia, Pa.: Fortress). The 2<sup>nd</sup> edition was published in 1990.

<sup>73</sup> The first full-length attempt to refute Elliott’s thesis was Reinhard Feldmeier, *Die Christen als Fremde: Die Metapher der Fremde in der antiken Welt, im Urchristentum und im 1. Petrusbrief* (WUNT 64; Tübingen: Mohr [Siebeck], 1992).

<sup>74</sup> *1 Peter: A New Translation with Introduction and Commentary* (AB; New York: Doubleday, 2000), 458-459.

<sup>75</sup> *1 Peter*, 482.

<sup>76</sup> *1 Peter*, 483.

*household* and, thus, stationary, contrary to Martin's journey metaphor (see Chapter 6 Section 1.7.1).

Martin sees *Diaspora* as the controlling metaphor for the whole book, with the following three metaphors from 1:1-2 sequentially governing its sections: "the elect household of God" (1:14-2:10), "aliens in this world" (2:11-3:12); and "sufferers in the Diaspora" (3:13-5:11). He finds two conceptions of the Diaspora to permeate First Peter and thus to be general images within it. First, the Diaspora is only a temporary state of affairs, ending for Jews with a return to their homeland. Second, the Diaspora is "a road to be traveled, a journey to be undertaken,"<sup>77</sup> yielding the idea of the Christian life as a *journey* through the Diaspora, used to enable the author "to recommend to his readers conduct appropriate to their journey and to dissuade them from abandoning their journey altogether."<sup>78</sup> More recently, Torrey Seland has argued that Achtemeier's Israel and Martin's Diaspora proposals would each better reflect First Peter's perception of its listeners'<sup>79</sup> social situation if they included the subcategory of proselytism as a major feature.<sup>80</sup>

I believe that Martin is correct to seek a dominating metaphor, despite Howe's contrary view, but that he has not chosen the most plausible one. As I will seek to show, the metaphorical organization of "space" in First Peter prioritizes the vertical axis over the horizontal, resulting in a picture of the Christian life as essentially a stationary waiting for final salvation to come to believers (see Chapter 4 Section 1.7).

As the discussion thus far has indicated, this Section (Section 1/Chapters 1-3) addresses a dual problem. On the one hand, the content and structure of First Peter invites a comprehensive metaphorical analysis; on the other hand, the burgeoning field of metaphor studies today has not yet reached any clearly defensible consensus on many of the key issues critical to its application to a text such as First Peter. Metaphor is "one of the most difficult and intransigent problems in language"<sup>81</sup> that "can be and needs to be, researched using multiple methods of investigation."<sup>82</sup> Unfortunately, the current trend to look to automatic, unconscious processes at work in metaphor interpretation can seduce us into settling for *some* interpretation of a figurative expression, rather

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<sup>77</sup> *Metaphor*, 150, 270.

<sup>78</sup> *Metaphor*, back cover.

<sup>79</sup> I typically use the term "listeners" rather than "readers" to describe the first recipients of First Peter, as a way of respecting the greater degree of orality in the first century Mediterranean world than in the modern, developed world.

<sup>80</sup> "Pavroiko" and parepidhvmο": Proselyte Characterizations in 1 Peter?" *BBR* 112 (2001): 239.

<sup>81</sup> Gregory L. Murphy, "On Metaphoric Representation," *Cognition* 60.2 (1996): 175.

<sup>82</sup> This is a central conclusion of *Researching and Applying Metaphor* (ed. Lynne Cameron and Graham Low; Cambridge, Mass.: Cambridge University Press, 1999).

than finding the *most plausible* interpretation.<sup>83</sup> So, since methodology is often determinative of research results, the following exploration of metaphor constitutes the most thorough theoretical portion of this thesis. Thus, a major contribution of this thesis may well be the “problematizing” of the subject of metaphor for NT and especially Petrine scholars, a challenging of long-held assumptions, both specific and general, by demonstrating the complexities of the subject. I encourage a thoughtful consideration of which of the various metaphor theories, current or even past, to adopt or adapt in the service of exegesis and NT theology. Major goals for Section 1 are:

(a) to demonstrate why and how various key issues could be included in a practical method for the metaphorical analysis of First Peter (by documenting the wide range of crucial issues as yet widely debated by metaphor scholars and for which varied answers are proffered) (Chapters 1 and 2); and then

(b) to construct a plausible meta-model of metaphor analysis for First Peter that is capable of dealing with these matters (Chapter 3), in preparation for Chapters 4 et al, where I partially sketch out what such a method might look like in practice.

So, this chapter explores the remarkable complexity of this subject, while Chapter 2 presents some of its exciting possibilities.

### 3 Problems Related to Metaphor

#### 3.1 The Complexity of Metaphor Within the Interpreter’s Culture: Specific Aspects and Debates

Gerard Steen and his associates have identified at least *eighty* distinct aspects of metaphorical language in discourse worthy of study!<sup>84</sup> Further, as Gentner and Bowdle note, the scholarly literature on metaphor “is fraught with contradictory claims and evidence.”<sup>85</sup> Here only a few of these are enumerated (a) in order to “problematize” metaphor for non-metaphor scholars and (b) as preparation for the discussion of the possibilities of metaphor analysis presented in Chapters 2 and 3, where most of these topics will resurface and be clarified.

As in all major fields of study, metaphor researchers often use specialized language, including the use of familiar terms with unusual or technical denotations.<sup>86</sup> For example, in “Man is a wolf,” the subject “man” is variously labelled the Target, Topic, Tenor, Subject, or Focus of the metaphor and “wolf” may be designated the (literal) Base, Source, Vehicle, or Frame.

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<sup>83</sup> Reuven Tsur, “Lakoff’s Roads Not Taken,” *P&C* 7.2 (2000): 339-59.

<sup>84</sup> “Analyzing Metaphor in Literature: With Examples from William Wordsworth’s ‘I Wandered Lonely as a Cloud,’” *PoT* 20.3 (1999): 506.

<sup>85</sup> “Convention, Form and Figurative Language Processing,” *M&S* 16.3&4 (2001): 223-4.

<sup>86</sup> E.g., Todd Oakley, “Image Schema,” in *The Handbook of Cognitive Linguistics* (ed. Dirk Geeraerts and Hubert Cuyckens; Oxford: Oxford University Press, 2005), especially 3-5.

Beyond this, the problem areas related to metaphor include the most basic issues. At the definitional level, the distinction between literal and nonliteral meanings is not altogether clear, nor is the relationship between metaphor and other figurative meanings.<sup>87</sup> In addition, there appear to be significantly different kinds of metaphors and degrees of metaphoricity.<sup>88</sup>

How do metaphors differ in function? To what degree does metaphor make communication more efficient but also more complex? To what degree might interpretation be guided by unconscious factors? Is metaphor a linguistic phenomenon only, conceptual only, or both? If both, as I think it must be, how does one legitimately move from one to the other?

How do real world referents relate to metaphor? Can metaphors convey truth in any meaningful sense of the term?<sup>89</sup> Is the claim that metaphor actually creates reality plausible?<sup>90</sup>

How does the literal sense of a metaphorical expression contribute to its interpretation or may it be bypassed?<sup>91</sup> Does the degree of metaphor novelty affect its interpretation and function?<sup>92</sup>

Should the interpreter be looking for similarities between a metaphor's Target and Base or dissimilarities or both?<sup>93</sup> Should either be given precedence? Which characteristics of the Base are to be "mapped" onto the Target?<sup>94</sup> Is the Target changed by such ascriptions? How does the

<sup>87</sup> See S. Coulson and T. Oakley, "Blending and Coded Meaning: Literal and Figurative Meaning in Cognitive Semantics," *JPrag* 37.10 (2005): 3-4, and especially Elizabeth Camp and Marga Reimer, "Metaphor," in *Handbook of Philosophy of Language* (ed. Ernest Lepore and Barry C. Smith; New York: Oxford University Press, 2006), 845-863. Cited 21 April 2008. Online: <http://www.sas.upenn.edu/~campe/>.

<sup>88</sup> For Jonathan Charteris-Black, any specific statement may be more or less metaphorical, depending on the degree to which it possesses a range of linguistic, pragmatic, and cognitive characteristics—features by which one may also determine which of these three orientations is primary in a given case. Metaphor's *semantic* role creates new meanings for words; its *cognitive* role develops "understanding on the basis of analogy;" and its *pragmatic* role supplies evaluation (*Corpus Approaches to Critical Metaphor Analysis* [Basingstoke: Macmillan, 2004], 19-22). He emphasizes its persuasive force in politics, the media, and in religious texts (*Corpus Approaches*, 23-24).

<sup>89</sup> In general, this involves a whole host of epistemological issues, but what specific new challenges do metaphorical language or concepts add to this already troubled subject?

<sup>90</sup> This is a central issue in Elsbeth Brouwer's, "Imagining Metaphors: Cognitive Representation in Interpretation and Understanding" (PhD diss., University of Amsterdam, 2003).

<sup>91</sup> For example, Valerie F. Reyna has plausibly argued that during comprehension the gist of the literal meaning—its generic or general sense—is processed and then "reinstantiated in the metaphorical context to arrive at a specific interpretation" ("Meaning, Memory and The Interpretation of Metaphors," in *Metaphor: Implications and Applications* [ed. J. Mio and A. Katz; Hillsdale, N.J.: Erlbaum, 1996], 49-53).

<sup>92</sup> Conventional metaphors may be especially effective in linking the speaker's inner subjectivity with a socially accepted network of meanings and values in an indirect and thus non-threatening manner (Charteris-Black, *Corpus Approaches*, 11-12).

<sup>93</sup> See Motti Benari, "If It Is Different then How Come It Is Similar?: The Impressions of Sameness and Difference Experienced by Readers of Metaphoric Language," *P&C* 12.2 (2004), 351-373, and James F. Weiner, *The Heart of the Pearl Shell: The Mythological Dimension of Foi Sociality* (Berkeley, Calif.: University of California Press, 1988), 6.

<sup>94</sup> See, e.g., Deirdre Wilson and Dan Sperber, "Relevance Theory," in *Handbook of Pragmatics* (ed. G. Ward and L. Horn; Oxford: Blackwell, 2004), 607-632.

degree of semantic or experiential distance between the Target and Base affect interpretation?<sup>95</sup> Is the Target or the Base to be given interpretive priority?

What factors typically influence the creation and interpretation of metaphor<sup>96</sup> and how should an awareness of these issues affect exegesis? Do communicators signal the presence of metaphors and, if so, how?<sup>97</sup>

Are a series of Targets (or Bases) to be thought of in terms of each other? What is the role of shifts from one metaphor to another in textual structure?<sup>98</sup>

How does the presence of a metaphor affect the comprehension of a text and what does the text do to it?<sup>99</sup> How does metaphor relate to polysemy and semantic ambiguity?<sup>100</sup>

How do the grammatical parts of speech relate to metaphorical meaning and function?<sup>101</sup> How does anaphora affect interpretation?<sup>102</sup> How does the presence of a prefix alter the situation,

<sup>95</sup> Joseph Grady (“Foundations of Meaning: Primary Metaphors and Primary Scenes” [PhD diss., University of California, Berkeley, 1997], 84), for example, classifies metaphors with experientially close Target and Source domains such as STRONG DESIRE IS HUNGER as “primary metaphors” (Charteris-Black, *Corpus Approaches*, 15). Cf. First Peter 2:1-3.

<sup>96</sup> Interpretation appears to be constrained by “contextual” factors (the total situation), “communal” factors (common knowledge), “private” factors (individual listener data), and “archetypal” factors (universal experience) (Dayle C. Hardy-Short and C. Brant Short, “Fire, Death, and Rebirth: A Metaphoric Analysis of the 1988 Yellowstone Fire Debate,” *West J Comm* 59.2 [1995]: 118, citing Osborn and Ehninger).

<sup>97</sup> E.g., Dominik Lukeš, “Towards a Classification of Metaphor Use,” in *Proceedings of the Third Interdisciplinary Workshop on Corpus-Based Approaches to Figurative Language* (ed. Alan M. Wallington et al; Birmingham, U.K.: University of Birmingham, 2005), 27-34.

<sup>98</sup> Mary Shields finds *metaphor shifts* to be an important signalling device by which the structure of biblical passages is revealed. See Mark Biddle, review of *Circumscribing the Prostitute: The Rhetorics of Intertextuality, Metaphor and Gender in Jeremiah 3.1-4.4*, *RBL* (2005): n.p. [cited 5 May 2006]. Online: <http://bookreviews.org/bookdetail.asp?TitleId=4503&CodePage=4503,5240>.

<sup>99</sup> For example, Veronika Koller shows that metaphors form *chains* throughout texts, thus enhancing their *cohesion*. They also help to structure the logic of the argumentation, making it more coherent (*Metaphor and Gender in Business Media Discourse: A Critical and Cognitive Study* [New York: Palgrave Macmillan, 2004], 2).

<sup>100</sup> Metaphor is a form of analogy, and the source of analogy is polysemy, according to J. Meunier, “La Polysémie comme Source d’Analogie,” in “Regards Croisés sur l’Analogie,” *RIA* 17.5-6 (2003): 855-868.

<sup>101</sup> Veronika Koller ranks metaphorical nouns, verbs, and adjectives in terms of conventionality degree (“Metaphor Clusters, Metaphor Chains: Analyzing the Multifunctionality of Metaphor in Text,” *Metaphorik.de* 5 [2003]: 179). See also D. Gentner and K. Kurtz, “Relational Categories,” in *Categorization inside and outside the Lab* (ed. W. K. Ahn et al; Washington, D.C.: APA, 2005), 154-159. Jennifer A. Asmuth and Dedre Gentner show that relational nouns and especially verbs are influenced to a greater degree by context than are entity nouns (“Context Sensitivity of Relational Nouns,” in *Proceedings of the Twenty-Seventh Annual Meeting of the Cognitive Science Society* [ed. B. G. Bara, L. Barsalou, and M. Bucciarelli; Mahwah, N.J.: Erlbaum, 2005]). The latter seem to be more of a fixed point of reference for interpretation. Thus, “loins” should be more stable than “gird” in First Peter 1:13a. Two substantial monographs on metaphor and grammar come from Amsterdam’s John Benjamins Publishing Company: Gerard Steen: *Finding Metaphor in Grammar and Usage: A Methodological Analysis of Theory and Research* (2008), and Klaus-Uwe Panther, Linda L. Thornburg, and Antonio Barcelona, eds., *Metonymy and Metaphor in Grammar* (2009).

<sup>102</sup> Raluca Budiu concludes that only in metaphoric sentences where the *noun* was metaphoric was processing time slower in experiments; what is more important for the exegete is the fact that accuracy of interpretation was also

and are the various senses of a specific prefix systematically interrelated?<sup>103</sup> Should aspect and *aktionsart* as well as lexis be taken into account?<sup>104</sup>

Must metaphor analysis be situated within a broader theory of language and communication?<sup>105</sup> Is metaphor a matter of semantics or pragmatics or both?<sup>106</sup> How does metaphor relate to rhetoric?<sup>107</sup>

To what degree does a metaphor reveal the worldview of its user? Can it change or confirm the listener's ideology?<sup>108</sup> Can this be a positive thing—a powerful learning and persuasive tool—as this thesis claims for First Peter?<sup>109</sup> How important is the fostering of emotion in influencing the listener?

<sup>110</sup>How should practical metaphorical analysis be practiced in the absence of a consensus regarding crucial issues such as those above?

lower. In light of First Peter 1:13b & c, we note that she studied the interpretation of the beginning noun, the subsequent verb, and any additional sentence endings. She notes that the latter may play a crucial role in helping the interpreter integrate the sentence of which it and the metaphor are a part with the previous context (“Comprehending Anaphoric Metaphors,” *Mem Cognit* 30 [2004]: 158-165, 15, etc.).

<sup>103</sup> E.g., Julie Belz, “Mind, Metaphor, and Prefix: Evidence for Prototype Category Structure in NHG ver-,” (PhD diss., University of California at Berkeley, 1997).

<sup>104</sup> E.g., Dylan Glynn's study of four metaphors for LOVE: JOURNEY, MAGIC, MADNESS, and UNITY, in which he discovers two Source domains based on the BE + past participle + (BY) construction: expressions using the metaphor of MAGIC, such as “enchanted by” and “bewitched by,” and expressions such as “bowed over by” and “knocked out,” which have in common a punctual aspect (“Love and Anger: The Grammatical Structure of Conceptual Metaphors,” *Style* 36.3 [2002]: 541-560).

<sup>105</sup> For example, Koller applies Halliday's three meta-functions of language – interpersonal, ideational, and textual - to conceptual metaphor (“Metaphor Clusters,” especially 116-118).

<sup>106</sup> Charteris-Black, *Corpus Approaches*, 10-13. Plausibly Anne Bezuidenhout claims that interpretation involves allowing context to guide in a pragmatic process of sense *creation* as well as sense *selection* (“Metaphor and What Is Said: A Defense of a Direct Expression View of Metaphor,” *Midwest Stud Philos* 25.1 [2001]: 156-186). Elizabeth Camp strongly challenges the direct access view of metaphor, maintaining that interpretation begins with semantics and then develops pragmatic implicatures (e.g., Camp and Reimer, “Metaphor,” 845-863).

<sup>107</sup> Charteris-Black situates metaphor within the category of rhetoric. Its interpretation seeks to determine “the propositions that underlie the cognitive basis of metaphors and reveal the intentions of speakers” (*Corpus Approaches*, 10-11).

<sup>108</sup> The often negative power of metaphor with respect to ideology is a key concern of Koller, “Metaphor Clusters,” 34-76.

<sup>109</sup> Charteris-Black claims that metaphor is used due to its *ideological effectiveness in persuading others, a power it owes both to its cognitive plausibility and its ability to move listeners emotionally*. Note how both come together in First Peter 1:13: the *mind* is addressed about the *mind* to foster *hope* (*Corpus Approaches*, 11-12).

<sup>110</sup> The *emotive-normative* function of metaphor is polemical. *Metaphor often guides thinking* by stimulating “predictable visceral reactions” and “inspiring normativity-bestowing emotional reactions” (Edward Slingerland, Eric M. Blanchard, and Lyn Boyd-Judson, “Collision with China: Conceptual Metaphor Analysis, Somatic Marking, and the EP3 Incident,” *Int Stud Q* 51 [2005]: 59-61). Its effective use in situations of international conflict suggests that the conflict situation presupposed by First Peter could be clarified through the study of the metaphors used.

How can one achieve a viable eclectic approach that is truly coherent even if not exhaustive, as this thesis seeks to do?<sup>111</sup>

### 3.2 The Complexity of Metaphor Across Cultures, Times, and Languages

In the cross-cultural interpretation of metaphors, the roles of the original and interpreter's cultural contexts in metaphor creation and interpretation must be addressed. How one answers the questions this raises will depend, in large part, on whether metaphor meaning is viewed as universal or culture-specific or, more plausibly, a complex of both.<sup>112</sup> Entailed here is the issue of whether metaphor is thought to be a matter of language or of thought, or both, as I judge it to be.

These issues are sufficiently complex to merit a measure of elaboration here. Scholars are positioned along a spectrum from universalists, for whom cultural variations in the nature and use of metaphor are seen as rather minimal, given their supposed common basis in human experience, and relativists, for whom culture is decisive. Some balance between these extremes seems appropriate. While it seems reasonable to postulate that the concepts of "eating" and "heat" have essentially the same experientially basis in all cultures, "each culture shapes how these basic correspondences are felt, perceived, and schematized."<sup>113</sup>

There appear to be at least five different ways in which cultural variation may have important consequences. The first relates to the diversity of metaphors used in a specific "domain," i.e., in a "coherent organization of experience," as, for example, the coherent knowledge we have about buildings, journeys, or marriage.<sup>114</sup> The same metaphor may be used in different cultures, but in one culture it may be selected from a large number of different ways of conceptualizing the Target, while another culture may provide a very limited range of metaphors.<sup>115</sup> The more common it is in a specific culture to speak about and to conceptualize the course of human life (the Target concept) in terms of the experientially-based Source concept of travel, for example, the more likely that many of the specific complexities of life will be thought of as various of the many aspects of journeys.

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<sup>111</sup> Lesley Jeffries defends eclecticism both theoretically and methodologically in "Don't Throw out the Baby with the Bathwater: In Defense of Theoretical Eclecticism in Stylistics," *PALA Occasional Papers* 12 (2000): 1-18. Cited 5 February 2001. Online: <http://www.pala.ac.uk/resources/op/index.html>.

<sup>112</sup> This apparent contradiction is the focus of Zouhair Maalej, "Translating Metaphor between Unrelated Cultures: A Cognitive View," *STJ* 1 (2008): 60-82.

<sup>113</sup> Michael Kimmel, "Metaphor, Imagery and Culture: Spatialized Ontologies, Mental Tools and Multimedia in the Making" (PhD diss., University of Vienna, 2002), 159. Cited 12 January 2004. Online: <http://sammelpunkt.philo.at:8080/6/1/zentralpdf.PDF>.

<sup>114</sup> Zoltán Kövecses, *Metaphor: A Practical Introduction* (Oxford: Oxford University Press, 2002), 4.

<sup>115</sup> Kimmel, "Metaphor," 159.

Kimmel helpfully points to Michelle Emanatian's comparative study of metaphors in United States English and Chagga (a Tanzanian Bantu language), which reveals that both languages use "eating" and "heat" as source domains in their conceptualization of lust and sexuality. U.S. English provides many Source options for this Target domain, including SEXUALITY IS A PHYSICAL FORCE AND LUST IS A REACTION TO IT, LUST IS INSANITY, and SEX IS WAR.<sup>116</sup> In contrast, Chagga does not use any of these Source domains. Other than SEX IS EATING and SEX IS HEAT, Chagga only has a third and not altogether systematic Source for lust, PEOPLE ARE ANIMALS, which matches characteristics of various animal species to aspects of human sexual conduct.

Naomi Quinn's studies of the different metaphors used for the Target domain of marriage in the U.S. found eight classes of spouses' marriage metaphors, which are arguably reducible to four *image schemas*: entity, trajectory, relation, and container.<sup>117</sup> Given that spouses typically used expressions from within one metaphor for a period of time, after which they switched to another and often contradictory metaphor, Quinn plausibly suggested that "the cultural model that people have of marriage constitutes the dilemmas people reason about and frames the solutions they reason to."<sup>118</sup> Thus, interviewees would move back and forth between metaphors expressing compatibility, difficulty, effort, success, failure, and risk because of the inherent contradiction between *mutual benefit* and *permanence* within the overall cultural marriage model.

The cultural variability of metaphors and models for a given domain means that a thorough cross-cultural analysis will ask, first, "How many different metaphors structure a given domain?" and, second, "How different are the metaphors that are found in a single domain? Are there complementary or competing metaphors? Do they form clusters?"<sup>119</sup>

A second area where cultural variation may have important consequences concerns the entailments of, and thus what may be inferred from, the basic Source-Target correspondence, as well as the degree of Source productivity.<sup>120</sup> Thus, it is important to ask how systematic the

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<sup>116</sup> The use of ALL CAPS here is consistent with the now standard practice of presenting Conceptual Metaphors (CMs) in this format. This has the advantage of distinguishing them from the linguistic form(s) in which they may come to expression. This will become clearer in the later discussion of Lakoff and Johnson's metaphor theory.

<sup>117</sup> The concept of *image schemas* will be explained in Chapter 2. For a study of marriage metaphors in another culture, see Cynthia Dickel Dunn, "Cultural Models and Metaphors for Marriage: An Analysis of Discourse at Japanese Wedding Receptions," *Ethos* 32.3 (2004): 348-373.

<sup>118</sup> Richard J. Boland Jr. and Ramkrishnan Tenkasi, "Metaphor and the Embodied Mind: An Engine of Organizational Inquiry," *Sprouts: Working Papers on Information Systems* 1.3 (2005): 26. See Naomi Quinn, "Culture and Contradiction: The Case of Americans Reasoning About Marriage," *Ethos* 24.3 (1996): 391-425, and Naomi Quinn, "'Commitment' in American Marriage: A Cultural Analysis," *Am. Ethnol.* 9.4 (1982): 755-798.

<sup>119</sup> Kimmel, "Metaphor," 162.

structural sub-mappings of the basic matches may be and what the entailments might be: “Which structural sub-mappings are exploited? What is the number of entailments? What are the specific kinds of entailment?”<sup>121</sup>

For example, the eating Source domain in English is employed much less thoroughly than in Chagga. In the U.S., for example, lust is viewed as hunger, while positive sexual features are flavour (e.g., sweetness), but sexual intercourse does not typically use the eating Source. However, in Chagga, the metaphor has a far greater breadth of entailments, exploiting “hunger, the hunt for and sampling of food, sex as eating itself, nourishment and satisfaction from eating, and savoriness of the food.” But there is selectivity here, as well: while a woman may taste good and sweet, she is never spicy, smoky, or salty; while she may be sugar honey, she is never goat meat or corn gruel; while a man may taste or even eat woman, he does not chew or swallow her.<sup>122</sup>

A third area of cultural variation concerns differences in the framing of domains, which leads to variations concerning which aspects of the Source may or may not be mapped onto the Target. The issue here is one of discourse pragmatic usage and the social framing of conceptual metaphors. This leads to the following questions: “How is a metaphor applied: who says what to whom and when? How is a metaphor embedded in more general models? What is the evaluative dimension of the metaphor?”<sup>123</sup>

In addition, there may be differences concerning what mappings a Target domain will accept and in what form. In U.S. English, for example, the hunger entailment of the eating metaphor is used for lust in both sexes, but in Chagga it is only used of male lust. In Chagga, male sexuality is not viewed in terms of heat. In fact, unlike U.S. English, heat is an attribute of a desired female, her “sexual enthusiasm and skill,” not an aspect of the man who desires her. In U.S. English, heat refers to lust in both men and women.<sup>124</sup>

A fourth area of cultural variation relates to the choice of illustrative imagery, often rich and colourful, by which mappings are made concrete.<sup>125</sup> For example, “hot” women in Chagga are pictured in terms of the hearth, not a microwave oven, and “their sweetness can be ‘sugar’ or ‘honey,’ but not the (ice cream) ‘flavor of the month.’”<sup>126</sup> One is, thus, encouraged to ask “What

<sup>120</sup> Kimmel, “Metaphor,” 159.

<sup>121</sup> Kimmel, “Metaphor,” 162.

<sup>122</sup> Kimmel, “Metaphor,” 160.

<sup>123</sup> Kimmel, “Metaphor,” 162.

<sup>124</sup> Kimmel, “Metaphor,” 160.

<sup>125</sup> Kimmel, “Metaphor,” 159-162.

<sup>126</sup> Kimmel, “Metaphor,” 159-160.

kinds of linguistic manifestations or cultural exemplars that (*sic*) frame the conceptual metaphor? Do the manifestations or exemplars come from the same or different domains? (metonymic vs. metaphoric relation).”<sup>127</sup>

A fifth area of cultural variation relates to general patterns of metaphor vs. metonymy use in a specific culture, leading to the following questions: “What are directionality preferences manifested when studying groups of metaphors of a culture? Does a given culture rely more on metaphors or metonymies?” For example, in the domain of anger it is typical for U.S. English speakers to employ metaphor, while Zulu speakers principally use metonymy.<sup>128</sup>

As if all of the above issues were not challenging enough, a thorough study of metaphor in an historically distant culture adds a multitude of complications. Perhaps the most serious issue is the paucity of data available for analysis and the uncertainty as to how representative it may be. However, we must work with what we have, seeking to be as culturally informed as possible. At times this can lead to important exegetical insights. For example, S. Scott Bartchy contends that Paul’s challenge to patriarchy has been misunderstood because of a confusion concerning the Source of his metaphors (kinship vs. politics).<sup>129</sup> The semantic domains from which metaphors derive can be interpretively critical and thus must be determined as accurately as possible.<sup>130</sup>

### 3.3 Complexity Demonstrated by Focused Research into and Based on Metaphor

The explosion of scholarly work from so many perspectives, within so many disciplines, and resulting in the full range of scholarly presentation (ranging from short reports of metaphor experiments, to articles, book chapters, monographs, theses, and dissertations) not only demonstrates the importance and potential of metaphor but also the difficulties it presents and the limitations of current knowledge of the subject. For example, Kimmel’s remarkable doctoral thesis on metaphor and culture runs to 600 detailed pages.<sup>131</sup>

<sup>127</sup> Kimmel, “Metaphor,” 162.

<sup>128</sup> Kimmel, “Metaphor,” 159-162.

<sup>129</sup> “Who Should Be Called Father? Paul of Tarsus between the Jesus Tradition and Patria Potestas,” *BTB* 33.4 (2003): 135-147. Cf. J. Albert Harrill, for whom the *toga virilis* ceremony marking the completion of pedagogy for a young Roman male provides a better background for understanding Paul’s metaphor of being clothed with Christ than does the typically postulated allusion to “putting on” the clothing of a deity in either Judaism or paganism (“Coming of Age and Putting on Christ: The *Toga Virilis* Ceremony, its Paraenesis, and Paul’s Interpretation of Baptism in Galatians,” *NovT* 44.3 [2002]: 252-277).

<sup>130</sup> This is seen in the later discussion of whether First Peter 1:13a has a military, work, journey, or athletic Source.

<sup>131</sup> See n. 111.

Even metaphor theses with more than theoretical goals find it necessary to devote substantial attention to theory,<sup>132</sup> and at least one biblical studies thesis claims to develop a new metaphor theory.<sup>133</sup>

### 3.4 Methodological Confusion in Metaphor Studies

Metaphor has well been characterized as the “most elusive of linguistic phenomena.”<sup>134</sup> In light of its complexity, it is not surprising that scholars have developed various competing theories and methods for metaphor analysis. No one model seems fully capable of dealing with all aspects of metaphor,<sup>135</sup> so it will be necessary to address some of the major theoretical issues in order to establish a credible foundation for the model this thesis will apply to First Peter. I will look at some of the more helpful metaphor models in Chapter 2, especially those of George Lakoff and Dedre Gentner, in an attempt to develop a sufficiently broad and flexible meta-model that its use will not make the results of this analysis of First Peter quickly appear obsolete.

The development of theories of metaphor continues with no signs of exhaustion and it may not be too pessimistic (or optimistic) to say that “the discussion as to the scope and academic deployability of its results has hardly begun.”<sup>136</sup>

### 3.5 Methodological Naiveté in Metaphor Studies

Without implying immunity to personal naiveté, I note that even some *metaphor scholars* may be somewhat naive concerning the degree of difficulty involved in metaphor analysis. Kimmel strikingly claims that, “*A crucial shortcoming of metaphor theory is its overly optimistic view about the relatively simple nature of the analyst’s task.*”<sup>137</sup> It is thus understandable if *biblical scholars* applying the work of metaphor scholars often betray little awareness of the complexities and assumptions involved. Even metaphor theorists have been known to rather seriously

<sup>132</sup> E.g., Paul Charles Schroeder, “Spatial Aspects of Metaphors for Information: Implications for Polycentric System Design” (University of Maine, 2003): 68%, and Belz’s previously mentioned dissertation: 45%.

<sup>133</sup> Göran Eidevall claims that in his dissertation, “[t]he contours of a new exegetical approach, metaphorical criticism, are outlined” (“Grapes in the Desert: Metaphors, Models and Themes in Hosea 4-14” [PhD diss., Lund University], 1996, abstract).

<sup>134</sup> Tony Veale, “A Survey of the Metaphor Field,” Dublin City University, Dublin, (n.d.): n.p. [cited 2 August 2002]. Online: [www.compapp.dcu.ie/~tonyv/encyc/similarity.html](http://www.compapp.dcu.ie/~tonyv/encyc/similarity.html).

<sup>135</sup> Chanita Goodblatt and Joseph Glicksohn, endorsing the opinion expressed by Gibbs in 1994 (“Metaphor Comprehension as Problem Solving: An Online Study of the Reading Process,” *Style* 36.3 [2002]: 428–45).

<sup>136</sup> Rudolf Schmitt, “Notes Towards the Analysis of Metaphor,” *FQS* 1.1 (2002): n.p. [cited 31 August 2004]. Online: <http://www.qualitative-research.net/fqs-texte/1-00/1-00schmitt-e.htm>.

<sup>137</sup> “Penetrating Into the *Heart of Darkness*: An Image-Schematic Plot-Gene and its Relation to the Victorian Self-Schema,” *View[z]: Vienna English Working Papers* 10.1 (2001): 8. [cited 13 June 2003]. Online: <http://www.sung.at/michael.kimmel/opatija.htm>.

misunderstand the writings of their own colleagues.<sup>138</sup> As David Ritchie notes, one key way to avoid such confusion is extended theoretical discussion.<sup>139</sup>

### 3.6 Inadequate Attention to Metaphor in Textual Context

Here we address a problem of critical importance to this thesis. Unfortunately, there appears to still be merit in the indictment pronounced by Chanita Goodblatt and Joseph Glicksohn in 2002: “*literary critics* have not looked at *real readers of metaphor*, while *psychologists* have not looked at *metaphor within real—that is to say, whole—texts*.”<sup>140</sup> Both issues, but especially the second, are major concerns of this thesis.

In terms of textual function, Kimmel notes that the interpretive work of Lakoff and many others generally focuses on small-scale metaphors, with no attention given to meaning structures beyond the word, phrase, or sentence levels. Yet he demonstrates that “more often than not the meaning structures with the deep impact are dispersed over a sequence and cannot be precisely located.”<sup>141</sup> Much more work still needs to be done to develop methodologies for reading complete texts with metaphoric sensitivity, as I work towards developing in Chapter 3.<sup>142</sup> However, metaphor theorists may make unique contributions that may be missed by those who tend to think that textual context is everything.

Here I seek to identify at least some of the key challenges of analyzing a complete document in terms of its metaphorical character in light of the attendant complexities. I am convinced that many issues must be factored into a textual metaphor analysis,<sup>143</sup> including metaphor identification,<sup>144</sup> the kinds of metaphors employed in the text, various levels of metaphor possibly subject to differential analysis, centre-periphery versus hierarchical relationships, and

<sup>138</sup> See David L. Ritchie, “Common Ground in Metaphor Theory: Continuing the Conversation,” *M&S* 19.3 (2004): 234. Also, one of Janet Soskice’s more important contributions to metaphor thought has been her analysis of Black in terms of the work of I. A. Richards, upon whom Black built his theory. Central to this is her plausible claim that Black seriously misunderstood Richards’s thought (*Metaphor and Religious Language* [Oxford: Oxford University Press, 1985], 38-51).

<sup>139</sup> “Common Ground,” 234.

<sup>140</sup> “Problem Solving,” emphasis added. Black’s Interaction Theory plays a key role in their “problem solving” model.

<sup>141</sup> “*Heart of Darkness*,” 8.

<sup>142</sup> In his analysis of Joseph Conrad’s novel, *Heart of Darkness*, Kimmel moves beyond parables, as Mark Turner has studied, to meaning that is more implicit (“*Heart of Darkness*,” 1).

<sup>143</sup> Each of the following points has been demonstrated by Veronika Koller, “Metaphor Clusters in Business Media Discourse: A Social Cognition Approach” (PhD diss., Vienna University, 2003). See, for example, 150-183.

<sup>144</sup> See, for example, Denis Jamet, “*A Rose Is a Rose Is (Not) a Rose: De l’Identification Métaphorique?*” *Cycnos* 21.1 (décembre 2003).

variations in textual metaphor density, especially in clusters and chains. The degree of textual metaphor consistency may facilitate access to an author's overall thought and the discovery of which Source domains are exploited may help determine the dominant textual metaphor(s). Changes in person, number, and aspect may carry weight. So also may the emotional intensity of metaphors: once an emotion is triggered, it establishes a feeling that may persist indefinitely throughout the listener's subsequent reception of a communication. Thus, the interpreter may do well to consider the possibility that an author consciously or instinctively employed emotional triggers as persuasive tools with potentially great power and, then, what meaning they reinforce or even add.

Another key textual issue is the relationship between specific metaphorical expressions and the more general *conceptual metaphors*<sup>145</sup> to which they may give expression, and which may unite them. As Steen observes, "There is a decided difference between the postulation of conceptual metaphors such as . . . HAPPY IS UP . . . as well as their illustration by well-chosen examples, on the one hand and the technical identification in on-going discourse of expressions presumably related to such postulated conceptual metaphors, on the other."<sup>146</sup> Considerations such as those thus far noted in this sub-section help to justify the search for dominant metaphors and possibly even a single controlling metaphor in a written text.

While immediate textual context may be most exegetically decisive, I maintain that *all* of a written text, especially if relatively brief, is the crucial interpretive context for each metaphor. Unless there is specific evidence to the contrary, my assumption is that each metaphor both *contributes to* and *receives from* its various levels and spheres of context. This means that my analysis of metaphor in First Peter will, occasionally and selectively, draw upon insights from rhetorical and epistolary theory.

Dominik Lukeš offers several constructive insights in response to the problem of this sub-section. Crucially, he distinguishes between metaphor's role as "an organizing principle of the conceptual system and its use as one of the mechanism involved in the cohesion and coherence of a given text." He proposes three types of *overlapping* metaphor analysis: cognitive, social, and textual.

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<sup>145</sup> "Conceptual metaphors" will be explained in Chapter 2.

<sup>146</sup> Gerard J. Steen, "Metaphor Identification: A Cognitive Approach," *Style* 36.3 (2002): 386-407. In fact, he maintains that "[o]ne paradoxical effect of the cognitive turn in metaphor studies has been the neglect of the linguistic analysis of metaphorical language," with the result that "the most urgent problem is the reliable identification of metaphors in on-going discourse. If cognitive metaphor theories are to be tested or applied to authentic language use, the reliable identification of linguistic metaphors is a *conditio sine qua non*. For linguistic research does not set out with a preconceived set of conceptual metaphors, but instead has to deal with spontaneous metaphorical expressions as they are encountered in concrete uncontrolled language use" ("Metaphor Identification," 386).

1. *Cognitive* use: Lukeš suggests a continuum between constitutive metaphors, in which one domain is structured in terms of another, and attributive metaphors, where one domain takes certain aspects from another domain without altering its structure. *Explanative* metaphors, for example, “enable us to make sense of entire stretches of discourse” and aid in the construction of on-line mental structures.<sup>147</sup> The cognitive effect can be enormous: a new metaphor can disorient, triggering “critical reflection, transformative learning and creative problem solving.”<sup>148</sup> Similarly, Patti D. Nogales thinks of metaphor as reconceptualization, in conformity with the intuition that metaphors impose a change in perspective.<sup>149</sup> In addition, figurative language is often a pointer to important information in a text.<sup>150</sup>

2. *Social* uses: the conceptual/declarative is typical, intended principally to communicate information by “establishing a mutually compatible conceptual background,” as Grician pragmatics would suggest. Second, the figurative use is one in which a metaphor is nothing but figurative, as is often the case in poetry and fiction. The third is the innovative metaphor, which offers a new perspective on a specific problem. Fourth, the exegetic metaphor explains the view of someone else. Fifth, the prevaricative metaphor is used to mislead or deceive someone. Sixth, performative metaphors in some sense bring about what they symbolize.<sup>151</sup>

3. *Textual* uses: metaphors foster textual coherence and cohesion, which strengthen the “texture” (“the sum total of internal ties holding a text together”) of a text. Cohesion is *phoric*, especially anaphoric (making reference to previous textual element by means of a keyword or the like). Cataphoric use reverses this, so that a conceptual structure or background is established—one that potentially lasts for the full duration of a complete book—that is open to backward reference. The exophoric use ties the current text to its surrounding text, often by adopting its conceptual structure and especially its affective connotations.<sup>152</sup>

In the analysis of metaphors with the potential to govern a stretch of text, perhaps even a whole document, it may be especially important to attend to Lukeš’ observation that, while some

<sup>147</sup> “Classification,” 2.

<sup>148</sup> Candace Lea McClenahan, “Metaphors that Could Serve as Catalysts for Critical Reflection and Transformative Learning in Business: A Hermeneutical Study” (PhD diss., University of Minnesota, 2001).

<sup>149</sup> *Metaphorically Speaking* (Stanford: CSLI Publications, 1999).

<sup>150</sup> John Callow, “Where Does 1 John End?” in *Discourse Analysis and the New Testament: Approaches and Results* (JSNTS 170; ed. Jeffery T. Reed and Stanley E. Porter; Sheffield: Sheffield Academic Press, 1999), 399.

<sup>151</sup> “Classification,” 3-4.

<sup>152</sup> “Classification,” 31. Lukeš takes issue with the way Charteris-Black, in *Corpus Approaches*, uses such terms as “vision” and “faith” in statements of political party policy as indications of the metaphor POLITICS IS RELIGION. This may be better characterized as an attributive metaphor with an exophoric textual function (“Classification,” 31).

metaphors provide merely *local* textual coherence, *global* metaphors, even when very infrequent in the text, “may be crucial not only for the generation of subsequent metaphoric references but also for the interpretation of what appear to be purely literal statements.” They may even provide a “basis for developing an argument.”<sup>153</sup>

Perhaps a negative illustration will serve to clarify the general issue here. Veronika Koller has identified the sub-metaphors of FIGHTING, FEEDING, and MATING in texts dealing with corporate mergers.<sup>154</sup> However, Lukeš not only suggests that the cognitive status she attributes to these metaphors may be erroneous but also critiques her for not paying attention to the surrounding *literal context* of these metaphors. The frequency of use and the distribution of metaphors are important, but overly focusing on these factors may lead to the errors of attributing to each metaphor an equal weight in the text, and overlooking other expressions central to the conceptual constitution of the text.<sup>155</sup>

#### 4 Conclusion

This author has sought to become immersed in the field of metaphor studies with the goal of providing the reader with a reliable roadmap through the maze of claims and counter-claims, intuitive- and experimental-based argumentation, apparently subtle distinctions potentially of substantial importance, as well as a confusing use of familiar terms and the coining of new appellations. This should help in the understanding and evaluation of Chapter 3’s metaphor model and its application to First Peter.

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<sup>153</sup> Cited from Blenkin et al by Lukeš, “Classification,” 31.

<sup>154</sup> “Critical Discourse Analysis and Social Cognition: Evidence from Business Media Discourse,” *Discourse & Society* 16.2 (2005): 199-224.

<sup>155</sup> “Classification,” 31-32.

## CHAPTER 2

### THE POSSIBILITIES OF METAPHOR: Insights from Selected Metaphor Theories

#### 1 Towards a Preliminary Definition of Metaphor

Before looking at metaphor models, it seems wise to at least suggest something of a working definition of the phenomenon under discussion; thus, I offer some thoughts on the issue of metaphor's definition. In the last few decades, many scholars have moved away from the opinion that language is essentially literal, some even claiming that all language is metaphorical. While Lakoff and Johnson believe that a great many of our most common expressions and thought patterns are metaphorical, they wisely retain the literal-figurative distinction. Scholars generally recognize that metaphors differ from the literal, but it has been surprisingly difficult to specify the criteria by which to make such a distinction.<sup>156</sup> However, the more novel a metaphor, generally the more easily identifiable it is; conventional metaphors, whether or not they presently function metaphorically, must be consciously sought out.

Rather than envision literal and figurative as radically distinct categories, it seems best to think in terms of a literal-metaphorical continuum.<sup>157</sup> Indeed, practically every term, even those thought of as literal, has some measure of semantic stretch.

If a literal-figurative distinction is granted, the next question is how interpretative strategies for the literal and the metaphorical may differ. Evidence shows that both literal and metaphorical meanings are activated in the interpretation of metaphors and novel metaphors appear to require a conceptual interaction between the literal use of a term and its new, figurative sense.<sup>158</sup> Indeed, it

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<sup>156</sup> Note the five meanings for "literal" in Raymond W. Gibbs Jr., "Making Sense of Tropes," in *Metaphor and Thought* (2<sup>nd</sup> ed.; ed. Andrew Ortony; Cambridge: Cambridge University Press, 1993), 257.

<sup>157</sup> ". . . there is no sharp distinction between literal meaning and metaphorical" (Peter Gärdenfors, *Conceptual Spaces: The Geometry of Thought* [Cambridge, Mass.: MIT Press, 2000], 187, cited by Kimmel, "Metaphor," 33).

<sup>158</sup> Seana Coulson and Teenie Matlock, "Metaphor and the Space Structuring Model," *M&S* 16.3 (2001): 295-316.

is plausible that “the literal meaning lingers, as it were, in *tension* with the metaphorical meaning.”<sup>159</sup>

Literal-metaphorical interaction must be respected in *textual* analysis. Metaphor studies today often focus only on the identification of the immediate and general concepts thought to be reflected in a text’s linguistic expressions, failing to analyze the text as discourse. The latter is important, “if we are interested in the conceptual foundations of a specific discourse as a whole rather than merely the presence of certain elements reflecting the presence of metaphors in the conceptual inventory of discourse participants.”<sup>160</sup>

I am inclined to agree with Steen that “most language use is fundamentally literal, and that there are patches of metaphor that can only be understood with reference to that literal basis,” and that “the role of metaphor in language and literature may actually have been considerably overestimated during the last few decades.”<sup>161</sup>

A multitude of definitions of metaphor have been proposed. There is a growing acceptance of the view that two whole domains are brought together by metaphor, though only selected aspects of each domain are realized in any given context:<sup>162</sup>

<sup>159</sup> Stephen I. Wright, “Words of Power: Biblical and Literary Criticism with Reference to Stephen Prickett’s *Words and the Word* and Mark 1:21-28,” in *After Pentecost: Language and Biblical Interpretation* (ed. Craig Bartholomew, Colin Greene, and Karl Möller; Grand Rapids, Mich.: Zondervan, 2001), 237.

<sup>160</sup> Lukeš, “Classification,” 31. This suggests the plausibility of looking for not only the major concepts or even one major concept underlying a document but also the major metaphorical concepts or even one major metaphorical concept.

<sup>161</sup> Steen, “Metaphor Identification: A Cognitive Approach,” 401. It thus becomes especially important to develop valid criteria for the identification of metaphor linguistically, conceptually, and socially; unfortunately, it is not clear that criteria with comprehensive applicability have yet been devised.

<sup>162</sup> Brown provides a helpful illustration of the correlation of two domains from the films of the 1930s: a reporter rushes into her editor’s office with the excited declaration: “Chief, this story is dynamite!” (*Making Truth*, 18)

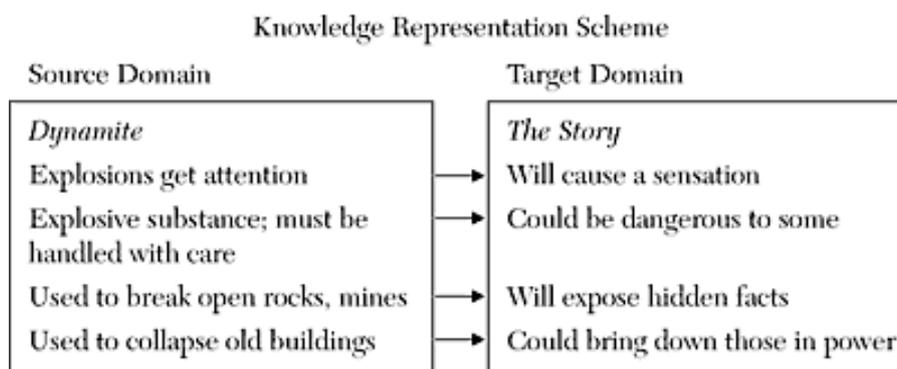


Figure 2.1. A Knowledge representation scheme mapping the properties of dynamite onto a provocative newspaper story

“metaphor interpretation requires the ability to explicitly represent the Source and Target domains as well as the metaphor maps themselves.”<sup>163</sup>

The difficulty of defining metaphor is complicated by the fact that not all metaphors have identical features: some, for example, are based on shared attributes, while others depend on common relationships. At the linguistic level, most theorists would agree with Soskice’s “working definition:” “metaphor is that figure of speech whereby we speak about one thing in terms which are seen to be suggestive of another.”<sup>164</sup> Kimmel’s definition is more detailed and more clearly reflective of metaphor as a conceptual phenomenon. It is one that most metaphor theorists could accept, including those most central to this thesis: “Metaphor is a mapping of certain salient and fitting characteristics of one domain to another domain, so as to give rise to a set of systematic correspondences. In order to characterize the directional nature of this mapping we speak of a topical Target domain and a Source domain from which new structures are adduced.”<sup>165</sup>

“Metaphor is a challenging subject, in part, because it operates on both sides of several important boundaries,” including those “between language and thought, between semantics and pragmatics and between rational communication and mere causal association.”<sup>166</sup> This thesis does not presume to resolve these issues, but it seeks to pay adequate attention to both what metaphor is and what it does.

What follows is a brief survey of various prominent theories of metaphor. It serves several purposes in this thesis:

- it provides a general orientation to the range of metaphor thought (both historically and currently, lest this study be merely faddish), thus allowing for at least a preliminary explanation of central concepts that will be elaborated upon later;
- it provides evidence of the complexity of metaphor analysis; each model in its own way treats and attempts to solve many or most of the “problems of metaphor” noted in Chapter 1, yet all of their attempts typically fail to some extent and may draw attention to and even create new problems;
- it provides evidence for the validity of Lakoff and especially Gentner, the major theorist treated in the second part of this chapter (a) negatively, when alternate explanations fail and

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<sup>163</sup> Srinu Narayanan, “Moving Right Along: A Computational Model of Metaphoric Reasoning about Events” (paper presented at the National Conference on Artificial Intelligence, Orlando, Fla., 18-22 July 1999), 128. [cited 5 June 2005]. Online: <http://www.icsi.berkeley.edu/~snarayan/met.pdf>.

<sup>164</sup> *Metaphor*, 15.

<sup>165</sup> “Metaphor,” 26.

<sup>166</sup> Elizabeth Camp, “Saying and Seeing-as: The Linguistic Uses and Cognitive Effects of Metaphor” (PhD diss., The University of California at Berkeley, 2003), abstract.

(b) positively, when different scholars from different perspectives agree on key issues, reinforcing the credibility of these points;

- it equips the reader with terminology, issues, and insights that are foundational to later discussion; and
- it provides a useful means of highlighting the potentially valid insights of each, whether or not they are fully consistent with either of the major metaphor theories of this thesis.<sup>167</sup>

Thus, the insights developed here may correct or at least supplement both Lakoff and Gentner. I cannot do these theories justice here; I can do little more than acknowledge them and then “raid” them for specific insights.

## 2 Localist Theories of Metaphor

Unfortunately, the majority of work on metaphor has concerned itself primarily, if not exclusively, with the processing of individual pairs of terms,<sup>168</sup> unlike the *globalist* theories of Lakoff and Gentner that are able to deal with complex metaphors involving “structure mapping at various levels of conceptual representation.”<sup>169</sup> Thus, there is less empirical evidence concerning the interactions of large-scale domains, such as those highlighted by Lakoff and his colleagues (see below).<sup>170</sup> Despite its limitations, much valuable insight is to be gained from the extensive and high quality localist research.

### 2.1 The Substitution Theory

This traditional but now strongly challenged view “attributes no real significance to metaphor; it is mere decoration at best, entertaining, challenging and diverting.”<sup>171</sup> As Max Black notes, it “regards ‘the entire sentence that is the locus of the metaphor as replacing some set of literal sentences.’”<sup>172</sup> Interpretation, therefore, entails the discovery of these literal sentences. Thus, “He is a fox” is replaced by “He is cunning.” The goal is to find previously existing similarities between entities. Metaphor is seen as merely an issue of words, indeed, an inappropriate use of

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<sup>167</sup> The fact that versions of several of these continue to stimulate new scholarship suggests that they are far from obsolete.

<sup>168</sup> Gentner et al, “Analogy,” 203. I am indebted to Gentner et al for the distinction between “localist” and “domain-mapping” theories of metaphor.

<sup>169</sup> Veale, “Andrew Ortony,” in “Metaphor Field,” n.p.

<sup>170</sup> Gentner et al, “Analogy,” 203.

<sup>171</sup> Camp and Reimer question whether anyone holds this view today (“Metaphor,” 8 n.18).

<sup>172</sup> “More About Metaphor,” in Ortony, *Metaphor*, 27, cited from Max Black, *Models and Metaphors* (Ithaca, N.Y.: Cornell University Press, 1962), 31.

words.<sup>173</sup> It is something like a word game or riddle that interpretation solves. It may be creative in expression, as a way of gaining or maintaining attention and as an educational tool, but no actual meaning is lost when it is replaced by its literal equivalent. However, as Soskice observes, even if “He is a fox” were only ornamental, it would add at least some measure of significance beyond that conveyed by “He is cunning,” and that extra “increment to understanding” is what makes metaphor interesting.<sup>174</sup>

## 2.2 Metaphor as Comparison

Many localist metaphor theories are forms of the comparison view.<sup>175</sup> Here the key interpretive goal is to discover the common features shared by the Source and Target. Thus, interpretation entails the conversion of the metaphorical expression into an easily created, literal paraphrase. This typically involves converting the metaphor to a simile: “Man is a wolf” becomes “Man is *like* a wolf.” This may then be treated as a literal statement, thus eliminating the need for any further interpretive steps not required in literal analysis.<sup>176</sup> Thus, in its simplest form, one would interpret the statement, “Man is a wolf,” by, *first*, considering “the properties of wolves and the properties of men.” *Second*, one determines what these two sets of properties have in common; this, then, “is the *meaning* of the metaphor.”<sup>177</sup> In other words, understanding a metaphor *first* requires a decision as to which properties the two parts of the metaphor share and, *second*, a literal restatement of the metaphor is developed consisting of one or more propositions in the form, “A is like B because they share property C.”<sup>178</sup>

George A. Miller finds metaphors to be abbreviated similes that stimulate the same kind of thought that similarities and analogies require,<sup>179</sup> but maintains that metaphor makes a stronger claim than simile, at least *within the world of the text*.<sup>180</sup> He argues that, since “Man is a wolf” is

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<sup>173</sup> Paul Ricoeur faults substitution theory on all three counts: *The Rule of Metaphor: Multi-disciplinary Studies of the Creation of Meaning in Language* (Toronto: University of Toronto Press, 1981), 191-193.

<sup>174</sup> *Metaphor*, 25.

<sup>175</sup> Soskice classes the comparison view as nothing more than “a slightly more sophisticated version of the Substitution theory” (*Metaphor*, 26).

<sup>176</sup> Camp, “Metaphor,” 9.

<sup>177</sup> D’Hanis, “Logical Approach,” 2, summarizing George A. Miller, “Images and Models, Similes and Metaphors,” pages 357-400 in Ortony, *Metaphor*.

<sup>178</sup> Cf. D’Hanis, “Logical Approach,” 3. The distinction made by Barsalou between context-independent information, which consists of information that immediately comes to mind when an idea is encountered and context-dependent information, which is less accessible, gained only through a process of reasoning, provides one method by which to distinguish metaphor from analogy (D’Hanis, “Logical Approach,” 4 n.1).

<sup>179</sup> “Images and Models,” 357-400.

factually false, “in order to understand it, the reader must associate it with ‘Man is like a wolf’ or, even weaker, ‘Man seems like a wolf (to the author).’” Interpreters look for a reasonable basis upon which to find the literally untrue metaphor to be plausible in the specific context, with the help of any similarities and analogies they are able to discover between “the world of the text and the world of reality.”<sup>181</sup>

However, there are so many ways in which any two things may be perceived as similar that John Searle judges similarity to be “a vacuous predicate:” the metaphor, “Juliet is the sun” clearly does not mean, “Juliet is for the most part gaseous,” or “Juliet is 90 million miles from the Earth,” even though both of these express salient and well-known properties of the sun.<sup>182</sup>

Somewhat mitigating Searle’s concern, Amos Tversky’s *focusing hypothesis* asserts that, because the Target is the subject of interest, its unique features are given priority over those of the Base. This priority may be increased by the placement of the *most complex* or *the most salient* entity in the Source. For example, “North Korea is similar to Red China” is superior to the less informative, “Red China is similar to North Korea.”<sup>183</sup> Also noteworthy is the insight, drawn from Andrew Ortony’s Saliency Imbalance Theory, that features *highly* salient in the Source are typically matched with features of *low* saliency in the Target.<sup>184</sup> In interesting metaphors, their creator seeks “to highlight less salient properties of the tenor, by forcing a comparison with a vehicle concept in which those very properties are considered highly salient.” For example, the fact that roads may be curvy and thus dangerous is a feature of relatively low saliency but, in “Highways are like snakes,” this feature is highlighted by comparison with an object in which these features are highly salient.<sup>185</sup> Saliency imbalance is thus crucial in metaphors, such as “Encyclopaedias are like gold-mines,” while in literal comparisons, such as “Encyclopaedias are like dictionaries,” saliency between parallel elements should be essentially equivalent.<sup>186</sup> Another contribution from Ortony is his notion of *predicate promotion*, according to which, over time, “certain of the predicates within the tenor” are “promoted to a new level of saliency or prominence

<sup>180</sup> “Images and Models,” 367-8. Cf. Samuel R. Levin, *Metaphoric Worlds: Conceptions of a Romantic Nature* (New Haven, Conn.: Yale University Press, 1988), 4.

<sup>181</sup> “Images and Models,” 367-8.

<sup>182</sup> J. R. Searle, “Metaphor,” in *The Philosophy of Language* (ed. A. P. Martinich; London: Oxford University Press, 1979), cited by Veale, “Metaphor Field,” n.p. See also, Searle, “Metaphor,” in *Metaphor and Thought* (ed. Andrew Ortony; 2<sup>nd</sup> ed., Cambridge: Cambridge University Press), 1993, 83-111.

<sup>183</sup> Bowdle and Gentner, “Informativity,” 245. See Tversky, “Similarity,” 327-52.

<sup>184</sup> Veale, “Ortony,” n.p.

<sup>185</sup> Raluca Vasilescu, “Metaphor Understanding,” 2-3.

<sup>186</sup> Veale, “Ortony,” n.p.

within the conceptual makeup of the tenor,” resulting in actual changes in the way we think about it.<sup>187</sup> This view is consistent with a key claim of the Interaction View (below).<sup>188</sup>

The comparison view is typically faulted for making no provision for metaphor’s capacity to stimulate new insight, as, for example, the creative power unleashed in science by such metaphors as “the ocean is a conveyor belt” and “the human mind is a clock,” an issue SMT is well equipped to handle (see next section). “Everything is *already known* about the two parts the metaphor consists of.”<sup>189</sup>

However, while this approach is less likely to trigger the knowledge creation often associated with good metaphors, it does highlight the common intuition that metaphor, at minimum, brings two entities together with an implied invitation to see them as similar in some significant way. Metaphor would be impossible without this. And, the further apart these entities are in the interpreter’s conceptual system, the more likely it is that creative thought will be triggered.<sup>190</sup> The comparison view can recognize the power of a given metaphor to highlight or emphasize specific aspects of the Source and of the Target. If the salience in the Source vs. the Target of these common features is differentially represented in the interpreter’s mind, this emphasis will tend to produce a salience adjustment helpful to the understanding of the author’s message. Correspondingly, highlighting some things tends to hide other Source and Target features, which can also enhance interpretive accuracy.

Yet, at the end of the day, in the comparison view, metaphor remains a “kind of vague, approximate synonym” incapable of generating new information, little different, in fact, from a formal comparison, a mere abbreviation or juxtaposition capable of fully explaining only the least interesting metaphors.<sup>191</sup> This approach “fails to mark the fact that the good metaphor does not merely compare two antecedently similar entities, but enables one to see similarities in what previously had been regarded as dissimilars.”<sup>192</sup>

<sup>187</sup> Veale, “Ortony,” n.p.

<sup>188</sup> Indeed these theories may work together either in sequence or coincidentally. See Matthias Nückles and Dietmar Janetzko, “The Role of Semantic Similarity in the Comprehension of Metaphor,” in *Nineteenth Annual Conference of the Cognitive Science Society* (ed. M. Shafto and P. Langley; Stanford: Erlbaum, 1997), 579-585.

<sup>189</sup> D’Hanis, “Logical Approach,” 1-2.

<sup>190</sup> It is generally agreed that Aristotle’s thought belongs squarely within this approach. He clearly valued metaphor, claiming that, “[t]he greatest thing by far is to be a master of metaphor. It is the one thing that cannot be learnt from others; and it is also a sign of genius, since a good metaphor implies an intuitive perception of the similarity in dissimilars (no author, no title, no date. [cited 3 September 2004]. Online: <http://noumenal.net/exiles/metaphor.html>). Despite this glowing endorsement, most current metaphor theorists believe that Aristotle had a too limited view of the potential of metaphor as a cognitive tool.

<sup>191</sup> <http://noumenal.net/exiles/metaphor.html>, n.p.; Bowdle and Gentner, “Career,” 5.

<sup>192</sup> Soskice, *Metaphor*, 26.

### 2.3 Incoherence, 3-Stage, or Error-Recovery Theory of Metaphor

According to John Searle's intuitively plausible view, metaphor interpretation consists of three steps:

- first, there is metaphor detection, which proceeds in three stages:
  - the hearer gives the statement a literal meaning;
  - this sense is evaluated in light of the context; and
  - if no plausible literal meaning can be found, a metaphorical sense is chosen;<sup>193</sup>
- second, a determination of which features of the Target are *potentially* highlighted by the metaphor; (the Source is crucial here) and,
- third, a principled restriction of these to the *actual* highlighted features (the Target is especially critical here).<sup>194</sup>

Despite its apparent plausibility, this theory has come under frequent attack as a result of many experimental evaluations.<sup>195</sup> It has been criticized for (a) regarding metaphor as a deviant form of language requiring special processing, (b) valuing literal meaning over metaphorical meaning;<sup>196</sup> and thus (c) requiring a fuller context for accurate interpretation than needed for literal interpretation.<sup>197</sup>

The emphasis on interpretive context cannot be easily dismissed, as I will later argue, though metaphors do not *necessarily* require more context than literal statements. Further, there is evidence that sometimes metaphor interpretation can take longer than literal interpretation, especially in the case of new and especially complex metaphors. Thus, even in one's own culture, there appear to be cases where a literal meaning must first be rejected before a metaphorical meaning is sought. Since this is often much more true when interpreting ancient metaphors, as this thesis seeks to do, the three step methodology has much to commend it despite its limitations.

### 2.4 Metaphor as Interaction

Max Black<sup>198</sup> sums up his position in five helpful claims. First, a metaphor consists of a primary subject (e.g., "man"), the subject the statement is ultimately about, and a secondary, non-literal

<sup>193</sup> Vasilescu, "Metaphor Understanding," 4. Searle's claim that metaphors are always literally false statements has not been widely accepted. See, for example, Soskice, *Metaphor*, 90-93.

<sup>194</sup> Veale, "Ortony," n.p.

<sup>195</sup> The views of Searle, Grice, and Sperber and Wilson are all pragmatic metaphor theories.

<sup>196</sup> Lakoff faults Searle for assuming that all everyday language is solely literal ("Contemporary Theory of Metaphor," in Ortony, *Metaphor*, 202-251).

<sup>197</sup> Vasilescu, "Metaphor Understanding," 4.

<sup>198</sup> 1962, revised in "More about Metaphor," in Ortony, *Metaphor*, 19-41.

subject, the metaphorical *focus* (e.g., “wolf”). The metaphorical statement is characterized by the *contrast between* the focus and the literal *frame* that surrounds it. This articulates an important perspective on metaphor not found in the Substitution or Comparison views: *difference* is an essential aspect of metaphor.<sup>199</sup> Thus, in “Men are wolves,” it is important to consider how different as well as how similar “men” and “wolves” are thought to be, and how much emphasis to place on the differences and the similarities. Bringing together the Source and Target must, at the same time, stimulate “sufficient consonance to make sense,” but also “sufficient tension to signal novelty.”<sup>200</sup> Indeed, without some difference, there would simply be literal identity, not a metaphor at all.

Second, both elements of the metaphor—but especially the Focus [Target]—are viewed as “systems of relationships/associated commonplaces” or “implicative complexes.” Thus, the metaphor, “Society is a sea,” concerns more than simply the entity, the sea, but also an “implicative complex” to which “sea” draws attention, a set of things one immediately associates with it.<sup>201</sup> The first interpretive step, then, is to identify both Target and Source implicative complexes.

Black’s third claim is that “The metaphorical utterance works by ‘projecting upon’ the primary subject [Target] a set of ‘associated implications’ comprised in the implicative complex, that are predicable of the secondary subject,” the Source, and recognized from the context.<sup>202</sup> In the second interpretive step, then, the primary subject motivates the listener (a) to choose aspects of the secondary subject and (b) to build “a parallel implication-complex that can fit the primary subject.”

Fourth, the metaphor user applies statements isomorphic with the elements of the secondary subject’s complex to the primary subject, which determines which features of the secondary subject it will accept. Attention is given to which aspects of the latter are *selected*, *emphasized*, *suppressed*, and *organized*.<sup>203</sup> The third interpretive step, then, matches or maps as many of the Source features and associations as possible onto the Target’s features and associations, while

<sup>199</sup> Nelson Goodman’s theory of metaphor as Transference stresses *conflict* between the Base and Target as being at the heart of metaphorical function: “‘metaphor is an affair between a predicate with a past and an object that yields while protesting. . . . Application of a term is metaphorical only if to some extent contra-indicated’ (69)” (cited by Jonathan Cohen, “Nominalism and Transference: Meditations on Goodman’s Theory of Metaphor” [1993]: n.p. [cited 10 August 2004]. Online: <http://evans-experientialism.freewebpace.com/cohen.htm>).

<sup>200</sup> Cohen, “Nominalism,” n.p.

<sup>201</sup> “More,” 27-28. Black placed less stress on the primary subject as constituting a system in 1993 than he had earlier.

<sup>202</sup> “More,” 28.

<sup>203</sup> Black, 1979; “More,” 28. See the helpful explanation of, “Marriage is a zero-sum game” (“More,” 28-30).

taking into account whatever guidance the context affords, and fully cognizant of the similarities and differences involved (in light of claim one above).

Fifth, in a specific metaphorical *context*, the two subjects of the metaphorical statement *interact* in three ways. As noted above, the primary subject motivates the listener (a) to choose aspects of the secondary subject and (b) and to build “a parallel implication-complex that can fit the primary subject.” Finally, and of sufficient importance to constitute a fourth interpretive step, (c) parallel changes are made in the *secondary* subject, the Source.<sup>204</sup>

A brief illustration of an interactive metaphorical reading of a text may indicate the power of this approach. In their analysis of John Donne’s poem, “The Bait,” Chanita Goodblatt and Joseph Glicksohn, note that the first three metaphors, *enamoured fish*, *amorously swim*, and *flies bewitch*, could lead one to view fishing in terms of courtship, with fish assuming human qualities related to sex and affection. This is a unidirectional reading, as is the opposing interpretation of Kittay, for whom courtship is emphasized and mocked. A third option accepts both readings and combines them in a bi-directional reading: fish have sexual desire and humans are predatory and carnivorous like fish, as supported by the later line, “Gladder to catch thee, than thou him” and the fourth metaphor, *thou thyself are thine own bait*.<sup>205</sup> Arguably the poem *first* presents fishing in terms of courtship, *then* reverses this, viewing courtship in terms of fishing, and *finally* entwines or even fuses these semantic domains: as the bait in the poem is ornamented silk, in some sense parallel to the woman’s ornamented body, cruelty and sexuality are interwoven in both fishing and courtship and the fusion is “an act of narcissism (i.e., a woman can be her own bait if she is in love with herself).”<sup>206</sup>

This understanding clearly permits a much more creative role for metaphor than does the comparison approach. Further, Black envisions changes occurring in the Source as well as the Target. Thus, in “Man is a wolf,” “the interaction between the two subjects produces not only an ‘animalization’ of men, but also an ‘anthropomorphization’ of wolves.”<sup>207</sup> Thus, the interaction account of metaphor allows for the direction of information flow to proceed from Target to Source, leading to long-term and possibly permanent changes in the Source concept. There may, then, be good reason to think of the Source concept as a modified version of a literal concept; through repeated use in metaphors, the Source term may shift in connotation or even denotation.

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<sup>204</sup> “More,” 28.

<sup>205</sup> “From *Practical Criticism* to the Practice of Criticism,” *PoT* 24:2 (2003): 215-217.

<sup>206</sup> Goodblatt and Glicksohn, “*Criticism*,” 218.

<sup>207</sup> Vasilescu, “Metaphor Understanding,” 3.

Supplemental to this, John Barnden has cogently argued for *short-term* Target-to-Source transfer that is active only during the “on-line” interpretation process. A bi-directional reading is permitted, especially when the roles of Source and Target change in a text, which foregrounds their reciprocal interaction.<sup>208</sup> Building on Black’s work from a semantic field perspective, Eva Kittay’s *Perspectival Theory* finds metaphor processing to allow either or both the lexical fields of the Source and Target domains to be restructured, leading to the creation of Target inferences.<sup>209</sup>

One of the three functional categories of Bernhard Debatin’s *synthetic* theory of metaphor, the *creative-cognitive*, is very similar to Black’s view. He defines metaphor, when performing this function, “as a unity that opens up a perspective on an object and at the same time describes it” (“because its form of reference is ... specific to a concrete situation and context”). “It expresses novel cognitive content that would otherwise be impossible to formulate and thus leads to an emergence of meaning.” It “represents an ‘as-if’ predication with an anticipatory reference to the world.” For Debatin, this is “the fundamental function of metaphor, *rational anticipation*, which must however still be proven through critical reflection.”<sup>210</sup>

One of Soskice’s more important contributions to metaphor thought has been her analysis of Black in terms of the work of I. A. Richards, upon which Black built his theory. She claims that Black did not fully understand Richards and, as a consequence, does not have a truly interactive theory. A key point of emphasis for Soskice is that true interaction is only possible if there is only *one* metaphor subject but *two* “complexes.” Otherwise, she claims, the theory reverts back to a comparison view.<sup>211</sup> Take, for example, the following lines:

A stubborn and unconquerable flame  
Creeps in his veins and drinks the streams of life.

Here the *flame* is the Source and the very present but unmentioned *fever* is the Target. The metaphor is, thus, not a matter of words but of thoughts active together. The one and only subject is the fever, which is modified by the concept of the flame. Further, this approach allows for the

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<sup>208</sup> J. A. Barnden et al, “Varieties and Directions of Inter-Domain Influence in Metaphor,” *M&S* 19.1 (2004): 1-30.

<sup>209</sup> “Metaphor,” in *The Encyclopedia of Philosophy Supplement* (ed. Donald M. Borchert; New York: Macmillan, 1998); Gentner et al, “Analogy,” 205. Eidevall’s dissertation largely relies on Kittay (“Grapes in the Desert,” publisher’s abstract).

<sup>210</sup> “Précis of The Rationality of Metaphor: An Analysis Based on the Philosophy of Language and Communication Theory/Die Rationalität der Metapher. Eine sprachphilosophische und kommunikationstheoretische Untersuchung) (Berlin: De Gruyter: 1995),” (1997), n.p. [cited 4 April 2008]. Online: <http://oak.cats.ohiou.edu/~debatin/english/Books/Diss.htm>.

<sup>211</sup> *Metaphor*, 43.

fact that the flame, in turn, is modified by another, subsidiary Source, the predatory animal that “Creeps in his veins and drinks the streams of life.”<sup>212</sup>

For Black, “writhing script” has two subjects, the script and something that writhes, such as a snake; for Richards there is only one subject, the Target script, and writing and its conceptual associations are the Source. The idea of a specific person or thing that might writhe is not a subject of the metaphor. The Source and Target “conjointly depict and illuminate” a single subject. In cooperation, they “give a meaning of more varied powers than can be ascribed to either.”<sup>213</sup> Two or more “models” or complexes of meaning may be part of the metaphor, but only one point of reference; indeed, dual reference would destroy what makes metaphor interesting.<sup>214</sup>

## 2.5 Metaphor as Transference

Nelson Goodman<sup>215</sup> understands metaphor as the application of labels to objects: “‘applying an old label in a new way ... is a matter of teaching an old word new tricks’”<sup>216</sup> that “places contradictory demands on our understanding . . . . ‘Metaphor is an affair between a predicate with a past and an object that yields while protesting. . . . Application of a term is metaphorical only if to some extent contra-indicated.’”<sup>217</sup> Thus, “In order to understand a metaphorical application, we must first understand a literal application.”<sup>218</sup>

For Goodman, a metaphor can be assessed as valid even without any Target or Source property analysis, as when the *structural polarity* of hot/cold is transferred to another realm. However, Jesse Prinz notes that, while this temperature schema is a similar structure to big/small (size schema) and tall/short (height schema), “metaphorical applications of labels within these schemata (e.g., ‘a hot idea’, ‘a big idea’ and ‘a tall idea’) convey very different information.” This thesis agrees with Prinz that content, not simply structure, is essential for metaphor comprehension. However, the fact that such an over-emphasis on structure has a measure of plausibility lends

<sup>212</sup> Soskice, *Metaphor*, 45-46.

<sup>213</sup> Richards, cited by Soskice, *Metaphor*, 48.

<sup>214</sup> Soskice, *Metaphor*, 51.

<sup>215</sup> Nelson Goodman, *Languages of Art: An Approach to a Theory of Symbols* (2<sup>nd</sup> ed.; Indianapolis, Ind.: Hackett, 1976).

<sup>216</sup> Cited by Cohen, “Nominalism,” n.p.

<sup>217</sup> Cohen, “Nominalism,” n.p.

<sup>218</sup> “Can the Nominalist Explain Metaphor? Comments on Jonathan Cohen’s ‘Nominalism and Transference: Meditations on Goodman’s Theory of Metaphor,’” (1993): n.p. [cited 10 August 2004]. Online: <http://evans-experientialism.freewebspace.com/prinz.htm>.

support to the primary metaphor model used in this thesis, Gentner's *Structure Mapping Theory* (SMT), in which structure is at the heart of metaphor.

## 2.6 Metaphor as Categorization<sup>219</sup>

This view merits attention because (a) it is adopted by many non-specialists in metaphor; (b) it takes a contrary position to both of the major models underlying this thesis, Gentner's SMT and Lakoff's CMT; and (c) it introduces into the discussion the concept of categories, a key element in SMT. Sam Glucksberg and Boaz Keysar argue that metaphor can spontaneously create *ad hoc* categories containing the features of both Source and Target, in which the Source is "the prototypical member,"<sup>220</sup> that may then become conventional categories as regular lexical denotations of terms. Less convincing is the stronger, more controversial claim of their *Class-Inclusion Theory* that metaphor processing involves accessing or creating categories related to the Source domain, rather than comparison. The literal Target and the literal Source concepts are never directly associated during interpretation. Yet, the contrary ways we understand "My surgeon is a butcher" and "Ghenghis Khan is a butcher," shows that the Target plays a decisive interpretive role.<sup>221</sup>

The process of interpretation requires the interpreter to, first, either access a known metaphorical category, or create one on the spot—a category to which the Source belongs as the prototypical member. Second, this category is then applied to the Target, which is now classed as a member along with the Source. The Source term possesses dual reference: it refers simultaneously to a specific literal concept and to a more general or abstract metaphorical category.<sup>222</sup> According to the inheritance hierarchy established in this taxonomic relationship, "all properties characterizing the metaphoric category" named by [the Source] are ascribed to the Target, which is treated as a "subordinate concept."<sup>223</sup>

However, if the metaphorical category is derived by the listener without any guidance from the Target, then it is difficult to know which of the menu of potential abstract categories should be chosen. For example, "snowflake" could be part of the "every child is unique" abstraction ("A

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<sup>219</sup> See, for example, M. S. McGlone, "Concepts as Metaphors," in Sam Glucksberg, *Understanding Figurative Language: From Metaphors to Idioms* (New York: Oxford, 2001), 90-107.

<sup>220</sup> See especially, "Understanding Metaphorical Comparisons: Beyond Similarity," *Psychol Rev* 97 (1990): 3-18.

<sup>221</sup> D. L. Medin, R. L. Goldstone, and D. Gentner, "Respect for Similarity," *Psychol Rev* 100.2 (1993): 254-278.

<sup>222</sup> Bowdle and Gentner, "Career," 7.

<sup>223</sup> Bowdle and Gentner, "Career," 7-8.

child is a snowflake”) or the “youth is ephemeral” category (“Youth is a snowflake”): “clearly the category could not have been uniquely generated prior to attending to the target concept.”<sup>224</sup>

The category theory has been elaborated in the *attributive categorization* or *interactive property attribution* model.<sup>225</sup> Their more general argument is that “the dual reference of metaphor vehicles provides a way for language users to extend the lexicon to name categories that do not have lexicalized labels of their own such as ‘disastrous military interventions,’ ‘valuable things’ (gold mine), or ‘cunning, persistent and ruthless adversaries (e.g., shark, as in *Dick Cheney is a shark*).”<sup>226</sup>

The Target is now part of the process from the very beginning. While the Source still generates metaphoric categories, at the same time the Target presents applicability dimensions, i.e., the types of features potentially relevant and thus the kinds of categories potentially acceptable. In fact, the Source may engender several parallel categories simultaneously, from which the Target is allowed to select. Often these categories are rather abstract, as when “three-course dinner” generates “things that come in large quantities and high quality.” The categories are *attributive* in that they provide properties, such as “high quantity” “high quality,” etc., available for attribution to the Target.<sup>227</sup> The role of the Target may be illustrated by the concept “road.” Dimensions such as shape, surface, and width, each of which may vary independently, are generally relevant to the discussion of roads in any context. Less often the dimensions of cost and colour may be meaningful, but other dimensions, such as emotional arousal are irrelevant. Thus, there are within-category variations, ways roads may differ from one another in meaningful ways; these are “the concept’s relevant dimensions for attribution.” Relevance is understood here much as in the conceptual combination field of study: “characteristics of topics are meaningful only when they are made along relevant attributional dimensions.”<sup>228</sup>

As recently as 2001, Glucksberg has argued that metaphors are examples of category extension: “Good metaphors ... are acts of classification that attribute ... an interrelated set of properties to their topics. It follows that metaphoric comparisons acquire their metaphoricity by

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<sup>224</sup> Bowdle and Gentner, “Career,” 8.

<sup>225</sup> Sam Glucksberg, M. S. McGlone, and D. A. Manfredi, “Property Attribution in Metaphor Comprehension,” *JML* 36 (1997): 50-67.

<sup>226</sup> McGlone, n.p. [cited 23 May 2006] Online: <http://ww2.lafayette.edu/~mcglonem/metaphor.htm>.

<sup>227</sup> Glucksberg, McGlone, and Manfredi, “Property Attribution,” 52. McGlone sees this function of metaphor vehicles to be “most clearly demonstrated in statements such as *Cambodia has become Vietnam’s Vietnam*. Here, the first mention of Vietnam refers to the actual nation, while the second mention refers to the category of disastrous military interventions that the Vietnam War has come to exemplify,” n.p. [cited 23 May 2006] Online: <http://ww2.lafayette.edu/~mcglonem/metaphor.htm>.

<sup>228</sup> Glucksberg, McGlone, and Manfredi, “Property Attribution,” 58.

behaving as if they were class-inclusion assertions.”<sup>229</sup> Thus, Source and Target have different roles, a plausible suggestion, given the generally agreed-upon transfer of information from the former to the latter. However, the demands on the interpreter’s cognitive processing abilities could be enormous, given the almost unlimited number of potentially relevant abstract categories in some cases.<sup>230</sup> In contrast, a more efficient method of allowing for flexibility in mappings would allow “the target concept to interact with the base concept itself, rather than with the entire set of possible metaphoric categories that the base concept typifies.”<sup>231</sup> With Gentner, I am convinced that comparison by means of alignment and mapping is a simpler, more natural way to bring both domains together: “The common structure—which may eventually become a category—*arises from* the comparison.”<sup>232</sup>

## 2.7 Relevance Theory (RT)

Dan Sperber and Deirdre Wilson argue for a model of communication, including via metaphor, that is highly pragmatic and contextual.<sup>233</sup> Wilson expresses agreement with Glucksberg that metaphor interpretation is a process of categorization, but she notes that while he speaks of “considerations of relevance in selecting an appropriate set of attributes,” he does not “attempt to develop a full pragmatic account of what factors trigger lexical-pragmatic processes, what direction they take and when they stop.” Thus, categorization is, at best, an incomplete theory.<sup>234</sup>

“Relevance theory may be seen as an attempt to work out in detail one of Grice’s central claims: that an essential feature of most human communication, both verbal and non-verbal, is the expression and recognition of intentions.”<sup>235</sup> This does not imply acceptance of Grice’s view that metaphor is a deviation from a literal norm. Nor are his Co-operation Principle and maxims retained; utterances raise an expectation of relevance, and this is sufficiently reliable to lead

<sup>229</sup> *Understanding Figurative Language*, 46.

<sup>230</sup> Bowdle and Gentner, “Career,” 9.

<sup>231</sup> Bowdle and Gentner, “Career,” 9.

<sup>232</sup> Gentner and Wolff, “Metaphor and Knowledge Change,” in *Cognitive Dynamics: Conceptual Change in Humans and Machines* (ed. E. Dietrich and A. Markman; Mahwah, N.J.: Lawrence Erlbaum Associates, 2000), 321-4; see also J. M. Kennedy and D. L. Chiappe, “What Makes a Metaphor Stronger than a Simile?” *M&S* 14.1 (1999): 63-69. Cf. Wilson, “Relevance,” 14-22.

<sup>233</sup> See especially their famous monograph, *Relevance: Communication and Cognition* (2<sup>nd</sup> ed.; Oxford: Blackwell, 1995). Note also Wilson and Sperber, “Truthfulness and Relevance,” *Mind* 111.443 (2002): 583-632.

<sup>234</sup> She argues that Relevance Theory provides a plausible answer to these three questions (Wilson, “Relevance,” 14-22).

<sup>235</sup> Wilson and Sperber, “Relevance Theory,” 249.

listeners to the speaker's intended meaning.<sup>236</sup> For Wilson, the three major modifications of word meanings in use, namely, narrowing, approximation, and metaphorical extension, result from "a single pragmatic process which fine-tunes the interpretation of virtually every word . . . spontaneously, automatically and unconsciously."<sup>237</sup> She can, thus, deal with the often blurred boundaries between literal and figurative language and between the various tropes. However, unfortunately—at least in this writer's opinion—she adopts Glucksberg's categorization model in dealing with metaphor interpretation.

Before looking at the specific steps in a RT interpretation of metaphor, it is necessary to briefly note the two basic assumptions behind them:

- "Other things being equal, the greater the positive cognitive effects achieved by processing an input, the greater the relevance of the input to the individual at that time.
- Other things being equal, the greater the processing effort expended, the lower the relevance of the input to the individual at that time."<sup>238</sup>

Relevance theory is one of several *contextualist* metaphor theories, according to which the traditional distinction between "what is said" (semantics) and "what is meant" (pragmatics) is judged to be irrelevant. Metaphorical meaning is said to be direct and explicit and, thus, part of "what is said" rather than being derived by implicature from "what is said." This offers a simple, intuitively attractive model for interpretation, but arguably one that does not account well for cases of new, difficult, or poetic metaphors.<sup>239</sup>

Based on RT's assumptions, it makes sense that interpreters would, first, "Follow a path of least effort in computing cognitive effects: Test interpretive hypotheses (disambiguations, reference resolutions, implicatures, etc.) in order of accessibility" and, second, "Stop when your expectations of relevance are satisfied."<sup>240</sup> The second step provides a principled way of determining when it is likely for interpreters—whether in the first century or today—to end their interpretive efforts. It is rather general, to be sure, but it is difficult to conceive of a more specific explanation that would apply to all metaphors.

More specifically, these steps may be decomposed into the following three "sub-tasks:"

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<sup>236</sup> Deirdre Wilson, "Relevance Theory: A Tutorial," in *Proceedings of the Third Tokyo Conference on Psycholinguistics* (ed. Y. Otsu; Tokyo: Hituzi Shobo, 2002), 46.

<sup>237</sup> "Relevance and Lexical Pragmatics," *RLing* (2003): 273.

<sup>238</sup> Wilson and Sperber, "Relevance Theory," 252. Cf. Wilson, "Tutorial," 47.

<sup>239</sup> Elizabeth Camp, "Metaphor," in *The Pragmatics Encyclopedia* (ed. Louise Cummings; London: Routledge, 2009). Cited 10 May 2009. Online: <http://www.sas.upenn.edu/~campe/#papers>.

<sup>240</sup> Wilson and Sperber, "Relevance Theory," 257.

- “Constructing an appropriate hypothesis about explicit content (in relevance-theoretic terms, EXPLICATURES) via decoding, disambiguation, reference resolution, and other pragmatic enrichment processes;
- Constructing an appropriate hypothesis about the intended contextual assumptions (in relevance-theoretic terms, IMPLICATED PREMISES);” and
- “Constructing an appropriate hypothesis about the intended contextual implications (in relevance-theoretic terms, IMPLICATED CONCLUSIONS).”<sup>241</sup>
- Wilson sums up the listener’s “on-line” comprehension as follows: “The addressee takes the linguistically decoded meaning: following a path of least effort, he enriches it at the explicit level and complements it at the implicit level until the resulting interpretation meets his expectations of relevance; at which point, he stops. This mutual adjustment of explicit content, contextual assumptions and cognitive effects constrained by expectations of relevance is the central feature of relevance-theoretic pragmatics.”<sup>242</sup>

This provides a model for thinking about how the original interpreters of any text might have appropriated it. Even more speculatively, one may then make suppositions as to how close they came to the author’s communicative intentions. In any case, this model encourages the scholar to explore both explicit and implicit textual meaning as metaphors are interpreted in light of their historical context. It also provides guidance for the analysis of how other scholars interpret the text and for self-observation. We are reminded to consider whether we are over- or under-interpreting texts, given the subjectivity of both group and individual relevance expectations and judgments.

### 3 Cognitive Metaphor Theory (CMT)

While this study is informed by the work of many scholars and theories, it especially focuses on the work of two of the most important current metaphor researchers: Dedre Gentner and George Lakoff. Thus, I give them additional space in this study. Undoubtedly, the most well-known and influential theory of metaphor today is the Cognitive Metaphor Theory (CMT) developed by Lakoff and Mark Johnson, and first disseminated in 1980 in their monograph, *Metaphors We Live By (MWLB)*.<sup>243</sup> However, I follow the precedent of others who have supplemented CMT in various

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<sup>241</sup> Wilson and Sperber, “Relevance Theory,” 259.

<sup>242</sup> Wilson, “Lexical Pragmatics,” 283.

<sup>243</sup> Cf. Wolf-Andreas Liebert, *Metaphernbereiche der deutschen Alltagssprache* (Frankfurt: Peter Lang, 1992), for a study of German metaphors closely paralleling Lakoff and Johnson’s theory.

ways,<sup>244</sup> especially with the work of Gentner. In addition, her work questions CMT's more speculative claims or, at the very least, makes them unnecessary. Her Structure Mapping Theory (SMT),<sup>245</sup> arguably "the best known formal theory of metaphor and analogy,"<sup>246</sup> provides a viable alternative at key points<sup>247</sup> and support at others.<sup>248</sup> Of special interest to this thesis is the way her work shows the need to move beyond metaphor to include both analogy and literal similarity, and provides a plausible system for doing so.<sup>249</sup> This encourages a more comprehensive and contextually reliable analysis than does a focus on metaphor alone.

To over-simplify for the purpose of emphasis, Lakoff is more interested in the etymology of metaphor and the manner in which one may be able to diagnose ideology by working backwards from metaphor in surface language to and through various postulated levels of inter-connected conceptualizations, while giving special priority to the bodily basis of concepts; Gentner, on the other hand, is much more interested in the pragmatic issue of how metaphors, especially novel metaphors, are developed and used to enable people to understand and influence aspects of their worlds.

Each theory is sufficiently established to justify its experimental use here; together they provide a better basis for understanding a whole range of interpretive insights deriving from many

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<sup>244</sup> In his Université Sorbonne Nouvelle thesis, Denis Jamet supplements cognitive linguistics with an "utterer-centered approach" to metaphorical function: "Contributions Cognitive et Énonciative au Repérage des Lexies Métaphoriques: Domaines Anglais-Français" (2002). A pragmatic perspective is added by Jonathan Charteris-Black's *Critical Metaphor Analysis Theory* (see *Corpus Approaches*).

<sup>245</sup> Pradeep Sopory identifies SMT as one of the "four major metaphor processing theories, which enjoy the most support from psychological studies" (along with conceptual structure, salience imbalance, and class inclusion theories) in "Metaphor and Affect," *PoT* 26.3 (2005): 433. Gentner's *Career of Metaphor Theory* enhances the comprehensiveness of her work. See its more recent formulation in Bowdle and Gentner, "Career," and P. Wolff and D. Gentner, "Evidence for Role-Neutral Initial Processing of Metaphors," *J Exp Psychol Learn Mem Cogn* 26.2 (2000): 537.

<sup>246</sup> So W. Kuhn and A. U. Frank, "A Formalization of Metaphors and Image-Schemas in User Interfaces," in *Cognitive and Linguistic Aspects of Geographic Space* (ed. D. M. Mark and A. U. Frank; Dordrecht: Kluwer, 1991), 419-434. Her work is central to the doctoral theses of Peter Aubusson, "Towards an Ecology of Science Education," (unpublished thesis, University of Technology, Sydney, 1998) and Leslie J. Atkins, "Analogies as Categorization Phenomena: Studies from Scientific Discourse" (PhD diss., University of Maryland, 2004).

<sup>247</sup> Several scholars, though not in full agreement with SMT, find it better able to explain our processing of both novel and frozen expressions. See Boaz Keysar et al, "Conventional Language: How Metaphorical is it?" *JML* 43 (2000): 591, in agreement with Murphy, "Representation."

<sup>248</sup> The theories' degree of compatibility has been demonstrated in a recent dissertation and monograph. See Debbie Denise Reese, who identifies six major similarities between CMT and SMT ("Metaphor and Content: An Embodied Paradigm for Learning" [PhD diss., Virginia Polytechnic Institute, 2003], 38), and Brown, *Making Truth*, 14-30; 31-52.

<sup>249</sup> See especially D. Gentner and A. B. Markman, "Structure Mapping in Analogy and Similarity," *Am Psychol* 52 (1997): 45-56, and Gentner and Wolff, "Knowledge Change." Gentner's approach to analogy is foundational to Ben Goertzel's, *The Structure of Intelligence: A New Mathematical Model of Mind* (New York: Springer, 1993), esp. 77-94. Also available online: [http://www.goertzel.org/books/intel/chapter\\_six.htm](http://www.goertzel.org/books/intel/chapter_six.htm).

metaphor scholars than would a more wide-ranging discussion. From this emerges my metaphor meta-model.

### 3.1 The Central Features of Cognitive Metaphor Theory (CMT)

For CMT, “The essence of metaphor is understanding and experiencing one kind of thing in terms of another.”<sup>250</sup> It is an essential aspect of human thinking, rather than a figure of speech; “metaphorical language is a surface manifestation of conceptual metaphor [CM].”<sup>251</sup> Specific metaphorical language is rarely an isolated expression of the manifested concepts. Further, concepts often unite to constitute coherent conceptual systems, each of which “contains thousands of conventional metaphorical mappings, which form a highly structured subsystem of the conceptual system.”<sup>252</sup> Thus, the CM TIME IS MONEY entails that TIME IS A LIMITED RESOURCE, which entails that TIME IS A VALUABLE COMMODITY.<sup>253</sup> Each of the three categories within this system yields expressions specifically reflecting it: as money, time may be “invested;” as a limited resource, it may be “used up;” and, as a valuable item, one may “have,” “give,” or “lose” it.<sup>254</sup> Such conceptual systems structure our lives, constituting the means by which we *categorize*, *understand*, and *remember* experience<sup>255</sup> and, then, *act*.<sup>256</sup> Thus, stimulating a change in the metaphors by which people live entails leading them to view experience in terms of a new metaphor, which then becomes a deeper reality when it begins to guide action.<sup>257</sup>

The concept of *embodiment* is central to CMT. First, important aspects of the way people think about and verbalize their experiences are based on their pervasive bodily actions, so that even the most advanced aspects of human cognition “are abstracted away from ordinary experience.” Second, embodied action moulds metaphor in various ways.<sup>258</sup> Thus, CM is defined as “the mechanism by which abstract concepts are understood and reasoned about in terms of physically-

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<sup>250</sup> *MWLB*, 5.

<sup>251</sup> Lakoff, “Contemporary,” in Ortony, *Metaphor*, 244. Cf. Freeman, “Cognitive Mapping,” 466-483.

<sup>252</sup> “Contemporary,” 245. While viewing much of our conceptual system as metaphorical, CMT maintains that a significant part of it is nonmetaphorical (Lakoff and Johnson, *MWLB*, 5, 53-55). “He has constructed a theory” is a *literal* expression based on the *metaphor* THEORIES ARE BUILDINGS (Lakoff and Johnson, *MWLB*, 53).

<sup>253</sup> Capital letters signify that concepts, not words, are expressed here, and the underlining indicates that SLEEP is used metaphorically.

<sup>254</sup> Lakoff and Johnson, *MWLB*, 9.

<sup>255</sup> Lakoff and Johnson, *MWLB*, 83.

<sup>256</sup> Lakoff and Johnson, *MWLB*, 3.

<sup>257</sup> Lakoff and Johnson, *MWLB*, 145.

<sup>258</sup> “Bodily Action and Metaphorical Meaning,” *Style* 36.3 (2002): 524-543.

based concepts.”<sup>259</sup> Indeed, “no metaphor can ever be comprehended or even adequately represented independently of its experiential base.”<sup>260</sup>

A key aspect of embodiment is the idea that “abstract notions are understood directly through image schemas and motor schemas,” i.e., sets of elements and scenarios that show how the elements within domains are organized.<sup>261</sup> Thus, a mapping between domains involves the interaction of two organized systems, the most highly structured of which is the Source domain schema.

*Image schemas* are “condensed redescription[s] of perceptual experience for the purpose of mapping spatial structure onto conceptual structure,”<sup>262</sup> “*schematized* recurring patterns from the embodied domains of force, motion and space.”<sup>263</sup> Thus, when part of the *experiential gestalt* by which the concept of WAR is superimposed onto the relevant structure of CONVERSATION, the latter’s supposedly more abstract gestalt is given additional structure. For ARGUMENT IS WAR, the key dimensions of emergent structure are specified as: *participants, parts, stages, linear sequence, causation, and purpose*.<sup>264</sup> For CMT exponent Tim Rohrer, “we are just at the beginning phases of understanding the myriad ways in which the body is in the mind.”<sup>265</sup> All of this is still highly controversial, both in terms of definition and postulated implications.<sup>266</sup>

CMs have three functions. All metaphors are *structural*, since they all “map structures to structures” (e.g., the interior of a container maps to an interior, and a goal maps to a goal).<sup>267</sup> The

<sup>259</sup> Lakoff, “As Advertised: A Review of The MIT Encyclopedia of the Cognitive Sciences,” *Artif Intell* 130.2 (2001): 6.

<sup>260</sup> *MWLB*, 19.

<sup>261</sup> George Lakoff and Mark Johnson, *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought* (New York: Basic Books, 1999), 161. See Beate Hampe, “Image Schemas in Cognitive Linguistics: Introduction,” in *From Perception to Meaning: Image Schemas in Cognitive Linguistics* (ed. Beate Hampe and Joseph Grady; Berlin: De Gruyter, 2005), 4.

<sup>262</sup> Oakley, “Image Schema,” 2. Cf. Debbie Denise Reese, “Metaphor and Content: An Embodied Paradigm for Learning” (PhD diss., Virginia Polytechnic Institute, 2003), 31, and Lakoff, *Women, Fire, and Dangerous Things* (Chicago: University of Chicago Press, 1987), 267-268.

<sup>263</sup> Narayanan, “Moving Right Along,” 121.

<sup>264</sup> Lakoff and Johnson, *MWLB*, 80-82; 119.

<sup>265</sup> “The Body in Space: Embodiment, Experientialism and Linguistic Conceptualization,” pages 339-378 in *Body, Language and Mind* (ed. Jordan Zlatev; Berlin: De Gruyter, 2007), 22. Note Figure 1, in which he provides a framework for the study of embodiment at different investigative levels (17). Pagination is from the final pre-print draft, “The Body in Space: Dimensions of Embodiment” (2006-2007), 1-26.

<sup>266</sup> E.g., Ronald Chrisley and Tom Ziemke, “Embodiment,” in *Macmillan Encyclopedia of Cognitive Science* (New York: Macmillan, 2002), 1102-1108.

<sup>267</sup> Lakoff and Johnson, *MWLB*, 1-13, 265.

more abstract *orientational* function typically exploits spatial orientation and is, perhaps, the clearest indication of how experience may serve as a basis for metaphor. Here, CMs “map orientational image-schemas.”<sup>268</sup> Thus, MORE IS UP reflects the common experience in which the height of a pile increases as more of something is added to it<sup>269</sup> (also, GOOD IS UP/BAD IS DOWN, RATIONAL IS UP and EMOTIONAL IS DOWN<sup>270</sup>).<sup>271</sup>

All CMs are *ontological* in function, creating “structured ways of looking at ideas, events, emotions, actions and the like” as Target “entities or substances.”<sup>272</sup> Metaphor *defines* and even *creates* reality and similarity. Thus, one presumably would never have thought of eating ideas without the metaphor IDEAS ARE FOOD establishing similarities between our mental representations of eating and thought.<sup>273</sup> CMT insists that, otherwise, we could not refer, quantify, identify aspects of things, identify causes, set goals, or motivate actions.<sup>274</sup> Interpreters are encouraged to interrogate each metaphor in terms of how it performs each of these functions; each, thus, constitutes an interpretive step.

### 3.2 Challenges to Cognitive Metaphor Theory

Despite its many intuitively attractive features and wide influence, there are reasons to question some of CMT’s evidence and conclusions. Anders Hougard has recently pointed to an “urgent need for cognitive linguistics to have a thorough, critical methodology debate” that would include the issue of “what counts as evidence for what?!” Vyv Evans judges that the lexical, discourse, psychological, and neurological evidence used to support CMT is quite susceptible to alternate interpretations. He and Jörg Zinken have investigated “large-scale knowledge structures” that contribute to the conceptual projection of lexical concepts, concluding that the CM model is overly simplistic,<sup>275</sup> and Verena Hauser has recently challenged CMT’s theoretical and philosophical

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<sup>268</sup> *MWLB*, 255-259.

<sup>269</sup> This provides a basis for our focus on the vertical and horizontal spatial orientations in First Peter.

<sup>270</sup> Lakoff and Johnson, *MWLB*, 14-21.

<sup>271</sup> The Vehicle does not directly map onto the Target, but “orientational metaphors suggest an evaluative angle (typically positive or negative) associated with saying that things are located in time and space when they actually have no physical location or object that would make that so” (Dann L. Pierce, *Rhetorical Criticism and Theory in Practice* [New York: McGraw-Hill, 2003], 144).

<sup>272</sup> Lakoff and Johnson, *MWLB*, 139, 239.

<sup>273</sup> Lakoff and Johnson, *MWLB*, 80-82, 147-155; 151.

<sup>274</sup> Lakoff and Johnson, *MWLB*, 26-27. Personification is a form of ontological metaphor (Lakoff and Johnson, *MWLB*, 33-34).

<sup>275</sup> “Figurative Language in a Cognitive Theory of Meaning Construction: A Lexical Concepts and Cognitive Models Approach,” (2005): n.p. [cited 11 February 2006]. Online: <http://www.sussex.ac.uk/Users/vyv/Evans&Zinken.pdf>.

basis.<sup>276</sup> CMT has not yet won the day and may never do so, at least as presently formulated. While I do not have space to evaluate the evidence, I document some of these concerns for two reasons: first, the critiques help to clarify the core CMT claims and evidence; second, this shows the wisdom of building upon a broader theoretical base in this thesis.

### 3.2.1 Linguistic Evidence for CMT

On the basis of her work on etymology and polysemy,<sup>277</sup> Eve Sweetser explains the frequent use of terms for hearing to also designate understanding and obedience, along with vision language denoting comprehension, in terms of a MIND IS BODY metaphor. She plausibly argues that these links are not random but are “highly motivated links between parallel or *analogous* areas.”<sup>278</sup> Her research has been taken as support for CMT but could, alternately, be evidence for a mapping between already structured conceptual domains.<sup>279</sup> There is still uncertainty concerning CMT’s explanation of the semantic development of word meaning and its understanding of lexicalization, grammaticization, conventionality, and polysemy.<sup>280</sup>

### 3.2.2 Embodiment: Physicality and Culture

Jordan Zlatev is critical of the ambition of many embodiment theorists today to explain “*all* (human) cognition as being ‘embodied,’ much as the preceding and opposing, school tried to explain all cognition as ‘symbolic’ (or ‘disembodied’).”<sup>281</sup> James Howe has recently argued for a “cultural and discourse-centered alternative” to CMT that grants priority to the Target, not the Source, in most metaphor use.<sup>282</sup> Studies of natural language use show that people typically, first, have a concept they wish to explain and, then, select from the metaphors in their specific culture the one(s) that best communicate the desired point; they are not obliged, either verbally or

<sup>276</sup> *Metaphor, Metonymy and Experientialist Philosophy: Challenging Cognitive Semantics* (Berlin: De Gruyter, 2005). The above paragraph is largely based on an interchange in the COGLING internet forum, 2005.

<sup>277</sup> *From Etymology to Pragmatics: Metaphorical and Cultural Aspects of Semantic Structure* (Cambridge: Cambridge University Press, 1990).

<sup>278</sup> If this is valid, it could help explain the body-mind metaphor of First Peter 1:13a.

<sup>279</sup> Gregory L. Murphy, “Reasons to Doubt the Present Evidence For Metaphoric Representation,” *Cognition* 62 (1997): 100-101.

<sup>280</sup> Evans cites, for example, Paul J. Hopper and Elizabeth Closs Traugott, *Grammaticalization* (2<sup>nd</sup> ed.: Cambridge: Cambridge University Press, 2003), as providing evidence for grammaticalization processes that do not support the CMT hypothesis. For a further critique of CMT in terms of polysemy, see Evans, “The Meaning of *Time*: Polysemy, the Lexicon and Conceptual Structure,” *JL* 41.1 (2005): 33-75.

<sup>281</sup> “The Emperor’s New Body: How Can Language Be ‘Embodied?’” (paper presented at the First UK Cognitive Linguistics Conference, University of Sussex, Brighton, UK, 23-25 October 2005). Cf. Ziemke, “Organismic Embodiment.”

<sup>282</sup> “Argument is Argument: An Essay on Conceptual Metaphor and Verbal Dispute,” *M&S* 23.1 (2008): 1-23.

conceptually, to pick any specific metaphor. The claim that Source concepts are more “basic, concrete, and readily understood” relies upon Sources founded on sensory-motor experience, where, indeed, the Source may possess experiential priority. However, this is sometimes, as in ARGUMENT IS WAR, generalized without adequate evidence to cover all Sources.<sup>283</sup> For me, at least, this suggests the wisdom of limiting the deployment of CMT as an analytic tool to instances where the Sources are rather transparently sensory-motor in origin.

The postulated image schemas “located” between perception and conception are not consistently defined, and claims for a neurological basis for CMs, in which conceptual domains are viewed as “highly structured neural ensembles in different regions of the brain,”<sup>284</sup> are rather controversial.<sup>285</sup> Even if image schemas are acknowledged, there are the very practical problems of how to determine their components, how many exist, and the criteria for their postulation.<sup>286</sup>

For CMT, linguistic expressions must be understood in the context of the appropriate knowledge domain, what Lakoff labels an *idealized cognitive model* (ICM).<sup>287</sup> Other CMT scholars have highlighted the cultural influence on such models, sometimes referring to them as ICCMs: *idealized cognitive cultural models*.<sup>288</sup> Yet it is still unclear just how cultural embodiment really is. Kimmel finds the focus on image schemas to be *the* basic problem with CMT, because it leads to the impression that these idealized basic metaphors could be “actualized *just as such*.” Rather, it is the interrelationship of metaphor and culture “*that is necessary to motivate people to choose particular metaphors*.”<sup>289</sup>

<sup>283</sup> Howe, “Argument,” 21.

<sup>284</sup> Lakoff and Johnson, *MWLB*, 254-259. See more recently, Dodge and Lakoff, “Image Schemas,” in *From Perception to Meaning: Image Schemas in Cognitive Linguistics* (ed. Beate Hampe and Joseph Grady; Berlin: De Gruyter, 2005), 4.

<sup>285</sup> See Richard van Oort, “Cognitive Science and the Problem of Representation,” *PoT* 24.2 (2003): 237-295. He judges the present cognitive paradigm incapable of revolutionizing literary studies, “ultimately because the cognitive model lacks a theory of representation adequate to the task of interpreting human culture” (239). He plausibly maintains that “[t]he problem is essentially one of how to define the human in terms of its most unique trait: the capacity for symbolic representation.” On the other hand, Tim Rohrer has recently given a positive evaluation of neurological evidence as support for image schemas (“Image Schemata in the Brain,” in *From Perception to Meaning: Image Schemas in Cognitive Linguistics* (ed. Beate Hampe; Berlin: De Gruyter, 2006), 1-33.

<sup>286</sup> Oakley, “Image Schema,” 23.

<sup>287</sup> For more on ICM’s, see Lakoff, *Women, Fire and Dangerous Things*, esp. 267-268.

<sup>288</sup> Freeman, “Cognitive Mapping,” 466-483. Cf. Lakoff and Johnson, *MWLB*, 57. In his dissertation, Kimmel seeks to provide “an intensified focus on cultural body knowledge as the basis of metaphor” (“Metaphor,” abstract).

<sup>289</sup> “Metaphor,” 179. Kimmel adds, “What we cannot infer are universals of *phenomenological, lived, or contextualized meaning* as such” because they (1) are “part of situated knowledge” and (2) “express a cultural, or for that matter perhaps a personal intentionality” (164).

If CMT is right about the bodily basis of metaphor, the commonalities experienced by all peoples in all cultures in all periods of recorded history imply that several, if not many, of the core thought patterns of all people will be very similar. These relate to basic needs, desires, processes, activities, relationships, environments, etc.<sup>290</sup> I accept the claim that there are truly universal metaphors, but fewer than sometimes claimed and all subject to variations in expression and conceptualization due to cultural specificity.<sup>291</sup>

### 3.2.3 Psychological Credibility

Keysar and Bly have demonstrated the critical importance of caution when attributing semantic transparency to metaphors, even in the interpreter's own language and culture. They found that English speakers would contradictorily interpret expressions such as "The goose hangs high," depending on textual context. In a happy story, interpreters took this idiom to convey positive news, while in a sad story it was found to mean exactly the opposite. Even more strikingly, in each case the expression was judged to be transparent. This challenges the claim that metaphorical speech must invariably reflect a psychologically real domain mapping.<sup>292</sup> Whichever interpretation is chosen may be the result of a *backwards-working rationale*, "a post hoc analysis that is readily accepted, given our knowledge of the terms" within the expression, but not evidence of CMs underlying it.<sup>293</sup>

Why metaphor? CMT claims that some domains are too abstract and unstructured to be directly represented, thus requiring metaphor. Thus, the anger domain is organized by the war domain. However, the relative degree of organization between one experience and another is not always easily to determine; indeed, Murphy questions whether such distinctions are even viable.<sup>294</sup>

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<sup>290</sup> Edward Slingerland celebrates this as a means of escape from the "postmodern 'prison-house of language,' since people in all cultures use language motivated by similar bodies and physical environments." Metaphorical expressions are a bridge to "the other" ("Conceptions of the Self," 336). Cf. Lakoff and Johnson, *Philosophy in the Flesh*, 284, and Ning Yu, "Metaphor Body and Culture: The Chinese Understanding of Gallbladder and Courage," *M&S* 18.1 (2003): 13.

<sup>291</sup> See Patrick Colm Hogan, "A Minimal, Lexicalist/Constituent Transfer Account of Metaphor," *Style* 36.3 (2002): 484-502.

<sup>292</sup> Gentner et al, "Analogy," 209.

<sup>293</sup> Murphy, "Representation," 184. McGlone's research suggests that people do not typically have recourse to CMs "when coining metaphors, judging the similarity among metaphors, or retrieving them from memory," n.p. [cited 5 December 2008]. Online: <http://ww2.lafayette.edu/~mcglonem/metaphor.htm>. See especially McGlone, "Concepts," 90-107, and Keysar et al, "Conventional Language," 591.

<sup>294</sup> Murphy, "Representation," 190 n.2, 198.

Also, the claim that image schemas and motor schemas are directly understood is open to challenge.<sup>295</sup>

This thesis is generally in agreement with Murphy and Gentner that the similarities between domains of thought, such as ARGUMENT and WAR, are often attributable to commonalities *already present* between them, with no *causal* link.<sup>296</sup> Further, Gentner's SMT can help overcome the loss of specifics in CMT's emphasis on generalization.<sup>297</sup>

However, Gentner has provided plausible experimental support for the psychological reality of at least some abstract metaphorical schemas. For example, the two SPACE/TIME mappings (EGO-MOVING and TIME-MOVING) appear to be psychologically real based on the "on-line" processing cost of changing from one to the other.<sup>298</sup> Further, extended metaphors are processed as domain mappings.<sup>299</sup> However, it is important to distinguish these global metaphors from local metaphors that are not connected to any larger system (e.g., "He's a real pig").<sup>300</sup>

CMT's controversial *invariance hypothesis* (IH) states that, "metaphorical mappings preserve the cognitive topology (that is, the image-schema) of the Source domain, in a way consistent with inherent structure of the Target domain."<sup>301</sup> However, often more than one metaphor Source exists for the same Target (e.g., love as a journey, disease, and fire) and a single Source may provide several inconsistent structures for different Targets (e.g., knowledge, love, and envy as fire).<sup>302</sup> Apparently, an exegete must be rather flexible in assessing the degree of prior structure the Source or Target may contribute to any specific metaphor.

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<sup>295</sup> Lera Boroditsky, Michael Ramscar, and Michael C. Frank, "The Roles of Body and Mind in Abstract Thought," *Psychol Sci* 13.2 (2002):185-9.

<sup>296</sup> Murphy, "Representation," 196.

<sup>297</sup> Cf. Mika Shindo, Kiyotaka Uchimoto, and Hitoshi Isahara, "Semantic Extensions from Sensory Domains: A Reanalysis of Source Domains Using Natural Language Processing Skills," in *Proceedings of the Third Interdisciplinary Workshop on Corpus-Based Approaches to Figurative Language: Held in Conjunction with Corpus Linguistics 2005* (ed. Alan M. Wallington, John A. Barnden, Sheila R. Clasbey, Mark Lee, and Li Zhang; Birmingham, U. K.: University of Birmingham, 2005), 64.

<sup>298</sup> D. Gentner and M. Imai, "Is the Future Always Ahead? Evidence for System-Mappings in Understanding Space-Time Metaphors," *Proceedings of the Fourteenth Annual Conference of the Cognitive Science Society* (no editor; Hillsdale, N.J.: Erlbaum, 1992): 510-515.

<sup>299</sup> E.g., Gentner et al, "Analogy," 207-218, and William Langston, "Violating Orientational Metaphors Slows Reading," *DP* 34.3 (2002): 281.

<sup>300</sup> Gentner and Wolff, "Knowledge," 329-30. Many metaphors are found on the continuum between these extremes (Mark Turner, *Death is the Mother of Beauty: Mind, Metaphor and Criticism* [Chicago: University of Chicago Press, 1987], cited with approval by Gentner and Wolff, "Knowledge," 330).

<sup>301</sup> "Contemporary," 215. See also Lakoff, "The Invariance Hypothesis: Is Abstract Reason Based on Image-Schemas?" *CogLing* 1.1 (1990): 39-74. Cf. Claudia Brugman, "What is the Invariance Hypothesis?" *CogLing* 1.2 (1990): 257-266, who raises five key questions concerning Lakoff's IH article. Olaf Jäkel, for one, thinks that CMT "would be better off without it" ("Hypotheses Revisited: The Cognitive Theory of Metaphor Applied to Religious Texts," *metaphorik.de* 2 [2002]: 38).

Additionally, schemas do not seem to come into play at all, in some cases, since people seem to be able to directly access the meaning of many common metaphors.<sup>303</sup> Finally, not all scholars have been convinced by the claim that metaphors *create* meaning.<sup>304</sup> Gentner plausibly assumes some initial parallel structure, on the basis of which further projections are generated. Thus, genuinely new knowledge about the Target may be created, guided by the initial alignment.<sup>305</sup>

### 3.3 CMT and Metaphors in Texts

For CMT to be a sufficient basis for textual analysis, it would ideally offer a more plausible interpretive model for linguistic metaphor and for its relationship to the body and culture, on the one hand, and human concepts and reasoning, on the other hand. What is needed is a model of concepts related to metaphor as detailed and well-defined as those that already exist for literal concepts.<sup>306</sup> I think that structure mapping between previously established representations has been too lightly dismissed by CMT, despite its robust explanatory power (e.g., concerning conceptual structure and similarity) and its often simpler, less problematic explanation of the data.<sup>307</sup> However, it is plausible that some metaphors in most texts are part of universal sets of metaphors grounded in universal aspects of human experience. Also, when metaphors apparently contradict one another, it is plausible that the larger systems of thought they may reflect share specific terms with a metaphorical function that may lead to a shift from one model of a subject to another. This requires that the interpreter give serious attention to textual sequence, observing how one metaphor may be replaced by another, possibly to prevent any one being over-interpreted.

However, even when there are commonalities between metaphors, they must not be attended to at the expense of any differences that may be present. Also, the innate human desire for

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<sup>302</sup> Gentner et al, "Analogy," 207. Murphy, "Representation," 185-186. This runs counter to the normal human desire for consistency and the ease it provides in learning new concepts—consistency between concepts and between concepts and world knowledge (Murphy, "Doubt," 100-104). Asymmetry frequently occurs, but not always in a pre-set direction. Source situations pertinent to a specific metaphor often are "extremely odd or counter to much of our general knowledge about the Source" and yet such knowledge is often ignored and occasionally "directly flouted in the service of metaphor" (A. M. Wallington, "Theme Statement" [paper presented at the Third Workshop on Corpus-Based Approaches to Figurative Language, Birmingham, UK, 14 July 2005]. [cited 23 August 2005]. Online: <http://www.cs.bham.ac.uk/~amw/CorpusLinguistics05.html>.)

<sup>303</sup> Mark Turner, "Aspects of the Invariance Hypothesis," *CogLing* 1.2 (1990): 247-255.

<sup>304</sup> For this claim, see Lakoff and Johnson, *MWLB*, 139-155. Murphy, for one, argues that they reflect parallels, instead ("Representation," 173-204; "Doubt," 99-108).

<sup>305</sup> Gentner et al, "Analogy," 208.

<sup>306</sup> Murphy, "Doubt," 102-103.

<sup>307</sup> Murphy, "Representation," 195-197.

coherence could easily lead to the “discovery” of patterns of questionable validity. However, I use CMT in a limited, experimental way for several reasons:

- First, despite the view of Alice Deignan that culture may prove too complex for CMT to treat in any comprehensive way,<sup>308</sup> I think it provides “an excellent interdisciplinary ground” upon which to investigate “how to grasp on a theoretical level and to transpose methodologically the interrelationship between culturally bound and universal constructs in intercultural communication.”<sup>309</sup>
- Second, CMT has proven useful in a variety of cross-cultural studies, even when used critically.<sup>310</sup>
- Third, CMT has stimulated a substantial volume of careful research and has been productively applied to many different fields of study; at minimum, it is a useful heuristic tool. Like any new method, it will enhance observation at key points, while also potentially distorting the evidence.

Consistent with CMT, Bernhard Debatin finds metaphor’s basis in cultural images and beliefs to enable it to express and anticipate models of practical action.<sup>311</sup> Indeed, it has been argued that “*If metaphor is meaningful it is in the way it can incite cultures and individuals to change.*”<sup>312</sup> Thus, its potential change-inducing power via texts merits study.

Reuven Tsur’s claim that CMT is inherently unable to do anything more than yield trivial or even misleading interpretations of texts may well be rejected,<sup>313</sup> but he correctly identifies the fact that the richly variegated linguistic expressions that give CM expression often function to delay people’s usually efficient movement through the hierarchy of signs to the extra-linguistic reality that is the subject of communication; “feathery flocks” attracts attention to itself in a way

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<sup>308</sup> “Metaphorical Expressions and Culture: An Indirect Link,” *M&S* 18.4 (1993): 255.

<sup>309</sup> Christopher M. Schmidt, “Metaphor and Cognition: A Cross-Cultural Study of Indigenous and Universal Constructs in Stock Exchange Reports,” *JICC* 5 (2002): 2. Cited 22 June 2004. Online: <http://www.immi.se/intercultural/nr5/schmidt.pdf>.

<sup>310</sup> Christoph Neumann, “Is Metaphor Universal? Cross-Language Evidence from German and Japanese,” *M&S* 16.1&2 (2001): 123.

<sup>311</sup> Debatin, “‘Précis of’ The Rationality of Metaphor,” n.p.

<sup>312</sup> No author, 5. [cited 3 September 2004]. Online: <http://noumenal.net/exiles/metaphor.html>. n.p. Italics added. C. A. Bowers, a prolific writer in the field of eco-justice, has recently charged that Lakoff and Johnson’s metaphor theory is unable to meet the challenges of changing the addiction of many current cultures to a consumerism that is destroying the planet. Being too focused on the individual’s bodily experiences and lacking historical depth, CMT only perpetuates the kind of thinking Lakoff and Johnson seek to overcome (“Why the George Lakoff and Mark Johnson Theory of Metaphor is Inadequate for Addressing Cultural Issues Related to the Ecological Crises,” *Language & Ecology* 2.4 [2009]: n.p. [cited 15 November 2009]. Online: [http://www.ecoling.net/Lakoff-Johnson\\_Theory.pdf](http://www.ecoling.net/Lakoff-Johnson_Theory.pdf)).

<sup>313</sup> See especially, “Lakoff’s Roads Not Taken,” 339-359.

that “birds” cannot.<sup>314</sup> This suggests that attention be paid to the power of metaphor to *focus mental attention*.

CMT’s theory of *conceptual* metaphorical coherence has been used by various biblical scholars as the basis for claims of *textual* coherence. Thus, Sarah J. Dille argues that “when nonconsistent or contradictory metaphors appear together in a literary unit, the areas of overlap (coherence) are highlighted in each.”<sup>315</sup> S. H. Ong uses CMT to argue that James’s unifying central metaphor is “life is a trial before God.”<sup>316</sup>

### 3.4 Practical Use

Several scholars have attended to the complexities of connecting linguistic metaphors to CMs in texts.<sup>317</sup> Crucial to connecting linguistic metaphors to CMs in texts is accurate metaphor identification, an issue given special attention by Steen and the Pragglejaz Group of linguists.<sup>318</sup> Steen plausibly claims that this can only take place in “stretches of discourse as part of messages between language users.”<sup>319</sup> I, thus, maintain that the most valuable form of textual metaphor analysis will begin with metaphor identification within the discursive flow of the text and will interpret metaphor within that context.

For Steen, metaphor analysis has three levels: “metaphorical language,” “metaphorical proposition,” and “cross-domain mapping.”<sup>320</sup> He plausibly postulates a necessary discourse analysis link: proposition analysis leads to the conceptual text base, “a linearly ordered and

<sup>314</sup> Tsur, “Some Comments,” especially 1-2.

<sup>315</sup> *Mixing Metaphors: God as Mother and Father in Deutero-Isaiah* (JSOTSS; London: T&T Clark, 2004) cited by Marjo Korpel, review of Dille, *Mixing Metaphors: God as Mother and Father in Deutero-Isaiah*, *RBL* (2005): n.p. [cited 5 December 2005]. Online: <http://www.bookreviews.org>.

<sup>316</sup> *A Strategy for a Metaphorical Reading of the Epistle of James* (Lanham, Md.: University Press of America, 1996), 3.

<sup>317</sup> E.g., John Heywood, Elena Semino, and Mick Short, “Linguistic Metaphor Identification in Two Extracts From Novels,” *L&L* 11.1 (2002): 35-54. See also Daniel Andriessen’s recent analysis of the metaphorical language used by two representative scholars to define and explain the subject of knowledge in a business context (“On the Metaphorical Nature of Intellectual Capital: A Textual Analysis” [paper presented at the 4th International Critical Management Studies Conference, Judge Institute of Management, University of Cambridge, Cambridge, 4-6 July 2005], 1-19. [cited 5 November 2009]. Online: <http://www.mngt.waikato.ac.nz/ejrot/cmsconference/2005/proceedings/intellectualcapital/Andriessen.pdf>).

<sup>318</sup> Pragglejaz Group, “MIP: A Method for Identifying Metaphorically Used Words in Discourse,” *M&S* 22.1 (2007): 1-39. The group’s homepage is located at: <http://www3.let.vu.nl/english/research/projectSites/pragglejaz/start.htm>.

<sup>319</sup> “Identifying Metaphor in Language: A Cognitive Approach,” *Style* 36.3 (2002): 388. See his “Genres of Discourse and the Definition of Literature,” *DPr* 28:2 (1999): 109-20, and “Poetics and Linguistics Again: The Role of Genre,” in *Textual Secrets: The Message of the Medium* (ed. Szylyvia Csabi and Judith Zerkowitz; Budapest: Eötvös Loránd University, 2002), 42-51.

<sup>320</sup> Peter Crisp, “Metaphorical Propositions: A Rationale,” *L&L* 11.1 (2002): 7-16.

hierarchically organized list of propositions expressing the content of a text.” It makes explicit concepts that are only implicit on the textual surface.<sup>321</sup> These three levels may be decomposed into several steps.<sup>322</sup>

- the discourse is broken into semi-independent clauses. Thus, Tennyson’s line, “Now sleeps the crimson petal, now the white,” becomes:

Now sleeps the crimson petal,  
now the white.

- these discourse units are divided into propositions:<sup>323</sup>

- 1a. P1 (SLEEP PETAL)
  - P2 (MOD P1 NOW)
  - P3 (MOD PETAL CRIMSON)
- 1b. P1 (SLEEP PETAL)
  - P2 (MOD P1 NOW)
  - P3 (MOD PETAL WHITE)

- all concepts that participate in “ellipsis, substitution, and co-reference depending on pronominalization, deictics and alternate but general expressions” are explained; in this case, the implied terms “sleep” and “petal” must be supplied in the second proposition:

Now sleeps the crimson petal,  
now [sleeps] the white [petal].

Thus, instead of only one metaphor, the line contains two, one in each discourse unit.

- “all non-realized semantically conventional arguments of a predicate by abstract indications of their role” are explained.<sup>324</sup> Here, the SLEEPING concept could activate “a complete sleeping scenario, in which information about the action, purpose, location, and props of

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<sup>321</sup> Propositions are defined as, “minimal idea units representing the conceptual content of linguistic expressions,” and “miniature ideas or thoughts” that contain concepts (“Metaphor Identification: A Cognitive Approach,” 390). See also Steen, “Towards a Procedure for Metaphor Identification,” *L&L* 11.1 (2002): 17-34. A complex taxonomy yields 16 possible combinations, 14 of which are viable in analysis at the levels of word, proposition, text unit, and metaphorical mapping (Peter Crisp, John Heywood, Gerard Steen, “Metaphor Identification and Analysis, Classification and Quantification,” *L&L* 11.1 [2002]: 55-69).

<sup>322</sup> The following explanation combines insights from Steen’s “Towards a Procedure,” 17-34, and “Identifying Metaphor,” 394-6, 398-404.

<sup>323</sup> These “minimal idea units” are made up of “a conceptual predicate and one or more conceptual arguments, in the form of predicate calculus.” They have only one predicate and a maximum of three arguments and are arranged both linearly and hierarchically.

<sup>324</sup> “Towards a Procedure,” 26.

sleeping are filled by default values.” In this way, propositions may link linguistic and conceptual metaphor, enabling the construction of mental models. Several sub-steps are helpful here: (a) sorting out the features of the Source and Target domains in an open comparison; (b) filling in the slots, leading to a “completed and determinate nonliteral analogy:” the petal’s inactivity corresponds to a sleeping person; (c) finally, the full metaphorical mapping is constructed:

inactivity ~ sleep  
 petals ~ persons  
 being inactive as a function ~ resting from fatigue  
 being inactive as a quality ~ typically deep and long  
 the space-time setting of being inactive: typically at night, and in a bedroom.<sup>325</sup>

- in *metaphor functionalization*, readers connect the metaphors to other portions of the text or their interpretations thereof, and
- in *metaphor refunctionalization*, readers return to the metaphors interpreted before the current sentence.<sup>326</sup>

### 3.5 Narrative and Emotion

A highly seminal aspect of Hellsten’s CMT-based metaphor model merits attention here,<sup>327</sup> namely, her addition of metaphorical narratives as a third level of analysis above the conceptual and linguistic levels. For example, the second level CM, LIFE IS A JOURNEY, maps “journey” onto “life” on the basis of a set of common properties, including a beginning, agents, obstacles, goals, choices, and a conclusion. At the narrative level, the more general spatial mapping behind LIFE IS A JOURNEY, in which TIME PASSING IS MOVEMENT IN SPACE/PROGRESS, provides the larger context for LIFE IS A JOURNEY and SCIENTIFIC JOURNEY.<sup>328</sup>

Practically, then, the interpreter could seek to determine the level of each metaphor in a text and its degree of implied conceptual change. This may enable one to discover internal consistency in metaphors at the conceptual or narrative levels, even when their Sources appear contradictory.

This sort of narrative analysis may well be coordinated with the way analogy can *transfer emotion*, contributing to a larger system promoting *coherence among beliefs, attitudes, and*

<sup>325</sup> The above explanation of the Five Steps derives from, “Identifying Metaphor in Language,” 394-6, where Steen also offers a more detailed analysis of Tennyson’s “Now Sleeps a Crimson Petal,” 398-404.

<sup>326</sup> The final two steps come from the summary of Steen in Filiz Dur, “Understanding Metaphor: A Cognitive Approach Focusing on Identification and Interpretation of Metaphors in Poetry” (MA Thesis, Cukurova University, 2006), 58-59. Cited 5 June 2008. Online: <http://sosyalbilimler.cu.edu.tr/tezler/871.pdf>.

<sup>327</sup> “The Politics of Metaphor,” 33.

<sup>328</sup> “The Politics of Metaphor,” 20-21; 33.

feelings.<sup>329</sup> Hellensten has demonstrated that metaphors can *popularize, concretize, and dramatize issues by evoking “powerful images and emotions.”*<sup>330</sup> Metaphor not only *communicates* emotion by making it more concrete and making its scale more obvious, but it can also *cause* “affective arousal by creating tension between the two objects or concepts in the metaphor.”<sup>331</sup> Gentner finds metaphor’s expressive and affective function to be *foundational to much metaphor use in literature.*<sup>332</sup> Emotions can powerfully contribute to effective coping with life by facilitating experiential learning.<sup>333</sup> Negative emotions like guilt, sadness, or regret triggered by an unpleasant outcome can foster counterfactual thinking and typically lead to “detail-oriented processing,” while positive emotions “focus on generalities.”<sup>334</sup> Fear and anxiety can inflate (a) already existing perceptions of threat or risk, (b) the probability of “risk-averse decisions,” and (c) pessimism concerning the future. Further, they can even lead to false judgments concerning physical size, height, and distance.<sup>335</sup> It is appropriate, thus, to consider the differential degree of power a given metaphor may have had, in a given socio-cultural context, to trigger an affective response, and how effective this potentially could have been to transform the listener’s “perspective on the topic of the metaphor.”<sup>336</sup>

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<sup>329</sup> P. Thagard and C. P. Shelley, “Emotional Analogies and Analogical Inference,” in *The Analogical Mind: Perspectives from Cognitive Science* (ed. D. Gentner, K. H. Holyoak, and B. K. Kokinov; Cambridge, Mass.: MIT Press, 2001), 335-362.

<sup>330</sup> “The Politics of Metaphor,” 23. Patrick Colm Hogan, *The Mind and Its Stories: Narrative Universals and Human Emotion* (Cambridge: Cambridge University Press, 2003), claims that “there are profound, extensive and surprising *universals in literature* and that these universals are bound up with no less profound, extensive and surprising *universals in emotion.*”

<sup>331</sup> Cornelia Verspoor, “What Are the Characteristics of Emotional Metaphors?” (MA thesis, Rice University, 2003), 5.

<sup>332</sup> Gentner and J. Grudin maintain that in some metaphors, “the affective complex conveyed may be more important than any set of enumerable assertions that might be derivable from the metaphor” (“The Evolution of Mental Metaphors in Psychology: A 90-Year Retrospective,” *Am Psychol* 40 [1985]: 189). On emotion, thought, and metaphor, also see A. Ortony, “On Making Believable Emotional Agents Believable,” in *Emotions in Humans and Artifacts* (ed. R. Trappi and P. Petta; Cambridge, Mass.: MIT Press, 2003), and Bernard Rimé, “Emotion Elicits the Social Sharing of Emotion: Theory and Empirical Review,” *Emot Rev* 1.1 (2009): 60-85.

<sup>333</sup> Roy F. Baumeister et al, “How Emotion Shapes Behavior: Feedback, Anticipation, and Reflection, Rather Than Direct Causation,” *Pers Soc Psychol Rev* 11.2 (2007): 184.

<sup>334</sup> Baumeister et al, “Emotion,” 184-7. For information about emotive theories of metaphor, see Soskice, *Metaphor*, 26-27.

<sup>335</sup> Gerald L. Clore and Jeffrey R. Huntsinger, “How the Object of Affect Guides its Impact,” *Emot Rev* 1.1 (2009): 45.

<sup>336</sup> Cf. Verspoor, “Emotional Metaphors?” 5.

## 4 The Major Metaphor Model of This Thesis: An Adaptation of Structure Mapping Theory (SMT)

### 4.1 Metaphor in the Context of Similarity and Analogy

The metaphor theory most fully adopted in this thesis is Gentner's Structure Mapping Theory (SMT). I shall first present its key concepts and vocabulary and then specify the interpretive steps for which it calls. Because SMT directly links Source and Target concepts, unlike the categorization model, it is an extended form of traditional comparison theories. However, its use of "more dynamic and inferentially productive mechanisms" than generic feature matching stretches the limits of the comparison approach and, arguably, exempts it from its most serious flaws.<sup>337</sup> At its core, SMT has an elegant simplicity, while also having the theoretical and methodological richness and depth appropriate to the complexities of metaphor and analogy.

*Similarity* is the overall category within which SMT places both metaphor and analogy. Humans innately value comparison, but whether or not we find a likeness between two items depends on how they are represented. This, in turn, depends on experience.<sup>338</sup> The use of both literal and figurative language to draw attention to important similarities between pieces of information stored in memory can, thus, be a powerful rhetorical strategy.<sup>339</sup> The expression and the interpretation of both literal and analogical similarity employ the same structure alignment and mapping process.<sup>340</sup> Similarity may take several sub-forms: mere appearance, analogy, or literal similarity (see Figure below).<sup>341</sup> Of these, analogy merits special attention here.

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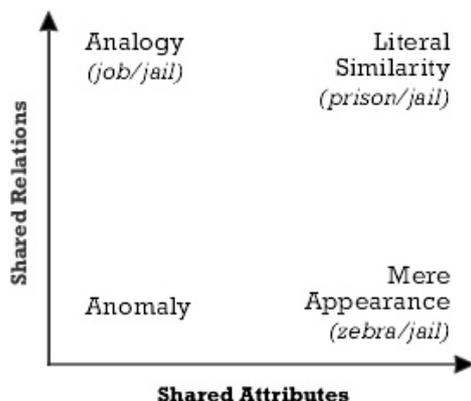
<sup>337</sup> Bowdle and Gentner, "Career," 14.

<sup>338</sup> Dedre Gentner, "Why We're So Smart," in *Language in Mind: Advances in the Study of Language and Thought* (ed. D. Gentner and S. Goldin-Meadow; Cambridge, Mass.: MIT Press, 2003): 200.

<sup>339</sup> Csaba Pléh argues that memory is schematized by means of narrative organization ("Narrativity in Text Construction and Self Construction," *Neohelicon* 30.1 [2001]: 187-205).

<sup>340</sup> "Smart," 199. Gentner does not claim that SMT is capable of dealing with metaphors with little structural consistency. For these she recommends Fauconnier's work on complex metaphor and blending (Gentner and Wolff, "Knowledge Change," 302 n.4). She judges conceptual blending to be a cognitive operation closely related to metaphor and to counterfactual reasoning, in which new mental representations are created that go beyond either of the two integrated situations. As an illustration, she postulates an imaginary race between two boats on the same course but separated by a century (Gentner, Holyoak, and Kokinov, "Introduction: The Place of Analogy in Cognition," in Gentner, Holyoak, and Kokinov, *Analogical Mind*, 16-17).

<sup>341</sup> Gentner, "Analogical Learning," 221.



Similarity space defined by the degree of object-attribute similarity and the degree of relational similarity.<sup>342</sup>

#### 4.2 The Power of Analogy

For Gentner, analogy is “the key to conceptual learning” and relational language is “the key to analogy.”<sup>343</sup> She decomposes analogy into four skills: “the ability to pick out patterns, to identify recurrences of these patterns despite variation in the elements that compose them, to form concepts that abstract and reify these patterns and to express these concepts in language.” Most generally, it is “the ability to think about relational patterns.”<sup>344</sup> Analogy “ensures that every new encounter offers not only its own kernel of knowledge, but a potentially vast set of insights resulting from parallels past and future.”<sup>345</sup>

Understanding metaphors, like learning and decision-making—indeed *all* levels of cognition—largely involves the crucial “structure-mapping mechanisms of alignment and inference.”<sup>346</sup> This entails a process in which (a) *textual context* is taken into account; (b) people often seek to *solve* a new *problem* with reference to a similar, previously deciphered problem;<sup>347</sup>

<sup>342</sup> Dedre Gentner and Julie Colhoun, “Analogical Processes in Human Thinking and Learning,” in *Towards a Theory of Thinking* (ed. B. Glatzeder, V. Goel, and A. von Müller; Berlin: Springer-Verlag, 2009), 18.

<sup>343</sup> “Smart,” 196-197. Cf. Freeman, “Cognitive Mapping,” 466-483.

<sup>344</sup> Gentner, Holyoak, and Kokinov, “Introduction,” 3.

<sup>345</sup> Gentner, Holyoak, and Kokinov, “Introduction,” 12.

<sup>346</sup> S. Day and D. Gentner, “Analogical Inference in Automatic Interpretation,” in *Proceedings of the Twenty-Fifth Annual Meeting of the Cognitive Science Society* (ed. Richard Alterman and David Kirsh; Mahwah, N.J.: Erlbaum, 2003), 312. Research suggests that the most effective form of persuasion exploits our natural tendency to bring domains into structural alignment. Decision making is powerfully influenced by the extent to which properties of options are interconnected (Gentner and Markman, “Analogy and Similarity,” 54; A. B. Markman and D. Gentner, “Structure-Mapping in the Comparison Process,” *Am J Psychol* 113.4 [2000]: 531-2).

<sup>347</sup> In fact, it has been plausibly argued by Goodblatt and Glicksohn that metaphor analysis is a problem-solving task: “Problem Solving,” 428-445, and “From Practical Criticism to the Practice of Literary Criticism,” *PoT* 24.2 (2003): 207-236.

and, (c) *learning* or conceptual change results in analogies being *adapted* or even *abandoned*.<sup>348</sup> Ideally, all three of these overlapping and often complex elements will be continually kept in mind by interpreters of analogy and metaphor.

By situating metaphor within the broader context of human thought, Gentner provides a rationale for viewing metaphor as susceptible, overall, to the same interpretive processes as all other expressions of thought in any document, especially its various uses of similarity. Metaphor is not generalized out of existence, nor is its uniqueness exaggerated. SMT also encourages and provides a mechanism for looking at all forms of comparison within a document, rather than artificially abstracting specific ones from its overall conceptual and textual context. Practically, this means that any time two subjects are brought into comparison, whether explicitly or implicitly, the nature of their relationship should be analyzed in terms of their degree of both attribute and relational similarity.

#### 4.3 Learning by Means of Metaphor and Analogy

SMT is, at its heart, a model of learning, a key strength enabling it to explain the way good metaphors stimulate knowledge change.<sup>349</sup> Its deployment in the metaphorical analysis of a text necessarily looks at textual metaphors as instruments of learning.<sup>350</sup> This may entail the creation of new categories and schemas, the filing of new instances into the memory, and “new understandings of old instances and schemas that allow them to be better accessed in the future.”<sup>351</sup>

The *plans* and *goals* of reasoners constitute a crucial *context* for the interpretive process, but these are not the heart of the process. They only *precede* and *follow* analogical mapping.<sup>352</sup> Thus, SMT accommodates the fact that analogies may produce matches inconsistent with reasoners’ plans and goals but which, nevertheless, are sufficiently compelling to lead to new knowledge.<sup>353</sup>

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<sup>348</sup> K. D. Forbus, R. W. Ferguson, and D. Gentner, “Incremental Structure-Mapping,” in *Proceedings of the Sixteenth Annual Conference of the Cognitive Science Society* (ed. Ashwin Ram and Kurt Eiselt; Mahwah, N.J.: Erlbaum, 1994): 313.

<sup>349</sup> Cf. Gentner, “Analogical Learning,” 201.

<sup>350</sup> S. E. Kuehne, D. Gentner, and K. D. Forbus, “Modeling Infant Learning via Symbolic Structural Alignment,” *Proceedings of the Twenty-Second Annual Conference of the Cognitive Science Society* (2000): 286.

<sup>351</sup> Gentner, Holyoak, and Kokinov, “Introduction,” 13; J. Loewenstein, L. Thompson, and D. Gentner, “Analogical Learning in Negotiation Teams: Comparing Cases Promotes Learning and Transfer,” *AMLE* 2.2 (2003): 119; D. Gentner and J. Loewenstein, “Relational Language and Relational Thought,” in *Language, Literacy and Cognitive Development* (ed. J. Byrnes and E. Amsel; Mahwah, N.J.: Lawrence Erlbaum Associates, 2002), 87-120.

<sup>352</sup> “Analogical Learning,” 215.

<sup>353</sup> Gentner, “Analogical Learning,” 217.

The process of “making the familiar strange” is decisive here,<sup>354</sup> a function especially valuable in situations of crisis.<sup>355</sup> Metaphor’s knowledge change may consist of *enrichment*, in which “new concepts, connections, or perspectives are added to the underlying representations.” Alternatively, *familiar* concepts may be *re-represented* or a conceptual system may be *restructured*.<sup>356</sup> Much of a text’s rhetorical power derives from the way it does these things. Thus, the interpreter is advised to think both about the author’s rhetorical goals in the selection of metaphors and about the goals of the first listeners encountering them.

#### 4.3.1 Learning: Its Difficulty

To adequately appreciate the importance and power of metaphor and analogy it is imperative to consider how difficult both new learning as well as accessing previously learned material can be. Persons engaged in analogical processes such as learning and metaphor interpretation typically bring varying degrees of prior knowledge to the endeavour and, thus, are differentially affected by them.<sup>357</sup> Beyond this, there is the problem of *inert knowledge*. The human cognitive system has the rather pernicious tendency of denying access to information learned from prior experience precisely when most needed. Even if *relational* or *structural* commonalities with prior experience may be all that can help in the new situation, we tend to notice only the mere *surface* or *attribute* similarities, resulting in erroneous inferences about the Target.<sup>358</sup> Accordingly, I will now address the issue of structure.

#### 4.3.2 Learning Solutions: Structure Mapping as the Central Learning Mechanism in Metaphor and Analogy<sup>359</sup>

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<sup>354</sup> Renate Bartsch, “How Can Something Be New and Nevertheless Be Understood? A View from Concept Formation” (paper presented at “The Origin of Novelty” symposium, University of Amsterdam, 31 October 2003), abstract, 6, 9-10. Cf. Schön, “Generative Metaphor: A Perspective on Problem-Setting in Social Policy,” in Ortony, *Metaphor*, especially 150. For him, when frames conflict, as may be postulated for First Peter vs. its first audience, one strategy is to attempt frame integration by means of a new “problem-setting story” (152). The cognitive effort called for consists in “attending to new features and relations of the phenomena and in renaming, regrouping and reordering these features and relations” (157).

<sup>355</sup> Archetypal metaphors, in particular, which draw on experiences that are practically universal, are the “bedrock of symbolism” representative of “the unchanging essence of human identity” (Hardy-Short and Short, “Fire, Death, and Rebirth,” 119, citing Osborn). Cf. First Peter 1:6-8.

<sup>356</sup> Gentner and Wolff, “Knowledge,” 295.

<sup>357</sup> Cf. Brown, *Making Truth*, 14-30. Gentner, “Analogical Learning,” 201-6. Note her analogy between water flow and heat flow (203).

<sup>358</sup> Gentner, “Analogical Learning,” 232, and Gentner et al, “Reviving Inert Knowledge: Analogical Abstraction Supports Relational Retrieval of Past Events,” *Cognit Sci* 338 (2009): 1343-1382. “Most failures of learning are not attributable to a lack of knowledge but to people’s inability to retrieve the right knowledge at the right time” (Loewenstein, Thompson and Gentner, “Negotiation Teams,” 120).

<sup>359</sup> J. G. Carbonell’s *invariance hierarchy* is similar to Gentner’s approach in that it gives preference to relations over attributes: “Goals, planning strategies, causal structures, functional attributes and temporal orderings are [in this order] most likely to be kept invariant by the metaphorical mapping, while social roles, structural relations,

A core SMT tenet, as its name suggests, is that cognitive representations, however generated, exist in a structured form.<sup>360</sup> There are several kinds of structured conceptual representations: *entities* typically include “pieces of stuff, individual objects or beings and logical constants;” *attributes* or descriptive data present the properties of entities; *functions*, which convey psychological features, “map one or more entities into another entity or constant;” and, *relations* denote the relationships connecting entities, attributes, or other relations.<sup>361</sup>

Two kinds of relations are postulated. In *first-order relations*, the arguments are the objects.<sup>362</sup> For example, “HIT (ball, table) and INSIDE (ball, pocket)” designates the action on the ball and the successful result. In *higher-order relations*, other relations, such as cause and implication, are the arguments. In “CAUSE [HIT (cue stick, ball), ENTER (ball, pocket)]” a lower-order relation is the argument for a higher-order relation.<sup>363</sup>

Structured conceptual representations may be better understood if thought of in terms of categories. Construing X as a *bridge*, for example, means that X must connect two other points or entities; if X is to qualify as a *carnivore*, X must eat animals. “Relational categories contrast with entity categories like *radish* or *penguin*, whose members share many intrinsic properties.”<sup>364</sup>

#### 4.3.2.1 Major Interpretive Steps: The Mechanisms of Learning or Knowledge Change

Given the structured nature of mental concepts, it follows that any metaphor or analogy interpretation will involve a comparative process consisting of “alignment and mapping between structured conceptual representations.”<sup>365</sup> As Gentner explains, “The central idea in structure-mapping is that an analogy [or metaphor] is a mapping of knowledge from one domain (the base) into another (the target) which conveys that a system of relations which holds among the base objects also holds among the target objects.”<sup>366</sup>

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*physical attributes or object identity* are items least likely to be preserved” (summarized by Raluca Vasilescu, “Metaphor Understanding,” 9; italics added).

<sup>360</sup> A. B. Markman and D. Gentner, “Comparison Process,” *Am J Psychol* 113.4 (2000): 501.

<sup>361</sup> “Structure-Mapping: A Theoretical Framework for Analogy,” *Cognit Sci* 7 (1983): 157.

<sup>362</sup> The term “object” can refer to items normally recognized as distinct entities (like “rabbit”), parts of a larger object (e.g., “rabbit’s ear”), or combinations of smaller units (such as “herd of rabbits”). The key issue is that the object be treated as a whole “at a given level of organization” (Gentner, “Structure-Mapping,” 156 n.2).

<sup>363</sup> Markman and Gentner, “Comparison Process,” 502-3; Gentner, “Analogical Learning,” 208-210.

<sup>364</sup> Gentner and Kurtz, “Relational Categories,” 159. Christo H. J. van der Merwe considers the concept of *basic level category*, along with *meaning potential*, and *prototypical meaning* as central to the proper understanding of the interrelationship of semantically related lexical items (“Lexical Meaning in Biblical Hebrew and Cognitive Semantics: A Case Study,” *Bib* 87.1 [2006]: 85-95).

<sup>365</sup> “Smart,” 201.

<sup>366</sup> Gentner, “Analogical Learning,” 201.

Gentner proposes the following four mechanisms of learning or knowledge change: *knowledge selection*, *projection*, *re-representation*, and *restructuring*,<sup>367</sup> each of which may function as a stage in knowledge change by means of metaphor and analogy. The first step, *knowledge selection*, is the access stage of analogical processing, in which a comparison *highlights* aspects of one's many mental representations.<sup>368</sup> For example, "Television is bubble gum for the mind," makes one of our many ideas about television salient. The often passive and unpredictable process of accessing long-term memory is, thus, given guidance.<sup>369</sup>

The most crucial issue is the identification of the system of *relations* in the Source that correspond to a system of *relations* in the Target.<sup>370</sup> Thus, in the metaphor "Men are wolves," the implied identical relation of "prey on" is identified. "Wolves prey on animals" is paralleled with "Men prey on women," but the only issue, for now, is the relation: "A preys on B," not the entities represented by either A or B in either the Source or the Target (see the following Figure<sup>371</sup>).

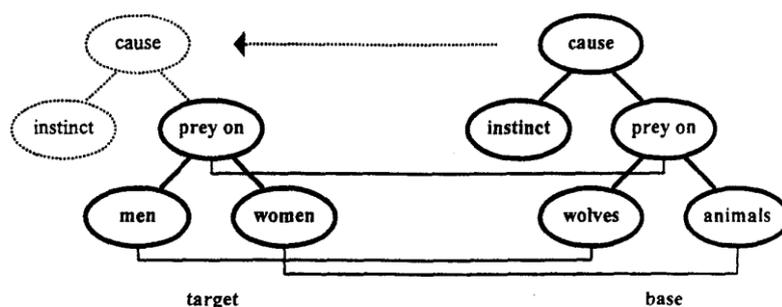


FIGURE 1 A structure-mapping interpretation of the metaphor "Men are wolves." From *Advances in Analogy Research* (p. 301), by Bowdle, 1998a, Sofia, Bulgaria: New Bulgarian University. Copyright 1998 by New Bulgarian University. Adapted with permission.

<sup>367</sup> Gentner and Wolff, "Knowledge," 303-319. More recently, Gentner focuses on the latter three processes as true learning activities. However, without the initial step in which two entities somehow come to be present in working memory, active learning could not take place. See Gentner and Colhoun, "Human Thinking and Learning," 3, 8.

<sup>368</sup> Gentner and Colhoun, "Human Thinking and Learning," 3.

<sup>369</sup> Gentner, "The Mechanisms of Analogical Learning," 231.

<sup>370</sup> J. Yan, K. Forbus, and D. Gentner, "A Theory of Rerepresentation in Analogical Matching," *Proceedings of the Twenty-Fifth Annual Meeting of the Cognitive Science Society* (2003): 1266.

<sup>371</sup> The figure is from Gentner and Bowdle, "Convention," 227.

Step Two of each mapping is a set of *candidate inferences* that are projected from the Source to the Target.<sup>372</sup> First, knowledge about the Source is inferred to hold in the Target on the basis of (a) the Source representation and (b) the correspondences,<sup>373</sup> i.e., “propositions connected to the common system in one analog, but not yet present in the other.”<sup>374</sup>

Second, the analogy and its inferences are subjected to evaluative judgments. Preference is shown for inferences (1) with the greatest structural consistency and support;<sup>375</sup> (2) that generate the greatest amount of new knowledge; (3) factually valid in the Target; and (4) pragmatically relevant, especially in problem-solving situations.

If a metaphor satisfies the above constraints, the third step is taken: the resulting statements about the Source are now projected onto the Target.<sup>376</sup> Our natural tendency to focus attention on *alignable differences* provides an important constraint on the otherwise potentially enormous number of inferences that could be transferred to the Target.<sup>377</sup> For example, the fact that motorcycles have only two wheels while cars have four is an alignable difference, possessing a natural relevance; the fact that gangs commonly use motorcycles and that cars have steering wheels is a non-alignable difference.<sup>378</sup> The crucial assumption here is that metaphor must bring together entities that are truly *different* if they are to have their special cognitive, emotive, and social roles.

In the “Men are wolves” example, the “identical arguments” are now mapped: “wolves” to “men” and “animals” to “women.” The fact that *wolves* prey on other *animals* in the Source domain leads to the statement that “*Men* prey on *women*” in the Target domain, though without any additional information about how, when, where, or why this happens. Thus, knowledge *change* is facilitated, since more than mere comparison is involved.<sup>379</sup>

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<sup>372</sup> “Mapping is the heart of analogy” (Gentner and Colhoun, “Human Thinking and Learning,” 3). The initial mapping/alignment consists of an explicit set of correspondences, but is “limited to information contained in the initial representations of the terms” (Gentner and Wolff, “Knowledge,” 303; cf. Glucksberg and Keysar, “Understanding Metaphorical Comparisons,” 3-18).

<sup>373</sup> Kuehne et al, “SEQL-Category Learning as Progressive Abstraction using Structure Mapping.” Pages 770-775 in *Proceedings of the Twenty-Second Annual Conference of the Cognitive Science Society* (ed. Lila A. Gleitman and Aravind K. Joshi; Mahawah, N.J.: Erlbaum, 2000), 1. “Given a shared system between target and base, the candidate inferences are just the base predicates connected to the matching system and not yet present in the Target” (Markman and Gentner, “Comparison Process,” 505).

<sup>374</sup> Gentner et al, “Metaphor is Like Analogy,” 221-3; italics original; Wolff and Gentner, “Role-Neutral,” 529-541. This knowledge change mechanism is a natural outcome of the alignment process, otherwise referred to as *property introduction* or *attribution*. Unlike those who argue for *initial temporal asymmetry* or *initial processing asymmetry*, Gentner et al have provided experimental evidence for *initial symmetry followed by processing asymmetry*.

<sup>375</sup> Gentner and Colhoun, “Human Thinking and Learning,” 7-8.

<sup>376</sup> Barnden, “Utility,” 57.

<sup>377</sup> Markman and Gentner, “Comparison Process,” 514-518.

<sup>378</sup> Gentner and Wolff, “Knowledge,” 329-330.

In Step Three, *predicate re-representation*, further matches are discovered.<sup>380</sup> “Parts of compared situations,” specifically the *relations*, are re-construed “in order to improve a match” between the two analogs.<sup>381</sup> For example, in the following analogy, “Walcorp *divested itself of* Acme Tires. Likewise, Martha *divorced* George,” the commonality is easily recognized: “Each *got rid of* something they no longer wanted.”<sup>382</sup>

Here, change potentially relates to both Target and Source domains.<sup>383</sup> Predicates initially appearing mismatched are discovered to share a common structure, resulting in a slightly new predicate.<sup>384</sup> In *generalization by abstraction*, the properties distinctive to nonidentical predicates are set aside to allow “identities at a higher level of representation” to be accessed.<sup>385</sup> *Decompositional re-representation* is an alternate procedure. For example, in “The hotter the anger the sooner quenched?” both anger and temperature can be re-represented as sharing the same “greater than” structure.<sup>386</sup> In the metaphor, “Men are Wolves,” adding “instinct” from the Source to the Target may re-represent various conceptualizations about the human male and his behaviour. For example, what may have been construed as thought-motivated action is now seen as irrational and animalistic. Possible implications may be that women are more evolved than men and,

<sup>379</sup> Gentner et al, “Metaphor,” 224, 237. Glucksberg’s criticism of SMT as unable to generate new knowledge because it matches properties is, thus, inaccurate. See Glucksberg, McGlone, and Manfredi, “Property Attribution,” 51. Barnden’s *View-Neutral Mapping Adjuncts* model of candidate inference generation supplements and modifies SMT (J. A. Barnden et al, “Domain-Transcending Mappings in a System for Metaphorical Reasoning,” *Proceedings of the Tenth Conference of the European Chapter of the Association for Computational Linguistics*, vol. 2; Association for Computational Linguistics: Morristown, N.J. [2003]: 57-61). Note the *pretence cocoon* construct, in which often very extensive Source inferences are generated. It is defined as “the belief space of a hypothetical agent who believes that the source-domain meaning of the utterance is [literally] true” (J. A. Barnden and M. G. Lee, “Application of the ATT-Meta Metaphor-Understanding System to an Example of the Metaphorical View of MIND PARTS AS PERSONS: Technical Report CSRP-01-09” [Birmingham, U.K.: School of Computer Science, The University of Birmingham, 2001], 2). Barnden argues that this can be employed without any direct Source → Target mapping. With any metaphor, the following are typical categories from which knowledge is often available for candidate inferences: Causation/Ability, Change, Time-order, Duration, Rate, Event-Shape, Mental/Emotional States, Value-Judgment, Uncertainty level, Modality, Qualitative Degree, Set-hood, Set-Size, Physical-Size, and Logical structure (Barnden and Lee, “Implemented Context System,” 3).

<sup>380</sup> Gentner and Wolff, “Knowledge,” 309-15, 333.

<sup>381</sup> Yan, Forbus, and Gentner, “Rerepresentation in Analogical Matching,” 1-6.

<sup>382</sup> Gentner and Colhoun, “Human Thinking and Learning,” 10. The reason “prey on” in the earlier analysis of “Men are wolves” was treated as an example of initial mapping, while this is considered to be re-representation, is the fact that here non-identical features are mapped, whereas “prey on” is an identical match.

<sup>383</sup> Cognitive representations seem to be sufficiently flexible, dynamic, and context-sensitive to change the representation of Target or Base during the creation of analogies to better fit each other and the relevant context (Gentner, Holyoak and Kokinov, “Introduction,” 5).

<sup>384</sup> Yan, Forbus, and Gentner, “Rerepresentation in Analogical Matching,” 1-6.

<sup>385</sup> Here the additional processing step of category creation is unnecessary (Bowdle and Gentner, “Career,” 13).

<sup>386</sup> Gentner and Wolff, “Knowledge Change,” 311.

perhaps, some perverted, ironic, mitigation of male responsibility for such behaviour from such sub-human beings.

*Progressive alignment*, in which very similar items are compared before the alignment of less similar entities, can enhance representation. While it can be a temporary phenomenon, some representations, like “HAPPY IS UP” and some of the other CMs postulated by CMT, can become deeply entrenched in individual and cultural cognition.<sup>387</sup>

Adopting one or more of the *rerepresentation suggestions* will result in an enlargement of the Source or the Target descriptions. Then one may re-do the match with these enlarged descriptions, repeating the process until the match is thought to be complete.

In Step Four, *restructuring* or *schema abstraction*, knowledge change moves beyond single concepts to systems: “a system of assertions common to both base and target is abstracted and stored as a schema, resulting in a new predicate,”<sup>388</sup> as when physicists’ conception of the atom moved from a plumb-pudding model to a solar system model. The highlighted relational structure is extracted and stored, making its future use more likely.<sup>389</sup> This often leads to radical reversals in understanding.<sup>390</sup> The great value of analogy, then, “lies in creating a focus on common relational systems and thus lifting a relational pattern away from its object arguments.”

Consistent with this, Eva Kittay argues that metaphor is effective in either consolidating or in tearing down “habituated patterns of thought,”<sup>391</sup> with the effect of reconnecting metaphor “to its rhetorical force.”<sup>392</sup> Indeed, “the use of metaphor as a tool of argumentation may be the best way of reconstructing reality.”<sup>393</sup> The metaphor user may seek to both confirm positive thinking and behaviours and to challenge negative ones by facilitating a different view of key aspects of the listener’s world.

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<sup>387</sup> Gentner and Colhoun, “Human Thinking and Learning,” 10. What follows is the likely sequence in the process of rerepresentation: indications of opportunities for rerepresentation include the presence of *holes*, *gulches*, *rivals*, and *leftovers* (Yan, Forbus, and Gentner, “Rerepresentation in Analogical Matching,” 2-3). The following methods may be tried to see if matching is improved: *transformation*, *taxonomic re-representation*, *decompositional re-representation*, *generalization by abstraction*, *entity splitting*, and *entity collecting* (Gentner and Kurtz, “Relational Categories,” 12).

<sup>388</sup> Gentner and Wolff, “Knowledge,” 333, 315-19.

<sup>389</sup> Gentner and Colhoun, “Human Thinking and Learning,” 8.

<sup>390</sup> Gentner and Wolff, “Knowledge,” 316-18.

<sup>391</sup> “Metaphor,” in *The Encyclopedia of Philosophy Supplement*, (ed. Donald M. Borchert; New York: Macmillan, 1998, pre-publication version), 1-6. Cited 05 July 2006. Online: <http://www.stonybrook.edu/philosophy/faculty/ekittay/articles/metaphor.pdf>.

<sup>392</sup> “Metaphor,” 1-6.

<sup>393</sup> Andy Johnson, “Firstfruits and Death’s Defeat: Metaphor in Paul’s Rhetorical Strategy in 1 Cor 15:20-28,” *WW* 16.4 (1996): 456-464. For Paul Ricoeur, metaphor in discourse “unleashes the power that certain fictions have to redescribe reality” (*Metaphor*, 7).

A contributing factor here may be *certainty adjustment* concerning a pre-existing Target-domain proposition. This may be a “one-shot” adjustment, or interpreters may “incrementally build up a Source domain scenario that metaphorically describes the Target-domain scenario,” as when a sports competition is intermittently spoken of as a military battle.<sup>394</sup> While often subtle in operation, the extension of a metaphor or the use of several metaphors has the potential power to focus attention, to stimulate new mental images, and to deploy conceptual Gestalts so as to decisively overcome deeply ingrained biases governing Target domain beliefs.<sup>395</sup>

#### 4.3.2.2 Constraints on the Discovery of Correspondences in Metaphor Interpretation

SMT places five key constraints on the discovery or creation of correspondences in metaphors and analogies. *Relational similarity* requires that the compared domains share some degree of semantic similarity and that relational matches be included among the similar elements. Thus, in the two situations, “The Celtics defeated the Lakers” and, “Xerxes sacked Rome,” the partial semantic match between “sacked” and “defeated” (a relational correspondence of causation) facilitates the Celtics-Xerxes and Lakers-Rome correspondences.<sup>396</sup>

According to *parallel connectivity*, “if elements correspond across the two representations, then the elements they govern must correspond as well.”<sup>397</sup> *Structural Consistency* requires that each Source-Target mapping be mutually exclusive: “an element in one representation can correspond to at most one element in the other representation,”<sup>398</sup> as in the “object bindings” of Celtics-Xerxes and Lakers-Rome.<sup>399</sup>

*Systematicity* is crucial:<sup>400</sup> “a predicate that belong to a mappable system of mutually interconnecting relationships is more likely to be imported into the target than is an isolated predicate.”<sup>401</sup> Preference be shown for “the richest and deepest” (most systematic) relational

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<sup>394</sup> Barnden et al, “Inter-Domain Influence,” 6. Note the relevance of this process to “textual context” to be discussed below.

<sup>395</sup> Of course, all of this need not be a fully explicit process for either the speaker or listener. This relates to the creative potential of metaphor, as has been noted elsewhere; once invented or at least used, a metaphor may stimulate new thought and insight on the part of both speaker and listener and the latter may not always be consistent with the speaker’s intentions.

<sup>396</sup> Markman and Gentner, “Comparison Process,” 504-5; cf. Coulson and Matlock, “Space Structuring,” 13-14.

<sup>397</sup> “Smart,” 202.

<sup>398</sup> “Smart,” 201.

<sup>399</sup> Gentner and Wolff, “Knowledge,” 298-9.

<sup>400</sup> C. A. Clement and D. Gentner provide direct evidence for the role of systematicity in the processing of analogies (“Systematicity as a Selection Constraint in Analogical Mapping,” *Cognit Sci* 15 [1991]: 89-132).

match, as well as that which is most contextually relevant.<sup>402</sup> Also, for an inference to be properly attached to the Target, it must be consistent with the known facts concerning the Target.<sup>403</sup>

Related to people's preference for greater systematicity in the Source<sup>404</sup> is the issue of the bi-directionality of domain influence ( $S \rightarrow T$  and  $T \rightarrow S$ ). Importantly for this thesis, Barnden stresses that a series of metaphorical Sources may possess an overall coherence consistent with the extended metaphor governing a section of discourse.<sup>405</sup> They can, then, be "metaphorized," which "can aid the task of integrating different parts of discourse," enabling the discovery of "a coherent and appropriately rich understanding of the discourse."<sup>406</sup> While this may risk reading into the text a non-existent coherence in the Source domain or a faulty transfer of irrelevant or inaccurate elements to the Target, the Target domain retains its veto power over any proposed mappings. This approach lends theoretical support to the attempt to find the major sections of a document to be governed by a single metaphor.<sup>407</sup>

*Context*, both literary and cultural, can be viewed as a fifth constraint.<sup>408</sup> As Michiel Leezenberg plausibly stresses, "metaphors both depend on and change, the context in which they are uttered."<sup>409</sup> All relevant contexts, internal to the metaphor, internal to the text, and external to both, merit study. However, much metaphor study has looked at metaphors independent of context, with all the attendant risks. For one thing, caution needs to be exercised when attributing semantic transparency to metaphors, even in the interpreter's own language and culture (see "the goose hangs high" illustration).<sup>410</sup> The risks of falsely attributing semantic transparency to metaphors from a foreign culture are far greater.<sup>411</sup> Clearly, the textual and historical contexts of documents must be afforded decisive hermeneutical roles.

<sup>401</sup> Gentner, "Structure-Mapping," 163.

<sup>402</sup> Gentner, "Smart," 202.

<sup>403</sup> Markman and Gentner, "Comparison Process," 505.

<sup>404</sup> E.g., Gentner and Markman, "Analogy and Similarity," 52.

<sup>405</sup> See the excellent examples in Barnden et al, "Asymmetry," 3-4, and Barnden, "The Utility of Reversed Transfers in Metaphor," in *Proceedings of the Twenty-Third Annual Meeting of the Cognitive Science Society* (ed. Johanna D. Moore and Keith Stenning; Mahwah, N.J.: Erlbaum, 2001): 59.

<sup>406</sup> Barnden et al, "Asymmetry and Reverse Transfers in Metaphor: Technical Report CSRP-02-09" (Birmingham, U. K.: School of Computer Science, The University of Birmingham, 2002), 3-4.

<sup>407</sup> See M. G. Lee and J. A. Barnden, "Reasoning about Mixed Metaphors with an Implemented AI System," *M&S* 16.1&2 (2001): 29-42.

<sup>408</sup> Gentner, "Smart," 202.

<sup>409</sup> *Contexts of Metaphor* (Amsterdam: Elsevier, 2001), book jacket.

<sup>410</sup> Gentner and Wolff, "Knowledge," 327.

The central insight of Rachel Giora's *Graded Salience Hypothesis* helps to explain the dangers of context-independent interpretation: interpreters always activate salient meanings, *irregardless of contextual relevance*.<sup>412</sup> However, prior context, as well as conventionality, frequency, and familiarity, increase salience.

Another crucial factor here is *relevance*: "... any metaphorical utterance will generally only be made where at least one of its connotations is relevant to the surrounding context." Further, interpreters "are predisposed to seek coherence relationships between utterances"<sup>413</sup> (cf. Relevance Theory, Section 2.7). The contextual understanding of a metaphor results in a "set of connotations that are useful for building an overall picture of what the discourse is conveying."<sup>414</sup> In addition, "[m]etaphors, not least familiar metaphors, are processed (also) literally in the mind of the discourse producer, thereby allowing reoccurrence of the salient/literal meaning in the next discourse segment."<sup>415</sup> This encourages an analysis of the relationship between these literal senses of metaphor Sources and other literal utterances throughout a text.

#### 4.3.2.3 Case-Based Teaching and Learning

Analogy *in its various forms* can be highly effective in training people in the reconstructive retrieval of key memories, helping to overcome the reasoning-remembering independence problem.<sup>416</sup> Those who are expert in a particular domain are more successful in retrieving relational similarities, a process also helped if the original memory encoding is somewhat intense.<sup>417</sup> Expert authors may help increase their readers' expertise by employing basic and higher-order relational structures in a multitude of analogies and metaphors, supported by explicit

<sup>411</sup> Cf. Nick Riemer, "Interpreting Semantic Extension: Metaphor and Metonymy on Different Levels of Lexical Categorization," in *Proceedings of the 2001 Conference of the Australian Linguistic Society* (ed. Cynthia Allen, 2001): 1, 4-5. Cited: 04 June 2005. Online: <http://www.als.asn.au>.

<sup>412</sup> Rachel Giora and N. Balaban, "Lexical Access in Text Production: On the Role of Salience in Metaphor Resonance," in *Text Representation* (ed. Ted Sanders, Joost Schilperoord, and Wilbert Spooren. Amsterdam: John Benjamins, 2001): 111; cf. Bowdle and Gentner, "Career," 18; this list is taken from Morton Ann Gernsbacher, review of Rachael Giora, *On Our Mind: Salience, Context and Figurative Language*, *M&S* 19.2 (2004): 166.

<sup>413</sup> John A. Barnden and Mark G. Lee, "Understanding Exploitations of Familiar Conceptual Metaphors: An Approach and Artificial Intelligence System" (Birmingham, U.K.: School of Computer Science, The University of Birmingham, 1999): 32.

<sup>414</sup> Barnden and Lee, "Exploitations," 31.

<sup>415</sup> Giora and Balaban, "Lexical Access," 119.

<sup>416</sup> Valerie F. Reyna, "Reasoning, Remembering, and Their Relationship: Social, Cognitive, and Developmental Issues," in *Development of Long-Term Retention* (ed. M. L. Howe, C. J. Brainerd, V. F. Reyna; New York: Springer; 1992): esp. 126.

<sup>417</sup> D. Gentner, M. J. Rattermann, and K. D. Forbus, "The Roles of Similarity in Transfer: Separating Retrievability from Inferential Soundness," *Cognit Psychol* 25 (1993): 566.

literal statements.<sup>418</sup> Variations in the degree of similarity make possible a level of rhetorical effect achievable in no other way.<sup>419</sup>

Repetition may facilitate analogical success through *progressive alignment*.<sup>420</sup> Explicitly showing relevance, along with “discussions of rich concrete examples that embody key points” from the experience of others/exemplars as a substitute for repeated personal experiences, can gradually increase “the salience of the relational commonalities,”<sup>421</sup> thus fostering suitable analysis, inciting curiosity, and leading to principle abstraction.<sup>422</sup>

Unfortunately, the success of case-based learning is often severely limited for novices: “it may take 50,000 examples ..., thousands of hours of practice..., or 10 years of dedicated study ... to become an expert.”<sup>423</sup> However, an expert can induce model correction in a novice via *bridging analogies*, in which learners are progressively exposed to a series of analogies.<sup>424</sup> Ideally, interpreters would consider whether a text presents its analogies in a graduated pattern. A special sub-set of this issue is causation, a key aspect of mental models.<sup>425</sup> *Analogical encoding* is another efficient form of analogical learning, in which “comparison between two partly understood situations results in better understanding of both.” Thus, “structure-mapping acts as a bootstrapping process for learning by making complex knowledge portable.”<sup>426</sup>

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<sup>418</sup> See also M. Cortazzi and Lixian Jin, Cortazzi, M., and Lixian Jin. “Bridges to Learning: Metaphors of Teaching, Learning and Language,” in *Researching and Applying Metaphor* (ed. Lynne Cameron and Graham Low; Cambridge, Mass.: Cambridge University Press, 1999), 149-176.

<sup>419</sup> K. D. Forbus, D. Gentner, and K. Law, “MAC/FAC: A Model of Similarity-Based Retrieval,” *Cognit Sci* 19.2 (1994): 141-205.

<sup>420</sup> L. Kotovsky and D. Gentner, “Comparison and Categorization in the Development of Relational Similarity,” *Child Dev* 67 (1996): 2797-2822.

<sup>421</sup> Gentner, “Analogical Learning,” 233.

<sup>422</sup> “Negotiation Teams,” 125.

<sup>423</sup> Gentner, Loewenstein, and Thompson, “Learning and Transfer,” 394; Dedre Gentner, “Mental Models, Psychology of,” in *International Encyclopedia of the Social and Behavioral Sciences* (ed. N. J. Smelser and P. B. Bates; Amsterdam: Elsevier Science, 2002). “A mental model is a representation of some domain or situation that supports understanding, reasoning and prediction” (Gentner, “Mental Models,” 9683).

<sup>424</sup> Gentner, “Mental Models,” 9686.

<sup>425</sup> Cf. Gentner, “Mental Models,” 9684.

<sup>426</sup> Loewenstein, Thompson, and Gentner, “Negotiation Teams,” 120, 125.

#### 4.3.2.4 Category Creation and Stored Mappings

One result of metaphorical knowledge change may be the creation of categories, whether *taxonomic, goal-driven, thematic, or relational*.<sup>427</sup> Rather large categories may be created due to the *systematicity bias*, by which structure mapping moves from concepts to theories, which analogy can effectively transfer.<sup>428</sup> Interrelated systems constructed from metaphorical categories are not unusual. Thus, viewing the mind as a physical space entails mappings between memories and objects and between recall and spatial search.

Metaphorical knowledge change also produces stored mappings. With Gentner and CMT, I am convinced that humans possess a large set of coherent systems of metaphorical mappings grounded in physical experience as a “more profound” means of analogical and metaphorical knowledge change than the creation of categories. However, “structural alignment between semantically parallel domains” is typically at work, not “projective mappings from a base domain” creating meaning in the Target.<sup>429</sup>

#### 4.3.2.5 The Career of Metaphor (CM)

Gentner’s SMT is situated within her broader *Career of Metaphor* theory.<sup>430</sup> It claims that, “aligning the literal target and base concepts of a metaphor can lead to the induction and eventual lexicalization of domain-general relational schemas, which can act as metaphoric categories. This predicts that as metaphors become increasingly conventional, there will be a shift in mode of alignment from comparison to categorization.”<sup>431</sup> Novel metaphors are at one end of a continuum leading to conventional metaphors and, eventually, to dead metaphors. The poles are sense creation versus sense retrieval<sup>432</sup> and the prime mechanism by which a metaphor moves from one end to the other is progressive abstraction, the “highlighting and storing of the common schema.” At the final, polysemy stage, “the sense of metaphoricity disappears and only polysemy remains” (cf. the four stages illustrated in the following figure).<sup>433</sup>

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<sup>427</sup> K. J. Kurtz and D. Gentner, “Kinds of Kinds: Sources of Category Coherence,” pages 522-527 in *Proceedings of the Twenty-Third Annual Conference of the Cognitive Science Society* (ed. Johanna D. Moore and Keith Stenning; Mahwah, N.J.: Erlbaum, 2001).

<sup>428</sup> Gentner and Wolff, “Knowledge,” 325.

<sup>429</sup> Gentner and Wolff, “Knowledge,” 327.

<sup>430</sup> See especially Bowdle and Gentner, “Career,” 4.

<sup>431</sup> Bowdle and Gentner, “Career,” 20; cf. Gentner et al, “Metaphor,” 227-32.

<sup>432</sup> Bowdle and Gentner, “Career,” 20.

<sup>433</sup> Gentner et al, “Metaphor,” 240, 235. The figure is from Gentner and Bowdle, “Convention,” 230.

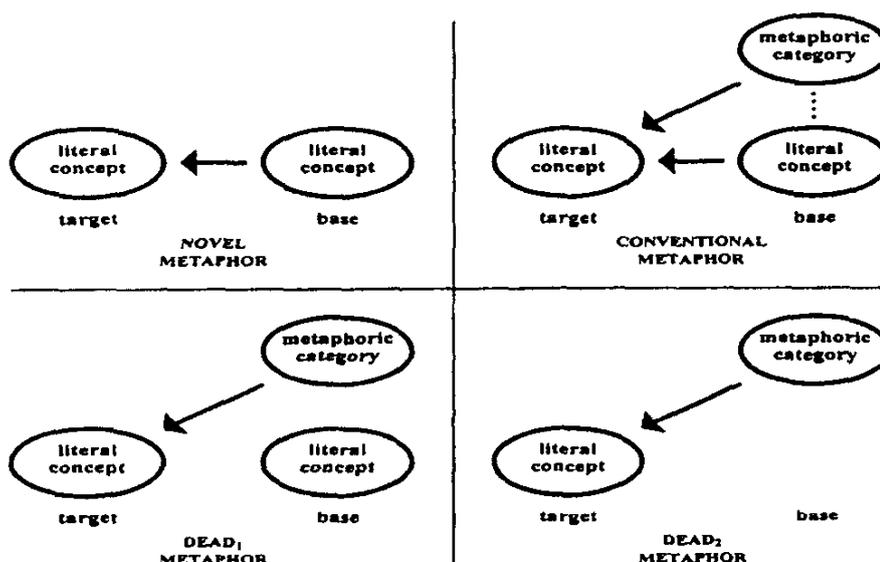


FIGURE 2 Four types of metaphors. From *Advances in Analogy Research* (p. 303), by Bowdle, 1998a, Sofia, Bulgaria: New Bulgarian University. Copyright 1998 by New Bulgarian University. Adapted with permission.

Some metaphors evolve into conventional systems, while others do not. The more well understood and systematic the Source domain, the more likely it is to become a conventional system.<sup>434</sup> SMT easily accommodates the extension of metaphors from local to global mappings, unlike basic comparison or categorization theories, along with CMT's claim that metaphoric mappings stored in long-term memory are activated in metaphor interpretation.<sup>435</sup> The term "metaphor" can legitimately apply to "systems of extended meanings that are so familiar as to be almost invisible," as well as to novel expressions.<sup>436</sup> However, Gentner plausibly argues that, over time, as metaphors become more and more conventionalized, their effectiveness in inspiring large-scale interactions between domains may become reduced because they are then treated as categorizations.<sup>437</sup>

The difficulty in determining (a) whether its metaphors are novel, conventional, or dead and (b) whether or not a specific metaphor would have evoked a global domain-matching in metaphors from other cultures, especially in an ancient document, is enormous. Fortunately, Gentner's model mitigates the problem by seeing *comparison* as the key process *throughout the life of a metaphor*.<sup>438</sup>

<sup>434</sup> Gentner et al, "Metaphor," 242.

<sup>435</sup> Bowdle and Gentner, "Career," 53-6.

<sup>436</sup> Gentner et al, "Metaphor," 240.

<sup>437</sup> Bowdle and Gentner, "Career," 55.

#### 4.3.2.6 Summary of Gentner and Hermeneutical Implications

Gentner's SMT and the overall Career of Metaphor theory provide a rich and suggestive model for the analysis of the message of any document, especially its analogical language.<sup>439</sup> At least three factors typically determine the choice of meaning for a metaphor: people typically choose the one (1) with the "largest and deepest connected relational structure"<sup>440</sup> (2) most consistent with prior knowledge of the Target, and (3) most relevant to the *context*.

I seek to take with full seriousness all three of the above factors. While metaphor theories often view metaphor as a two-part pairing of entities that can be abstracted from any metaphorical expression and its extra-textual context, largely ignoring overall "discursive and rhetorical conditions," it may be more accurate to say that "metaphor is not merely used rhetorically; it is constituted rhetorically."<sup>441</sup> In any case, I emphasize literary context above all, given that our full access to it trumps our frequently limited access to the multiple historical contexts out of which a document's metaphors may come.

SMT finds four conceptual constructs to increase salience, namely, entities, attributes, functions, and relations; further, each is thought to be treated differently in the human construal of reality. Relations take priority and must precisely match, while entities and functions are "placed in correspondence with other entities and functions on the basis of the surrounding relational structures." This is a crucial prioritization for interpreters to take into account in all SMT metaphor/analogy analysis. It is not that relationality matches are absolutely essential to the definition of a metaphor, but without such they are, at best, trivial. A preference should also be shown for higher-order constraining relations, such as *causality* and *implication*.<sup>442</sup>

## 5 Summary

This chapter has surveyed various prominent theories of metaphor, in order to provide a general orientation to the breadth of metaphor thought and as an explanation of central concepts, terminology, issues, and insights that are foundational to later discussion. For one thing, this provides evidence of the complexity of metaphor analysis. To some degree, each model draws

<sup>438</sup> Gentner et al, "Metaphor," 234.

<sup>439</sup> While generally based on the multitude of articles Gentner has had a hand in writing, this summary is especially indebted to Forbus, Gentner, and Law, "MAC/FAC," 141-205.

<sup>440</sup> D. Gentner and P. Wolff, "Alignment in the Processing of Metaphor," *JML* 37 (1997): 335.

<sup>441</sup> Philip Eubanks, "Conceptual Metaphor as Rhetorical Response," *Writ Commun* 16.2 (1985): 175-7. Cf. his forthcoming *Metaphor and Writing: Figurative Rhetoric in the Discourse of Writing* (Cambridge: Cambridge University Press, 2010).

<sup>442</sup> Markman and Gentner, "Comparison Process," 505.

attention to and solves some of the problems of metaphor and most continue to stimulate new scholarship, yet most, if not all of them, fail to some extent and even create new problems. In light of this, I have argued for an eclectic methodology that incorporates as many as possible of the potentially valid insights of each and allows the reader to choose from among inconsistent claims. Lakoff and Johnson's CMT and especially Gentner's SMT, the major theories adopted, have been elaborated upon in detail, but my eclectic approach recognizes that insights from other theories may correct, supplement, or confirm various of their features.

The traditional Substitution Theory treats metaphors as of minimal importance, merely to be interpreted by discovering the literal meaning they are thought to convey. The inadequacy of this view serves to highlight the positive contributions of the other theories that are presented.

For Comparison views, the key interpretive goal is to discover the common features shared by a metaphor's Source and Target. Thus, interpretation entails the conversion of the metaphorical expression into a literal paraphrase. The comparison view is typically faulted for making no provision for metaphor's capacity to stimulate new insights. Yet, it does highlight the common intuition that metaphor, at minimum, brings two entities together with an implied invitation to see them as similar in some significant way. Of note is Tversky's *focusing hypothesis*, according to which the Target's unique features are given priority over those of the Source, especially if the latter is the more complex or the more salient entity (cf. Ortony's Saliency Imbalance Theory). Ortony's notion of *predicate promotion* plausibly asserts that, over time, certain aspects of the Target become more salient in the way we think about it due to its participation in metaphor (cf. Black's Interaction View). Ultimately, though, comparison views typically differ little from formal comparisons, whereas good metaphors go beyond this to enable one to see similarities between things previously thought to be only dissimilar.

Searle's Incoherence Theory, according to which metaphorical meanings are only contemplated if, in light of the context, no plausible literal meaning can be found, may not universally apply. However, its emphasis on interpretive context is crucial, and it reminds us that sometimes metaphor interpretation can take longer than literal interpretation, especially in the case of new, complex, and ancient metaphors.

According to Black's Interaction theory, the metaphorical statement is characterized by the *contrast between* the Target and its literal context, highlighting the important idea that *difference* is an essential aspect of metaphor. Thus, it is important to consider how different as well as how similar the Source and Target are thought to be, and how much emphasis to place on the differences and the similarities. This view also stresses that both the Source and the Target typically denote systems of relationships that must be identified and brought into interpretative relationship. Finally, the Target and Source are seen as mutually interpretive, even leading to

changes in how the Source is viewed. This view permits a rather creative role for metaphor (cf. Debatin's *synthetic* theory: metaphor can express ideas otherwise inexpressible and can result in the emergence of new meaning).

Goodman's Transference perspective helpfully emphasizes the powerful role of parallel structure in the Source and Target. While, in the end, content is essential for metaphor comprehension, this view lends support to the primary metaphor model of this thesis, Gentner's *Structure Mapping Theory*, as well as to CMT.

The concept of categories, also a key element in SMT, is central to Glucksberg and Keysar's Categorization approach. They claim that interpreters either access a known metaphorical category, or create one on the spot. The Source is said to belong to this category as its prototypical member. The Target then joins the Source within this category. While the idea that metaphorical categories are generated without any guidance from the Target is problematic in terms of mental processing capacities, this view clearly raises the issue of precisely how and in what sequence the Source and Target function in the interpretive process. In the improved *attributive categorization* version of this theory, the Target is involved from the very beginning; the Source provides several parallel categories simultaneously, from which the Target is allowed to select. This highlights, by contrast, Gentner's more efficient method of alignment and mapping, in which the Target interacts directly with the Source itself, not with the potentially almost unlimited number of possible abstract metaphoric categories it might generate.

Built upon the Categorization view, Sperber and Wilson's highly pragmatic and contextual Relevance Theory emphasizes Grice's claim that the expression and recognition of intentions is a core aspect of communication. Relevance to interpreters is understood to be increased in proportion to volume of positive cognitive effects resulting from processing an input, while it is decreased in proportion to the degree of processing effort required. Interpretation entails the construction of appropriate hypotheses about explicit content, intended contextual assumptions, and intended contextual implications. This provides a model for thinking about how the original interpreters of any metaphor and text might have appropriated it. It can also help scholars to better understand the interpretive decisions of other scholars, and reminds us of the risks of over- or under-interpreting texts, given the subjectivity of both group and individual relevance expectations and judgments.

Lakoff and Johnson's Cognitive Metaphor Theory (CMT) contributes in many ways to this thesis. Its substantial popularity and influence can be shown to be justified in many ways, yet its questionable features must also be considered. CMT works backwards from metaphor in surface language through various postulated levels of more and more abstract, inter-connected mental constructions, while also giving special priority to the bodily basis of concepts (embodiment). For

CMT, metaphor is an essential aspect of human thought rather than a figure of speech; behind metaphorical language are metaphorical concepts that often unite into coherent, highly structured Conceptual Metaphor systems (CMs). While they may function below the level of consciousness, they can actually be powerful enough to *structure* our lives, as they guide how we *categorize*, *understand*, and *remember* experience and, then, *act*. Metaphor interpretation involves the interaction of two organized systems, the most highly structured of which is said to be the Source domain schema.

CMs have three functions. All metaphors are *structural*, mapping structures to structures; their more abstract *orientational* function typically exploits spatial orientation (e.g., MORE IS UP); in their *ontological* function, CMs *define* and even *create* reality, providing structured ways of viewing thoughts, events, emotions, and actions as Target entities, thus allowing us to refer, quantify, identify aspects of things, identify causes, set goals, and motivate actions. All of this contributes to my spatial analysis of each section of First Peter and my claim that Father-God is its central metaphor.

Several challenges to CMT have been documented. For example, James Howe plausibly argues for giving interpretive priority to the Target, not the Source. The claim that Source concepts are more basic and easily understood may only be true of Source→Target pairings directly founded upon sensory-motor experience and, thus, not generalizable. Also, contrary to CMT's *invariance hypothesis*, the Target, not the Source, may be more structured and better known in a specific mapping and, thus, contribute a greater degree of prior structure in some metaphors. Further, the similarities between domains of thought often may be due to commonalities *already present* between them, with no *causal* link.

If CMT is right about the bodily basis of metaphor, the commonalities experienced by all peoples in all cultures in all periods of recorded history imply that several, if not many, of the core thought patterns of all people will be very similar. Thus, there may truly be universal metaphors, though fewer than sometimes claimed. Further, the focus on universals must be balanced by the specifics of various cultures (past as well as contemporary), for all metaphors are subject to variations in expression and conceptualization due to cultural specificity. Indeed, this basis in cultural images and beliefs is key to its power to motivate individual and collective change.

I will seek to show that CMT can contribute much to the analysis of metaphors found in texts. However, I do not wish to neglect Tsur's insight that metaphorical *language*, itself, whatever CMs it may express, is often so richly variegated that it helpfully slows the interpretive process by focusing mental attention in a way literal language can rarely do. Thus, it is counter-productive to focus only on hypothesized CMs.

Steen has enhanced CMT by focusing on metaphorical propositions as a level of analysis between metaphorical language and CMs. Central to this is thorough metaphor identification,

which can only take place when sufficient textual context is considered. This leads to the conceptual base of a text, a set of propositions expressing the text's content. It makes explicit concepts that are only implicit on its surface.

CMT's theory of *conceptual* metaphorical coherence can be a valid basis for claims of *textual* coherence. I experimentally follow this approach for First Peter, despite Howe's dismissal of its validity. It may be possible to discover internal consistency among metaphors even when their Sources appear contradictory. And, if various apparently contradictory metaphors in a text are part of universal sets of metaphors grounded in universal aspects of human experience, it is plausible that the larger systems of thought they may reflect share specific lexical forms with a metaphorical function that may lead to a shift from one model of a subject to another. Thus, textual sequence is crucial.

CMT has also been enhanced by Hellsten's addition of metaphorical narratives as a higher, more abstract level of analysis than the linguistic and conceptual. For example, at the narrative level, TIME PASSING IS MOVEMENT IN SPACE/PROGRESS provides the larger, more general context for the CMs LIFE IS A JOURNEY and SCIENTIFIC JOURNEY.

This may well be coordinated with emotion analysis, which is based on an understanding of the way analogy can trigger affective responses that can even bypasses the mind's critical thinking capabilities. This may foster new attitudes or perspectives, with radical interpretive and behavioural implications. Also, the quite different effects of positive versus negative emotions on mental processes, judgments, and actions can be a useful part of this study. The transfer of emotion can contribute to a larger system and, thus, promote coherence among beliefs, attitudes, and feelings, parallel to what CMs and narratives are able to do. Thus, CM, emotion, and narrative analyses can provide a basis for the recognition of unity among textual metaphors. The validity of the contributions of each methodology must be judged in terms of textual context and are often best displayed in a sequential textual analysis.

Because Gentner's SMT directly links Source and Target concepts, it is an extended comparison theory. It exploits its strengths, for example, by helping to overcome the loss of specifics in CMT's emphasis on generalization, but it also allows for significant metaphor creativity. Since both literal and analogical cognitive representations exist in a structured form, whether as *entities*, *attributes*, *functions*, or *relations*, they employ the same structure alignment and mapping process in their expression and interpretation. Thus, SMT encourages interpreters to study all forms of similarity within a document, rather than artificially abstracting specific ones from its overall conceptual and textual context. Gentner's work shows the need to move beyond metaphor to include both analogy and literal similarity, and provides a plausible system for doing

so. This encourages a more comprehensive and contextually reliable analysis than does a focus on metaphor alone.

Central to SMT is the pragmatic role of metaphor and analogy in fostering learning. Gentner proposes the following four powerful mechanisms of learning or knowledge change: *knowledge selection, projection, re-representation, and restructuring*. Good metaphors exploit our natural tendency to focus attention on *alignable differences*; they must bring together entities that are truly *different*, yet structurally parallel, to be effective. Consistent with this, Kittay argues that metaphor can have the rhetorical effect of either consolidating or tearing down long-established thought patterns by means of focusing attention, stimulating new mental images, deploying conceptual Gestalts, and promoting certainty adjustment.

SMT wisely places five key constraints on the discovery or creation of correspondences in analogies: *relational similarity, parallel connectivity, structural consistency, systematicity, and context*. The latter, both literary and cultural, is relied upon by metaphors, as well as changed by them. Giora's observation that interpreters always activate salient meanings, *irregardless of contextual relevance* becomes a warning: given the increased risks of falsely attributing semantic transparency to metaphors from a distant culture, textual and historical contexts must be hermeneutically decisive. Contextual understanding results in an assemblage of connotations helpful in the construction of an overall sense of what a discourse means. Further, since the *literal* meanings of metaphors are mentally activated, these meanings become more salient for the speaker as well as the listener, with potentially important effects on subsequent discourse. Speakers can help their listeners retrieve key memories and can promote knowledge change by employing a variety of relational structures in a multitude of analogies and metaphors, supported by explicit literal statements. The use of *progressive alignment, bridging analogies* that progressively present a series of analogies, *analogical encoding*, in which two partly understood situations are productively compared, and the presentation of rich, concrete examples can all be effective. Here, textual sequence is crucial in analysis and ideal for the presentation of its results.

SMT is situated within Gentner's broader *Career of Metaphor* theory, which takes into account the reality that metaphors exist on a spectrum from local to global mappings and may be novel, conventional, or dead. Some metaphors evolve into conventional systems, while others do not. Some, but not all, become new categories, whether *taxonomic, goal-driven, thematic, or relational*. Gentner's model mitigates the problems these variations might create by seeing *comparison* as the key process *throughout the life of a metaphor*.

## CHAPTER 3

# TOWARDS THE APPLICATION OF THE METAPHOR MODEL TO FIRST PETER'S PARAENESIS: Metaphor in the Service of Practical Knowledge Change

### 1 Introduction

In this chapter, I propose a practical methodology for the study of First Peter's paraenetical metaphors that is almost totally based on the preceding theoretical and methodological discussion.<sup>443</sup> Thus, there is little explanation here of the reasons for the steps recommended or questions to be asked. While I use all of the major steps treated below in the subsequent analysis of First Peter, I do not apply each of them in detail. Neither is it expected that readers will use every step for each metaphor analysis they may conduct. This model is meant to be rather comprehensive and transferable, without major adjustments, to other biblical or even non-biblical texts.

This section may seem to demand both too much and too little. On the one hand, not all of the questions listed or the instructions given can be satisfactorily dealt with in the analysis of every—or perhaps any—metaphor. On the other hand, not all the possible questions one could pose to any metaphor are listed. Not all duplication has been shunned, though I have attempted to avoid unnecessary redundancy. In a sense, metaphor analysis is like a careful examination of a multi-faceted diamond from many different but overlapping angles.

No claim is made that this is the final, perfect template applicable even to First Peter's metaphors, either in terms of content or structure. Such is probably an unattainable goal, but it is hoped that progress has been demonstrated here. Whatever else these questions may do, they should enhance the exegete's thoroughness of observation and provide guidance in interpretation.

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<sup>443</sup> It is in the detailed selection, organization, and interpretation of components of the theories detailed in Chapters 1 and 2 that any originality is to be found. I often do not explicitly indicate the scholars from whom each element is derived, on the assumption that this generally will be sufficiently clear to the reader familiar with the preceding chapters.

No metaphorical study of First Peter is complete that does not give attention to all forms of similarity found within it. On the now generally agreed-upon assumption that First Peter is a coherent whole, its literal and figurative comparisons may be viewed as working together toward common ends. This includes the narrative examples to which the author points (OT prophets, angels, Noah, Sarah, and especially Christ), which involve literal similarities supportive of the figurative elements he employs.<sup>444</sup> Fortuitously, Gentner provides a theoretical justification and methodological scheme by which they can be treated together. While there is merit in looking at this interaction topically, i.e., apart from the contextual flow of the text, its full importance can only be grasped in the sequential use of both forms of similarity in the epistle.

In Chapters 4-7, I will seek to show that First Peter engages in *teaching* as it seeks to foster positive change and to prevent negative change in its first listeners.<sup>445</sup> It appears to exploit, perhaps intuitively, the power of metaphor and other forms of analogy in an attempt to effect genuine psychological changes that “offer a means of attaining a conceptual system richer than the initial system.”<sup>446</sup> Each analogy lies somewhere on a continuum between communicating new information and reminding of familiar data. Even at the latter end of the scale, it can defamiliarize and stimulate creative thought, leading to a deeper understanding of current knowledge and its practical implications. For First Peter, I will argue, correct thinking and attitudes are foundational to successful Christian living.

When used in a text, metaphor is, by definition, cognitive/ideational and social/interpersonal, as well as textual. All three aspects are mutually necessary and mutually interpretive (even though separable for purposes of analysis). The analytic model presented here, as well as my selective application of it in subsequent chapters, deals with both semantics and pragmatics, though the former is my special concern.<sup>447</sup> I may, occasionally, speculate about possible reader responses to First Peter, but my major concern is with the original meaning of its

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<sup>444</sup> Not all analogies are explicitly narrative in form, though none can be fully understood without some narrative context. However, in First Peter, the analogies directly related to paraenesis are all unambiguously narrative in nature.

<sup>445</sup> Metaphor has often been viewed as an effective tool in attempts to influence beliefs and behaviours: e.g., Zouhair Maalej, “Conceptual Metaphor as Persuasion, with Special Reference to Consumer Advertising: A Cognitive Semantic Account,” in *Pragmatic Perspectives on Persuasion* (ed. M. Triki and A. Sellami-Baklouti; Sfax, Tunisia: Faculty of Letters and Humanities, 2003), 121-147.

<sup>446</sup> Gentner and Wolff, “Knowledge,” 333.

<sup>447</sup> For a recent study of these issues, see Katarzyna M. Jaszczolt, “Semantics and Pragmatics: The Boundary Issue,” in *Semantics: An International Handbook of Natural Language Meaning* (ed. Claudia Maienborn, Klaus von Heusinger, and Paul Portner; Berlin: De Gruyter, 2010), 1-37.

metaphors, with secondary interest in and occasional attention given to the author's apparent pragmatic strategy.

I do not try to develop a detailed taxonomy of the current state of its first listeners' possible knowledge, attitude, or conduct deficiencies that the epistle may try to correct. However, since teaching and learning are prime metaphor functions, one really does not understand at least the more interesting metaphors until one knows what knowledge change they are able or intended to effect. The meaning of the letter's metaphors individually and collectively constitutes, first, the theological basis for and, second, the nature of its paraenesis. Since it is, above all, a paraenetic text, understanding its meaning entails understanding the thoughts and behaviours for which it calls. The assumption of relevance adds to this the claim that the message was, to one degree or other, suited to its audience.

My focus on paraenesis also accents the power of metaphor as a tool of persuasion, which gives prominence to the pragmatic aspect as essential. To some degree, at least, I am investigating what metaphor does to First Peter and had the potential to do to its first hearers, as well as what the text does to it and how it does it. This is implicit in my emphasis on the textual sequence of the content of First Peter; I find the organization of the text to be a major and complex tool in the author's strategic attempt to influence his listeners. Following it reveals key aspects of his pragmatic strategy. Also, this is consistent with the fact that Troy Martin, my major Petrine dialogue partner, deals directly with both the meaning and use of metaphor relative to his postulated "journey" metaphor. Appropriately, also, one of the strengths of Gentner's model is its concern for both semantics and pragmatics. In terms of the latter, she has a special interest in how metaphors are developed and used to enable people to understand and influence aspects of their worlds.

As a guide to the process of interpretation, I will use "Man is a wolf" as my major illustrative metaphor. This may help the reader to recall the theory discussed in the first two chapters, where it was also used.

## 2 Stages in the Metaphoric Analysis of First Peter's Paraenesis<sup>448</sup>

The reader is reminded that it is not necessary to apply every step that this manual calls for in every metaphor analysis. In fact, one could simply apply each step in the numbered outline with reasonable success, as long as each is basically understood and followed. However, the interpreter

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<sup>448</sup> Given that this chapter is largely an instruction manual based on the research presented in the first two chapters, it does not always present full referencing. Other than for newly introduced sources, it often will assume that the reader is aware of the literature presented there.

would, ideally, thoughtfully read through the questions under each heading before deciding precisely how they will implement each analytic step.

## 2.1 Metaphor Recognition

This clearly essential first step can be performed on an intuitive basis with some measure of success if one assumes that all metaphors are, in some sense, “alive,” as CMT tends to do. In a different way, the same is true of SMT, since it calls for a focus on more obvious metaphors. The most basic issue is whether the statement makes the most contextually viable sense when given a literal or figurative meaning.<sup>449</sup> Does the author signal the presence of metaphor?<sup>450</sup> For example, are Source domain expectations broken (Wallington)?

## 2.2 Metaphor Selection

While a superficial analysis of every potential metaphor in First Peter could be attempted, practical factors call for a study with a more limited scope. My focus on paraenesis is one limiting factor. Beyond this, there seems to be wisdom in focusing on the most obvious metaphors in First Peter, so there will be only minimal reason to dispute the data selected. As an exception to this, the experimental use of CMT will expand the data to include conventional or lexicalized metaphors.

While textual context is decisive, the semantic or conceptual context *per se* merits consideration since, at the basic experiential level, we often perceive entities as gestalts and words often signify or activate schemas. It is, thus, important to ask if or how “the structure of abstract actions (such as states, causes, purposes, and means) are characterized cognitively in terms of *image schemas*.” Which of the metaphors reveal or consist of “*schematized* recurring patterns from the embodied domains of force, motion and space”?

For example, subsequent chapters will show that taking *space* seriously, especially the listeners’ physical and metaphorical place in it, along with *motion* within space and the *force(s)* at work to cause or impede it, provides a potentially fruitful way of viewing First Peter’s paraenetical statements, along with both literal and metaphorical indications of their “location.” One could, thus:

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<sup>449</sup> Udo Hahn and Katja Markert seek to derive a formal criterion beginning with the meaning of lexemes *apart from context*, on the basis of which they then distinguish literal from non-literal *in context* (“On the Formal Distinction between Literal and Figurative Language,” in *Progress in Artificial Intelligence, 9th Portuguese Conference on Artificial Intelligence, EPIA ’99, Évora, Portugal, 21-24 September 1999* [ed. Pedro Barahona and José Júlio Alferes; Berlin: Springer, 1999], 133).

<sup>450</sup> A. M. Wallington et al provide a list of modern English metaphoricity signals in “Metaphoricity Signals: A Corpus-Based Investigation: Technical Report CSRP-03-05” (Birmingham, U.K.: School of Computer Science, The University of Birmingham, 2003), n.p.; see also A. M. Wallington et al, “Metaphor Annotation: A Systematic Study: Technical Report CSRP-03-04” (Birmingham, U.K.: School of Computer Science, The University of Birmingham, 2004), n.p.

- Consider all issues regarding the listeners' "positions" relative to all other entities, including time (time moving vs. ego moving).
- Give special attention to metaphors most likely to be universal.
- Focus on metaphors most central to the thought of First Peter, noting especially those located at key points in the text, especially in the letter opening or closing or part of a transition in topic, mood, etc.
- Focus on metaphors apparently governing extended spans of text, perhaps the whole document.
- Attend to previous suggestions by Petrine scholars (see Chapter One Section 2).

## 2.3 Focus on the Constitutive Elements of the Metaphor or Analogy<sup>451</sup>

### 2.3.1 Introduction

Ask which of the two elements of the metaphor is the Source and which the Target (D'Hanis). This will be obvious in most cases, but premature judgments should be avoided.

Identify the metaphorical *expression*, carefully observing the vocabulary and grammar by which metaphorical meaning is expressed.<sup>452</sup>

Identify all metaphorical ideas or propositions.<sup>453</sup>

Subject each linguistic metaphorical expression to a propositional analysis.<sup>454</sup>

### 2.3.2. Preliminary analysis of the entity compared (Vehicle, Base, or Source)

#### 2.3.2.1 Comprehensive

In full realization that the same term may denote various of the following four options, ask which kind of structured conceptual representation is involved in the Source: *entities*, *attributes*, *functions*,<sup>455</sup> or *relations*.<sup>456</sup>

Ask if a relation is a (a) *first-order* relation (i.e., the arguments are the objects) or (b) *higher-order* relation (i.e., other relations, such as cause and implication, are the arguments).<sup>457</sup>

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<sup>451</sup> I largely use Pierce's metaphor interpretation steps as an organizing template for this chapter (*Rhetorical Criticism*, 130-182).

<sup>452</sup> For CMT, even prepositions can be reflective of underlying CMs; but there is a risk of exaggerating the number of senses related to prepositions (Evans) and attributing to prepositions meaning actually derived from context (Maaïke Belien). Cf. Belz's study of *ver-* in modern German, which concludes that the various senses of the prefix are systematically related to one another.

<sup>453</sup> Propositions are "minimal idea units consisting of small numbers of concepts functioning as predicate and arguments" that bridge language and thought. With metaphors, there is a continuum from language to propositions to mappings (Steen).

<sup>454</sup> E.g., see Steen's analysis of Tennyson's "Now sleeps the crimson petal, now the white" presented earlier.

<sup>455</sup> A "predicate" gives expression to a proposition about a concept (Gentner, "Structure-Mapping," 157). Relations must take at least two arguments. For example, the noun "barrier" implies three arguments: "a figure, something that blocks access, and a goal" (Asmuth and Gentner, "Context," 163).

<sup>456</sup> "The psychological sense of analogical relatedness depends on semantic commonalities between the relations in the two domains being compared" (Markman and Gentner, "Comparison Process," 501).

Does the term for the Source concept denote a pre-existing category? If so, where is it on the continuum between entity and relational categories?<sup>458</sup>

Alternatively, consider the possibility that the Source denotes a newly generated, *ad hoc* category of which the Source is the prototypical member, which would then be applied to the Target (which is now classed as a member along with the Source; Glucksberg). Bear in mind, however, the excessive cognitive effort this may entail (Gentner).

Assuming that “concept categories involve prototypes and are organized by (at least) taxonomic relations” (CMT), seek to identify category prototypes<sup>459</sup> and taxonomic relations and ask where the Source is situated “vertically” and “horizontally” relative to other concepts.

Does this Source constitute a complex event, object, system, or device with sub-elements or is it a component part of a complex entity?

Apart from textual context, ask if or how the Source concept may be mentally constituted as an *image schema* (from the embodied domains of force, motion and space).<sup>460</sup> Ask if the Source potentially provides access to or contributes to the construction of richer knowledge schemas, scenarios, or mental models.<sup>461</sup>

Given the crucial role of concrete experience at the basic level of bodily living, ask if the human body (as a whole or its functions, parts, or products) is directly or indirectly implicated in the Source.<sup>462</sup>

<sup>457</sup> The term “object” can refer to items normally recognized as distinct entities (like “rabbit”), parts of a larger object (e.g., “rabbit’s ear”), or combinations of smaller units (such as “herd of rabbits”). The key issue is that the object is treated as a whole “at a given level of organization.” For example, “HIT (ball, table) and INSIDE (ball, pocket)” designates the action on the ball and the successful result (Gentner).

<sup>458</sup> While entity concepts (“categories of concrete objects and animate beings”) gain meaning “by pointing to referents in the world,” relational concepts are meaningful because of their relationship to other concepts (Gentner and Kurtz, “Relational Categories,” 170).

<sup>459</sup> Ask if the Base concept has (a) the greatest number of features in common with other members of the same category and (b) the least number of features in common with members of different but related categories. Also, determine the *prototype effect*: assuming a continuum between the best and worst examples in a category, rate the Source along this scale relative to the prototype.

<sup>460</sup> Van Steenbergen, “Semantics,” 36, following D’Andrade.

<sup>461</sup> E.g., the concept of sleeping might “activate a complete sleeping scenario, in which information about the action, purpose, location, and props of sleeping are filled by default values.” These pieces of information may be exploited in the construction of the mapping between the Source and Target domain, as will be illustrated in the next section.

<sup>462</sup> Sample questions include the following:

- Is it objectified to aid in the conceptualization of external entities?
- Are the effects on the body of various activities or experiences discussed in terms of description? (b) causation? or (c) evaluation?
- Is there any indication of *propioceptive body awareness*, an intuitive sense of *being* a body, i.e., that we are a container; (b) kinesthetic awareness; (c) knowledge of our bodies at rest?
- Is there any indication of *having* a body, i.e., of seeing oneself as others do and of thinking of our bodies as objects among the other entities we encounter?

Consider the benefits and risks of employing an etymological analysis of the Source term(s) (CMT).<sup>463</sup>

2.3.2.2 Saliency: identify typical features of the Source, including cultural aspects connected to it: its most salient features *apart from* its participation in the metaphor.

Note the way the following items that increase saliency may be featured in the text: prior context, conventionality, frequency, and familiarity (Giora).

Consider any prior knowledge of the Source that is assumed.

Ask if, apart from its textual context, the pairing itself suggests any apparently transparent Source meaning.

Beyond this, consider any relevant data (a) within the sentence containing the metaphor<sup>464</sup> and (b) in prior or later groups of sentences that may modify this.<sup>465</sup>

Ask if, in first century Greek, the schema(s) reflected in a linguistic expression are the same as in modern English.

Is the Source primed in preceding context, resulting in a longer metaphor interpretation process (Kintsch)? If so, ask why listeners were presented with such a difficulty; e.g., is it a means of highlighting a subject or aspects of it?<sup>466</sup>

Ask what relationship the Source may have with other literal utterances in the epistle (a) that are not part of a metaphor and (b) that are Sources in other metaphors.

Ask about any consistency there may be between this Source and other Sources used in First Peter (cf. Barnden).<sup>467</sup>

The issue of emotion is treated in more detail later in this chapter but, here, consider the expected interpreter evaluation of the Source:

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<sup>463</sup> Cf. Richard Trim, "Tracing Regular Metaphor Paths in the History of a Language: Evidence from Divergence in the Dryness Concept between English and French," in *Metaphor, Cognition and Culture: Selected Papers from the Fourth Conference on Researching and Applying Metaphor* (ed. Zouhair Maalej; Manouba, Tunis: Publications of the University of Manouba, 2005), 79-95.

<sup>464</sup> Consider word order: which part of the sentence is figurative? Note that only in metaphoric sentences where the beginning *noun* was metaphoric is processing time slower and, more importantly, accuracy of interpretation was also lower (Budiu).

<sup>465</sup> Raluca Budiu and John R. Anderson, "Interpretation-Based Processing: A Unified Theory of Semantic Sentence Comprehension," *Cognitive Science* 28.1 (2004): 1-44. This is especially important in cases of anaphoric metaphors (Raluca Budiu and John R. Anderson, "Comprehending Anaphoric Metaphors," *Memory & Cognition* 30.1 [2002]: 164).

<sup>466</sup> In a context of orality, one would normally expect an author to intuitively avoid such.

<sup>467</sup> Rudolf Schmitt's step #2 ("Metaphernanalyse als sozialwissenschaftliche Methode. Mit einigen Bemerkungen zur theoretischen 'Fundierung' psychosozialen Handelns," in *Psychologie and Gesellschaftskritik* 21.1 [1997]: 57-86). This is more difficult for an ancient language, but a reasonable attempt can be made; however, this will not be thoroughly attempted in this thesis. If a language-comprehensive study is contemplated, collect a lexicon of metaphoric Sources used for the specific topic (Schmitt's step #3).

- was this exclusively positive or negative, or is it mixed?
- what was the likely degree of intensity of potential evaluations?<sup>468</sup>

### 2.3.3 Preliminary analysis of the Target

Repeat the steps taken above for the Source.

Note that priming of the Target in earlier context does not result in a longer metaphor interpretation process, as for the Source.

To facilitate new learning, seek to discover as much as possible about the Target and establish a comprehensive list of potentially relevant elements. Do not let knowledge of the textual context or of the Source restrict research.

## 2.4 The Mapping Process

General Issue: bringing Source and Target into alignment, ask how First Peter may seek to modify its listeners' views and way of life through the exploitation of conceptual, especially relational,<sup>469</sup> correspondences.

As an alternate to Gentner's relegation of listeners' goals and plans to the end of the mapping process, consider Carbonell's claim that the mapping items most likely to be kept invariant are, in this order: goals, planning strategies, causal structures, functional attributes, and temporal orderings.<sup>470</sup> Instead of this, and consistent with SMT, consider how the plans, goals, current interests, as well as personal and corporate contexts might influence, for better or worse, the mapping process.

### 2.4.1 Knowledge selection

2.4.1.1 Look for features of the Source likely to become salient in the mind of the interpreter *due to* the association of Source and Target.<sup>471</sup>

Which mental representations related to this Source are highlighted by this comparison and what is hidden?

Is the Source conceptualized as having several structures that it makes available to different Targets.<sup>472</sup>

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<sup>468</sup> For a recent discussion of emotion and metaphor, see Maity Siqueira, "The Role of the Body in the Conceptualization of Emotions: Comprehension and Production of Metaphors by Brazilian Children," in Maalej, *Metaphor, Cognition and Culture*, 25-36.

<sup>469</sup> Only in a proper analogical match, in which structural features are noted, is the similarity data narrowed down sufficiently to allow the salient principles to be discovered, two of the most crucial being causation and implication. So it is important not to be distracted by *object similarities*; they may be there and they may matter, but often the crucial issues are *specific relations* or *systems of relations*.

<sup>470</sup> Least likely to be preserved are social roles, structural relations, physical attributes, and object identity.

<sup>471</sup> *Paraphrands*, entailments of the metaphier that are selected to be joined to the metaphier (Julian Jaynes) [Pierce's #4].

<sup>472</sup> For example, "knowledge is a fire (one may pass the flame to others); love is a fire (its heat may consume the lover); envy is a fire (it burns upward toward its object, covering it with smoke)."

Is it plausible to argue for some invariant image-schema behind a metaphor (CMT), i.e., how much prior structure might the Source contribute to the Source-Target pairing?

2.4.1.2 Identify features of the Target likely to become salient in the mind of the interpreter *due to* the association of Source and Target.

Apply the steps under Source Knowledge Selection (2.4.1.1) to the Target.

2.4.2 Identify Source-Target correspondences

2.4.2.1 Knowledge Discovery and Analogical Pedagogical Principles

Ask what mental images any literal terms directly related to a metaphor, including the Source itself, *in its pairing with the Target* could have evoked, and how they could be coordinated.<sup>473</sup>

What kind of knowledge would have been required to interpret this metaphor?

Where would the first listeners be likely to find such information:

- in long-term memory?<sup>474</sup>
- in the previous context?
- from undirected creative reflection on the analogy?

Are traditional analogical pedagogical principles at work, in which the learner is helped to abstract and apply principles from a well-known case to a lesser understood one?

Is this metaphor an example of case-based teaching, in which a domain's principles are communicated by means of a discussion of a rich, concrete example that provides a model or analogy for similar situations?

Is analogical “boot-strapping” involved, in which two incompletely understood cases are brought together to foster a greater comprehension of each?

How explicit is the connection between the belief, attitude, or behaviour promoted and its conceptual base? What are the logical relations between exhortation and motivation in terms of Lauri Thurén's First Peter research: Claims; Data; Warrants; Backing; Rebuttals; or Qualifiers?<sup>475</sup>

Is the metaphor apt: is the space (a) between domains as large as reasonably possible but (b) low within its domain space?

<sup>473</sup> Mental imagery and image schemas are evoked by certain words used “literally” as well as by figurative terms. This imagic quality is part of iconicity, with which metaphor is entwined (Ming-yu Tseng, “Iconicity in the Interplay between the Metaphorical and the Literal” (paper presented at the Poetics and Linguistics Association conference, ‘Stylistics and Social Cognition,’ University of Huddersfield, 18 July 2005).

<sup>474</sup> The reasoning process required for the interpretation of many of the epistle's metaphors and analogies would aid in the reconstructive retrieval of key elements in the listeners' memories.

<sup>475</sup> *Argument and Theology in 1 Peter: The Origins of Christian Paraenesis* (JSNTSup, 114; Sheffield: Sheffield Academic Press, 1995).

To which of First Peter's three major systems of motivation is appeal made (Thurén)?

- the changed status of the recipients (pictured in baptism)?
- God's will and Christ's example?
- general, not specifically religious, reasoning?

Emotions: which are potentially triggered and with what intensity?

Consider Steen's inductive step: separate out the elements of the two domains in an open, indeterminate comparison, identifying as many as possible of the factors that may contribute to what actually becomes salient for any specific interpreter in any specific context, and taking into account the relative salience of each.<sup>476</sup>

#### 2.4.2.2 Knowledge Selection

This entails the identification of "a structurally consistent set of correspondences," more specifically, the system of *relations* in the Source that correspond to a system of *relations* in the Target. Thus, in processing, "Men are wolves," the first alignment could simply be the shared relation of "prey on."

#### 2.4.2.3 Candidate Inferences

- Propose inferences

Key Issue: what knowledge about the Source ("propositions connected to the common system") could reasonably be postulated to hold in the Target in light of the relational correspondences?<sup>477</sup>

Since the mind can recognize or generate differences more readily in cases of high-similarity than low-similarity comparisons, ask how similar the aligned pairs are in the metaphor or analogy.<sup>478</sup>

Does this specific alignment process not only highlight common structure but also differences related to that common structure? If so, seek to identify these *alignable differences*.<sup>479</sup>

Be alert to any semantic tension created by the pairing; e.g., are domain expectations broken?

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<sup>476</sup> Steen's third step: metaphorical comparison. "An open comparison contains two incomplete propositions that are asserted to exhibit a relation of similarity if their open slots can be filled." Cf. D'Hanis's second step: transfer what is known about the secondary subject to the primary subject, with a bias in favor of inclusively of information ("Logical Approach"). Ask how, in this case, this step may lessen the risk of prematurely excluding important data, but possibly also increase the risk of over-interpretation.

<sup>477</sup> Kuehne et al, "SEQL," 1. "Given a shared system between target and base, the candidate inferences are just the base predicates connected to the matching system and not yet present in the target" (Markman and Gentner, "Comparison Process," 505).

<sup>478</sup> "The structural alignment process per se facilitates finding differences. Mere prior coprocessing of the concepts is not sufficient for the effect" (D. Gentner and V. Gunn, "Structural Alignment Facilitates the Noticing of Differences," *Memory and Cognition* 29.4 [2001]: 575).

<sup>479</sup> Gentner and Gunn, "Structural Alignment," 565-577. Since aligned pairs having a deeper common system "elicit a larger number of specific alignable differences than do pairs with more shallow alignments," try to determine the depth of the system as a guide to the number of differences to postulate.

- Ask if correspondences of one Source → Target domain pairing are also among the correspondences for completely different Source → Target pairings (Grady)
- Conversely, ask if there are key features of the Source with no Target correspondents and/or if the Target uses aspects of the Source rarely used literally or if Source domain expectations are directly flouted (Wallington)

Does the metaphor work to resolve semantic tension by combining:<sup>480</sup>

- linguistic characteristics (with the semantic role of creating new meanings for words)
- cognitive characteristics (which enlarge understanding via analogy) and
- pragmatic characteristics (which provide evaluations)

Seek to identify additional entities, properties, relationships, propositions, etc., that are part of the common structure in the Source but not yet in the Target.<sup>481</sup>

- Evaluate proposed inferences, giving priority to those:
  - with the greatest structural consistency and support;<sup>482</sup>
  - that generate the greatest amount of new knowledge;
  - factually valid in the Target; and
  - pragmatic relevant, especially in problem-solving situations
  - most contextually relevant (SMT)

Consider the type of representations brought together: *entities*, *attributes*, *functions*, or *relations* (*first-order* or *higher-order*), each of which may helpfully be viewed as a pre-existing category (perhaps the superordinate of a category, with implications for subordinate members). Does the postulated mapping constitute a complex event, object, system, or device with sub-elements, or is it a component part of a complex entity?

Concerning postulated Source-Target representations, ask:

- if their similarity is (a) merely generic or (b) also specific
- if concrete sensations and abstract notions are associated<sup>483</sup>
- about the intensity of the matched actions
- how extensive they are
- if they combine real and unreal actions<sup>484</sup>

Reconsider if or how further aspects of *image schemas* (“patterns from the embodied domains of force, motion and space”) should be included in the mapping.

<sup>480</sup> Charteris-Black, *Corpus Approaches*, 19-22.

<sup>481</sup> “A predicate P- previously expressed in the assertion P (b1,b2)- is mapped from base to Target, so that the combination P (t1, t2) is expressed for the first time.” Here comparison and partial alignment result in further inferences (Gentner and Wolff, “Knowledge,” 333, 307).

<sup>482</sup> Ask what different results there might be if one followed, instead, K. J. Holyoak’s pragmatic theory of analogical processing, in which structure is ignored in favor of the reasoner’s goals (or content knowledge, as others suggest).

<sup>483</sup> E.g., a) *have a biting tongue*, *eine beißende Zunge haben*, *ha elak tunga*, b) *burn one's fingers*, *sich die Finger verbrennen*, *bränna sig på fingrarna*, etc. (e.g., word combinations denoting reproach, censure, praise, flattery, servility, fawning, etc.) (Tatiana Fedulenkova’s study of English, German, and Swedish: “Isomorphism and Allomorphism of Metaphorical Idioms in Germanic Languages,” [PALA, 26-28 July 2004], abstract).

<sup>484</sup> *tie smb's tongue*, *jemandem die Zunge binden*, *binda någons tunga*, etc. (Fedulenkova, “Isomorphism”).

In light of the above analysis, identify all correspondences entailed by the analogy.<sup>485</sup> In order of priority, ask:

- how relations are matched to relations?
- how objects are matched to objects?
- how attributes are matched to attributes?

In light of the *Relevance Theory* principles that (a) the greater the positive cognitive effects achieved by processing an input, the greater its relevance and (b) the greater the processing effort expended, the lower its relevance,<sup>486</sup> seek to recreate the first listeners' relevance-theoretic comprehension procedure:

- following the path of least cognitive processing effort, “test interpretive hypotheses ... in order of accessibility”
- stop when potential “expectations of relevance are satisfied.”<sup>487</sup>

Ask if/how this metaphor may make the path of least effort more difficult in order to encourage reflective thought.

Ask if/how the analysis thus far could have produced a “positive cognitive effect,” perhaps by:

- answering a current question?
- improving knowledge of a certain topic?
- settling a doubt?
- confirming a suspicion?
- correcting an incorrect impression (i.e., is it true)?
- producing a “contextual implication” (the most important cognitive effect), “a conclusion deducible *only from* the input and the context *together*?”<sup>488</sup>

Evaluate candidate inferences in terms of what can be known of their social and cultural setting(s) and especially in terms of what they add to the conceptual world of First Peter. E.g., might they have been inconsistent with reasoners' plans and goals but, nevertheless, compelling enough to lead to new discoveries (and, thus, relevant)? (SMT & RT)<sup>489</sup>

- Project and Map verified inferences

In processing “Men are wolves,” map its nonidentical arguments according to parallel connectivity: “wolves” to “men” and “animals” to “women” (inferred from the common relation, “prey on”).<sup>490</sup>

Ask if/how the understanding and evaluation of the Source is likely to have been modified in the “interaction” (Black).

<sup>485</sup> Steen's fifth step: metaphorical mapping.

<sup>486</sup> Wilson and Sperber, “Relevance Theory,” 608.

<sup>487</sup> Wilson and Sperber, “Relevance Theory,” 616.

<sup>488</sup> Wilson and Sperber, “Relevance Theory,” 608.

<sup>489</sup> In SMT, structure is not only more critical than factual accuracy, but even than relevance to one's present interests and goals, since “the learner must have some means of judging the comparison without knowing in advance if its implications are correct or relevant” for learning to occur.

<sup>490</sup> Note that both *entities* and *functions* are “placed in correspondence with other entities and functions on the basis of the surrounding relational structures” and so need not precisely match.

#### 2.4.2.4 Predicate Rerepresentation

Here the key issue is the generalization of relations. Further matches are discovered as the relations within the Source and Target domains are re-construed “in order to improve a match,”<sup>491</sup> (e.g., when “divorce” and “divest” become the more abstract and thus more inclusive “get rid of”).<sup>492</sup>

Consider how rerepresentation could enhance one’s own understanding of a metaphor as well as how it could have modified its first listeners’ knowledge and conduct.

Identify any structure mapping constraints that may have already been violated or that would count against the discovery or creation of further correspondences;<sup>493</sup> e.g. *relational similarity*, *parallel connectivity*, *structural consistency*, and *systematicity*.<sup>494</sup>

Ask if each proposed inference is consistent with the known facts concerning the Target.

Produce and adopt *rerepresentation suggestions*, i.e., experimentally apply and test rerepresentation methods to see if matching is improved (see Chapter Two 4.3.2.1 & 2): *transformation*, *taxonomic re-representation*, *decompositional re-representation*, *generalization by abstraction*, *entity splitting*, and *entity collecting*.

Re-do the match with the now enlarged Source and Target descriptions.

Repeat the process until the match is thought to be complete, favouring high systematicity and high selectivity.

In the metaphor, “Men are wolves,” predicates belonging solely to the Source domain that, nevertheless, are connected to the aligned structure (predicates concerning instinctive predatory behaviour) are mapped onto the Target, yielding, “Men *instinctively* prey on women.”

#### 2.4.2.5 Restructuring or Schema Abstraction

Key Issue: is there evidence that First Peter could, through this metaphor or analogy, modify its first listeners’ views and way of life through effecting the radical kind of knowledge change that takes place in *restructuring* or *schema abstraction*, where change moves beyond single concepts to the systems level?<sup>495</sup>

<sup>491</sup> Yan, Forbus, and Gentner, “Rerepresentation.” “A predicate K is aligned with a predicate L, resulting in a re-representation that creates a slightly new predicate, M—for instance, trail (b1, b2) and chase (t1, t2) may result in pursue (x1, x2)” (Gentner and Wolff, “Knowledge,” 333).

<sup>492</sup> Gentner et al, “Inert Knowledge,” 1374.

<sup>493</sup> Rerepresentation will typically be triggered when structure mapping constraints are contravened. What follows is the likely sequence in the process of rerepresentation (Yan, Forbus, and Gentner, “Rerepresentation”). Ask if there are opportunities for *rerepresentation*, such as the presence of *holes*, *gulches*, *rivals*, and *leftovers*.

<sup>494</sup> Ask to what degree both the *relational similarity* and the *parallel connectivity* constraints lead to more clearly defined candidate inferences by providing a greater degree of structure and coherence in the Target concepts.

<sup>495</sup> “A system of assertions common to both base and target is abstracted and stored as a schema, resulting in a new predicate - sometimes with the invitation of a relational label: for example, learning the term symmetric” (Gentner and Wolff, “Knowledge,” 333).

Ask if a metaphor is (a) local, i.e., not connected to any larger system (e.g., “He’s a real pig”) or (b) if global mappings can be demonstrated (e.g., the mapping from the vertical dimension to human emotion), bearing in mind that there may be a continuum between these extremes.

If a global mapping is plausible:

- Consider how this specific Source → Target mapping may provide access to the conceptual systems underlying linguistic expression(s).
- Consult the CMT list of CMs and, perhaps, the ATT-Meta databank, and the Natural Semantic Metalanguage list of semantic primitives (universal grammar).<sup>496</sup>
- Consider the possibility that a metaphorical expression in modern English might not be expressive of the same CM in first century Greek (different image schemas or conceptual scenes or, perhaps, the same scenes viewed from different perspectives). If so, how do the two languages construe the situation differently?<sup>497</sup>
- Allocate “all the metaphoric turns of phrase, separated according to Source and Target areas,” to CMs (Schmitt).
- Attempt a process of *reflective metaphorization* to make even the most controlling and unnoticed metaphors explicit and thus subject to critical evaluation.<sup>498</sup>
- Consider whether the move from the literal to the metaphorical was by means of the elaboration or extension of a pre-existing metaphor or if it is novel, providing a new way of thinking about something. The key dimensions of emergent structure are: participants, parts, stages, linear sequence, causation,<sup>499</sup> and purpose (CMT).
- Consider the degree of domain structuring:
  - ask where a metaphor is situated on the continuum between constitutive metaphors (in which one domain is structured in terms of another) and attributive metaphors (where one domain takes certain aspects from another domain without altering its structure). E.g., *explanative* metaphors enable us to “make sense of entire stretches of discourse” and to construct on-line mental structures (Lukeš).

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<sup>496</sup> Cliff Goddard and Anna Wierzbicka, eds., *Meaning and Universal Grammar: Theory and Empirical Findings* (Amsterdam: John Benjamins, 2002), and also available at: <http://www.une.edu.au/arts/LCL/disciplines/linguistics/nsmpage1.htm#principles>). Each of 60 items is thought to come to expression in one way or another in every language. Wierzbicka advocates the reduction of words and their meanings to universal concepts, using the Natural Semantic Metalanguage to convert surface language to a postulated underlying language that cannot be reduced further. This means the virtual elimination of metaphors in the process of translation from one language and culture to another. However, note the various serious critiques of this theory. Cf. also the “cultural variables” in Kearney’s more flexible worldview model, containing the following six potential dimensions: Classification, Self and other, Relationship, Causality, Time, and Space.

<sup>497</sup> E.g., note how, in the collocations of English, German, and Russian, the schemas of *sit* combine with other schemas differently in Doris Schönefeld’s study of the concepts of *standing*, *sitting*, and *lying*. So, for example, one should not assume that the command to “stand” in First Peter 5:12 takes the same perspective on the scene that it evokes in modern English, etc.

<sup>498</sup> Debatin’s 1997 Précis of *Die Rationalität der Metapher*.

<sup>499</sup> For example, the concept of causation is made up of at least twelve different properties that form a gestalt even “more basic to our experience than their separate occurrence” (CMT).

- consider to what degree a metaphor may be *structural* (whereby one concept organizes another by mapping structures to structures), more abstractly *ontological* (providing ways of looking at ideas, events, emotions, actions, and the like as entities or substances and typically reflective of spatial orientation[s] <sup>500</sup>), and/or *orientational* (mapping orientational image-schemas and using bodily experiences in abstract thought) in order to synthesize experience and thought, imagination and concept, and/or the known and the unknown (CMT).
- Identify the social use of a metaphor (Lukeš). E.g., is it:
  - conceptual/declarative?<sup>501</sup>
  - merely figurative, mainly a matter of language rather than concepts?
  - innovative, offering a new perspective on a specific problem?
  - exegetic, explaining the view of someone else?
  - prevaricative, deceiving someone?
  - performative, bringing about what it symbolizes?
- Consider that CMT may not be sufficiently fine-grained to take into account important differences between words and concepts classified as belonging to the same CM and may miss patterns that are not disclosed by the global “top-down” approach; how can SMT help overcome the losses tied to CMT’s emphasis on generalization?

## 2.5 Multiple Metaphors and Their Textual Context

The following instructions emphasize the crucial, overlapping issues of (a) how emotion and metaphor inter-relate; (b) more broadly, how metaphor can produce holistic changes in people; and (c) how metaphor can control the thought world of an entire document. The reader is encouraged to think through these sections, but should feel free to be rather selective concerning which steps to apply. To some degree, and for some research purposes, some of them may already have been adequately applied if the previous steps have been implemented. However, I want to especially stress the importance of considering metaphor’s function throughout complete texts. The focus, thus far, has been on single metaphors, but at least some attempt to conduct a comprehensive textual metaphor analysis is urged.

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<sup>500</sup> It should be noted that personification is a form of ontological metaphor (Lakoff and Johnson, *MWLB*, 33-34). Activities are often seen as SUBSTANCES and thus as CONTAINERS: the activity contains the actions of which they consist, as well as the needed energy and materials and any result of the activity (CMT).

<sup>501</sup> This is the typical social use (cf. Grician pragmatics); it communicates information by “establishing a mutually compatible conceptual background.”

### 2.5.1 Perspective Change by Means of Metaphor<sup>502</sup>

Intimately tied to the issue of metaphor as a means to foster learning is the issue of perspective change. Indeed, a case could be made for their equation, but I have opted to treat the latter separately here to be able to give it focused attention. I also wish to emphasize its emotional component. Further, its role is most clearly evident in terms of the message and impact of a text as a whole and in terms of the impact of all the metaphors within it.

Camp's analysis of metaphor and perspective is especially helpful here. She wisely challenges the non-cognitivist view that metaphor is only poetic, a means of inducing "evocative, open-ended, holistic, imagistic, and/or affective perspectives;" metaphorical utterances also "undertake speech acts with assessable contents" of a propositional sort, even if they are somewhat vague and not immediately clear on the surface of a sentence. On the other hand, Camp wisely rejects the contextualist view (as in Relevance Theory) that metaphor is simply a form of "loose talk;" it calls for its hearers to discover the propositional meaning "by way of cultivating the relevant perspective" that will supply the frame needed to determine which speech act is being attempted. For her, metaphor processing may be largely automatic, but it depends upon a "felt gap" between what is said and what is meant and the discovery of the intended perspective for thinking about and resolving this gap.<sup>503</sup>

For the purpose of analysis only, I separate emotion and thought in this section.<sup>504</sup> Key issues treated include the degree to which "the articulation of points of view" and "how we feel about them" are both involved in First Peter's metaphors.<sup>505</sup> It is, thus, of interest whether there seems to be a deliberate attempt to create an affective response as a motivational tool to influence thought in the furtherance of the author's rhetorical goals. Indeed, the possibility should be considered that the metaphors may convey an "overall sense of complexity or potential richness," an "affective complex" potentially "more important than any set of enumerable assertions" that

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<sup>502</sup> Nabeshima Kojiro makes a case for *evaluative similarity* as a source of metaphor grounding, along with Lakoff and Johnson's co-occurrence, as well as structural similarity. He also stresses that the three interact in important ways ("Grounding Metaphors—Is Co-occurrence the Only Way?" (paper presented at the 7<sup>th</sup> World Multi-Conference on Systemics, Cybernetics and Informatics, Orlando, Florida, 2003), abstract. [cited 7 September 2007]. Online: <http://ultimavi.arc.net.my/banana/Workshop/SCI2003/Absts/Nabeshima.html>.

<sup>503</sup> Elizabeth Camp, "Showing, Telling and Seeing. Metaphor and 'Poetic' Language," *The Baltic International Yearbook of Cognition, Logic and Communication* 3 (2008): 1, 21-22.

<sup>504</sup> Cf. Clore and Huntsinger, who stress that "affect influences judgment and thought" and also that "thought transforms affect" ("Object of Affect," 39).

<sup>505</sup> Cf. Charteris-Black, *Corpus Approaches*, 11.

might be obtained from them.<sup>506</sup> Do the postulated triggered emotions have the potential to govern a span of text?<sup>507</sup>

### 2.5.1.1 Emotion and Metaphor

For each metaphor, perform “a mental simulation of the entailed event in the current context” in the most self-conscious, deliberate manner possible to seek to bring to consciousness the experience and thought process that lead to the selection or creation of the linguistic expression.<sup>508</sup>

- Consider the possible interpretive effect of the above simulation, even carefully using one’s own reactions as a clue.<sup>509</sup>
- In light of what may be reasonably postulated about the audience’s socio-historical context, ask about the emotions and normative reactions each metaphor was likely to have induced (cf. Ong’s third step).

Do the metaphors cause affective arousal by creating tension between individual and multiple S → T pairings? Do the metaphors act to popularize, concretize, and dramatize by evoking “powerful images and emotions?” To what degree?

Investigate the use of figurative language relating to the emotions in First Peter, not (as above) the emotional effects of metaphor, but metaphors about the emotions.<sup>510</sup>

Ask if the transfer of emotion by means of a specific analogy is part of a larger system that seeks to bring about coherence among beliefs, attitudes, and feelings.

Given that conflict is a major trigger for emotion, and the general scholarly consensus that First Peter’s listeners were involved in some sort of conflict, ask if our understanding of their situation could be clarified through a study of the CMs that encode the normative values of the postulated combatants.

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<sup>506</sup> Positive or negative valence “can contribute to the affective meaning of a metaphor as part of an experiential gestalt, as a pattern, or in a more componential fashion, as an attribute of an attribute of an object or category and as an attribute of an object or category itself” (Pradeep Sopory, “Metaphor and Affect,” *PoT* 26.3 [2005]: 433).

<sup>507</sup> The relationship of emotions to language is important enough to constitute the topic of a scholarly conference to be held 23-24 September 2010 at the Institute of the Estonian Language, Tallinn, Estonia. See the conference website: <http://www.eki.ee/~ene/seminar/>.

<sup>508</sup> A key issue unresolved in cognitive linguistics, the field from which most of my research has come, is the understanding of “the principles that enable feeling (sensation, emotion) to motivate expression” (Margaret H. Freeman, “Mind, Feeling, Form, and Meaning in the Creation of Poetic Iconicity,” in *Cognitive Poetics: Goals, Gains, and Gaps* [ed. Geert Brône and Jeroen Vandaele; Berlin: Mouton de Gruyter, 2009], 169). One must be cautious in attributing specific emotions to the author of First Peter, but it is worth noting that his motivations must surely have included such.

<sup>509</sup> Arthur M. Glenberg et al., “Grounding Language in Bodily States: The Case for Emotion,” in *The Grounding of Cognition: The Role of Perception and Action in Memory, Language, and Thinking* (ed. R. Zwaan and D. Pecher; Cambridge: Cambridge University Press, 2005), 10.

<sup>510</sup> Cf. Owen M. Lynch, who recommends studying “the highly developed Indian metaphor of taste and nourishment for understanding emotions rather than simply relying on the hydraulic metaphor.” Cf. First Peter 2:3’s “taste” metaphor for God’s goodness.

- Does the conflict appear to result from:
  - the possession of different metaphorical conceptualizations or
  - the differential use of shared metaphors.
- Does this analysis help in the recreation of both the listeners' and their opponents' metaphorical systems and clarify the role of metaphor in promoting general or specific tactics?<sup>511</sup>
- While these are primarily cognitively oriented issues, any or all may also have strong emotional overtones.
- Are metaphors of the polemical *emotive-normative* sort, conveying “a particular normative orientation by recruiting predictable . . . normativity-bestowing visceral emotional reactions?” How could the reactions inspired by such “human scale inputs” guide listeners' thinking, adding persuasiveness to the argument?

### 2.5.1.2 Thought and Perspective Change by means of Metaphor

Emotion and other influences can induce or modify one's perspective. So, *in light of the above analysis, and as a differing perspective on earlier questions and answers*, evaluate each metaphor's potential for inducing the responses of “critical reflection, transformative learning and creative problem solving” both for ideal listeners and the likely range of actual, first century listeners.<sup>512</sup>

In terms of *critical reflection*, ask about:

- new ideas presented
- previous notions challenged
- previous notions deepened, expanded, with implications drawn out, etc.

In terms of *transformative learning*,<sup>513</sup> ask if/how the metaphors:

- have the potential to transform perspective on the topic of the metaphor?
- provide a coherent structure for experience?
- draw attention to certain things while at the same time hiding others?
- *define* and even *create reality*

Does First Peter attempt the difficult task of changing the metaphors by which its listeners lived?<sup>514</sup>

<sup>511</sup> For example, do the metaphors provide an image of Christian existence as liminal both socially and temporally, as Bechtler has argued (*Following in His Steps*, 124, 141)?

Are any of the following six options available to those confronted with an alternate metaphorical perspective?

- a refusal to accept the Source domain employed in the opponents' metaphor(s)?
- the use of a different metaphor?
- non-use of metaphor at key points where the opponents rely on such?
- If there is agreement that a particular Source is appropriate, is a different Target domain used?
- If both Source and Target are retained, is the metaphor re-contextualized in another script or frame?
- Are different aspects of the Source-Target pairing and its entailments emphasized?

<sup>512</sup> In light of Thurén's work, ask about the implied audience of each metaphor and about the possibility that different audiences could be reasonably hypothesized, each in need of somewhat different guidance in their spiritual struggle.

<sup>513</sup> On First Peter as a teaching instrument, see Aida Besancon Spencer, “Peter's Pedagogical Method in First Peter 3:6,” *BBR* 10.1 (2000): 107-120, and W. C. van Unnik, “The Teaching of Good Works in First Peter,” *NTS* 1 (1954-55): 92-110.

Note evidence of training for expertise in the Christian life:

- Continually focus on relational similarities between each Source and Target, giving these priority over shared surface features; especially note those that are repeated and any progression/building
- Ask concerning the strength of the relational structure in the analogical examples employed in the prior context of each metaphor (such similarities induce more positive judgments of soundness than those with mere feature similarities)

In terms of *creative problem solving*:

- Ask if or how First Peter is setting the frame or “frame-restructuring” for its audience
- Given the likelihood of some measure of frame-conflict between First Peter and its first listeners, does it attempt frame integration by means of a new “problem-setting story,” leading to “attending to new features and relations of the phenomena and in renaming, regrouping and reordering these features and relations?”<sup>515</sup>

Ask to what degree First Peter employs archetypal metaphors, which draw on and point to intense experiences that are practically universal and ask how revealing this may be of the urgency sensed by its author.<sup>516</sup> Balance this by factoring in cultural factors that should limit generalities.

Look for any of the three stages commonly used to trigger a metaphorical change in perspective:

- a clear recognition that something is less than ideal
- a clear identification of precisely what the problem is
- the application of a Source that is perhaps not yet perceived to be similar to the Target, in a process of “making the familiar strange,” resulting in creative insight (Bartsch)?<sup>517</sup>

For each metaphor, ask if subsequent text suggests revisions in original or current interpretations:

- Are they too complex?<sup>518</sup>
- Do they still retain any independent meaning that should modify interpretation?
- Have any metaphors been over-interpreted?

<sup>514</sup> Is there evidence it tries to foster the viewing of experience from the perspective of a new metaphor? Does it move on to make this metaphor a deeper reality that begins to guide action?

<sup>515</sup> For example, First Peter 5:12 appears to re-label their sufferings as being, in some profound sense, “grace.” And, if the first listeners of First Peter sensed that they were facing a crisis (e.g., 1:6-8; 4:12; 5:8), perhaps viewing their suffering as the onset of the Messianic Woes, metaphor may have helped them frame their problems and the way in which they would, then, proceed to solve them.

<sup>516</sup> See the list of six defining characteristics of archetypal metaphors in Hardy-Short and Short, “Fire, Death, and Rebirth,” 149.

<sup>517</sup> The metaphorical step is taken before similarity is consciously realized and only because of the metaphor was this perception generated.

<sup>518</sup> Stephen Finlan suggests that an effective metaphor must have a recognizable referent and it must be adequately simple so that its point can be quickly understood. Cf. D’Hanis’s third step: eliminate from the transfer information contradicted by information about the subject or from the context (“Logical Approach”).

### 2.5.2 Narrative, Text World, and Metaphor

Note the complexity of the analogies and metaphors used and their degree of consistency throughout their textual progression.

The principle of systematicity may operate in multiple metaphor mappings, so ask if a series of metaphorical Sources or Sources possess an overall coherence (Barnden)? If so, is it plausible to convert literal Source-domain propositions into metaphorical elements consistent with the extended metaphor governing a section of discourse (i.e., “to metaphorize intervening literal segments”)?<sup>519</sup>

Ask if paying attention to the T→S metaphorical relationship may improve the understanding of the ultimate S→T usage (perhaps especially mixed metaphors and metaphor clusters) (Lee and Barnden).

Ask if or how one or more metaphors function to foster textual (a) coherence (“signaled conceptual ties”) or (b) cohesion (visible at the textual surface) that strengthens textual “texture” (“the sum total of internal ties holding a text together”)(Lukeš).<sup>520</sup>

Consider applying the principle that, “the more prominent the textual function, the less salient and cognitively constitutive will be the metaphor” (Lukeš).

Ask concerning each metaphor’s semantic scope; does it provide merely local coherence (having little or no effect beyond the one or even many specific stretches of text in which it appears),<sup>521</sup> or is it a global metaphor<sup>522</sup> that, while typically infrequent in the text, may be vital for:

- the production of later metaphors?
- the interpretation of apparently literal statements?
- the development of an argument?

Note all shifts from one metaphor to another in the course of the discussion of a given topic.<sup>523</sup>

Since, in “speeded comparisons, process, or memory retrieval” structure may not be a factor, ask about *metaphor density* in the surrounding text (SMT).<sup>524</sup>

<sup>519</sup> We should either view mapping more broadly to encompass relationships that go in both directions, or we can “replace the single mapping by two mappings, one consisting of S→T relationships and the other of T→S ones.” Diagnostic questions include: (a) What is the “relative number of literal and metaphorical segments” in a section of text? and (b) What is “the difficulty of finding Target-domain interpretations for the metaphorical ones?”

<sup>520</sup> Identify the phoric nature of cohesion: anaphoric, cataphoric, or exophoric functions.

<sup>521</sup> Such metaphors may allow one to (a) break down the text into segments based on the role of metaphor within them [Rudolf Schmitt’s #3 (a)] and (b) determine how they create unity within the various sections of the text [cf. Ong #5].

<sup>522</sup> Cf. the first two key questions suggested by Ong, *Strategy*, for the metaphorical analysis of a complete text: (1) how do metaphors form the thematic or argumentative core of the text? and (2) how do metaphors reflect the writer’s argument?

<sup>523</sup> For example, in the context of a discussion of knowledge acquisition, both the “container” and “day and night” schemas may be simultaneously active: “deep” may trigger a shift in schema when its use in the container schema goes too far, moving from the positive gaining of knowledge to the negative of going so deep that one is in the darkest part of the container. Since “light,” not “darkness,” expresses the intended positive meaning, the “day and night” schema moves to the forefront and the “container” schema recedes (Boland and Tenkasi, “Metaphor and the Embodied Mind”).

Ask if First Peter's metaphors apparently contradict each other and if the larger systems of thought they reflect share terms with a metaphorical function that may lead to a shift from one model or schema of a subject to another?

Ask how a shift in metaphors may reflect underlying tensions within the thought-world of the epistle.

Ask if diverse (non-consistent or contradictory) metaphors appear together in a textual unit. If so, identify the areas of overlap (coherence), since these are highlighted in each, and all highlighted "common 'entailments'" ("enabling the reader to see aspects of the image which would be overlooked or invisible if read in isolation)."<sup>525</sup>

Examine all metaphors in the service of the same Target for coherence, first at the surface level and then at appropriate levels of abstraction.

Does First Peter use a series of *bridging analogies* throughout the progression of the text, a series of analogies on a continuum potentially leading learners gradually from an inaccurate model to the correct one?

Note the focus upon the commonalities thus engendered, including shared principles or schemas.

Ask if or how one metaphor is replaced by another to prevent any one being over-interpreted.

Does First Peter use examples from different contexts, in order to help prevent irrelevant situational details from causing distraction?

Note overall evidence of training for expertise:

- Is there evidence that the expert author of the epistle is attempting to increase its first listeners' expertise (e.g., in their relationship with the Jesus they have not met or seen [1:9], along with its implications and its value), by retrieving relational similarities for them?
- Is there any progression in the various ways basic and higher-order relational structures are employed in the various analogies and metaphors?
- Identify all cases where relevance is explicitly shown (e.g., in the experience of great heroes of the faith) as a substitute for repeated experiences of literal or near-literal experience, which would have had the potential to "gradually increase the salience of the relational commonalities."
- Is analogical "boot-strapping" repeatedly involved, with poorly or incompletely understood cases placed beside other incompletely understood cases to foster greater mutual comprehension? How are all such cases related?

Given the plausibility of coordinating narrative analysis and the study of emotions, ask how they relate and interact throughout the progression of the text.

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<sup>524</sup> Central to Barbara Green's methodology is a focus on the density of metaphors; see *Like a Tree Planted: Exploration of the Psalms and Parables Through Metaphor* (Collegeville, Minn.: Liturgical Press, 1997).

<sup>525</sup> In fact, Dille maintains that "any metaphor for God can only be understood if it is read or heard in interaction with others within a particular cultural context" (Korpel's *RBL* review of Dille, *Mixing Metaphors*).

In terms of the whole set of metaphors and analogies, ask how the first listeners' goals, plans, and current interests would likely influence their evaluation and interpretation. What different results might there be if one followed K. J. Holyoak's pragmatic theory of analogical processing, in which structure (Gentner's emphasis) is ignored in favour of the reasoner's goals (or content knowledge, as others suggest).

From the way First Peter seeks to modify its first listeners' views and way of life through its paraenesis, what can one responsibly theorize about their current beliefs and behaviours?

What types of ethical decision-makers does First Peter appear to presuppose (cf. Katherine Hall)?:

- deductive, focusing on rules?
- people who balance and weigh a variety of reasons?
- those who employ either of the above within their personal or corporate narrative context?

Ask whether or not First Peter is attempting to create some form of imaginative world, defined not only by metaphor but also by narrative, in which it would be helpful to think of his non-conventional metaphors as literal.<sup>526</sup>

Ask concerning the implied narrative structure for each metaphor and consider performing an actantial analysis on each. Especially note causation in the implied narrative.

Reconsider the results thus far obtained in terms of Text World Theory. Consider First Peter as having a text world that is "first defined by the deictic and referential expressions in the text itself," and is "then completed by the reader's previous knowledge of the real world."<sup>527</sup> Is First Peter, as a whole, structured according to a general schema? If so, is this made up of various image-metaphors that, as the plot of the text develops, add "flesh to the schematic body?"<sup>528</sup> Is First Peter, or its paraenesis, governed by a megametaphor? If so, how does the text enable the listener to acquire this complex concept and to progressively construct the text world?

How does a view of schemas that takes seriously "the culturally embedded discursive representation of knowledge" (scripts, frames, ICM's, and text-world theory) contribute to the understanding of the metaphors used in First Peter?<sup>529</sup>

Ask if or how, as a whole, First Peter's metaphors have displayed an *orientational and world-disclosing* function, due to their iconicity, by which they have synthesized:

- experience and thought,
- imagination and concept, and
- the known and the unknown.<sup>530</sup>

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<sup>526</sup> Levin, 4, 11.

<sup>527</sup> E.g., Paul Werth, "Extended Metaphor: a Text World Account," *Language and Literature* 3.2 (1994): 79-103. See the application of this by Dolores Porto Requejo, in which she seeks to show that a specific megametaphor underlies the novel *Fantasy* and is the key to its interpretation ("How to Build a Text World in Six Metaphors and a Megametaphor," [paper presented at the annual meeting of the Poetics and Linguistics Association 18-23 July 2005, University of Huddersfield]).

<sup>528</sup> Mette Steenberg, "Schemas in Literary Analysis: The Mutually Motivated Hypothesis," (paper presented at the Poetics and Linguistics Association Annual International Conference, New York University, New York, 26 July, 2004).

<sup>529</sup> Cf. Steenberg, "Schemas."

Overall, in terms of persuasive technique:

- does First Peter provide one or more metaphors by which its listeners are encouraged to modify their thought and behaviour as alternatives to:
  - their current controlling metaphors?
  - their opponents' competing controlling metaphors?
- does First Peter provide one or more narratives by which its listeners are encouraged to modify their thought and behaviour as alternatives to:
  - their current controlling narratives?
  - their opponents' competing controlling narratives?
- do the implied narratives in First Peter's metaphors and analogies add to the effectiveness of:
  - the metaphors?
  - the more explicit narratives?

Consider how metaphor may be an effective instrument by which the paraenetic message of First Peter may be brought into modern cultures, not only respecting the nature of the epistle as scripture but also respecting the nature of the original and current cultures.<sup>531</sup>

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<sup>530</sup> Debatin's 2<sup>nd</sup> metaphor type in his synthetic theory; "metaphor's basis in the images and beliefs of a given culture enables it to both express and anticipate models of practical action."

<sup>531</sup> For example, Kevin J. Vanhoozer speaks of the church's modern "performance" being metaphorically related to the biblical text, i.e., as Target to Source; the text is still authoritative, but adjusted for culture (*The Drama of Doctrine: A Canonical-Linguistic Approach to Christian Theology*, Westminster John Knox Press, [2005], 261). Note also the suggestions in J. D. H. Amador, "Rediscovering and Re-inventing Rhetoric," *Scriptura* 50 (1994): 1-40.

## SECTION TWO

SURVEY OF THE PARAENESIS OF FIRST PETER  
WITH SPECIAL ATTENTION TO THE MIND,  
SPIRITUAL CONFLICT, SPATIAL  
CONCEPTUALIZATION, AND GOD AS FATHER

# CHAPTER 4

## 1 Introduction

I now apply key insights from the previous methodological discussion, especially the basic steps of my metaphor model from Chapter 3. The ultimate concern of this thesis is the first century epistle of First Peter. More specifically, everything I present is relevant to its crucial paraenetic metaphor in 1:13a (for reasons noted in 1.1), especially how this metaphor fits into the overall flow and thought-world of the epistle. For several reasons the exegetical analysis in this and subsequent chapters will be more suggestive than exhaustive. First, the earlier-noted need for focused attention to theory and method limits the space for practical application.

Second, despite the substantial work of lexicographers and grammarians, it is unclear if we have a sufficiently comprehensive understanding of ancient and koine Greek to reliably perform on it the kind of analysis CMT has begun to perform on modern languages. Thus, modern interpreters of an ancient text are especially compelled to let the *textual context* exercise control. Thus, I consider *all of First Peter* to be essential context for 1:13.

Third, the depth and breadth of a comprehensive metaphorical analysis of 1:13a makes it prohibitive within the scope of this thesis, entailing as it would the careful analysis of every instance of novel or conventional metaphor in all extant Greek literature, moving from metaphorical expressions to images schemas and conceptual metaphors. Then an inductive study of all metaphors in First Peter would be executed, entailing a thorough study of every word in First Peter, even its prepositions and prefixes.<sup>532</sup>

Fourth, any attempt to classify specifics into more and more general categories runs the risk of finding illegitimate connections because *everything* is or may be thought to be connected to *everything else*. No matter how valid Lakoffian analysis may be, it is vulnerable at this point in general, and especially when applied to an ancient language and culture where gaps in the data may easily and unwittingly be filled in by the researcher looking for regularities. Thus, again, close attention to the full textual context as control is needed.

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<sup>532</sup> Judith Hoch Wray's published dissertation, *Rest as a Theological Metaphor in the Epistle to the Hebrews and the Gospel of Truth: Early Christian Homiletics of Rest* (SBLDS 166, Atlanta, Ga.: Scholars Press, 1998), gives no more than a brief survey of the "rest" motif in Jewish and Christian literature relevant to Hebrews and the Gospel of Truth, even though it is her sole focus (esp. 10).

The study that follows will seek to show the potential of an *eclectic* approach to metaphor analysis. While this exegetical work must be somewhat limited, suggestive, and illustrative, it will hopefully be sufficiently thorough, coherent, and persuasive to stimulate future, more exhaustive analysis.

### 1.1 Metaphor Recognition and Selection

Little need be said in justification of taking “girding the loins” in First Peter 1:13 as metaphorical rather than literal. In addition to the contextual irrelevance of such a literal act is the decisive fact that this clause has a genitival relationship to the “mind.” But, why should this metaphor be selected for study? First, it stands out as foreign, if not unintelligible, to most modern readers. Second, it is a key part of First Peter’s first grammatical imperative: “hope on the grace to come ...,” which I will argue is a crucial introduction to and essential, general statement of all of First Peter’s paraenesis. Third, scholars do not typically give it the prominence it deserves nor the conflict connotation for which I will contend.

Beyond this, in light of the previous methodological discussion, I endorse the attempt by several scholars to find a single, dominant metaphor in First Peter and propose that God is Father is that overall metaphor; I will seek to show how this is supported by and clarifies each section of First Peter. Not only is it emphasized in the opening of the epistle, but it also subsumes or at least mutually interprets all other pictures of God and his relationship to both Christians and non-Christians. Also, I will contend that the theocentric worldview of First Peter needs to be reaffirmed as central to all aspects of its thought, including its paraenesis.

### 1.2 Procedure for treating 1:13

What follows constitutes the application of my method to the “gird up the loins of your mind” metaphor in 1:13 to determine not only the meaning it contributes to First Peter but also what it receives from it. In the remainder of this thesis, I will, first, explore this expression in detail apart from its textual context, casting a wide net for possible meanings, as I apply selected aspects of the methodology previously presented. Second, I will look to the context of First Peter as the deciding factor in determining the preferred meaning. This involves:

- exploring in detail the lexis and grammar of 1:13;
- surveying the metaphors and other key elements of the opening of First Peter (1:1-12) to see how they prepared the listener for the crucial metaphors of 1:13a & b;
- exploring in extra detail the series of metaphors and commands that govern the section introduced by 1:13 (1:13-2:10, esp. 1:13-2:3);
- examining the remainder of the epistle section-by-section under four 1:13-motivated headings:

- the mind (the metaphor Target);
- both internal and external conflict (the connotation of “girding the loins” for which I will argue);
- God as Father (which I will argue is the overall metaphor for First Peter, instead of Martin’s “Diaspora” and especially “journey”); and
- space (applying CMT to the vertical vs. horizontal axes in light of 1:13’s injunction to hope *on* future grace and Martin’s “journey” interpretation).<sup>533</sup>

The following discussion expands upon the points made above. For example, I will seek to show that God’s Fatherhood is both the most critical metaphorical/conceptual as well as textual context within which to interpret 1:13 and the other metaphors of First Peter.<sup>534</sup>

While God’s Fatherhood may seem incompatible with spiritual battle, its appropriateness will be shown in the benefits that accrue to God’s children as they participate in such conflict. Their Father not only protects them but also equips their minds for success, as they reject all apparently logical but actually irrational attempts to sinfully improve life in favour of absolute hope and faith in Father-God, himself, to win the war on their behalf. His infinite *mind* conveys to their *minds* this prerequisite for victory. Consistent with this are the repeated references to the will of God in First Peter and even the use of metaphor itself, an important teaching tool in the Father’s education (informational and motivational) of his children.

Within the discussion of the mind, I will include all references to the concepts of hope, grace, and the return of Christ, since 1:13 identifies these as the content of the fully “girded” mind. The subsequent demonstration of how crucial and multi-faceted these concepts are in First Peter supports my claim that 1:13 is a general statement of the paraenesis of the entire epistle. This survey will, at times, explore the logical basis for various imperatives to better understand how First Peter appeals to and calls upon the mind of its listeners to function. Also, the reader is encouraged to note the specific vocabulary used under each of the four headings of the section-by-section analysis of the epistle, terms often so familiar that their significance in making the relevant points may be easily overlooked. For example, under the “mind” heading, words such as “logic,” “reason,” “conceptualize,” “think,” “understand,” “decide,” etc., will be used without having explicit attention drawn to them each time. I treat Martin’s journey metaphor primarily under the

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<sup>533</sup> The order of these will vary: first will come the one with most detailed/explicit textual support, so I can summarize the whole passage when discussing it.

<sup>534</sup> On God and metaphor in First Peter, see Mary Therese Descamp and Eve E. Sweetser, “Metaphors for God: Why and How Do Our Choices Matter for Humans? The Application of Contemporary Cognitive Linguistics Research to the Debate on God and Metaphor,” *Pastoral Psychol* 53.3 (2005): 213; cf. 220.

“spatial analysis” heading since, by definition, a journey entails movement through literal and/or metaphorical space.

A full understanding of 1:13 and of its relationship to the other injunctions of First Peter is not possible without an examination of the inner or deeper logic at work. Thus, I seek to show how “girding,” “being sober,” and “hope” explain and are explained by other paraenetical content. Paraensis, then, is one of the larger contexts within which I interpret 1:13.

To help the reader follow the progress of the argument and its demonstration, I have provided *extended interpretive headings* for the major divisions of First Peter and also for each of the smaller sections. For the latter, each is provided with *four headings* so as to highlight its contribution to each of the four themes I track throughout First Peter. Each heading seeks to be a reasonably adequate summary, in and of itself, of the passage but especially seeks to present it in the special light of the relevant perspective.

### 1.3 Procedure for treating the “God as Father” metaphor

I will argue for a greater degree of consistency between the Sources of First Peter’s metaphors than is often noted, especially as I contend for the image of Father-God as dominant. I will seek to demonstrate that it provides the overall metaphorical context relative to which all other metaphors, analogies, and more literal statements may be interpreted. Along with the priority given to discursive strategies and the thought world of the text, my metaphorical analysis will employ socio-historical research into first century Graeco-Roman culture, the crucial extra-textual context.

More specifically, I will seek to justify three central claims concerning God as Father in First Peter. First, the Father-God metaphor subsumes or is at least consistent with all other divine metaphors, including God as Creator, Life-Giver, Redeemer, Teacher, Shepherd, and Judge.<sup>535</sup> With the perfection every human *paterfamilias* lacked, God has not only originated, but also provides for every need of his spiritually vulnerable children, including their protection. However, he requires them to employ their minds to choose between wisely using his resources and irrationally using ineffective, in fact, destructive substitutes proffered by their former fathers. They have accepted God’s call, sanctification, blood-sprinkling, new birth, and redemption by which he moved them from pagan families to his glorious family. Now, they must *learn more thoroughly* and *commit themselves exclusively* to the values and practices of their new family, all of which their heavenly Father determines. Their initial *trust* in their Father must be intensified as their minds

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<sup>535</sup> As Jerome H. Neyrey notes, it was not unusual to find the terms “father,” “creator,” and “master” linked together in the ancient world. He also explains that “‘creator’ contains *power* (to order and maintain the cosmos), *inducement* (foods and animals for human use), *commitment* (faithfulness in maintaining a world fit for god’s offspring), and *influence* (wisdom which is imbedded in creation). Like other synonyms of benefactor, δημιουργός

correctly evaluate the temptations and suffering they experience as being permitted by their loving Father as discipline, opportunities for maturation, and evidence of genuine faith. A firm understanding of the power, love, holiness, and wisdom of their Father should enable them to maintain an exclusive and unconditional *hope* in his provision for their needs now and especially in the future.<sup>536</sup>

My view of God as Father may simply appear to be another way of saying what Elliott has said so well for so long, namely, that the household of God is the dominant metaphor for First Peter. However, there is an important difference. My focus is more on the vertical axis than on the horizontal axis. Overstating the point, I claim that believers are to look *up*, not *around*. Thus, in contrast to Elliott, I find the central metaphor in First Peter to be the *Fatherhood of God* rather than the *household of God*. To be sure, one implies the other; the issue, however, is one of emphasis.<sup>537</sup> Most fundamentally, I maintain that First Peter is about God even more than about his children and their problems. His perfections (cf. 2:9), even more than, though inseparable from, his gracious acts must dominate his children's minds. This is not in aid of escapism, but provides the strategy to truly win over inner and outer enemies. This perspective provides a useful way to understand the structures of First Peter's paraenesis and theology, both individually and in unity.

My limited use of spatial analysis, which will show the general priority in First Peter of the vertical axis over the horizontal, provides support for this focus on God; most basically, the CMs UP IS GOOD and HIGHEST IS BEST seem to underlie the most crucial commands and teaching. For example, the frequently argued importance of the sufferings/glory pattern provides independent evidence for vertical priority.<sup>538</sup>

This thesis's second major claim concerning God as Father in First Peter is that there is an intimate connection between believers' minds and God's Fatherhood. Arguably, First Peter's central paraenetic message is a call to *think* and consequently *act* as ideal children of Father-God.

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appears in combination" ("Benefactor and Patron: The Major Cultural Model for Interpreting the Deity in Greco-Roman Antiquity," *JSNT* 27 [2005]: 473-4, italics added).

<sup>536</sup> As Green puts it, "God's fatherhood is evident in the past in God's raising Jesus from the dead, is on exhibition in the present through his guarding believers for salvation and the evangelistic offer of grace, and is the basis of future hope with respects to the salvation that will be revealed at the last time" (*I Peter*, 205).

<sup>537</sup> This prioritizes the imperative, in 1:13, to place exclusive hope on the grace *to come* [from heaven] and the way First Peter looks at the present as already participating in the eschatological future (e.g., present suffering is an expression of eschatological judgment already at work). Specifically, Elliott maintains that, "[o]f the various ecclesial concepts employed in this letter, it is the symbolization of the community as the *household of God* that serves as the root metaphor and organizing ecclesial image in 1 Peter" (*I Peter*, 113; cf. also his explanation in *Home*, 165-266).

<sup>538</sup> According to Sharon Clark Pearson, this pattern is found a remarkable sixteen times in First Peter (*The Christological and Rhetorical Properties of 1 Peter* [New York: Edwin Mellen, 2001], 219).

To make this possible, God graciously seeks to educate them about himself, their privileges and responsibilities, etc. Their minds must be prepared and alert.

The nature of paraenesis also makes it especially compatible with metaphor. Its generality can be a disadvantage, but it also stimulates “the mind into active thought,”<sup>539</sup> as do metaphors. Both are especially well-suited to the discussion of the *mind, itself*. As a good Father, God fulfils the cultural expectation of ensuring the ongoing education and training of his children, utilizing prophets, evangelists, elders, and now First Peter. This crucial, practical training legitimizes “the new world of order into which the neophyte is being inducted,” an issue of special moment “when the old order still advertises attractive alternatives.”<sup>540</sup>

A third and more specific claim concerning God as Father is that the central metaphorical exhortations of 1:13, the grammatical imperative, “hope,” supported by “*girding up the loins* of your mind” and “*being sober*,” are subordinate elements of the overall Father-God concept. I will seek to show that their more specific focus is mental preparation *for spiritual battle* in the cosmic struggle between God and the Devil (cf. 5:8). This “conflict” focus may not immediately appear to be consistent with the image of God’s fatherhood, apparently implying that God’s family is an army of some sort. However, this is more plausible than it first appears. For example, it fits with the *paterfamilias*’s crucial role as the protector of his household and especially the cultural expectation that his children will participate in his work. Also, the Creator and Fatherhood images share the concept of God as Originator. In addition, there is a life-and-death conflict between the Devil and God’s children (5:8), reflective of a cosmic battle between the Devil and their Father-God. There is no apparent way to avoid participation on one side or the other in this conflict. I will argue that the Fatherhood and conflict metaphors overlap sufficiently to serve as central metaphors, but with the former being more comprehensive and dominating.

Another connection between conflict and God’s Fatherhood derives from the nature of paraenesis. One of its roles is to reinforce “a sense of identity with a group and sense of separation from those who do not believe or do not conduct themselves as the group does. Paraenetic exhortation sketches in black and white, with clear lines between those inside and those outside. *Thus the hearer is forewarned and forearmed for conflict.*”<sup>541</sup> Conflict in First Peter is not merely between social groups vying for prestige, resources, or temporal survival but is part of the cosmic conflict between God and the Devil, with the highest possible stakes. Thus, their loving Father

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<sup>539</sup> Tim Sensing, “Towards a Definition of Paraenesis,” *RestQ* 38.3 (1996): n.p. Cited 3 April 2008. Online: [http://www.acu.edu/sponsored/restoration\\_quarterly/archives/1990s/vol\\_38\\_no\\_3\\_contents/sensing.html#](http://www.acu.edu/sponsored/restoration_quarterly/archives/1990s/vol_38_no_3_contents/sensing.html#).

<sup>540</sup> Sensing, “Paraenesis,” n.p.

<sup>541</sup> Jerome D. Quinn, cited by Sensing, “Paraenesis,” n.p., emphasis added.

seeks to equip and motivate them for spiritual success and their continued enjoyment of membership in his family. This is a learning process for which metaphor is highly suitable, and the prominence of metaphor in First Peter is, itself, evidence that learning is a crucial issue for it.

#### 1.4 Contextual and Sequential Presentation

The potential options for the meaning of “girding the loins” of the mind in 1:13 derived from the background study of this metaphor will be tested before the final court of appeal, the conceptual and rhetorical context of First Peter. As my methodological study has shown, metaphors are not exceptions to the general principle of contextual interpretation. While metaphors bring “associated commonplaces” with them, the specific context within which they are used is decisive. Failure to acknowledge this is principally equivalent to the word study fallacy of “illegitimate totality transfer.”<sup>542</sup> As it progresses, the context may be expected to limit the potentially available options, to suggest points of emphasis, and occasionally to suggest new meanings.

A similar risk attends the limited use of Lakoff and Johnson’s CMT in my exploration of selected examples of metaphorical language from the domains of SPACE and MOTION. These domains have been chosen because of their central place in CMT, their intimate connection to my central metaphor, the “girding *up* of the loins” and its correlate in the summary of First Peter in 5:12, “*Stand firm*,” and Martin’s claim that the Christian life is a journey (i.e., “motion” through “space”). CMT will be used to explore the possibility that First Peter’s metaphoric language may not be as “dead” as often thought, retaining in its Source domains and revealing in its etymology a “living” connection to the world of bodily experience. I will cautiously look for etymological guidance and also, occasionally, suggest ways in which more than one nuance of key terms may be operative in specific contexts. Such lexical “heresy” is defended on the basis that there is often a substantial degree of subjectivity in the lexical categorization of lexical nuances.<sup>543</sup> In addition, I note that in word plays, and in the nuanced exposition of particular themes, people can easily be aware, at the same time, of several nuances of a lexical form. Such investigations must be coordinated with and supported by the more obvious metaphorical and literal expressions in the epistle and shown to fit with or shed light on its progressive presentation of its overall message.

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<sup>542</sup> The same point has recently been made by Brent A. Strawn in “Why Does the Lion Disappear in Revelation 5? Leonine Imagery in Early Jewish and Christian Literatures,” *JSP* 17.1 (2007): 73 n.152.

<sup>543</sup> I refer the reader, for example, to the work of Reinier de Blois in his preparation of *A New Dictionary of Biblical Hebrew Based on Semantic Domains* for the United Bible Societies (Woerden [Utr.], The Netherlands). I agree, in principle, with Vyvyan Evans that “the semantic values associated with words are flexible, open-ended and highly dependent on the utterance context in which they are embedded . . . meaning is a property of situated usage-events, rather than words” (“Lexical Concepts, Cognitive Models and Meaning-Construction,” *Cognitive Linguistics* 17.4 (2006): 491). Note the five useful “Basic Principles of Lexical Classification” in J. P. Louw and E. A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains* (2<sup>nd</sup> ed., New York: UBS, 1989), xvi-xx.

Textual sequence has been chosen over topical or narrative forms of presentation for several reasons. First, it respects the nature of the epistle as part of a communicative process in which both author and listener would share the basic assumption that material is presented in a deliberately chosen order, and that later material would be thought of in terms of that which preceded it. I wish to situate myself, to the limited degree possible, in a first century congregation as it hears First Peter read for the first time.

Second, as Elliott says, “The terminology and imagery that were selected, *the arrangement of content*, and the particular emphases that were made are all important indications of the underlying social and religious strategy according to which the letter was composed.” Why does this matter? “To understand the strategy behind the letter is to grasp both its principles of composition and *its intended effect upon its recipients* (emphasis added).”<sup>544</sup>

Third, it helps to eliminate redundancy. Given their prevalence throughout First Peter, even providing minimal context related to my 1:13-related themes separately and as interrelated throughout First Peter inevitably results in what may look like a mini-commentary. However, the discussion is far more focused than any commentary can afford to be.

Fourth, it makes it easier to show how a close reading of the text yields the exegetical results that are claimed; not only is context decisive for all forms of interpretation but it also can help demonstrate the plausibility of specific interpretations.

Fifth, this is crucial if I am correct in my understanding of the nature of paraenesis. I agree with Sensing that “both historical and literary contexts are essential when interpreting” NT paraenesis and that it is “intricately connected” to the author’s theology.<sup>545</sup> Thus, the ideal way to present First Peter’s paraenesis is in the flow of its literary context, where sequence of thought can be highlighted. In this process, I will seek to indicate (a) key conceptual connections among First Peter’s injunctions, (b) associations between instructions and their literary contexts, especially in terms of the metaphors employed, and (c) the progress of each component of the paraenetical message of 1:13 throughout the epistle.

Sixth, the nature of metaphors as linguistic, conceptual, and rhetorical justifies such an analysis and presentation. This is the best way to keep these three features as close together as possible. So, for example, while the Father-God metaphor is *conceptually*, as much or more than

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<sup>544</sup> Elliott, *Conflict, Community, and Honor: 1 Peter in Social-Scientific Perspective* (Eugene, Ore.: Wipf & Stock, 2007), 29-30. An understanding of the way First Peter’s themes interact and are developed to form its argument is essential if one is to grasp its message as a whole as well as in detail. Several dissertations have recently addressed this issue directly, especially those of Martin (*Metaphor*), and Barth L Campbell (*Honor, Shame, and the Rhetoric of 1 Peter* [SBLDS 160; Atlanta, Ga.: Scholars Press, 1998]).

<sup>545</sup> “Paraenesis,” n.p.

*textually*, the overall context for 1:13, I treat it in textual sequence to observe its development and interaction with other key themes in the overall rhetorical presentation. Further, it is a core presupposition of this thesis that, while metaphor can open up new interpretive contexts, these must be held more and more loosely the further they get from the explicit wording of the text. This, for example, is one reason I would not wish to claim a *hypothesized* Exodus background for loingirding and then use this as evidence for a wilderness journey motif for the Christian life in First Peter;<sup>546</sup> it is not that this is impossible, but I give far greater value to the *explicit* statements of the text, which I find to support a concern with spiritual warfare (e.g., 2:11) from an essential stationary position (5:12). In this example, both metaphor and narrative analysis may be overly speculative.

Finally, this makes it easier to observe the role of bridging analogies and graduated patterns as metaphors prepare for, lead into, develop, and aid in the interpretation of those before and after them.

### 1.5 Metaphorical Elaboration

At times I may seem to exaggerate the role of various metaphors within First Peter. I self-consciously accept this risk with the hope that others will see the fruitfulness of the method employed. I assume that communicators generally and epistle-writers specifically never say all that they consciously mean, often relying heavily on knowledge thought to be possessed by their listeners. Beyond this, figurative language opens up the communication process to a richness of extended meanings at times beyond the conscious awareness of the speaker.

I do not wish to licence rampant subjectivity, but I do seek to show, first, that several metaphors play a more dominant role than even a careful surface reading of the text would sometimes suggest; second, that they form a coherent metaphorical world; and, third, that this coheres with First Peter's more literal conceptual structure.

### 1.6 Paraenesis

In order to fully elucidate 1:13, especially its metaphors, I must take into account its nature as paraenesis. Thus, I present a survey of all of the grammatical imperatives in First Peter as well as "commanding and independent" participles<sup>547</sup> plus other statements that can be defended as being

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<sup>546</sup> Michaels, *1 Peter* (WBC 49; Waco, TX: Word, 1988), 52-53, sees Israel's exodus, Sinai, and wilderness experiences implied in 1:13-21. In fact, he claims that "in few other places is the character of 1 Peter as an epistle composed out of earlier traditions better demonstrated than in vv 13-21" (*1 Peter*, 53). For Boring, 1:13-2:10 "throughout applies to Gentile converts the whole exodus experience of Israel," with Christians now in the wilderness (*1 Peter*, 73).

<sup>547</sup> Here I build on the work of Scot Snyder, "Participles and Imperatives in 1 Peter: A Re-Examination in the Light of Recent Scholarly Trends," *Filologia Neotestamentaria* 8.16 (1995): 187-198. For a statistical study of the imperative in the NT see J. L. Boyer, "A Classification of Imperatives: A Statistical Study," *GTJ* 8.1 (1987): 35-54. See

paraenetic.<sup>548</sup> This thorough yet summary sketch of First Peter's exhortations is presented in textual sequence to facilitate the tracing of their development throughout the epistle. Special attention will be given to their relationship to 1:13.<sup>549</sup>

Since the use of metaphor in exhortations presumes listeners' cognizance of both the metaphorical and non-metaphorical concepts used in the expository sections of the epistle, I will provide a minimal sketch of this material, as well. Theology and ethics must not be separated. Also, it will be assumed, based on the ample evidence provided by epistolary studies, that the opening of First Peter is of special importance.<sup>550</sup> Indeed, little, if any, of the remainder of First Peter cannot be easily related to the themes introduced there.

### 1.7 Procedure for the Use of Secondary Sources

Overall, the approach will be inductive to help eliminate the power of preconceived assumptions to determine the points of analogy between metaphorical Sources and Targets, to govern judgments about which metaphor(s) are dominant, and to prejudge their interrelationships. This means relying more on lexical and background studies than on commentaries and other exegetical studies of First Peter. Space rarely permits a cataloguing, let alone evaluation, of previous exegesis. However, at times other Petrine scholars will be cited. One key motive for this is to show where there are exegetical debates of special relevance to this thesis. Sometimes this may reveal agreement with my claims reached by means of other methods, thus offering independent support; at minimum, it shows that I am not taking eccentric positions.

However, at three key points I give special attention to the work of others on First Peter. First, I canvass a range of commentaries' interpretations of 1:13, especially "girding the loins of the mind," my key metaphor.

Second, I examine Martin's concerted effort to explain First Peter in terms of its metaphors, especially his claim that the Christian life as a "journey" dominates the whole epistle, under the controlling metaphor of the Diaspora, "used to describe the existence of the recipients as the

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also Dave Mathewson, "Verbal Aspect in Imperative Constructions in Pauline Ethical Injunctions," *FN* 9.17 (1996): 21-35.

<sup>548</sup> I do not insist on a very precise definition for paraenesis but, as a working definition, I suggest that of John G. Gammie, for whom paraenesis denotes a more inclusive concept than it does for many scholars. For him it is "a form of address which not only commends, but actually enumerates precepts or maxims which pertain to moral aspiration and the regulation of human conduct" (cited in Sensing, "Paraenesis," n.p.).

<sup>549</sup> Only a limited attempt will be made to discover possible levels of metaphorical and paraenetical organisation of thought.

<sup>550</sup> See, e.g., David Walter Kendall, "The Introductory Character of 1 Peter 1:3-12" (PhD diss., Union Theological Seminary in Virginia, 1984, ProQuest Digital Dissertations AAT 8420099) and Philip L. Tite,

wandering people of God on an eschatological journey.”<sup>551</sup> I give only limited attention to the Diaspora metaphor, choosing to engage and challenge the “journey” claim. I agree with him in finding a battle connotation in “girding the loins,” but believe that he underestimates this theme in First Peter by subordinating it to the journey metaphor. Martin is also chosen because he not only argued this position in his 1992 published dissertation, but reaffirmed it as recently as 2007.<sup>552</sup> Thus, Martin gives a current and differing interpretation of the role of my key passage as well as an alternate view of the overall metaphor of First Peter.

Third, while my focus on the *Fatherhood of God* rather than Elliott’s the *Household of God* is largely a difference of emphasis, at one key point I highlight an exegetical disagreement with him of greater substance. Even though his position would make my thesis somewhat easier to argue, unlike Elliott, I take οἰ\κο" in First Peter 2 to designate the church as a *temple*, not *household*.<sup>553</sup>

## 2 Analysis of First Peter 1:13a: “Girding up the Loins of Your Mind”

### 2.1 Introduction

Here I explore in some detail the crucial lexical, grammatical, and contextual aspects (both within and behind the text) basic to this metaphor in greater detail than has apparently been done in previous scholarship.

### 2.2 Grammatical Options

Whatever else it may be, the metaphor in First Peter 1:13a is linguistic and thus subject to all available forms of linguistic analysis. 1:13 contains two participles followed by an imperative verb (ajnazwsavmenoi . . . nhvfonte" . . . ejlpivsate). Commentators and versions only rarely present these participles as grammatically dependent upon the verb, choosing rather to treat them as imperatival. Given the evidence for a genuine imperatival participle in the Greek language, but also the plausible reasons for viewing this as an option of last resort, this thesis

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*Compositional Transitions in 1 Peter: An Analysis of the Letter-Opening* (Bethesda: International Scholars Publications, 1997).

<sup>551</sup> “The Rehabilitation of a Rhetorical Step-child: First Peter and Classical Rhetorical Criticism,” pages 41-71 in *Reading First Peter with New Eyes: Methodological Reassessments of the Letter of First Peter* (ed. Robert L. Webb and Betsy Bauman-Martin; London: T&T Clark, 2007), 57. See the summary of the exegetical data on pages 57-8, and in *Metaphor*, 153-5.

<sup>552</sup> See *Rehabilitation* in the previous footnote.

<sup>553</sup> Cf. Mbuvi, *Temple*.

accepts the view that First Peter has only four examples of this grammatical feature: 2:18; 3:1; 3:7; and 3:9. Arguably, these are independent and commanding.<sup>554</sup>

However, participles grammatically associated with an imperatival main verb can pick up and “store” its commanding sense. The issue is one of emphasis: *ejlpivsate ejpi; th;n feromevnhn uJmi`n cavrin ejn ajpokaluvyei jIhsou` Cristou`* is the primary command, with both *ajnazwsavmenoi ta;" ojsfuva" th`" dianoiva" uJmw`n* and *nhvfonte" teleivw"* taking subordinate roles, yet sharing in the commanding force of the main verb.<sup>555</sup> The *diou* that begins v. 13 already alerts the listener that a transition is being made and the soon-following imperatival verb provides evidence that this entails a shift from indicative to imperative. The intervening participles are naturally interpreted as semantically on the imperatival side of the divide. Nevertheless, this only begins to touch upon the complexities of this verse.<sup>556</sup>

Aspect Theory may be helpful here: “being sober” (*nhvfonte*) and “being brought” (*feromevnhn*) are “fronted” in the present tense and subjectively considered as events in progress. The aorist tense employed for “girding” (*ajnazwsavmenoi*) the loins and for “hope” (*ejlpivsate*) suggests the summary nature of these commands, presenting these actions holistically.<sup>557</sup> In virtue of being the only finite verb and the only grammatical imperative, the “hope” injunction is, nevertheless, crucial here.

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<sup>554</sup> Snyder, “Participles,” 187-198; Porter, *Idioms of the Greek New Testament* (Biblical Languages: Greek 2; Sheffield: JSOT, 1992) 185-86. A classic discussion of this subject is found in D. Daube, “Participle and Imperative in 1 Peter,” in E. G. Selwyn, *The First Epistle of St. Peter* (London: Macmillan, 1947), 467-88. He doubts that the participles here are independent and commanding (“Participle,” 482).

<sup>555</sup> Karen Jobes takes this same position in *1 Peter* (Grand Rapids, Mich.: Baker, 2005), 108-12, 120.

<sup>556</sup> Fortunately, textual criticism is not one of these. For full detail concerning the textual data for 1:13, see *Novum Testamentum Graecum Editio Critica Maior* (4: *Catholic Letters*, Part 1: Text; Part 2: Supplementary Material; ed., Barbara Aland et al; Stuttgart: Deutsche Bibelgesellschaft, 1997), 115. Bruce M. Metzger finds none of the textual variants worthy of discussion (*A Textual Commentary on the Greek New Testament* [2<sup>nd</sup> ed., D-Stuttgart: Deutsche Bibelgesellschaft, 1994]), and, in his thorough analysis of this passage, Jacob Prasad mentions only three and finds none of the alternate variants convincing (*Foundations of the Christian Way of Life According to 1 Peter 1,13-25: An Exegetico-Theological Study* [AnBib 146; Rome: Biblical Institute, 2000], 123).

<sup>557</sup> Experimentally, at least, I understand the imperative mood according to Porter’s version of Aspect Theory. Dave Mathewson helpfully summarizes this position as follows:

1. *Present imperative* – commands an action as a process in progress.
2. *Aorist imperative* – commands an action as a complete whole.
3. *Present prohibition* – forbids an action as a process in progress.
4. *Aorist prohibition* – forbids an action as a complete whole.

(“Rethinking Greek Verb Tenses in Light of Verbal Aspect: How Much Do Our Modern Labels Really Help Us?” Paper presented at Gordon College, Wenham, Mass., 2006, 33). [Cited 17 September 2007. Online: [http://faculty.gordon.edu/hu/bi/Ted\\_Hildebrandt/New\\_Testament\\_Greek/Text/Mathewson-RethinkingGreekVerbsAspect2006HTML2.pdf](http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/New_Testament_Greek/Text/Mathewson-RethinkingGreekVerbsAspect2006HTML2.pdf). For more detail, see Mathewson, “Imperatival Constructions,” 21-35.

For one thing, this could suggest that “girding the loins of the mind” is for the purpose of attaining or maintaining “sobriety.” Second, it may intimate that girding and sobriety are needed to enable the act of hope. Third, it could imply that the certainty of the grace “being brought” should continually motivate the hope that is commanded. These suggestions are not incompatible with a more traditional grammatical approach, but the latter would tend to claim that “girding” temporally precedes the other two, co-temporal expressions.<sup>558</sup>

More literal translations of 1:13a offer something like the NKJV’s “gird up the loins of your mind,” while many other versions give a translation similar to that of the NRSV, NIV, and NASB: “prepare your minds for action.” Beyond this are the more radical attempts at dynamic equivalence found in the NLT (“think clearly”) and MSG (“roll up your sleeves”) interpretations.<sup>559</sup> Three key terms must be understood in appropriate mutual relationship if this first paraenetic metaphor in First Peter is to be correctly understood: “gird,” “loins,” and “mind.” Thus, the interpretive process is not as straightforward as the basic, two-element Source-Target metaphor.

### 2.2.1 “(gird + loins) + mind”

One plausible initial step is to associate “gird” more directly with “loins” than with “mind.” First, this allows for the most natural construal of word order. Second, the terms have already been associated both within and outside of the biblical tradition, so Peter and his ideal listeners may have understood “gird the loins” as an idiom. Third, this best accords with our intuitive sense that the literal-metaphorical boundary is not to be crossed (either way) without appropriate contextual motivation.<sup>560</sup> While listeners would hardly expect a reference to literal girding to follow as a logical conclusion (Dio $\nu$ , “Therefore ...”) from the exposition that precedes it, they would certainly associate it more readily with something typically girded than with the mind, for which this is an unnatural association. Fourth, the fact that “gird” is a transitive verb means that it calls for something upon which to act and the closest potential object is “loins.” Thus, whether instantly recognized as an idiom or more slowly and consciously processed, “(gird + loins) + mind” seems quite plausible. Employing Steen’s propositional analysis as a way to deal with the inherent complexity of the expression yields the following propositions:

Gird the loins.

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<sup>558</sup> Grudem, *I Peter*, 77, and Achtemeier, *I Peter*, 118, take this approach.

<sup>559</sup> A survey of modern versions shows that the generic sense is most common: NET, NIV, NASB, NRSV, BBE; the NLT is not far from this sense, with “think clearly,” nor is the more colloquial Message, which actually re-metaphorizes both of the original figures (even blending them): “roll up your sleeves, put your mind in gear.”

<sup>560</sup> This does not imply that metaphors are more difficult to process, at least not if they are well-known; correspondingly, in an extended metaphor, some signal would be needed to alert one to a transition back to literal language.

The loins are the mind.  
Gird the mind.

### 2.2.2 “gird + (loins + mind)”

Another propositional analysis option merits serious consideration: “gird + (loins + mind).” First, an important clue comes from basic grammar: since mind is a noun, it is reasonable to metaphorically equate it with loins, the only noun in the Source expression, and then consider how one might apply the verbal action of girding to the loins = mind metaphorical equation. Second, there is insufficient evidence to prove that this phrase was intended to be interpreted initially as a single semantic unit (e.g., “prepare,” as the NIV takes it) before being related to the mind. This yields the following propositions:

The loins are the mind.  
Gird the loins=mind.

First, then, one must do a metaphorical analysis of the concept “the mind is loins” and, second, the product of this operation is acted upon by the concept of girding. However, when compared to the first analysis, no substantial semantic difference is apparent. Loins and mind must be equated and the girding must apply to a “mind” concept influenced by the “loin” concept. Of course, one could reduce girding + loins to a non-metaphorical concept, such as “prepare.” However, even if this is legitimate, it should only be a conclusion reached on the basis of an analysis that first treats the metaphor seriously.

### 2.2.3 “gird + loins + mind”

I also suggest some openness to all possible interactions of the three key terms. The goal here is to see how each term might contribute meaning to the full “gird + loins + mind” expression. While the minimal interpretation is often the correct or at least surest interpretation, the full range of options will ideally be known before such a judgment is made.

Throughout this analysis, attention must be given to emphasis and semantic reduction, on the one hand, and to semantic expansion on the other hand: while the whole mind could be thought of as equivalent to the loins, more likely only the mind viewed from a certain perspective is so conceived or only some “part” or function of it is emphasized to the neglect of other aspects. The same applies to girding: not every aspect of the concept in isolation or in concert with loins is likely applicable to the action First Peter requires be performed on the mind. Paradoxically, semantic expansion is also likely, in that the concept designated by each term may take on nuances that expand upon previous uses or even create new senses.

## 3 Focus on the Constitutive Elements of the Metaphor

### 3.1 Preliminary analysis of the entity compared (Source)

#### 3.1.1 Lexis of Source Terms “gird” and “loins”

Before evaluating the above suggestions, attention must be directed to the first two terms requiring definition. For “girding” (ajnazwsavmenoi from ajnazwvnumi), *LSJ*, 104, offers “*gird up again, recall to service.*” As a passive, it may denote “*to be held in check,*” specifically of the passions (Ph.1.117).<sup>561</sup> The military association is clear and the association with the passions is consistent with the usage in First Peter 1:13. L&N note the synonymous expression perizwvnumai th;n oj sfuvn in Ephesians 6:14, where the military sense is clear from the context of spiritual conflict (77.5, 684). *BDAG*, 62, provides “*bind up, gird up, lit. of long garments.*” *LSJ*, 104, gives, “*gird up one's loins.*”

For “loins” (oj sfuvn), *LSJ*, 1264, offers “*loins, lower part of the back ... loin of a victim,*” of wasps, a horse, and a fish. For the Hellenistic period, it provides a metaphorical use in which a son is described as οJ kavrho~ th~ oj ., citing Acts 2:30 and referencing LXX Gen 35:11. L&N offer, first, “the part of the human body above the hips and below the ribs, the customary place for tying a belt—‘waist’” (8.42, 100) and, second, “the male genital organs ... ‘genitals, loins’” (8.43, 100). *BDAG*, 730, provides two senses: first, “the place where a belt or girdle is worn, *waist, loins*” and, second, “the place of the reproductive organs, *the loins.*” This use is illustrated in Heb 7:5, where we find the equation: “. . . *come from someone's loins = be someone's son or descendents.*” They add that “the loins are prob. also thought of as an innocent source of power in ‘*do not let yours loins become powerless*’ in D 16:11, with which one may compare TestNapht 2:8.”

#### 3.1.2 The Literal Combination of Girding + Loins (apart from the Target)

Now these terms must be brought back together and the range of meanings for “gird + loins” ascertained. This provides a key illustration of the crucial importance of interpreting metaphors in their appropriate cultural context. To listeners unfamiliar with it, a natural assumption would be that the literal act of *covering* the loins is to be undertaken because the loins (1) are presently uncovered and (2) need to be covered. To interpreters familiar with the exegetical tradition concerning this metaphor, such a perspective would appear sadly mistaken: the loins are practically irrelevant, since the point is to *uncover* the *legs*.

However, if we are to fairly evaluate the metaphor we must be willing to entertain even non-traditional perspectives. If the loins are of central importance here, it is naturally to consider nudity

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<sup>561</sup> On the passions, see the collection of essays in John T Fitzgerald, ed., *Passions and Moral Progress in Greco-Roman Thought* (New York: Routledge, 2007).

and its negative implications. Or, perhaps, the issue is one of adding a second layer of covering around the midsection of the body for some reason. As for the covering, is it a once-for-all event or is it iterative? And then, of course, how does any or all of this relate to the mind?

This line of thinking relates to the Jewish abhorrence of public nudity, in contrast to a measure of openness to it in the Roman world, especially in sporting events.<sup>562</sup> If First Peter's author and listeners shared this Jewish sensitivity, this expression would be a questionable way to make a *positive* point with an athletic connotation. If we associate the loins with sinful passions, the injunction could be to ensure that the mind is not governed by them, implying that they are or can be an aspect of the mind. This covering could be related to 4:8, where love covers sins; here a powerful, parallel covering could be postulated.

The traditional explanation, however, that the covering of the loins is merely a convenient way to temporarily dispose of fabric that had been covering the lower part of one's legs deserves priority on the basis of use outside of First Peter and its excellent contextual fit within First Peter. The literal act is more clearly expressed as "*Uncover your legs*" rather than as "*Cover your loins.*" If this is true, metaphor is not the only figure of speech at work here. Metonymy may be intended, since one act is described in terms of another closely related to it. However, synecdoche may be more accurate, since only one two-part action is involved. While the uncovering must precede the covering, the former cannot be effectively completed without the latter.

Given the range of contexts within which "girding up the loins" was used in the ancient world, it will be important to be alert for evidence potentially supportive of its various possible connotations: (1) a generic sense; (2) travel; (3) work; (4) athletics; and (5) military/conflict.<sup>563</sup>

### 3.1.3 The Figurative Combination of Girding + Loins

*BDAG*, 62, notes that this expression was "freq. used in imagery, as in Eph 6:14; cp. Lk 12:35 (cp. Ex 12:11)" and here, where it offers: ". . . *when you have girded the loins of your mind* i.e. prepared for action," citing this passage and Pol 2:1. "Since the garment was worn ungirded about the house, girding denotes preparation for activity," to which is added: "esp. for a journey," *BDAG*, 730, thus providing support for Martin's view. *BDAG*, 62, provides "*bind up, gird up*, lit. of long garments to

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<sup>562</sup> Cf. Mary Stephanos, "The Jewish Community at Dura-Europos: Portrait of a People," *Janus* (May 2001): 16-17, and Laurie Guy, "'Naked' Baptism in the Early Church: The Rhetoric and the Reality," *JRH* 27.2 (2003): 133.

<sup>563</sup> Malina maintains that first-century persons related to the world in terms of these three "zones of activity:" "eyes-heart refers to emotion-fused thinking; mouth-ears to self-revelation and self-communication; hands-feet to activity, doing." Importantly, the mind and its activities are strongly tied to expression in action. On this latter point, Malina notes that "to know something means to experience it" ("Understanding New Testament Persons," in *The Social Sciences and New Testament Interpretation* [ed. Richard Rohrbaugh; Peabody, Mass.: Hendrickson, 1996], 51). Thus, we must not too sharply distinguish the mind's content from its functions and the actions it directs.

facilitate working or walking.” Seesemann suggests that the purpose of such girding is to enable military service.<sup>564</sup>

I now briefly survey a range of commentaries to note the possibilities they raise for girding the loins and the options they choose in order to give a sense of the current state of scholarly thinking on the issue. Davids documents the work and war options, arguing for “active work,” with a focus on “mental resolve and preparation.”<sup>565</sup> J. N. D. Kelly mentions its use for running, prophesying, and waiting at table; here his preference is mental alertness, clarity, and preparation for Christ to act. He seems to think that this preparation will make total hope possible.<sup>566</sup> Best finds an injunction to prepare for “tough work” in the mental sphere that directs behaviour.<sup>567</sup>

For Selwyn, following Creighton, girding the mind reflects Luke 12:35 and points to “the activity of the Christian mind” as well as “the concentration of energy needed for power,” with 13b signifying “restraint and wisdom in the use of power,” equivalent to: “pull yourselves together.”<sup>568</sup> he does not explicitly associate this with spiritual conflict, but the concept of power is suggestive. Reicke mentions the risk of ungirded robes causing one to stumble when marching (as soldiers) or running a race. Here, he thinks it refers to preparation for “the journey that faces” Christians.<sup>569</sup> Goppelt notes the risk of ungirded robes inhibiting “one’s stride,” so here one’s mind, one’s “thinking and willing, should be ‘rolled up’ in preparation for departure.”<sup>570</sup> Michaels sees this as a common metaphor for getting ready for action, noting its use in LXX Exod 12:11 and Luke 12:35 and its association with strength in Prov 31:17 and arming for battle in Judg 18:16. He finds, here, a call for “immediate action” with respect to the Christian mind, “not the natural human intellect but a capacity that is theirs by virtue of their redemption.”<sup>571</sup> They are to “prepare themselves with the same concentration” for future grace as Jesus called for in his use of Deut 6:4-6, “fastening one’s understanding totally on a single supreme purpose.” He finds 13b to further clarify the meaning of 13a: “being attentive or paying attention.”<sup>572</sup>

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<sup>564</sup> *TDNT* 5, 497.

<sup>565</sup> *Peter*, 66.

<sup>566</sup> *Commentary on the Epistles of Peter and Jude* (HNTC, San Francisco: Harper, 1969), 65-66.

<sup>567</sup> Ernest Best, *I Peter* (NCBC; Grand Rapids, Mich.: Eerdmans, 1982), 84.

<sup>568</sup> *The First Epistle of St. Peter*, 139.

<sup>569</sup> *The Epistles of James, Peter and Jude* (Garden City, N.Y.: Doubleday, 1964), 83.

<sup>570</sup> Leonhard Goppelt, *A Commentary on I Peter* (Grand Rapids, Mich.: Eerdmans, 1993), 108.

<sup>571</sup> *I Peter*, 54.

<sup>572</sup> *I Peter*, 55.

Boring not only sees Exod 12:11 in the background but draws from it the idea that 13a calls for preparation to travel. Believers are to “prepare for disciplined intellectual work” because “the beginning of their historical pilgrimage is a matter of hard thinking” as they make the “hard ethical decisions” First Peter demands.<sup>573</sup> Grudem notes the use of loin-girding to denote preparation for “running, fast walking, or other strenuous activity.” Here, in light of several HB texts and Lk 12:35, he finds it to signify a spiritual alertness whereby one is ready to see and think about God’s works and to obey him immediately.<sup>574</sup> Feldmeier finds the “readiness for action” here to concern “the person in their personal center described through thinking and willing;” it is as if a ‘jolt’ “should go through their thinking.”<sup>575</sup> For Stibbs, it points to “energetic effort” whereby we begin to “act as those who mean business.” Having been mentally awakened at conversion, believers are to newly exercise “powers of understanding now divinely released and renewed” (citing Rom 12:2; Eph 4:17, 18, 23).<sup>576</sup>

Simon J. Kistemaker mentions the options of walking and working; his option: “let nothing hinder your mind as you put it to work.” The point is for the mind to be “ready and able to think actively to promote God’s name, will, and kingdom,” free from hindrances such as fear and worry to serve God.<sup>577</sup> Thomas R. Schreiner alludes to running and “serious work;” here, it refers to “disciplined thinking” with “effort, concentration, and intentionality” in the new way required of Christians.<sup>578</sup>

I will argue that a conflict metaphorical sense is by far the most helpful in conveying the paraenetic message of First Peter introduced and encapsulated in 1:13. Here, I briefly note a few key considerations. First, the general sense appears to be unnecessarily abstract. Second, I will seek to show that First Peter’s listeners are neither travelling nor wandering.

Third, their commended activities are not presented as work. All effort is not work<sup>579</sup> and there is no hint of inactivity needing correction. Also, normal work within the home was conducted

<sup>573</sup> *I Peter*, 73, 74.

<sup>574</sup> *I Peter*, 76-77.

<sup>575</sup> *The First Letter of Peter* (Waco, Tex.: Baylor University Press, 2008), 100.

<sup>576</sup> *I Peter*, 85.

<sup>577</sup> *Exposition of the Epistles of Peter and the Epistle of Jude* (New Testament Commentary; Grand Rapids: Baker, 1987), 58.

<sup>578</sup> *1, 2 Peter, Jude* (NAC; Nashville, Tenn.: Broadman and Holman, 2003), 78.

<sup>579</sup> The technical definition of work in modern physics is hardly relevant.

with loins *ungirded*;<sup>580</sup> and, if anything, God's children are to work *within* their temple-home (2:4-10). In any case, the conflict connotation is explicitly supported by battle imagery later in First Peter (2:11; 4:1-2; cf. 5:8-9). Even if functioning as priests is assumed to be a full-time occupation, its importance in First Peter is minimized if it is merely seen as work; far more is at stake, for it is effort of ultimate consequence in cosmic spiritual battle.

The athletic sense has potential, especially the life-and-death forms. Also, there was often an intimate symbolic association between athletic events and military conflict. However, a key advantage of the conflict connotation over the athletic one is the supernatural nature of the ultimate opponent: thus one central message of First Peter is to let God act on one's behalf in the struggle with the Devil and his followers.

### 3.2 Preliminary Analysis of the Target

Before deciding how girding and loins relate to the mind, it is crucial that the Target term, *diavnoia*, be examined.<sup>581</sup> *BDAG*, 234, provides five nuances: (1) "the faculty of thinking, comprehending, and reasoning, *understanding, intelligence, mind* as the organ of  $\nu\omicron\epsilon\iota\grave{\nu}$ ;" (2) "mind as a mode of thinking, *disposition, thought, mind*," noting examples such as pride (Lk 1:51) and hostility (Col 1:21); (3) "mind focused on objective, *purpose, plan*;" (4) "mind as fantasizing power, *imagination*;" and (5) "mind in sensory aspect, *sense, impulse*." L&N define the full idiom in 1:13a as "to prepare oneself for learning and thinking—'to get one's mind ready for action, to be ready to learn and to think, to be alert'" (27.55, 333). Thus, metaphor, a powerful tool to *foster* learning, is used to indicate the *need for* learning.

Verse 1:13 explicitly calls for something to be done to the mind. However, it is easy to overlook a more general consideration: the very fact that First Peter presents information and issues exhortations clearly demonstrates the necessity of the mind's work for it to succeed. More specifically, 1:13's assurance that Christ will be "revealed" has a mental component: then, the mind will surely gain a remarkably new understanding of grace and especially of Christ. In fact,  $\epsilon\acute{\jmath}\nu$  may imply a closer association between grace and Christ than often contemplated: conceptually separable but practically inseparable.

### 3.3 Knowledge Selection

In light of both Gentner and CMT, I consider whether or how the literal concept of "girded loins" might structure First Peter's view of the mind in terms of its parts, attributes, processes, and relational structure. While not all would be salient for each listener and not all were likely intended,

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<sup>580</sup> *BDAG*, 730.

<sup>581</sup> Note the helpful article, G. Harder, "Reason, Mind, Understanding," in Colin Brown, *NIDNTT* 3: 122-30.

the Source must be allowed to at least *offer* its full range of nuances. Given that a distinction of some sort between the mind and the body seems operative (at times, at least) in First Peter, the mind appears to be one aspect of the whole person, or the person viewed from a specific perspective. The clearly limited extent of the Source-loins with respect to the body, as well as the person as a whole, most naturally parallels a limited aspect of the person in the Target-mind, perhaps with the mind being only one aspect of the immaterial expression of the person or a limited “part” or function of the mind. By itself, “girding the mind” would suggest a parallel between the whole body and the whole mind conceptualized as if it were a physical body with loins, clothing, and feet. Just as unrestricted feet/legs are relatively trivial in importance to the body and the person unless they enable whole-body movement (cf. a wheelchair-bound person). Thus, the MIND IS BODY CM could be implied. However, the limitation of girding to the loins of the body raises the possibility that a parallel restriction or focus is also intended for the mind.

Do the loins and the mind share comparable importance and functions, either each in its sphere (physical and spiritual) or in the person as a whole? Clearly, as is typical in metaphors, this is easier to determine for the Source-loins than for the Target-mind, which presumably receives structure from the Source. As for this Target, its importance in First Peter could hardly be exaggerated when its essential role in spiritual survival is considered (here I risk arguing from the Target to the Source).

How could the loins correspond to the mind? One could point to the fundamental significance of spiritual rebirth in First Peter (1:3), a divine act with no hint of sexuality in the Target domain but one which requires such in the Source. In light of this “disconnect,” one could contemplate a parallel at a higher level of abstraction, perhaps, generativity in the sense of creativity, the concept of a new beginning, or power. One might also contemplate, in light of the spiritual conflict theme, the idea of protecting the loins and, thus, part or all of the mind (cf. the ways Paul links the mind and peace). Further, since covering the loins with additional fabric implies the reduction of their functionality, a correspondence in the mind could be found in First Peter’s attempt to prohibit certain harmful ways of thinking. In fact, this link could be supported by the facts that (a) negative thinking is passion-controlled and (b) the loins are often associated with sexuality and (c) the passions are often sexual in nature. This line of thinking may seem irrelevant if the focus of the compound Source is only on the legs, with the loins as nothing more than the most convenient place to store unwanted fabric. However, one must at least consider the possibility that both covering and uncovering are involved in both the Source and Target conceptualizations.

An analogous and simpler argument can be made when the feet/legs and the mind are evaluated in terms of importance and function. Freedom of movement for the legs allows freedom

of movement for the whole person; correspondingly, the whole mind is free to act without inappropriate hindrance, comparable to the holistic nature of being “sober” in 13b. It is my thesis that the Source is the whole person metaphorically represented by the body that, in turn, is metaphorically represented by the legs and that the Target is the whole person metaphorically represented by the mind (with no more specific metaphorical aspect). The mind in all of its functions, especially those of greatest importance (recall the lexical options above), must be free to function properly.

The extraneous fabric need not have a naturally salient association with evil but may be a case of something positive becoming a deficit in an altered situation. This triggers the question of whether the hindrances to the mind’s function are innately evil or only situationally so. For example, are some or all passions innately evil or only in specific circumstances? Finally, this discussion lends support to my contention that in both Source and Target the key issues are not the placement of innate features in correspondence but the matching of the relational structures of function and causality (cf. Gentner). These, then, are samples of the kind of questions to bear in mind while working through the text of First Peter in light of 1:13.

My method section noted the intricate relationship between metaphor and emotion. While emotion may be more obviously involved in the commanded hope of 13c, loin-girding had the potential of triggering an emotional response. The nature and degree of this response could vary considerably. If the generic sense of “prepare to act” may be assumed for all listeners, they would likely look for some guidance as to what action First Peter will prescribe. At the same time, it is likely that one or more specific literal and perhaps metaphorical situations where action is needed would automatically become salient (cf. Giora). Some, for example, might think of work or a journey, either with a positive or a negative feeling. Athletics might trigger the positive anticipation of competition or the negative sense of having been defeated (personally or vicariously). If a military association was triggered, the automatic freeze, fight, or flight responses may have been activated. The intensely positive priming in 1:1-12, with which v. 13 is explicitly associated, might well lead to a positive expectation, but the intensity of the suffering highlighted in vv. 6-8 could lead some to think of preparing for something ominous. In any case, focused attention of some sort related to the mind is needed and may be more likely to be triggered because of the use of an apt metaphor.

### 3.4 Candidate Inferences and Predicate Rerepresentation and Restructuring

While the minimal concept of freeing for action is general enough to apply to both legs and mind, it does not seem to be a sufficient interpretation of the metaphor in context. It certainly accords well with what the subsequent exegesis will show to be central to First Peter’s message, namely, the

need to be free from the passions, especially fear. However, the broader concept of preparing for action is able to include much more of the epistle's paraenetic message. The fact that loin-girding in the Source is not an end in itself but preparation so that a person may and will act matches with the need in the Target-mind to prepare so that it will be *ready* for action; indeed, to *actually* and *always* act. Indeed, the apparently intended use of First Peter, itself, entails the preparation and use of the mind in a learning process of reminding, conveying new information, and motivation. Arguably, the very nature of the mind is such that it cannot be ready to act properly if it is not actually in action, even though such may not be true of the Source (when limited to the body). If this is true, the question, then, is not simply what to get ready for but what to actually be doing now. This, then, leads to the question of whether something more specific than general preparation and action is intended.

Anything that moves beyond the generic sense of “preparation for action” as an interpretation of loin-girding fits here: travel, work, athletics, and military/conflict. This does not mean that all of the original hearers of First Peter first limited their ongoing interpretation of the epistle to the basic sense and, then, patiently waited for guidance as to which, if any, more specific connotation to adopt. However, Gentner's SMT model helps readers to be self-conscious about the interpretations they develop and their reasons for adopting them. It is only as the full textual as well as cultural contexts are taken into account that one can plausibly determine which Candidate Inferences would likely have been generated, leading to Predicate Rerepresentation and Restructuring. In an important sense, then, all that follows is the exploration of these issues.

### 3.5 Textual Context

#### 3.5.1 Within Sentence Context (1:13)

##### 3.5.1.1 1:13b: “being sober”

This metaphor appears to be semantically as well as grammatically parallel to girding the loins. These metaphors are mutually explanatory and similarly related to the mind. *LSJ*, 1175, notes that metaphorically  $\eta\eta\upsilon\phi\omega$  can mean “to be self-controlled” and that  $\eta\epsilon\kappa\ \kappa\alpha\kappa\omicron\upsilon$  signifies “recover oneself from ...” According to *BDAG*, 672d, its primary sense is “be sober” and in the NT it is only used metaphorically, with the sense “be free fr. every form of mental and spiritual ‘drunkenness,’ fr. excess, passion, rashness, confusion, etc., *to be well-balanced, self-controlled.*”<sup>582</sup> Of note is the opposition of *passion* to the proper functioning of the mind, a central concern of this thesis and of First Peter. *BDAG* also recalls the prohibition of strong drink for ministering priests in

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<sup>582</sup>At times this terminology has the specific connotation of athletic discipline (*BDAG*, 672).

the HB (Lev 10:8),<sup>583</sup> a potential background association here in light of the vocation of believers as priests (First Peter 2). For Goppelt, the sober person “sees what is real and accommodates himself or herself to the assured future; i.e., such a person has hope.”<sup>584</sup>

Stibbs finds an injunction to “disciplined self-control” rather than “the reckless irresponsibility of self-indulgence” or “religious ecstasy.”<sup>585</sup> For Grudem, not only literal drunkenness is forbidden, but also allowing the mind to wander into any kind of “mental intoxication or addiction which inhibits spiritual alertness, or any laziness of mind which lulls Christians into sin through carelessness.”<sup>586</sup> Schreiner finds this to address drowsiness and dullness to God’s reality, “anesthetized by the attractions of this world,” with interest only in satisfying “earthly desires.”<sup>587</sup>

### 3.5.1.2 1:13c: “Hope on the grace to be brought to you in the revelation of Jesus Christ”

Exclusive hope on one subject is commanded. Even if a measure of hyperbole is involved, this entails the establishment of an apparently absolute priority. The adverb *teleivw*<sup>588</sup> connotes the perfection of hope, suggesting that it contains no admixture of doubt. The participle *feromevnhn* derives from *fevrw*, a commonly used verb in a wide range of contexts. *BDAG*, 1051-2, offers ten meanings and *LSJ*, 1922-1924, lists eleven major nuances, most with a variety of sub-uses. Many of these are conflict-related. If this connotation is accepted, the act by which God brings future grace to believers could be conceptualised as part of a military operation in which the Devil and his forces are dealt a decisive blow and believers are rescued.

That which will be brought and which merits total attention is designated by the term *cavri~*. *BDAG*, 1080, includes 1:10 & 13 (+3:7 & 5:5) in the category of the “practical application of goodwill, (*a sign of*) favor, gracious deed/gift, benefaction.”<sup>589</sup>

Total hope implies a mental assessment that the coming grace is of ultimate value. Thus, the mind’s attention will be given over to this theme, leading to deeper insight into its nature and implications. This positive and growing conceptual understanding—First Peter surely assumes—will

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<sup>583</sup> S.v. *nhfavlio~*, 672.

<sup>584</sup> *I Peter*, 108.

<sup>585</sup> *I Peter*, 85.

<sup>586</sup> *I Peter*, 76.

<sup>587</sup> *I, 2 Peter*, 78-9.

<sup>588</sup> Here I follow the majority of interpreters, who read *teleivw* (“fully”) with “hope” rather than with “being sober.”

<sup>589</sup> They note that “the context will show whether the emphasis is upon the *possession of divine favor* as a source of blessing for the believer, or upon a *store of favor* that is dispensed, or a *favored status* (i.e., standing in God’s

lead to an even greater appreciation of the value of this grace, so that no competing claimants for positive valuation will be successful. The certainty of this positive cognitive judgment, along with the attendant and logically inevitable decision of the will to think and act in harmony with it, must be so intense that believers will boldly “stand firm” in what they have already experienced of grace in anticipation of what is yet to come even in the face of a Devil out to destroy them (5:8-12). This clearly fits with the totally focused thought and purpose ideally possessed by soldiers and armies, but also by successful athletes and workers.

A total focus on “grace” can hardly exclude giving attention to the Christ who will be revealed. It does not make sense to separate either grace or the hope for it from its source in God and Christ, especially given (a) what Peter says about them elsewhere, (b) the glorious nature of the one who will be unveiled, and (c) the “graces” of love and joy he has already brought to them (1:8). Indeed, the paternal image helps to establish the relational context here. Perhaps synecdoche is at work (grace as part of the revelation) or metonymy (grace as distinct from but automatically associated with the One who is revealed). Indeed, I suggest that (by taking  $e_j n$  spatially), in some sense, the revelation of Christ actually *is* part or indeed the essence of this future reception of grace (cf. 2:10).

For Prasad, First Peter was written to encourage suffering believers “to be hopeful till the end” and 1:13 is the opening of the body of the letter (1:13-5:11), articulating its major exhortation: “be hopeful.”<sup>590</sup> 1:13 introduces “the whole thrust of the letter in one succinct statement,” making the points that (a) hope is required of sufferers, (b) Christian hope is not vain, but is (c) “a sure hope assisted by grace which will have its definite realization at the final revelation of Jesus Christ.”<sup>591</sup> It is not the frequency of “hope” language as much as its use in key passages in First Peter that makes this claim plausible (the noun at 1:3, 21, 3:15; the verb at 1:13, 3:5). Indeed, it has often been stated that hope in First Peter corresponds in meaning and importance to faith in Paul.<sup>592</sup> Prasad’s arguments at least justify taking this verse as a major statement of First Peter’s overall message. I maintain that the concept of “hope” is sufficiently broad and central in First Peter to constitute the epistle’s dominant command, especially when directly connected to “girding the loins” and “being sober.” Martin also takes this perspective, as did Heinrich Rendtorff and Bernhard Weiss earlier,<sup>593</sup>

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favor) that is brought about, or a *gracious deed* that is wrought by God in Christ, or a *gracious work* that grows fr. more to more (so in contrast to the old covenant)” (1080).

<sup>590</sup> *Foundations*, 391.

<sup>591</sup> *Foundations*, 115, 391, 120.

<sup>592</sup> *Foundations*, 160.

<sup>593</sup> *Metaphor*, 72; cf. 53-59.

though he restricts the role of hope more than they did.<sup>594</sup> For Weiss, hope is the most important idea in First Peter, while Martin finds the letter body to be simply an explanation of what hoping on future grace entails.<sup>595</sup> The way several remarkable HB texts point to God giving hope rather than help, as well as other indications of hope in relationship to salvation, may have influenced First Peter's high valuation of hope.<sup>596</sup> Some, such as Walter Kendall, put the emphasis on grace here more than on hope, with the foundational exhortation of First Peter (1:13) calling for believers "to base their lives upon saving grace."<sup>597</sup> Goppelt plausibly points to the coming grace as the goal that "shapes the content and structure of hope."<sup>598</sup> I maintain that the concepts of hope and grace (hope's object and ontological basis) must not be separated here; indeed, the only way to base life on saving grace is to hope.<sup>599</sup>

God, of course, is the one who must be trusted to bring future grace (cf. 1:21, 3:5). As the good Father of believers, he is to be fully trusted with his children's futures. Here, in light of the eschatological focus of the previous context, I differ from Elliott, for whom the issue here is a present reception of grace.

If we think of hope as an act of the mind, it could include any or all of these aspects: understanding, reasoning, deciding, and attitude. If hope is a mental concept here, it is not (merely) an emotion, at least not as "emotion" is often superficially defined. This act of hope is a reasonable commitment of the whole person to the person of Father-God and his grace *before* it is a positive feeling; it produces a joy that can persist despite severe suffering (1:3, 6-9).

Attention must also be given to the relationship between hope and the passions that figure so prominently in First Peter. For one thing, this kind of hope takes a longer and broader view; passions narrow the focus of the mind to the immediate moment and the most insistent stimulus. Comprehensively understood, I claim that if this command is carried out as First Peter intends, none of its paraenesis is excluded.<sup>600</sup> Largely synonymous with faith's present and future aspects, it may

<sup>594</sup> *Metaphor*, 147 n.48.

<sup>595</sup> *Metaphor*, 71.

<sup>596</sup> Cf. Prasad, *Foundations*, 166.

<sup>597</sup> D. W. Kendall, "The Literary and theological Function of 1 Peter 1:3-12," in *Perspectives on 1 Peter* (ed. Charles H. Talbert; NABPR Special Studies Series 9 (Macon, Ga: Mercer University Press, 1986), 115, cited in Prasad, *Foundations*, 167.

<sup>598</sup> *I Peter*, 107.

<sup>599</sup> Cf. Goppelt, for whom "[h]ope is seen here [1:13-21] as the fundamental posture of Christian conduct" (*I Peter*, 106).

be viewed as a force or weapon in spiritual conflict, possibly exerting force on the mind that provides its basis by means of a “feedback loop.” It can, I will argue, be a matter of both thought and feeling in opposition to the force of irrational passions such as *sinful* fear; the fear of *God*, on the other hand, is rational and consistent with hope in him. Indeed, the Stoic understanding of hope as “a deplorable passion which creates nothing but disastrous illusions”<sup>601</sup> not only illustrates the generally negative Greek view of hope but also suggests that I have a plausible basis for the claim that spiritual battle is the focus of 1:13a: *the command to hope calls for the victory of the passion of hope over the sinful passions that seek to destroy believers.*<sup>602</sup> God’s grace expressed in his Fathering of believers to a living hope (1:3) enables them to treat the enemy “from a hopeful, humble and loving heart that truly desires his blessedness.”<sup>603</sup> Hope is the foundation for paraenesis. It “prompts a reordering of priorities according to God’s agenda,” resulting in ethical change.<sup>604</sup>

I now return to the interrelationship of the three parts of 1:13. The grammatical function of the two participles relative to the imperative merits attention in the consideration of how “girding loins” contributes meaning to and receives meaning from its textual context. Traditional Greek grammar may be taken to imply a temporal priority of 13a (“girding the loins of the mind”) over 13b as a present, ongoing process (“being sober”). Porter’s aspect theory eliminates temporal implications from verbal tense, leaving the issue of sequence totally open to contextual indications. On any account, the lone imperative, “hope,” may be defended as the crucial issue here, both in the present and the future. Even if not emphasized by tense selection, it is grammatically dominant. Further, it dominates semantically, given its commanded focus on grace, arguable the central theme of the foundational opening of the epistle and an essential concept overall (cf. 5:12). Davids<sup>605</sup> and Schreiner<sup>606</sup> argue that 13a & b are instrumental: it is *by* 13a & b that we hope. This seems to

<sup>600</sup> So also John Piper, “Hope as the Motivation for Love,” *NTS* 26 (1980): 212-31, for whom First Peter, including 1:13, presents “Christian conduct, and especially love, as a natural outgrowth of fully hoping in the future which is given and secured by the grace of God in Christ” (cited by Prasad, *Foundations*, 162).

<sup>601</sup> Prasad, *Foundations*, 161 n.179.

<sup>602</sup> I would affirm Piper’s statement: “Verse 13 is indeed a call to hope and to hope fully. It is a command to bring our desires into conformity with reality—reality of how sure and how valuable the coming grace is” (cited by Prasad, *Foundations*, 162).

<sup>603</sup> Piper, in Prasad, *Foundations*, 164.

<sup>604</sup> Grudem, *I Peter*, 76-7. Goppelt suggests that the grace that is hope’s goal here is not “fortune in the next world, but the creature going home to his or her Creator” (essentially equal to faith in Paul) and means “moving in trust toward the future promised by God, holding fast to one’s calling toward that promised future” (*I Peter*, 108).

<sup>605</sup> *Peter*, 66.

<sup>606</sup> *1, 2 Peter*, 78.

require 13a & b to carry more positive content than the more common attendant circumstance option.<sup>607</sup> I do not wish to be overly subtle here, but such considerations encourage an openness to a range of possibilities as I trace 1:13 themes throughout First Peter, lest I underinterpret or misinterpret 1:13. A minimal interpretation would see 13a & b as designations of essential negative acts by which all obstacles to the proper use of the mind are removed so that it can fully hope on future grace. If the sense is instrumental, a and/or b also take on the positive role of expressing the content of hopeful thought. Thus, “loin-girding” includes preparing the mind to function by thinking the right things in the right way (hopefully) about grace and the future and, thus, God, Christ, and salvation. Literal loin-girding presumes a decision to act in some way and seeks to facilitate it; this could also be assumed in the metaphor.

A key aspect of more effective metaphors is their power to generate emotion. At minimum, 13a’s “loin-girding” should trigger a sense of urgency that would be reinforced by the need for sobriety in 13b. Whatever negative scenarios may have initially come to the minds of specific listeners, as they heard 13a & b, the following command to hope directs thought in a very positive, optimistic direction. Even if some listeners had a partially negative connotation for hope from their non-Christian past, the specification of the object of hope as grace, as grace being brought to them by God, and as associated with the revelation of Jesus Christ [in his glory] could hardly fail to inspire positive feelings in the kind of original listeners First Peter addressed, who already had a vibrant hope (1:3). 13c calls to mind all of the extraordinary benefits they now have as Christians, detailed in 1:1-12, that are producing great and inexpressible joy (vv. 6, 8) despite serious negative realities, including suffering that is metaphorically accented in vv. 6-8.

The influence of thought and emotion on each other has been amply demonstrated in psychological studies and, thus, may be assumed to have been at work in First Peter’s first listeners and seems to be, to a significant extent, assumed by the author. The following analysis will show that the ideal response to 1:13 would be a feeling of vulnerability and healthy concern relative to that for which they hope. Ideally they will recall both the assurance and the potential danger of v. 5, where God’s protective power requires their faith (essentially “hope”) to achieve its goals. Thus, First Peter has, presumably, gained its listeners’ motivated attention for the paraenesis that follows.

### 3.5.2 Spatial Analysis of 1:13

A spatial analysis<sup>608</sup> of this verse is consistent with the overall priority of the vertical orientation over the horizontal in First Peter’s spatial organization that I will seek to demonstrate.<sup>609</sup> The loins

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<sup>607</sup> E.g., Achtemeier, *I Peter*, 118 n.11.

are to be girded *up*, as indicated by the *ajna* prefix/preverb in the participle *ajnazwvnumi*, as an outer garment is *raised up* and tucked under the belt to free the feet and legs for easier movement. I suggest that this vertical act may be part of the metaphorical Source transferred onto the Target concept of the mind. This initial orientation may help to support and prepare listeners for the later instances of a more explicit vertical emphasis in the Source and Target domains. Thus, the mind, as ready for action, especially spiritual battle, must direct its focus upwards to heavenly matters. The specification of the content of mental attention as the grace that is to come [*down from heaven*] is supportive of this perspective, as is the placing of hope *on* (εἰς τὸν) this grace.

Several CMs may be implied, such as: UP IS GOOD/BETTER<sup>610</sup> and DOWN IS BAD/WORSE,<sup>611</sup> though there are also cases in First Peter when the opposite valuation of vertical axis movement is evident, as in First Peter 5:5-7, where submission *under* God's hand is enjoined instead of the arrogant self-*elevation* of pride. Other options include COVERING IS GOOD, UNCOVERING IS GOOD, and FREEDOM OF MOVEMENT IS GOOD.

#### 4 Summary

Section 1 of this project (Chapters 1-3) identified a dual problem. While the content and structure of First Peter is well-suited to comprehensive metaphorical analysis, the current field of metaphor studies is filled with contradictory claims about many of its key issues, including those related to its application to a text such as First Peter. In this chapter, I have applied insights from the previous methodological discussion to First Peter 1:13, especially SMT's key steps of knowledge selection, candidate inferences, predicate rerepresentation, and restructuring, and CMT's spatial analysis. "Girding the loins of the mind" (1:13a) has been thoroughly analysed lexically and grammatically in terms of its immediate context within 1:13, in preparation for the examination in subsequent chapters of how this metaphor fits into the overall flow and thought-world of the epistle. This focus on 13a has been justified on several grounds. First, this key metaphor stands out as foreign, if not unintelligible, to most modern readers. Second, scholars do not typically give it the prominence it deserves nor the conflict connotation for which I will contend. Third, it is a key part of First Peter's first grammatical imperative: "hope..." which I will argue is a general statement of all of First

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<sup>608</sup> Spatial analysis, in and of itself, is substantial enough to constitute a method of analysis for NT epistles; cf. Annang Asumang, *Unlocking the Book of Hebrews: A Spatial Analysis of the Epistle to the Hebrews* (Eugene, Ore.: Wipf & Stock, 2008). Cf. also the "Constructions of Ancient Space" webpage: [www.guildzone.org](http://www.guildzone.org).

<sup>609</sup> That girding involved tucking the outer robe into one's belt all the way around one's waist could suggest that the mind is surrounded by something else.

<sup>610</sup> For example, *L&N*, 13.60, 156, define *ajnavstasi~* as "a change for the better-'rising up.'"

Peter's paraenesis; indeed, in my attempt to better understand the epistle's inner logic, I will seek to show how the three elements of 1:13, "girding," "being sober," and "hope," *introduce* and *encapsulate, explain* and *are explained by* the other paraenetical content.

I will argue that, beyond the generic sense of "preparation for action," *loin-girding* has the more specific sense of *conflict* preparation, rather than other options related to travel, work, or athletics. Not only is the general sense unnecessarily abstract, but First Peter's listeners are not presented as travelling or wandering, nor are their commended activities presented as work. The conflict connotation is explicitly supported by later battle imagery (4:1-2), and is the only option that adequately takes into account the supernatural nature of believers' ultimate opponent (5:8-9): it fits with First Peter's call to let God act on believers' behalf in the struggle with the Devil and his followers. This is also consistent with the immediate context of 1:13. "Being sober," the second imperative in 1:13, is semantically and grammatically parallel to mental loin-girding. Its likely meaning, namely, being free from mental and spiritual excess or passion, prepares the listener for the opposition of *passion* to the proper functioning of the *mind*, a central aspect of First Peter's spiritual *conflict* message.

I plan to demonstrate that the only grammatical imperative of 1:13, "*hope* on the grace that will be brought to you in the revelation of Jesus Christ," is a key statement of First Peter's dominant paraenetic message, especially as supported by "girding the loins" and "being sober." With Martin, I find the letter's body to be an explanation of what hoping on *future* grace entails. And, in light of the eschatological focus of the previous context, I differ from Elliott, for whom the issue here is a *present* reception of grace.

As an act of the mind, hope probably includes issues such as understanding, reasoning, deciding, and attitude. And it is an emotion, but not just superficially. It is a reasonable commitment of the whole person to God and his grace that produces joy even in the midst of severe suffering (1:3, 6-9). Central to my subsequent chapters is the claim that, if this command is carried out as First Peter apparently intends, none of its paraenesis will be excluded. This kind of hope entails ethical change, as human priorities are aligned with those of God. The nature of this positive passion is in stark contrast to the negative, narrow-minded, impulse-driven, passions that First Peter so strongly opposes. Hope will be shown to be a spiritual weapon against irrational, destructive passions such as *sinful* fear; the fear *of God*, on the other hand, is rational and consistent with hope in him.

A minimal interpretation of 1:13a & b would see them as designating essential actions that allow the mind to properly function by fully hoping on future grace. Beyond this, mental "loin-

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<sup>611</sup> For example, *L&N*, 13.59, 155, note that *piptw* can literally mean "to fall from" and metaphorically "to

girding” may prepare the mind to function in the future by presently thinking the right things in the right way (i.e., hopefully) about grace and the future and, thus, God, Christ, and salvation; in fact, everything that truly matters.

I follow the precedent of several scholars who have sought to find a single, dominant metaphor in First Peter. For several reasons, I propose that *God is Father* is this overall metaphor, subsuming all other divine metaphors, including God as Creator, Life-Giver, Redeemer, Teacher, Shepherd, and Judge. Arguably it is the most critical conceptual context within which to interpret 1:13, First Peter’s other metaphors, its paraenesis and, in fact, *all* of its content.

Arguably, all three elements of 1:13 are subordinate elements of the Father-God metaphor. I specifically will argue that *God is Father* is intimately connected to believers’ *minds*, so that First Peter’s central paraenetic message is a call to *think* and consequently *act* as ideal children of Father-God. Unencumbered by sinful passions but filled with the passion of hope, Father-God’s children must submit to the moral education that he graciously provides. Further, the more specific focus of mental preparation *for spiritual battle* in the cosmic struggle between God and the Devil is consistent with the *paterfamilias*’s crucial role as the protector of his household and the cultural expectation that his children would participate in his work. The conflict dimension of God’s Fatherhood also fits with the role of paraenesis in reinforcing within-group identity and separation from those on the outside. The Fatherhood and conflict metaphors each serve as central metaphors, but with the former being more comprehensive and dominating. Also, a key expression of God’s grace is his Fathering of his children to a present, living hope (1:3) and an inheritance (v. 4) of spectacular future grace (v. 13). As their good Father, he is to be fully trusted with his children’s future.

I have attempted to justify a spatial focus in which CMT analysis is employed in the exploration of First Peter’s metaphorical language from the domains of SPACE and MOTION. These domains have been chosen because of their central place in CMT, their intimate connection to the “girding *up* of the loins” metaphor and its correlate in the summary statement of 5:12, “*stand firm*,” and their consequent relevance to Martin’s claim that the Christian life is a journey (i.e., horizontal “motion” through “space”). Arguably, First Peter’s metaphoric language is not as “dead” as often thought, retaining a “living” connection to the world of bodily experience. I will seek to show that several metaphors play a more dominant role in First Peter than a surface reading of the text might suggest and that they form a coherent metaphorical world that coheres with its more literal conceptual structure.

A spatial analysis of 1:13 is consistent with the priority of the vertical orientation over the horizontal in First Peter's overall spatial organization. This initial orientation may help to prepare listeners for the later, more explicit vertical emphases. Thus, just as the loins are to be girded *up*, the mind that is ready for spiritual battle will direct its focus *upwards* to heavenly matters, its content is the grace that is to come [*down from heaven*], and hope is to be placed *on* (εἰς τὴν) this grace. Several CMs may be implied; most obviously, UP IS GOOD/BETTER/BEST.

This vertical spatial perspective is key to my difference in emphasis from Elliott. While my view of the *Fatherhood of God* is similar to Elliott's image of the *household of God*, I argue that, in principle if not in volume, First Peter is more about God than about his children and their problems (e.g., the priority of God's glory in 4:11 and 5:10-11); believers are to look *up* to their Father more than *around* at their opponents (cf. the dominant sufferings/glory pattern). Central to First Peter's paraenesis and theology is the necessity that God's perfections, even more than his gracious acts, must dominate his children's minds if they are to truly experience victory over inner and outer enemies.

My method section noted the close relationship between metaphor and emotion. While emotion may be more obviously involved in the commanded hope of 13c, even *loin-girding's* generic sense of "prepare to act" could trigger some form of emotional response, prepared for by the remarkably positive semantic, narrative, and emotional context into which painful suffering has been located in 1:1-12. At minimum, 13a's "loin-girding," especially its conflict connotation, should trigger a sense of urgency that would be reinforced by the need for sobriety in 13b, while the following command to hope directs thought in a very positive direction. Arguably, believers' ideal response to 1:13 includes a feeling of vulnerability and healthy concern related to that for which they hope. Ideally they will recall both the assurance and the potential danger of v. 5, where God's protective power requires their faith (essentially "hope") to achieve its goals. Thus, First Peter has, presumably, gained its listeners' motivated attention for the paraenesis that follows. The fact that all of this is set within the textual and conceptual context of God's perfect Fatherhood could generate powerful emotional effects, especially hope and healthy fear.

For various reasons, I have stressed the value of allowing *textual context*, indeed *all of First Peter* to exercise ultimate control over the interpretation of this and all other metaphors. One of the key strengths of metaphor is its creative potential, but the obverse of this is the risk of rampant subjectivity. For example, CMT, including the blending version used by Howe, classifies specifics into more and more general categories and so runs the risk of finding illegitimate connections because *everything* is, arguably, connected to *everything else*. This risk is magnified in the study of

metaphors from an ancient language and culture, where gaps in the data easily may be filled in unconsciously but illegitimately.

I have chosen textual sequence over topical or narrative forms of presentation for several reasons. For example, it is consistent with the nature of communication as an on-going process, and attentive to the conviction that the arrangement of content is an important indication of a speaker's social and religious, and paraenetic strategy. This is the best way to keep metaphor's linguistic, conceptual, and rhetorical features as close together as possible. Also, it is my conviction that, while metaphor can open up new interpretive contexts, these must be held more and more loosely the further they get from the explicit wording of the text. Gentner's SMT model helps readers to be self-conscious about the interpretations they develop and their reasons for adopting them. It is only as the full textual as well as cultural contexts are taken into account that one can plausibly determine which Candidate Inferences would likely have been generated, leading to Predicate Rerepresentation and Restructuring. Finally, this makes it easier to observe bridging analogies and graduated patterns that aid in the interpretation of those before and after them.

In brief, the search for the most plausible meaning of "gird up the loins of your mind" has included a detailed lexical and grammatical study of 1:13 itself, in preparation for an examination in subsequent chapters of how the opening of First Peter (1:1-12) prepared the listener for the crucial metaphors of 1:13a & b and how they contributed meaning to the remainder of the epistle and also received meaning from it. This will be accomplished by means of a section-by-section study under four 1:13-motivated headings: the mind (the metaphor Target); internal and external conflict (the connotation of "girding the loins" for which I will argue); God as Father; and space (applying CMT to the vertical vs. horizontal axes in interaction with Martin's "journey" interpretation).

## CHAPTER 5

### First Peter 1:1-12: Chosen and Reborn Aliens Protected through Faith by Father-God for a Joyfully Hoped-for Salvation

This prior context for 1:13 would have been assumed by both author and listeners. For this reason, alone, it merits special attention. To this may be added the commonly accepted view that epistolary openings warrant special exegetical consideration.

#### 1 Introduction

The remainder of this thesis explores the meaning of 1:13, especially its metaphors, by means of a sequential study of First Peter. A key consideration is how and which Candidate Inferences could have been generated in the epistle's first listeners, leading to Predicate Rerepresentation and Restructuring of listeners' initial interpretation of "girding the loins of the mind" and potentially a Reconceptualization of their view of their minds. Here I seek to offer sufficient evidence for a conflict or even military connotation beyond the minimal sense of generic mental activity, within an overall perspective of God as Father.

I adopt Troy Martin's overall outline of First Peter, which has key points in common with many of its more recent outlines. However, this thesis is not contingent upon any specific delineation of First Peter's content.<sup>612</sup> My use of a rhetorical/epistolary outline in my presentation of the analysis of the metaphors and paraenesis related to 1:13 is primarily a convenient expedient, a way to break up the text into manageable units for analysis. It is also consistent with interpreting 1:13 in light of the whole epistle and with the presentation of my results in textual sequence, which helps one see at various levels the progress of my key themes.

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<sup>612</sup> "Rehabilitation," 53.

## 2 First Peter 1:1-2: the letter prescript

Three key concepts introduced in vv. 1-2 appear to be foundational to the overall thought of First Peter. First, listeners are characterized as *chosen* by God the Father.<sup>613</sup> Clearly this would be of special importance to the slaves addressed, who not only were unable to legitimately father children but were also legally fatherless.<sup>614</sup> Indeed, the whole believing community will later be invited to view itself as one with literal slaves (2:18-25).<sup>615</sup> Spiritual fatherlessness is also implied in the renunciation of pagan paternity in 1:18. It would be a disservice to the message of First Peter to let our familiarity with the paternal metaphor for God along with, in much of the Western world, an overly individualistic and independent view of familial relationships, dull our perception of the powerful impact of the new self-image of converted pagans as full-fledged children of the one true God. Consistent with this, Neyrey plausibly argues that “more serious consideration needs to be given to the basic social institution of antiquity, namely, the family and the role of the *pater familias*.”<sup>616</sup>

This wonderfully positive concept is balanced by a metaphorical description of Father-God’s children as “strangers” or “aliens”<sup>617</sup> and members of the “Diaspora” in northern and central Asia Minor (v. 1).<sup>618</sup> In fact, the terms *parepidhvmoi* “diaspora” are sandwiched between *ejklektoi* and *kata; provgnwsin ... qeou` patrov*. This vocabulary, reinforced in 2:11, has been given full monograph treatment by both Elliott and

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<sup>613</sup> In his first monograph on First Peter, Elliott made a strong case for viewing the readers’ election to holiness as the chief theme of the book (*The Elect and the Holy: An Exegetical Examination of 1 Peter 2:4-10 and the Phrase basivleion iJeravteuma* [NovTSup 12, Leiden: Brill, 1966]).

<sup>614</sup> Margaret Y. MacDonald, “Slavery, Sexuality, and House Churches . . .,” *NTS* 53.1 (2007): 106.

<sup>615</sup> Cf. David Peterson, for whom “[s]erving the LORD is a comprehensive term for Israel’s relationship with God (Dt. 10:12, 20; 11:13)” (*Engaging With God: A Biblical Theology of Worship* [Grand Rapids, Mich.: Eerdmans, 1993], 65; italics added). Thus, Peter is consistent with the biblical tradition here.

<sup>616</sup> Jerome H. Neyrey, “Honoring the Dishonored: The Cultural Edge of Jesus’ Beatitudes,” n.p. [cited 4 November 2007]. Online: <http://www.nd.edu/~jneyrey1/loss.html>.

<sup>617</sup> *LSJ*, 1337, offers the following meaning for *parepidhvmoi*, especially as a substantive: “sojourning in a strange place.” It provides the following examples: LXX Gen 23:4, PPetr 3 P.14 (iii B. C.), Callix 2, Plb 32.6.4, etc. For *paroivkia*, it gives: “sojourning in a foreign land,” with the examples LXX Wi 19.10 and Acts 13:17. *BDAG*, 779, offers, first, “the state of being in a strange locality without citizenship, *sojourn, stay*” and finds the figurative sense to denote life on earth away from one’s heavenly home. Second, “a cultic (Christian) group perceived as strangers, *congregation, parish*.” For the cognate term in 2:11, *pavroiko*, *LSJ*, 1342, has, first, *dwelling beside or near, neighbouring* and “*neighbour*.” Note the military use in Herodotus: “war with neighbours” (7.235). Second, it provides “*foreign, alien*,” citing LXX Genesis 15:13 and Acts 7:6. As a substantive it may mean “*sojourner in another’s house*” and, generally, “*alien, stranger*,” as in LXX Leviticus 22:10. *BDAG*, 779, while noting Elliott’s view, offers “pert. to being a resident foreigner, *strange*” and, as a substantive, “*stranger, alien, one who lives in a place that is not one’s home*.” Again, they indicate heaven as the true home of believers.

<sup>618</sup> According to Michaels, vv. 1-2 define the genre of First Peter as “a letter, an encyclical letter, and a diaspora letter” (*1 Peter*, xlii-xlix). The third point has not won wide acceptance.

Feldmeier and is often discussed by other scholars. Here I can do little more than indicate my agreement with the majority of scholars, who are unconvinced by Elliott's claims for the social dislocation of First Peter's listeners prior to their conversion.<sup>619</sup> The five concerns Colin Hemer raised in 1985 regarding Elliott's distinctive positions arguably have retained their potency.<sup>620</sup> This vocabulary does have sociological connotations but, in my estimation, that these are demonstrable only concerning the results of conversion. This language signals a "cultural, social, and psychological dislocation," for which First Peter provides the alternatives of "not only a heavenly home but also a positive identity as God's people." The key opening terms of First Peter implicitly associate its Gentile listeners with the narrative of Israel, as does the term "Babylon" for Rome 5:13.<sup>621</sup> Remarkably, past, present, and future aspects of their story are rewritten as the best of Israel spiritually becomes their own in place of the bankruptcy of paganism.<sup>622</sup>

The listeners belong to two worlds: on the one hand, God has taken a personal and positive interest in them while, on the other hand, they are lacking in secure relationships with critical aspects of their surrounding culture. The remainder of the epistle will provide ample evidence that

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<sup>619</sup> Scot McKnight takes the reference to be literal, supporting Elliott with G. B. Caird's criteria for metaphoricity (*1 Peter*, New International Version Application Commentary [Grand Rapids, Mich.: Zondervan, 1996], 48-49, citing *The Language and Imagery of the Bible* [Grand Rapids, Mich.: Eerdmans, 1997], 183-197). However, I am concerned by the way the burden of proof is placed on those who argue for a metaphorical meaning. Also noteworthy is the recent return of the view that First Peter's listeners were literally Jews in the literal Diaspora; see Ben Witherington III, *Letters and Homilies for Hellenized Christians: A Socio-Rhetorical Commentary on 1-2 Peter* (Downers Grove, Ill.: InterVarsity Press, 2008); cf., however, Seland notes several things inconsistent with Elliott's theory, including 1:17's equation of the time of exile with the time of waiting for salvation, 4:3's indication that they were in a different situation prior to becoming Christians, and  $\omega\upsilon\tau$  in 2:11, which calls for a metaphorical sense for "aliens" and "exiles" ("Proselyte," 239-68; also in his *Strangers in the Light: Philonic Perspectives on Christian Identity in 1 Peter* [Leiden: Brill, 2005], 62). Jobs rejects Elliott's scenario but, while seeing the descriptions of the readers as metaphorical, also suggests a literal basis in the first listeners' experience: she argues that they may have been converted elsewhere and then, later, participated in the Roman colonization of Asia Minor (*1 Peter*, 28-41).

<sup>620</sup> Review of *Home*, *JSNT* 7.24 (1985): 120-123. See also the careful argumentation in Moses Chin, "A Heavenly Home for the Homeless: Aliens and Strangers in 1 Peter," *TB* 42.1 (1991): 96-112, and Chu Luan Eileen Poh, "The Social World of 1 Peter: Socio-Historical and Exegetical Studies" (PhD thesis, King's College London, 1998), especially 21-24 and 39-63.

<sup>621</sup> Horrell, "Between Conformity and Resistance," in *Reading First Peter with New Eyes: Methodological Reassessments of the Letter of First Peter* (ed. Robert L. Webb and Betsy Bauman-Martin; London: T&T Clark, 2007), 128, 132. For First Peter, the HB is not merely a book of examples, but is "a description in advance of Christian experience, as it was a description of Christ's experience" (Dan Gale McCartney, "The Use of the Old Testament: The First Epistle of Peter" [PhD diss., Westminster Theological Seminary, 1989, ProQuest Digital Dissertations AAT 8918223]). Pearson, *Christological*, 220; 243-268, finds Deutero-Isaiah, especially chapter 53, to function as the controlling source behind First Peter (cf. common themes, and some of First Peter's dominant metaphors: suffering, Babylon, servants, and exiles). For more on Isaiah and First Peter, see: Steve Moyise, "Isaiah in 1 Peter," in *Isaiah in the New Testament* (ed. Steve Moyise and Maarten Menken; New York: T&T Clark, 2005), 175-88.

<sup>622</sup> For a recent discussion of narrative and First Peter, see M. Eugene Boring, "Narrative Dynamics in First Peter: The Function of Narrative World," in *Reading First Peter with New Eyes: Methodological Reassessments of the Letter of First Peter* (ed., Robert L. Webb and Betsy Bauman-Martin, LNTS, New York: T&T Clark, 2007), 7-40. Betsy Bauman-Martin classes First Peter as imperialistic in the sense of misrepresenting, as well as silencing, and defining Judaism out of existence ("Speaking Jewish," 144-77).

the former is the cause of the latter. Father-God's children live in a context of risk and conflict. Escalation of the attendant tension appears to have triggered the writing of First Peter.

Immediately resumed, however, is the positive line of thought associated with listeners' divine, fatherly choice. Not only is "chosen" clarified as being the result of God's initiative in making them his children according to his own eternal foreknowledge,<sup>623</sup> but his Spirit brought that plan into experiential effect, separating them unto the obedience that they naturally owe to their Father<sup>624</sup> as well unto sprinkling with the blood of Jesus Christ, a metaphor probably signifying their full participation in the people of God (v. 2).<sup>625</sup>

Through their mutual relationship with God, Peter can meaningfully bless them with grace and peace (v. 2). This expression may not be of merely formal significance here. Peter's letter functions to send grace and peace to the readers, if not directly and automatically, at least prayerfully. *Grace* is so essential that it must be the mental focus of believers (1:13). The wish for *peace* is highly fitting in an epistle to believers in the heat of spiritual battle. Edmund Clowney goes so far as to see in this greeting a miniature form of the *whole message* of the letter: peace to the persecuted (cf. 5:13).<sup>626</sup> In any case, the context for spiritual conflict has already been established: the honour of being chosen by the greatest being in the universe entails separation from the pagan world and its lifestyle while yet living in it.

### 3 1:3-12: The Blessing Section<sup>627</sup>

Clearly, Father-God merits the blessing in which First Peter invites its listeners to share. In fact, in contrast to the blessing sections of Paul's epistles, First Peter gives far more attention to what God has done than to the positive response of the recipients, suggestive of a key aspect of my thesis:

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<sup>623</sup> A. Dennis Koger Jr., examines the election, foreknowledge, and impartiality of God, concluding that of these, "only 'the foreknowledge of God' is distinctively Petrine" ("The Question of a Distinctive Petrine Theology in the New Testament" (PhD diss., Baylor University, 1988, ProQuest Digital Dissertations AAT 8820732). L&N give the options, "know beforehand" (28.6) and "select in advance" (30.100). Either way, the word does not specify the criterion(a) involved (Marshall, *1 Peter*, 31).

<sup>624</sup> The NT often speaks of the relationship between fathers and sons, frequently emphasising a son's debt of obedience to his father (Neyrey, "Honoring the Dishonored," n.p.).

<sup>625</sup> Most commentators take  $\text{jIhsou` Cristou`}$  as grammatically related to  $\text{uJpakohvn}$  as an objective genitive and to  $\text{rJantismo;n ai\{mato}$  as a possessive genitive. Note the alternatives in D. A. Carson, "1 Peter," in *Commentary on the New Testament Use of the Old Testament* (ed. G. K. Beale and D. A. Carson; Grand Rapids, Mich.: Baker, 2007), 1016-17, and Elliott, *1 Peter*, 319-20. For a useful discussion of postulated backgrounds to the "sprinkling" expression, see Grudem, *1 Peter*, 52-4.

<sup>626</sup> *Message of 1 Peter*, 27.

<sup>627</sup> Elliott takes this section to be the body opening (*1 Peter*, 329), while I tend to agree with Martin ("Rehabilitation," 53, and *Metaphor*, 48-51) and Webb ("Intertexture," 84 n.31) that this is something of a health wish in the letter opening.

God is the ultimate focus of First Peter.<sup>628</sup> It is as both God and *Father* of Jesus, believers' *Lord*, that he is to be praised (v. 3a). Believers are one with Jesus in having the same God and the same Father while, on the other hand, he is their Lord, in line with "obedience" in v. 2. The hierarchical command structure of God's "army" is already clearly established, long before the battle metaphor becomes explicit.

The metaphor of God's Fatherhood continues to dominate, as God is credited with bringing about believers' new birth through his resurrection of Jesus.<sup>629</sup> The clear precedent in the HB of God becoming the Father of the people of Israel by birthing them may not be too far in the background.<sup>630</sup> In any case, God is not only the source of life for both believers and Christ, but the kind of new life believers enjoy is oriented towards (ειj") hope that is *living*,<sup>631</sup> a characterization accented by the present tense form of the adjectival participle, which also subjectively presents it as a continuing reality.<sup>632</sup> Further, as a good Father, God provides his children with an inheritance. Dramatically unlike mortal fathers, this Father is God and so does not die for his estate to be passed to his heirs.<sup>633</sup> Kelly notes that, in post-exilic Jewish thought, the concept of divine inheritance

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<sup>628</sup> The thoroughly theocentric nature of First Peter has been noted by various scholars, including Elliott, *I Peter*, 109-10, and Joel Green, *I Peter* (THNTC, Grand Rapids, Mich.: Eerdmans, 2007), 202-10. Green helpfully summarizes the evidence as follows: first, ". . . every creative, providential, and salvific act is God's doing . . ." and, second, ". . . the apostle defines faithful living under the canopy of God's election, God's call to holiness, and in relation to the performance of God's will" (*I Peter*, 202).

<sup>629</sup> Michaels notes that this expression (1:3 & 23) is based on γενναvω a [nwqen in John 3:3, 7, more likely coming from Jesus (Gundry) than the mystery religions (Perdelwitz) (*I Peter*, 17).

<sup>630</sup> While adoption practices provide the Source domain for many passages about God becoming Father to his people, there are many texts where he is clearly described as Israel's birthing Father (e.g. Exod 4:22-23; Isa 46:3, 48:18; Jer 31:9). Note the accusation of Deuteronomy 32:18: "You deserted the Rock, who fathered you; you forgot the God who gave you birth." See Richard D. Patterson, "Parental Love as a Metaphor for Divine-Human Love," *JETS* 46:2 (2003): 209 n 29. Halvor Moxnes notes that, in the ancient Mediterranean world, the male role in reproduction was dominant, understood to be a participation in the male deity's power and honour ("What is Family? Problems in Constructing Early Christian Families," *Constructing Early Christian Families: Family as Social Reality and Metaphor* [ed. Halvor Moxnes, New York: Routledge, 1997], 20).

<sup>631</sup> Peter's stress is on God's *grace* (present and future), which is all that God gives, but God's great *mercy* is that quality in God which motivates him to give (Michaels, *I Peter*, 18). I find this to be connected to "born again," not "living;" the main point is not that hope is living because of the resurrection, but that God made believers his children by raising Jesus, as does Michaels (*I Peter*, 17-18).

<sup>632</sup> As a way to help identify Peter's perspective and emphases, I experimentally assume the validity of Porter's version of Aspect Theory. In it, the *stative* aspect, expressed in the rare perfect tense and the even more infrequent pluperfect tense, is the most prominent or "marked" aspect; the present and imperfect tenses express the *imperfective* aspect, less marked but used to "front" verbal concepts relative to their contexts. The aorist is the least marked, default tense reflective of the *perfective* aspect. This theory is thoroughly explained in Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament With Reference to Tense & Mood* (SBG 1; New York: Peter Lang, 1989).

<sup>633</sup> In the metaphor Source, a generic concept of "father" is not adequate, given the different models of fatherhood that may exist; see A. Cienki, "Metaphor in the 'Strict Father' and 'Nurturant Parent' Cognitive Models: Theoretical Issues Raised in an Empirical Study," *CogLing* 16 (2005): 279-312. I maintain that the nature of the Target helps one determine which model is at work in the Source but also may go beyond the Source while still remaining within the Source-Target pairing. Further, in claiming that God as Father is the dominant metaphor for First Peter, I do

included not only eternal life but also the transcendental features of the very presence of God,<sup>634</sup> consistent with the Fatherhood of God metaphor and the soon-to-come temple imagery. The Source reality that the whole estate is passed on may also carry over into the Target, indicative of the Father's remarkable generosity.

The inheritance Source should be conceptualized as including the greatest honour possible relative to family wealth, including full acceptance in the greatest conceivable family, that of Father-God. The inheritance is a family possession jointly shared. Its enormous value is also highlighted by the security provided by Father-God's protection of both believers and their inheritance. Unlike its Source, the Target is impervious to all potential ravages of time.<sup>635</sup> In fact, Father-God guards it (τῆθρῆμενῆν), a reality highlighted by the emphatic perfect tense. Concurrently, God is also guarding (φρουροῦμεν) his new children by the exercise of his strength, a most desirable fatherly quality, as they continue to trust their fully reliable Father (v. 5).<sup>636</sup> The nature of the threat is not yet specified, but its virulent nature may be highlighted by the present tense of the verb. Only the mighty care of their Father can safeguard them, and it is his intention to ensure that they and their inheritance are safely united. Much of the epistle is an unpacking of this reality. Spiritual survival, I suggest, depends upon a clear *understanding* of the divine and the human roles in the current struggle (cf. 1:13a)<sup>637</sup> and of the necessity of maintaining filial faith.

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not claim that every detail of the epistle fits with this "big picture" metaphor; however, it can tie the content of a document together nonetheless, even providing the structure within and between sections. On this, see Ong and his five strategies for metaphorical analysis (*Strategy*, especially 59-64 and 153-59). I also suggest that behind its textual expression, the thought world of First Peter is largely organized according to this dominant metaphor.

<sup>634</sup> *Commentary*, 50-51. Cf. Elliott, *I Peter*, 335-6.

<sup>635</sup> The importance of the inheritance and its security would be immediately apparent to Peter's listeners, since a key social function of the family was the transmission of wealth as well as of status and honour (Moxnes, "What is Family?," 30). The NT often speaks of the relationship between fathers and sons, often stressing the transmission of inheritance (Neyrey, "Honoring the Dishonored," n.p.). Unlike the Source, in the Target there is no delay until Father-God's death. Also, the inheritance need not be different in kind now from what it will be; privileges and responsibilities begin with conversion.

<sup>636</sup> As A. D. Nock noted, in the ancient world gods functioned as saviours: "Zeus as *father* of men and gods, was strong to aid; Artemis protected women in childbirth; Athena guarded the Acropolis . . . . In fact, any deity was credited with powers which men lacked, and could aid as humanity could not" (cited by Neyrey, "God," 471 n.27; emphasis added).

<sup>637</sup> Kevin Mark Dubis understands 1:5 in the context of the messianic woes, a climactic period of suffering that marks both the end of exile and the beginning of the final judgment (*Messianic Woes in First Peter: Suffering and Eschatology in I Peter 4:12-19* [Studies in Biblical Literature 33; New York: Peter Lang, 2002], 170-1); see especially his list of twelve aspects of the woes (35-6) and his summary of his overall argument (186-91). While some find First Peter to be more a message of consolation than of challenge, I share with Dubis the conviction that the assurance of divine protection in First Peter does not negate the requirement for obedient endurance, for which he provides the following texts: 1:13, 17; 2:11-12, 19-20; 3:6, 10-12, 14-16; 4:1-3, 13-16, 19; 5:8-9, 12 (*Messianic Woes*, 139). God's protection does not remove human responsibility: "the readers' confidence in God's protection will mean nothing if they are not among those who 'stand fast' to the end (5:12; 5:9-10)" (*Messianic Woes*, 171).

The “salvation” metaphor (v. 5) entails, at minimum, deliverance from a less than desirable state of existence. The metaphor of “revelation,” supported by its characterization as “ready,” suggests that Father-God is a proactive provider: the inheritance is already present but simply hidden from view (v. 5). No wonder Peter’s listeners rejoice (vv. 6, 8)!<sup>638</sup>

In vv. 6-9, Peter clearly acknowledges but relativizes the severe suffering being experienced by his listeners: its duration will be short, it serves a productive purpose, its successful conclusion will be glorious, and it presently coexists not only with intense rejoicing but also with loving and trusting Jesus. The latter three actions are expressed through verbal forms in the more emphatic present tense (vv. 6-8) and all three persist despite not “seeing” Jesus (v. 8).<sup>639</sup> The CM of TO SEE IS TO KNOW may be implicated here. Peter’s listeners have experienced a substantial measure of success in their struggle, which is now clearly shown to be spiritual, not only ideological or sociological: their *faith* is the entity at the centre of the conflict. They must recognise its inestimable worth and, thus, be willing to endure the fires of suffering, no matter how high the heat (vv. 6-8).<sup>640</sup> Rejoicing must not turn to despair. Even now, believers are receiving a salvation (v. 9) so important and fascinating as to intrigue prophets and even angels (vv. 10-12).<sup>641</sup>

Suffering is so positively coloured that several scholars have understandably seen a different situation reflected here from that in 4:12ff. However, what their theories fail to fully grasp is the force of Peter's theology of salvation. *Suffering is not minimized; salvation is maximized.*

Testing by fire in v. 7 primes the concept of the final judgment (cf. 4:12-19).<sup>642</sup> Several “associated commonplaces” may accompany this Source into the Target domain. For example, fire requires a cause (human or natural), ignition, a facilitating context, fuel, consumption of the fuel, and often a purpose (e.g., heating, cooking, metallurgy). Here, since humans are in the fire, it

<sup>638</sup> I agree with most commentators that the verbal mood here is indicative rather than imperative.

<sup>639</sup> This is one factor that makes their spiritual struggle more difficult; thus the mind must be even more engaged (in a role that is imaginative to some degree: to “see” internally what the senses did not perceive other than through hearing the report of evangelists and Scripture) (cf. 1:13a).

<sup>640</sup> Webb recognises 1:3-12 as one of four apocalyptic clusters in First Peter in which the apocalyptic “rhetorolect” (Robbin’s term) is featured (along with 3:18-22, 4:12-19, and 5:6-11). Webb provides a helpful listing of all of the apocalyptic topoi found throughout First Peter (80-84). Recently David Horrell has challenged the general scholarly consensus that the suffering of Peter’s listeners consisted of verbal abuse and social ostracization alone. He resurrects the case for legal persecution at times leading to martyrdom (“The Label *Cristianov*”: 1 Peter 4:16 and the Formation of Christian Identity,” *JBL* 126.2 [2007]: 370-6).

<sup>641</sup> For the elements in the thinking of Peter concerning faith and salvation shared with James and Paul, see Klaus Haacker, “Justification, Salut et Foi: Etudes sur les Rapports Entre Paul, Jacques et Pierre,” *ETR* 73 (1998): 177-88.

<sup>642</sup> On the concept of priming, see Paula Rubio-Fernández, “Concept Narrowing: The Role of Context-Independent Information,” *JSem* 25.4 (2008): 381-409.

would be natural to conceptualize them as the fuel, with the implications of forced participation, pain, and rapid destruction. The former implications are present, but the latter is not. In fact, faith-filled believers are analogous to the metal processed in the fire, not the fuel, and are shown to be of inestimable value (the greatest “material” that could be so tested, comparable to the scalar extreme of gold in the world of metallurgy), and (assuming the genuineness of their faith) immune to fiery destruction. Further, the result of the fiery trial will be comparably glorious as it is for gold, implying a needed refining process.

Metaphorical analysis also encourages us to ask concerning aspects of the Source not addressed here. Who/what started the fire? How did believers get into it and why do they stay there? What is the fuel and the sustaining context? When we ask if there is another purpose behind this experience, we quickly realize that Peter has given the goals of *Father-God* for his children, temporarily leaving aside the purposes of other participants: divine necessity seems implied (εἰς δέου);<sup>643</sup> suffering is part of Father-God’s good parental plan (cf. Hebrews 12).<sup>644</sup> This metaphor is now in place as a powerful and memorable archetypical image underlying the remainder of First Peter.

Here some find apocalyptic rhetoric that prepares First Peter’s listeners for its subsequent use,<sup>645</sup> with the topoi of *eschatological salvation* and *eschatological crisis* woven together, the former providing the context for viewing listeners’ suffering as part of the latter.<sup>646</sup> Whether or not we view First Peter’s eschatology as apocalyptic, it will become evident that the main battle-front emphasized in First Peter is the human mind, where the rational will of God must be continually chosen over sinful passions that demand obedience. This is part of the conflict between God and the Devil that is ongoing, not only an end-time issue.<sup>647</sup> However immediate the external threat and the saving/judging divine intervention, a fully intentional, rationally calculated decision to view all of life in terms of God’s glory and Christ’s lordship is demanded in 1:13. The letter’s opening has established the cosmic context for spiritual battle and provided good reasons for faithfulness to Father-God, confident of ultimate success.

The language of “glory and honour” being received in Christ’s revelation (1:7) easily relates to the issue of conflict, since these were “first and foremost obtained by war and by making other

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<sup>643</sup> So Achtemeier, *1 Peter*, 101.

<sup>644</sup> Cf. Webb, “Intertexture,” 90.

<sup>645</sup> Webb, “Intertexture,” 84, 90-91.

<sup>646</sup> Webb, “Intertexture,” 82-83.

<sup>647</sup> Cf. N. T. Wright, who calls for the restoration of “the powers” to their rightful place “within the main lines” of Paul’s worldview within NT studies (“The New Testament and the ‘State,’” *Them* 16.1 [1990]: 14).

states subject to Rome's will."<sup>648</sup> In fact, Moxnes characterizes "the glory of imperial expansion' as an official ideology."<sup>649</sup> In Homeric society and in "all later periods of Greek society and ethics" a warrior's quest for honour was "of fundamental importance."<sup>650</sup> Thus, it could be easy for the listeners of First Peter to associate glory, both given and received, with success in spiritual battle (cf. v. 11, where the glory of Christ is also emphatically referenced).

Further, the family is conflict-related. One does well to take into account the facts that (1) honour was tied to the family, "the central unit of social organization," (2) exclusive loyalty to the family was expected, and (3) "family honor is on the line in every public interaction."<sup>651</sup> Thus, as a unit, the family was centrally involved in the agonistic conflicts within society. Any conflicts that might arise within literal or fictive families, the family was the essential "fighting unit." Subsequent discussion will show that in the conceptual world of First Peter, the "us vs. them" conflict between believers and pagans is one of family vs. non-family, at one level, but an inter-family struggle at the highest level, since all share the same Creator-Father. There are only two families, one loyal and one rebellious, so exclusive preference for one's own family is heightened.

This positive presentation of the profound benefits attendant upon Peter's listeners' relationship with God their Father prepares them for the paraenesis that begins at 1:13. While it cannot exhaust all that First Peter understands about God, I suggest that the patron-client relationship in antiquity provides a helpful context within which to understand key aspects of this crucial relationship. In particular, I reference Neyrey's attempt to motivate "a renewed scholarly interest in the Christian Deity by employing the cultural model of benefactor-client relations."<sup>652</sup> This is certainly consistent with the goals of this thesis.<sup>653</sup> The asymmetry of the patron-client relationship has the positive value of accenting the "vertical" dimension of the divine-human relationship. It also supports my focus on God as Father: the patron-client relationship is given a

<sup>648</sup> Halvor Moxnes, "Honor and Shame," in *The Social Sciences and New Testament Interpretation* (ed. Richard Rohrbaugh, Peabody, Mass.: Hendrickson, 1996), 36.

<sup>649</sup> "Honor," 36, citing Brunt.

<sup>650</sup> Moxnes, "Honor," 34.

<sup>651</sup> Moxnes, "Honor," 28, 21.

<sup>652</sup> Jerome Neyrey, "God," 465. He notes that God is still seriously neglected in NT theology, despite the challenge to correct this problem issued back in 1975 by Nils Dahl: "The Neglected Factor in New Testament Theology," *Reflections* 73 (1975): 5-8 ("God," 465). See also his *Render to God: New Testament Understandings of the Divine* (Minneapolis, Minn.: Fortress, 2004). Neyrey does not go so far as to class every title of God in the NT as part of the patron-client model, but does include the following as indicative of divine favour to mortals: Creator, Father, King, Lord, Master, and Saviour ("God," 490-1). All of these are relevant to First Peter.

<sup>653</sup> Neyrey's analysis provides a way to link together various aspects of the concept of God in First Peter in a manner helpful to my thesis that "Father" dominates all other metaphors for God.

“*kinship glaze*” that “reduces the crassness of the exchange; the patron is ‘father’ to the client.”<sup>654</sup> In such a relationship, the patron-father exercises *power* on behalf of clients, often including protection,<sup>655</sup> and provides them with various *inducements* and *influence*, in return for which *commitment* is granted by his clients.

With Pilgrim, I conclude that the greatest danger was neither revolt nor the opposite, an extreme withdrawal from society, but a tendency to be too open and accommodating to the pagan world.<sup>656</sup> Such would encourage surrender to sinful passions. If given control, these will promote the destruction of every kind of relationship.

Further reflection on the external enemy in the conflict is aided by Elliott’s assessment that, “For ideological purposes all inimical outsiders were reduced to one common social (‘Gentiles,’ 2:12; 4:3) and demonic (5:8-9) denominator.”<sup>657</sup> It is appropriate to think of “the nature and weapons of the attack on these followers of Jesus Christ as a classic example of public shaming designed to demean and discredit the believers in the court of public opinion, with the ultimate aim of forcing their conformity to prevailing norms and values.”

In this battle, the stakes were high for those pagans who feared that religious groups like First Peter’s listeners would antagonize the traditional deities. Also, for believers, the stakes could not be higher; not only this life but also the one to come hung in the balance. Thus, it is not surprising that their conflict would find metaphorical conceptualization in terms of literal warfare, a quite familiar and rich Source domain. Similar to other subaltern cultures, believers were in some sense at war with the dominant imperial culture, as reflected in the title of James C. Scott’s *Weapons of the Weak: Everyday Forms of Peasant Resistance*.<sup>658</sup> This, however, is but a symptom of the ultimate but unseen cosmic spiritual battle.

In terms of the *spatial analysis* of 1:1-12, I note that the protection of believers’ inheritance “in the heavens” (εἰν οὐρανῶν) may well reflect the concept of multiple heavens that was

<sup>654</sup> Neyrey, “God,” 468. Elliott notes that the client “remains under the power (*potestas*) and within the *familia* of the patron . . .” (“Patronage and Clientage,” in *The Social Sciences and New Testament Interpretation* [ed. Richard Rohrbaugh; Peabody, Mass.: Hendrickson, 1996]), 149).

<sup>655</sup> Elliott, “Patronage and Clientage,” 148.

<sup>656</sup> *Uneasy Neighbors*,” 18. Seland reasonably suggests that assimilation/acclturation relative to pagan culture may not be the most appropriate scale on which to situate First Peter; acculturation into the church may be more appropriate, since this is the new aspect of their lives to which they must now adapt (Horrell, “Between Conformity and Resistance,” 116). See the careful evaluation of various applications of sociological models to First Peter, especially those of Elliott and Balch, in Poh, “Social World,” 18-63.

<sup>657</sup> *Home*, 81. Note his nine key points concerning suffering in First Peter in *Home*, 142-43.

<sup>658</sup> (New Haven: Yale University Press, 1985), cited in Horrell, “Between Conformity and Resistance,” 117 n. 24.

common in Jewish apocalyptic literature but also found in Hellenistic thought.<sup>659</sup> The vertical axis is implied here and believers' attention is profoundly directed upwards.<sup>660</sup> Thus, for example, directing blessing upwards to God corresponds to praise, glory, and honour descending from him. Further, children's obedience entails submission to Father-God. Hope results from a vertical resurrection and has a vertical focus on the grace to be brought down and revealed in Jesus.

As noted earlier, for Martin the Diaspora is *the* controlling metaphor for First Peter, including the concepts of temporary duration and Christian life as a journey or wandering<sup>661</sup> through the Diaspora *en route* to heaven.<sup>662</sup> He admits that the sources available for researching the relevant Diaspora concept have serious limitations. For one thing, most reveal little about the "history, community organization, theology and liturgy of the varied and rich life of the Diaspora."<sup>663</sup> Nevertheless, he points to Jeremiah, Second and Third Isaiah, Ezekiel, Daniel, and Esther as influential portrayals of Diaspora life, along with Jewish apocalypses such as 4 Ezra, 2 Baruch, 1 Enoch, and the Sibylline Oracles, along with Josephus and Philo. I do not deny that *some* Jews thought of the Diaspora as a temporary *journey*; however, this does not appear to have been a universal conceptualization. It was available to Christian writers, as Hebrews demonstrates, but as I contextually treat the Petrine evidence Martin adduces, I will seek to show that it was not adopted by First Peter.

Further, even if Diaspora is taken as the controlling metaphor of First Peter, its connotations may not be as negative as Martin suggests.<sup>664</sup> Philip A. Harland, for example, points to recent Diaspora studies showing that "Jewish identities were by no means incompatible with a sense of belonging within the Greco-Roman world" and presents evidence of "both cultural and structural assimilation" relative to "important institutions of the *polis*" in his study of Hierapolis.<sup>665</sup> It should be remembered, also, that the majority of Jews had lived outside of Palestine for centuries by choice (to varying degrees), for any number of economic and social reasons, and that annual pilgrimages to

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<sup>659</sup> Webb, "Intertexture," 87.

<sup>660</sup> Cf. 2 Corinthians 12:2, where Paul reports being "caught up" (NRSV) to third heaven (αἰρῆσθε ντα τοῖς τοῖου τὸν εἰς τριτὸν οὐρανὸν).

<sup>661</sup> It should be noted that the study of literal and metaphorical "wandering" in the ancient world constitutes a rather complex discipline today and may yet yield data of great value in NT studies.

<sup>662</sup> Seland partially agrees, but argues that the Diaspora concept should be limited to only "diaspora Jewish proselytes and proselytism" ("Proselyte," 249).

<sup>663</sup> *Metaphor*, 149, citing A. Stuiber.

<sup>664</sup> Note his emphasis on the Diaspora as a place of risk and suffering.

Jerusalem and the payment of the temple tax could well have been seen to adequately compensate for the spiritual disadvantage of not living near the temple and in the traditional homeland. It is at least conceivable that, while First Peter is highly metaphorical, it may be overinterpretation to take Diaspora as more than a generic designation of God's children as geographically dispersed throughout the geographical locations enumerated in 1:1 (cf. 5:9). Whatever other connotations may have been intended, these groups of believers were literally separated from each other and from First Peter's author. Metaphorically, the separation First Peter seems most concerned about is from Christ and Father-God, on the one hand, and from unbelievers, on the other.

#### 4 Summary

This, then, is the prior context of the verse most crucial to this thesis, a context to which it is clearly tied by the Διὸν (“Therefore”) with which 1:13 begins. The metaphor of God as Father continues to dominate here: this salvation, this “grace” he will bring to believers when he reveals Jesus Christ, is the inheritance previously discussed.<sup>666</sup> The mind has been given crucial information it must focus upon in a disciplined manner so that faith and hope will be maintained; it must be totally focused on this coming grace.<sup>667</sup>

Viewed in terms of *God as Father*, this section establishes that through Jesus, God, the Father of Jesus, gives his children life, hope, and a secure inheritance along with protection through the severe testing of faith for a full experience of a salvation so remarkable that it fascinates even his prophetic and angelic messengers.

In terms of *conflict*, it has been established that the honour of being chosen by the greatest being in the universe entails separation from the pagan world and its lifestyle while yet living among believers. Intense suffering will result, but God protects believers through the very faith that such suffering tests.

Believers' *minds* are challenged here: contrary to the “obvious” explanation of their reality, the accurate knowledge their minds possess must govern all of their attitudes, relationships, and actions. Thus, their minds have the major challenge of rejecting the mental, emotional, and social path of least resistance, knowing that their Father allows suffering to test their faith now in

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<sup>665</sup> “Acculturation and Identity in the Diaspora: A Jewish Family and ‘Pagan’ Guilds at Hierapolis,” *JJS* 57.2 (2006): 230, 240.

<sup>666</sup> Michaels rightly maintains that “grace” is Peter's favourite word for all that the church receives from God (cf. 4:10; 5:5, 10, 12) (*I Peter*, 248-252, 302-304, 308-310). Neyrey follows Malina in classing “grace” language under the umbrella of patronage (“God,” 490).

<sup>667</sup> The central thesis of Kendall's dissertation is that “1:3-12 introduces the epistle by setting forth a declarative foundation for the paraenesis of 1:13-5:11.”

preparation for future glorification. In light of this, it is logical that a command related to the mind is First Peter's opening and foundational instruction.

While this focus on knowledge could have been noticed apart from Gentner's SMT, as a theory of learning, it encourages the interpreter of metaphor and analogy to detect textual elements related to the mind, knowledge, teaching, and learning. SMT especially focuses on relational metaphors (or relational aspects of metaphors), where the higher levels of thought are typically at work, particularly causation and logical implication; indeed, First Peter's attempts to produce godly thinking that will govern practical living entails the use of various techniques that tie together the indicatives and imperatives of salvation via causation and logical implication; this logic of learning will become especially apparent as the epistle now transitions into more of an imperatival mood.

In terms of *space*, it should be noted that Martin finds 1:1-12 and especially vv. 3-5 to introduce and summarize the Christian journey from its beginning at rebirth to its salvific consummation at Christ's return. On the contrary, I suggest that the Christian life is to be largely forward and upward looking, without any implication of present movement towards heaven. I find believers to be essentially stationary in a state of separation *to* God *from* pagans and sinners, *in* joy while *in* suffering protected *in* God's power, looking *forward to* the grace and salvation God will *bring to* them. The present reception of salvation (v. 9) does not imply a present journey—it begins at the eschaton—and the journey emphasized is that of Christ, not of believers (v. 13).

## CHAPTER 6

### First Peter 1:13-2:10

*Having minds armed for spiritual conflict by a hope exclusively focused on future grace, with reverent fear obey your Father-God rather than sinful passions, thus reflecting his holiness in all you do. Hunger for and be worshipfully devoted to him as you tell of his excellencies.*<sup>668</sup>

#### 1 Introduction

I shall return to v. 13 at the end of my sequential, contextual survey of First Peter. Here, the analysis gives attention to 1:13-5:12, the letter body. First, special attention will be given to the context immediately following 1:13, up to and including 2:10, for I maintain that v. 13 initiates a cluster of hortatory statements and images that is not only more tightly knit together than is immediately apparent but is also foundational to the remaining paraenesis of First Peter.<sup>669</sup>

#### 1.1 “Resist ignorant passions” (1:14)

##### 1.1.1 Mind in 1:14

*Think of yourselves as Father-God’s children who wisely obey him rather than foolishly obeying irrational sinful passions.*

I propose the intimate relationship between v. 13 and v. 14 shown in the following chiasm:<sup>670</sup>

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<sup>668</sup> The gloss “reverent fear” derives from the NRSV.

<sup>669</sup> The most thorough study of this passage is the remarkably detailed thesis of Prasad, *Foundations*. Elliott observes that every exhortation in this section is following by “a statement describing some aspect of the believers’ relationship to Jesus” (*Elect*, 214-15).

<sup>670</sup> This challenges the argument of Prasad that 1:13 stands by itself as the opening of the body of First Peter (*Foundations*, 120-22). Elliott sees vv. 13-21c as constituting a chiasm (*I Peter*, 355):

A. Hope (v 13)

B. Holiness (vv 14-16)

B’. Holiness (vv 17-21b)

A’. Hope (v 21c)

- A. Mind
  - B. Sobriety
    - C. Hope on future grace
      - D. the revelation of JC
    - C'. Childlike obedience
  - B'. Do not conform to passions
- A'. Do not be ignorant<sup>671</sup>

The characterization of the whole of the pagan lifestyle as “ignorance” (εἰν τὴν ἀγνοίαν / ἀγνοίαν / ἀγνοίαν) reinforces, by contrast, the importance of the mind in the life that succeeds in attaining its goal, the receipt of future grace.<sup>672</sup> The reference to “ignorance” is embedded in a participial expression partaking of the imperatival thrust of “hope” in v. 13: believers are not to be conformed (note the present tense emphasis of *suschmatizomenoi* and its subjective portrayal as an ongoing action)<sup>673</sup> to their previous passions (ταῖς ἐπιθυμίαις) (v. 14).<sup>674</sup> The placement of this injunction so close to the opening and, I suggest, determinative instructions of v. 13 argues for its prominence in the paraenesis of First Peter. Indeed, the importance of labelling passions as ignorance can hardly be overemphasized. The mind fully armed (1:13a) and focused (13b) on the act of hoping (13c) appears to be the opposite of an ignorant mind under the control of passions and unable to hope properly.

In its active sense, *suschmatizō* denotes “correct, remodel” (*LSJ*, 1737) or “to form according to a pattern or mold” (*BDAG*, 979). The remodelling of a physical object to form it into a superior shape implies the existence of some sort of pattern to guide the mind and action. A person may, metaphorically, “form oneself after another,” actively choosing to imitate them. More obviously passive is “to be conformed to his example.” Here the prohibition entails some measure

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<sup>671</sup> Embedding A' in B' in the structure of the Greek text complicates things, but need not require that they be reversed in order (ταῖς ἐπιθυμίαις is not joined with its noun ἐπιθυμίαις until after εἰν τὴν ἀγνοίαν / ἀγνοίαν, but it alerts the listener that something is coming). Alternately, we could have:

- A. Mind
  - B. Sobriety
    - C. Hope on future grace at the revelation of JC
  - B'. Childlike obedience: do not conform to passions
- A'. Do not be ignorant

<sup>672</sup> *LSJ*, 12, lists two meanings for ἀγνοίαν, first, “want of perception, ignorance,” for example of persons or, in logic, “ignorance of the conditions of a valid proof,” and second, “mistaken conduct, a mistake.” I will note other characterizations of the past life as they occur in the text.

<sup>673</sup> *LSJ*, 1737, includes Rom 12:2 and this text as cases in point.

<sup>674</sup> *LSJ*, 634, suggests “desire, yearning” and notes that it generally denotes “appetite,” especially “sexual desire, lust.” *BDAG*, 372, offers, first, “a great desire for someth[ing], desire, longing, craving,” whether neutral or positive, and, second, “a desire for something forbidden or simply inordinate, craving, lust,” in some cases sexual in nature, in other cases involving things such as gambling, drunkenness, and gluttony. Cf. my claim that idolatry is the highest level sin in First Peter.

of choice whether or not to conform to a pre-established “pattern.” Patterns, implicitly, call for all-or-nothing conformity, something clearly demanded later in 2:21: “... i{na ejpakolouqhvshte toi`" i[cnesin aujtou` in reference to the imitation of Jesus in his godly suffering.

### 1.1.2 Spiritual Battle in 1:14

*Be controlled by God’s will and conquer sinful passions.*

Analogy suggests the following parallels:

Mind: armed	and not drunk	→ hope
Mind: ignorant (= <i>unarmed</i> )	and drunk with passion	→ hopelessness

This implies that the girded mind is informed, wise, engaged, and in control of its capacities, and a necessary weapon for survival and success. If so, knowledge is a weapon with which believers must be armed.

Given the scope of its guidance, a pattern can be a powerful tool. Indirectly exerting a measure of force in virtue of its pleasing organization, it may guide and motivate change. However, its effectiveness is largely determined by the agent or agency seeking to reproduce it. As will become clear later, sinful passions are exceedingly aggressive and disrespectful of the persons they seek to control and even destroy (2:11-12). However we resolve the paradox of divine sovereignty and human responsibility, the divine Father’s choice of his children does not appear to force his desired pattern of attitudes and behaviour upon them. They must choose to have fully alert, accurately informed, and properly functioning minds that will enable them to unremittingly choose the proper pattern to aspire to in the context of a spiritual battle they cannot win otherwise.<sup>675</sup>

The passive voice<sup>676</sup> of the implied command entails that the passions are a force to be resisted. By analogy, the mind is also a force, but to which force will it submit?

I maintain that this injunction restates the mandate to sobriety in v. 13b, with the images mutually clarified by contrast: passions can control people as alcohol can. The central battle

<sup>675</sup> Both Paul and Seneca provide precedents for viewing the passions as part of a conflict scenario in which they enslave people to sin so that they have no control over these forces, though Paul shares with Peter but not Seneca the idea that sin is a cosmic force from which divine deliverance is essential. Nevertheless, there is agreement that the passions (designated “emotions” by Seneca) are in direct conflict with rationality and the properly functioning mind and that there is a profound role for the mind in gaining victory over these forces (Peggy Vining, “Comparing Seneca’s Ethics in *Epistulae Morales* to those of Paul in Romans,” *RestQ* 47.2 [2005]: 86, 103).

<sup>676</sup> Zerwick notes that the verb *suschmatizovmenoi* here (from *su(n) schmativzw*) means “*shape sth in accordance w. a certain pattern,*” if taken as a passive; if taken as middle, it signifies: “*conform (oneself) to*” (704-5).

envisioned here is a spiritual one, a struggle for control of the inner person and thus of the whole person and, indeed, the complete community.

The association of sobriety with the mind suggests not only the power of passions but also their deleterious effects on intelligent functioning. Such passions were characteristic of an ignorant, pagan way of living. Clearly, the mind properly focused on God's future grace will not tolerate their influence. Desires are involved in both cases, but their source and nature as well as their means and time of satisfaction dramatically contrast. Further, their implied prohibition shows that a choice can be made with respect to them, suggesting that thought and a determination by the will are involved in dealing with them.<sup>677</sup> Thus, the *mind* is essential in the *battle* against them. Further, it must not be a passive victim; it must assert itself by making a decisive choice to focus its attention on the good things that Father-God will provide in his way and at his time and on meeting his conditions for receiving them.<sup>678</sup> Steadfastness in this focus is essential, as 5:12 will make clear and "...resilient steadfastness is only as strong as the 'hope' which motivates it (1:3, 13, 21) and the 'obedience' that manifests it (1:2, 14, 22)."<sup>679</sup> Thus, *hope*, *obedience*, and *steadfastness* are essential spiritual weapons.

In light of Philo and Paul, one could postulate an athletic Source. Philo describes Abraham and Isaac as athletic competitors who use the Law as the means to master passion and lawlessness and to assimilate into community with God. Even Israel's wilderness wandering "is likened to an athletic competition with the same emphasis and implication."<sup>680</sup> Consistent with this, Victor Pfitzner finds the sole message of Paul's athletic metaphors to be that self-control must be shown in everything.<sup>681</sup> However, unlike battle, athletics are never explicit in First Peter. In any case, both call for strict discipline.

### 1.1.3 God as Father in 1:14

*You are children of Father-God, so obey him, not sinful passions.*

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<sup>677</sup> The will has been taken to be distinct from the mind. For Vining, "the problem of idolatry is not in the mind, but in the will" ("Comparing Seneca's Ethics," 89). This may be overly subtle, at least for First Peter.

<sup>678</sup> Neyrey cites Seeley, *The Noble Death*, 15, 95-6, 107-9, 125-6, as showing that when philosophers spoke of the conflict between the mind and passions, they would at times express this in military terms to accent the nobility of the struggle (*The Gospel of John in Cultural and Rhetorical Perspective* [Grand Rapids, Mich.: Eerdmans, 2009], 285 n.18).

<sup>679</sup> Ernst R. Wendland, "Stand Fast in the True Grace of God! A Study of 1 Peter" (1998): n.p. [cited 12 September 2006]. Online: <http://www.wlsessays.net/authors/W/WendlandStand/WendlandStand.PDF>.

<sup>680</sup> Engberg-Pedersen, referenced by Robert Paul Seesengood, "Hybridity and The Rhetoric of Endurance: Reading Paul's Athletic Metaphors in a Context of Postcolonial Self-Construction," *Bible & Critical Theory* 1.3 (2005): 7.

<sup>681</sup> P. 87, referenced by Seesengood, "Hybridity," 5-6.

The introduction of the above instruction with the words  $\omega\text{J}''$  tevkná  $\omega\text{J}\text{pakoh}''$  suggests that the governing metaphor is still the Fatherhood of God: a life characterized by the obedience owed to Father-God<sup>682</sup> must be guided by a mind uninhibited by the passions. The call for obedience is consistent with the culture of the time, in which the maintenance of male honour involved not only a refusal to accept slights, “standing up to other males,” and defending family honour, but also “exercising authority over the family.”<sup>683</sup> As Neyrey says, “A son who obeys his father honors him; he fulfills the basic justice which offspring owe their parents.”<sup>684</sup> In addition, it should be noted that it was typical of early Christianity that the Fatherhood of God be understood in terms of his Lordship and sovereignty.<sup>685</sup> Innate to the paternal role was the enforcement of children’s obedience. All of these paternal functions involve the possession and use of authority and power and potentially entail conflict, consistent with the risk that Father-God’s children will not accept his authority and discipline and thus come into conflict with him. This risk is reinforced in the Source domain by the common ancient perception that children are naturally rebellious.<sup>686</sup>

In fact, hope, obedience, the mind, and power come together here: fully *hoping* in the way 1:13 enjoins *logically* entails total *obedience*. If children of Father-God use their *minds* properly, they will realize that his mind contains all the wisdom needed for the governance of their lives (cf. the focus on God’s Word that shortly follows) and that he is *powerfully* working on their behalf beyond as well as within his family. It may still require courage to choose hope over the sinful passion of fear (as will be highlighted later), but taking the apparent risk is the only rational option. Not only must the mind be free of the influence of the passions, but the corresponding implication is that the passions demand obedience. Also, the chiasm above (1.1.1 Mind) supports seeing this kind of hope as expressing itself in childlike obedience to Father-God.<sup>687</sup>

Green rightly notes that 1:3, 14, 17, 23 indicate that what God *as Father* does is consistent with three affirmations about him: “his redemptive purpose, his compassion toward those in need, and his impartial justice.”<sup>688</sup> In addition, these theological claims function both hermeneutically

<sup>682</sup> “To God” or “to Jesus” is implied. No difference in expectations would be conceivable to First Peter.

<sup>683</sup> Van Aarde, *Fatherless*, 123.

<sup>684</sup> Neyrey, *Gospel of John*, 304.

<sup>685</sup> Gottlob Schrenk, “ $\text{páthvr}$ ,” in Gerhard Kittel and G. Friedrich, eds. *Theological Dictionary of the New Testament* 5 (translated by Geoffrey W. Bromiley; Grand Rapids, Mich.: Eerdmans, 1964-1976), 1010-1. (TDNT)

<sup>686</sup> Neyrey, “Honoring the Dishonored,” n.p.

<sup>687</sup> If D was removed from the above chiasm, the resulting structure would further stress the close relationship between hope and obedience, since it would pair these themes in its emphatic central section.

<sup>688</sup> *1 Peter*, 204-5.

(“his portrait of God the Father provides the pattern by which to render present existence meaningful within the framework of God's past work of liberation and promise of an incomparable and inviolable inheritance”) and as a promissory note (“Peter’s theology assures his audience of God’s impending intervention to vindicate his people and usher them into his eternal glory”).<sup>689</sup> Clearly, then, God’s Fatherhood is conceptually crucial here and throughout First Peter.

The placement of the revelation of Jesus in the emphatic central section of the chiasm is supported by its interpretive implication: this event is a crucial motivation for all that is commanded here. The focus on God’s holiness in v. 15 supports this line of thought.

The reference to believers as obedient children (1:14) in the transition between the thought of Jesus’s revelation (v. 13) and the call to imitate God’s holiness (vv. 15-16) has already been prepared for in 1:2 (obey Father-God [or Jesus]), 1:3 (God is Father to both Jesus and believers), and 1:11-12 (the suffering and glory of Christ directly concern believers). Further, it anticipates the parallels between Christ and believers to be developed later in First Peter: while this is not the full story, in a profound sense, believers and Christ share the same relationship with Father-God.<sup>690</sup> Later it will be made explicit that, just as Jesus obeyed his Father in all things, at incredible cost to himself, so also must believers. The structural pattern of the underlying metaphor suggests the role of Jesus as believers’ “brother,” more specifically their ideal elder brother who set the perfect example for his younger siblings to imitate in their dealings with their mutual Father.<sup>691</sup>

## 1.2 “Be holy” (1:15-16)

### 1.2.1 Mind in 1:15-16

*Understand that obeying God rather than the passions means living a holy life consistent with God’s nature.*

<sup>689</sup> *1 Peter*, 205.

<sup>690</sup> Pearson finds a sufferings-glories pattern to be the model for the argument of First Peter, constituting both its method and message. First Peter presents Christ “as the model of righteous suffering and as the forerunner and archetype of one who as been ‘lifted up’ (5:6) in vindication and exaltation” (*Christological*, 219). Steven Richard Bechtler finds Christ to be both the prototype of the innocent sufferer later honoured by God and the model for behaviour when suffering (*Following in His Steps: Suffering, Community, and Christology in 1 Peter* [SBLDS 162; Atlanta: Scholars Press, 1998]).

<sup>691</sup> While First Peter does not explicitly identify Christ as the brother of its listeners, some justification for taking this perspective as part of its worldview comes from the work of Reider Aasgaard on Paul. He concludes that when Paul speaks of Christians as siblings, he draws on the general consensus that siblings were to be “highly committed to each other,” with the family being a place of harmony motivated by the desire for family honour (*My Beloved Brothers and Sisters! Christian Siblingship in Paul: Early Christianity in Context* [JSNTSup 265; London: T&T Clark, 2004], 18, 234). Siblingship exceeded friendship in its requirement for tolerance, loyalty, and forgiveness (85, 106). These values were admirably exemplified by Christ as the perfect Son of the Father he shares with others who are imperfect children.

Verse 15 continues the thought initiated in v. 13. Instead of being conformed to past, ignorant passions, believers must be obedient and holy in all their behaviour.<sup>692</sup> This contrast not only brands their former way of life as disobedient and unholy but, since v. 14 contrasts with v. 13, also implies that v. 15 is equivalent to v. 13. Thus, hoping on future grace is the same as or at least inseparable from living a holy life. The totality of each activity (“fully” in v. 13 and “all” in v. 15) also supports this conclusion. This also implies that properly girded minds know that the holiness innate to Father-God, not sinful passions, must govern his children’s lives. This, in turn, means that everything First Peter says about sanctification, being chosen by God,<sup>693</sup> and godly living has an essential relationship to the mind; indeed, the whole paraenetic message of First Peter demands the mind’s active involvement in its implementation.<sup>694</sup>

Arguably, there is a chiasm here at a higher level of abstraction than the one previously presented. In any case, this chiasm clarifies the point I am making:

Hope (v. 13)  
                   Obey [implied] (v. 14)  
                   Don’t conform to past, foolish passions (v. 14)  
 Be holy (v. 15)

Exclusive hope in God as the sole provider of a positive future will logically express itself in full obedience to his instructions. Since his character is holy, all of these instructions call for holiness.<sup>695</sup> Thus, those who choose to be unholy and disobedient to God thereby reveal that they have placed their hope elsewhere. Either they have no sense of hope at all (though, could such a psychological state be subjectively maintained for long?) or, better, they place it in unworthy persons or things. Since the issue here is one of Ultimate Concern,<sup>696</sup> the inappropriate placement

<sup>692</sup> The only grammatical imperative here is “Be holy . . .” (aujtoi; a{gioi genhvqhte).

<sup>693</sup> Divine choice is included here because it involves separation from/unto, just as sanctification does.

<sup>694</sup> This is supported by research on the HB showing that the perspective there was that physical, religious, social, and moral order in the universe were interconnected aspects of “an all-pervasive orderliness that lies at the heart of creation” (Michael Barre, cited by Elliott, “Patronage and Clientage,” 96). Holiness, at its core, meant staying within one’s proper place in this structure. Thus it was incumbent upon anyone who would be wise to “find their proper place in the orderly scheme of things” (Elliott, “Patronage and Clientage,” 96). The mind and holiness, then, would have a natural “fit” for anyone as immersed in the HB as the author of First Peter.

<sup>695</sup> It is not without reason that Mark Thomas Long maintains that holiness is “the unifying theme explaining the deliberative purpose of 1 Peter” (in “Holiness as a Theme in 1 Peter” (PhD diss., New Orleans Baptist Theological Seminary, 1995, ProQuest Digital Dissertations AAT 9613160). God’s children must give evidence in their lives that they share the character of their Father. However, I find 1:13 to be foundational to this.

<sup>696</sup> This use of Paul Tillich’s language does not in any way imply a full acceptance of his understanding of God.

of hope and faith arguably fits the definition of idolatry.<sup>697</sup> The cruciality of the issue is highlighted not only by the four uses of “holiness” language but also by the reference to the character of God and the supportive scriptural quotation in v. 16. These considerations, along with the conflict context, provide evidence for the view that a properly functioning mind that directs believers’ full hope towards the good things Father-God will yet provide is essential for spiritual success.

The appeal to Scripture assumes the mind’s acceptance of it as authoritative for paraenesis. Father-God speaks in and through it a message that must be understood well enough to be applied to all aspects of practical living. It, rather than the passions, provides the “pattern” that should guide behaviour (cf. v. 14). Thus, all individual and community mental resources should be invested in the attempt to more accurately understand this truth, parallel to the efforts of prophets and angels (cf. 1:11-13; cf. 2:2). Holiness requires wisdom and wisdom requires holiness.<sup>698</sup> Note the emphasis on Scripture displayed in the chiasmic form of vv. 15-16:

but as he who called you is holy,  
                   you also be holy in all your conduct,  
                                   since it is written,<sup>699</sup>  
                   “You shall be holy,  
                   for I am holy.”

### 1.2.2 Battle in 1:15-16

*The success of your calling by God requires the victory of his holiness over sinful passions in all your conduct.*

Is any specific unacceptable object of hope contemplated here? The data presented thus far suggest that sinful passions may be this ill-chosen “deity.” The call for exclusive obedience to God, by analogy, intimates that this false god also demands total control. Here, First Peter implores believers who have been delivered from this impostor deity not to let it regain its power over them. Listeners apparently do not have the option of *self*-control in the sense of neutrality relative to these deities: their freedom (cf. 2:16) is only to choose to which of these superior forces they will surrender. By analogy, Scripture is the contrasting parallel to the content of the passions’ demands. Their force, if also paralleled, implies the power behind Scripture, Father-God who speaks through it. Thus, the mind, with its functions, content, and commitments, is a battle-field of greatest

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<sup>697</sup> Similarly, Carson says: “Not to revere God as holy is not to revere God as God; it is to ‘de-god’ him, to displace his with non-gods, with idols” (“1 Peter,” 1018).

<sup>698</sup> This perspective is hardly unique. In fact, Elliott maintains that Paul’s replication of purity and pollution at every level of his thinking is identical with “the first-century perceptions of purity common to Jews and Christians alike” (“Patronage and Clientage,” 99).

practical importance. While the intensity of believers' spiritual battle and further details concerning its participants and nature have yet to be explained, much of the pattern is already in place.<sup>700</sup>

To the degree that First Peter reflects apocalyptic "rhetorolect" (Robbins's term for rhetorical dialect), it will adopt apocalyptic discourse, as Webb argues.<sup>701</sup> Such language is the language of battle, as God commands his emissaries, "guided by perfect holiness, . . . to destroy all the evil in the universe and to create a cosmic environment where holy bodies experience perfect well-being" with him.<sup>702</sup> Webb maintains that "an apocalyptic perspective pervades and penetrates the very heart" of First Peter.<sup>703</sup> On the other hand, for Elliott, "The contrast and conflict on which 1 Peter focuses is not cosmological but social—the contrast between a holy community united with God and a society alienated from God." I suggest that this is a false dichotomy. Elliott is certainly correct that First Peter contains many community-related terms, and that the only evil believers can directly destroy is their own. However, I maintain that the vertical focus on God is of greater conceptual and structural importance in its worldview. The defeat of the passions also has links to the Source of metal refinement in 1:6-8. The fact that the pure product comes out of the fire (cf. God's holiness burning away what is unholy, as in Isa 6), along with the reference to fear in v. 17, could trigger such an association.

### 1.2.3 God as Father in 1:15-16

*Fulfil your Father-God's purpose for you as his children by reflecting his holy nature in all your conduct.*

Is the father metaphor still operative here? Divine holiness might not seem to have an analogical relationship with the character of human fathers, especially pagan ones. However, there are several reasons to believe the metaphor is still at work. First, even pagan moralists called for paternal behaviour with many of the qualities First Peter requires of its listeners. Second, it expects all

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<sup>699</sup> While one could defend the bracketing out of "since it is written" as simply a way of indicating the source of the following quote, this would ignore the fact that this is the only part of the chiasm containing the highly emphatic perfect tense. Thus, I see it as the central, most highly accentuated section.

<sup>700</sup> Given the pervasive sense within the NT of a cosmic conflict between the holy/clean/good powers of God and the unholy/polluted forces of evil, Elliott plausibly maintains that holiness was, indeed, a matter of spiritual battle ("Patronage," 98-99).

<sup>701</sup> Robert L. Webb, "Intertexture and Rhetorical Strategy in First Peter's Apocalyptic Discourse: A Study in Socio-Rhetorical Interpretation," in *Reading First Peter with New Eyes: Methodological Reassessments of the Letter of First Peter* (ed. Robert L. Webb and Betsy Bauman-Martin; LNTS, New York: T&T Clark, 2007), 74. Earlier Peter H. Davids claimed that "[t]he whole of 1 Peter is characterized by an eschatological, even apocalyptic focus" (*The First Epistle of Peter* [Grand Rapids, Mich.: Eerdmans, 1990], 15). So also Dubis, *Messianic Woes*, 37-45. On the other hand, Elliott denies the apocalyptic nature of First Peter's "vibrant eschatological consciousness" (*1 Peter*, 111).

<sup>702</sup> Robbins, cited by Webb, "Intertexture," 74.

believers, thus also believing fathers, to share God's holiness. Third, the ontological distinction between God and humans is paralleled by the radical contrast in status between fathers and children in the ancient world. Even if holiness was not an attribute people associated with literal fathers, once the Target is identified as God, the ideal of good character producing exemplary conduct becomes salient in the Source.

Fourth, even the threatening aspects of divine holiness are partially reflected in the theoretically unlimited paternal power of this era. Thus Gaius (2<sup>nd</sup> c. CE) boasted, "virtually no other men have over their sons a power such as we have."<sup>704</sup> A father had virtually an omnipotent status, including "the right of life and death over the members of his *familia*."<sup>705</sup> His authority persisted as long as he wished or until his death.<sup>706</sup>

Fifth, there is the explicit reminder that Father-God called them (cf. *q̄eou` patrov`* in 1:1-2) and, finally, there is the unstated but well-known understanding shared by virtually all cultures that children should be like their fathers—their virtues, at least. God's goal is not only that his children *do* what their Father says; it is a matter of *being* like him holistically. Then, just as God acts out of his holy nature and issues imperatives from that same source, believers must also "be and do" like their Father.

### 1.3 "Conduct yourselves with fear" (1:17)

#### 1.3.1 Conflict in 1:17

*Don't make Father-God, the impartial final judge, your enemy: above all, fear displeasing him lest you jeopardize the grace you hope to receive from him.*

The imperative of v. 15, "Be holy in all your *conduct*," is extended here in v. 17 as "*conduct yourselves with fear*." This imperative (*ajnastravfh̄te*) is cognate with the noun used in v. 15 (*ejn pavsh/ ajnastrofh`/*) and in v. 18 (*ejk th`" mataiva" uJmw`n ajnastrofh`" patroparadovtu*). Such repetition accents the importance of this thrice-presented concept. While it generally signifies "*conduct oneself, behave*," *LSJ*, 122, provides a separate category of meaning for the verb related to soldiers. It may designate "*face about, rally*,"

<sup>703</sup> Cited by Webb, "Intertexture," 79. This is contrary to the view of Michaels (*I Peter*, xli-xlix).

<sup>704</sup> Cited by Lassen, "The Roman Family," 105.

<sup>705</sup> As van Aarde explains, ". . . the father, who exercised the power of life and death over his offspring, was a 'godlike being.'" This was consistent with the view of him as the representative of deity (*Fatherless*, 123).

<sup>706</sup> Lassen, "The Roman Family," 105.

or “*to be reversed or inverted,*” or “*return,*” or “*retreat.*” The noun has a similar range of meaning.<sup>707</sup>

While the common meaning of “conduct” is easily justified as the proper nuance for the noun in First Peter, I cautiously suggest that the common military usage may have coloured its utilization here. A full military understanding would ask believers to serve with holiness in Father-God’s army, in contrast to the type of service they gave in the army of their pagan ancestors. Their need to serve with *fear* takes on new force in this context. Redemption, in turn, would be the result of a successful military action; not the taking of prisoners, but the transfer of soldiers from service in a losing and evil cause to service on the winning, righteous side (1:18-19).

### 1.3.2 Mind in 1:17

*Knowing that God, your Father, is also the all-knowing and impartial Judge of all human conduct, understand that it is rational to show him reverent fear.*

Arguably, the “fear” in view is a stronger concept than the usual English senses of “respect,” and it is directed towards God alone. Its connection to Peter’s paraenesis may be identical to that expressed in Ps 111:10 and Prov 9:10: “The fear of the Lord in the beginning of wisdom.” Supportive of my claim that the mind is central to all of First Peter’s injunctions is the explanation that God’s judgment will be based on obedience to such exhortations; judgment, itself, is mind-related. A properly girded, sober mind will take seriously its obligation to produce holiness of life in a spiritual battle of ultimate consequence.

### 1.3.3 God as Father in 1:17

*The fact that God is your Father does not exempt you from his impartial judgment of all human conduct.*

Here, again, there is explicit reference to God as Father,<sup>708</sup> now in terms of prayer. As literal children naturally express their dependence upon their fathers by asking for help, believers call upon their Father-God (v. 17) who first called them (v. 15). Also, metaphorically parallel to the literal paternal evaluation of children’s conduct, Father-God will judge his children, but will do so impartially. The standard has already been presented: his holiness. The honour of being children of

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<sup>707</sup> *BDAG*, 72-3, offers no category related to military action. The closest it gets to the concept of conflict is “to overturn completely, *upset, overturn.*” *L&N*, 41.3, focuses on external behaviour.

<sup>708</sup> It is at least possible that the lack of article indicates that the quality of “fatherness” is the issue here, as if it is of the essence of fatherhood to be “called upon.”

*this* Father carries with it serious obligations and ultimate accountability.<sup>709</sup> He is assertive in his demand that his children be like him.

#### 1.3.4 Spatial Analysis of 14-17

*Father-God, who called you out of an ignorant, passion-driven life, called you into a life of exclusive holiness.*

The literal background of v. 14's *suschmatizovmenoi* in the "remodelling" a physical object is reasonably transparent in its metaphorical senses: "*form oneself after* another" and "*to be conformed* to his example." Movement to effect change is implied but nothing necessarily indicates either a journey or wandering, an important contextual consideration given the three occurrences of forms of *ajnastrevfw* in vv. 14-18, a key term Martin claims in support of his journey metaphor; he defines the noun as "course of life," maintaining that it "semantically relates to journey or travel ideas."<sup>710</sup> Notably, the *to; eJkavstou e[rgon* according to which all will be judged (v. 17) are synonymous with *ajnastrofhv* that must be holy rather than [conforming to] pagan tradition [or works] (v. 18), which I deem to be synonymous with the results of conformity to ignorant lusts (v. 14). It is to the character of God, *the Holy One*, that believers are to correspond, with behavioural expression; further, First Peter gives no indication that God is on a journey on which they should accompany him. If "journey" was the only more precise option, I suggest, instead, that everything in this context would support a generic sense for *ajnastrevfw* and *ajnastrofhv* as denoting all aspects of behaviour viewed from a moral perspective. It is not that "journey" could not fit—though it is not naturally equated with *to; eJkavstou e[rgon*—but that evidence for it would need to be found elsewhere. However, the "conflict" connotation fares better. Not only can fighting be a form of work from which livelihood is derived (a connotation lacking from religious journeys), but First Peter will later equate the passions determinative of past *ajnastrofhv* as *at war* with believers (2:11).

For *ajnastrevfw*, *LSJ*, 122, offers as its first category of meaning, "*turn upside down, turn back, bring back, to roll about,*" none of which involve forward motion; "*invert* order of words or statements" does involve a horizontal change, but hardly a journey, even if transferred to persons. The second set of meanings is more relevant: " *dwell in a place, go to a place and dwell there, go about in public, continue in an alliance, to be engaged in . . . , dwell upon, in writing,*" and

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<sup>709</sup> Indeed, it was not unusual in the ancient Mediterranean world for a father's opinion of his children to have enormous importance for them. As Malina notes, in such collectivist cultures people were "dyadic" or "doublists," not individualists, who "always thought of themselves in terms of the opinion of a least one other person." That person was "usually the central person of the group" ("Understanding New Testament Persons," 45). In the family, of course, this was the father.

“*revolve*, like the sun in the heavens,” as well as the more general sense is “*conduct oneself, behave*.” The movement entailed seems to be that of routine daily activity, movement to do things, not to travel. To “*go to a place and dwell there*” includes some sort of journey, but it must be noted that it is an already completed journey: one lives in one’s destination. *BDAG*, 72-3, offers “to overturn completely, *upset, overturn*,” “to spend time in a locality, *stay, live*,” “to conduct oneself in terms of certain principles, *act, behave, conduct oneself, live*” (their choice for First Peter 1:17), “to be involved with someone in close proximity, *associate*,” and “to go back to a locality, *return, come back*.” *L&N*, 504, offers the definition, “to conduct oneself, with apparent focus upon overt daily behavior—‘to live, to conduct oneself, to behave, behavior, conduct.’”<sup>711</sup> For the noun, *BDAG*, 73, gives “conduct expressed according to certain principles *way of life, conduct, behavior*.”

Bertram notes that both noun and verb were commonly connected to “walking and walk” in the Hellenistic world, though the example given is of a gymnasiarch of Pergamon who, according to an inscription, “walked well and worthily.”<sup>712</sup> This would be consistent with “walking” being a dead metaphor at this time, not reflecting any concept of travel. In any case, walking need not imply consistent directionality, as a journey implies. Further, the fact that the verb may also mean “to stay,” the opposite of travel, would support my contention that First Peter calls for remaining in place. The issue, in any case, is what best fits the context of First Peter.

However, First Peter’s lack of the readily available terminology directly related to the journey theme (e.g., οἰκιστορεύω [“to travel”], οἰκιστορία [“journey”], and οἰκισμός [“way, road, journey”]) does raise doubt, as does the way the Petrine evidence can be alternately explicated.<sup>713</sup> For example, one wonders why the common term οἰκισμός was not chosen, especially given its dramatically greater frequency in the LXX with the sense of walking or journey.<sup>714</sup> Of special note, if such associations were in mind, was the use of οἰκισμός for Israel’s wilderness wanderings as a time of testing and the second Exodus of Isaiah (e.g., 43:19)<sup>715</sup> from which the epistle could have drawn this vocabulary. Further, many of its LXX uses correspond to

<sup>710</sup> *Metaphor*, especially 154 n.69 and 155 n.70 & n.71.

<sup>711</sup> Note the *L&N* discussion of vocabulary in the “Travel/Journey” subdomain 15:18-26, 184-86.

<sup>712</sup> *TDNT* 7, 715.

<sup>713</sup> Prasad, *Foundations*, 66-7. With him, I ask: “how could the author think that his audience would understand that he was speaking to them about the eschatological journey in which they were engaged?”

<sup>714</sup> G. Ebel, “Walk, Way, Run, Conduct,” pages 936-947 in Brown, *NIDNTT* 3, who notes that it appears in the LXX 880 times and 101 times in the NT in both literal and figurative senses (933-4, 937).

<sup>715</sup> *NIDNTT* 3, 937.

central themes in First Peter, making it all the more attractive:<sup>716</sup> human life, in whole or in part, is a “way” that must be entrusted to God (Ps 37[36]:5) (cf. First Peter 2:23); human behaviour, whether good or evil, is evaluated by the “will of God” (cf. First Peter 3:17; 4:2, 19); God leads his people on the way to and in the ways of salvation (Deut 30:15-16; Prov 5:6); those who turn away from God’s way will face his judgment (Deut 30:17-18); indeed, wisdom calls for godly living instead of the foolishness of sin (Psalm 1; cf. First Peter 1:13a). Unlike much Greek thought, the HB knows of only two options: decide for or against God, with life or death resulting, a perspective assumed in First Peter. While I would hardly claim that First Peter *needed* this term to communicate the journey metaphor Martin finds, I suggest that it would have been a *better* term and would have made the point more clearly. I do not necessarily deny that exodus imagery appears in First Peter, but I agree with Achtemeier that even more prominent are biblical materials from Leviticus, Hosea, and especially Isaiah. For him, this is evidence of “the Christian community as the chosen people,”<sup>717</sup> which I would transpose into the church as God’s family.

Martin sees “call” as indicative of a “journey” metaphor here (v. 15) and in 2:9, 21; 3:9; 5:10. Certainly, one person calling another typically involves a summons to spatial movement, leading to physical proximity. Believers are initially pictured as moving at God’s call. Their subsequent calling upon him invites him to vertically move towards them (v. 17). This is consistent with the overall pattern I see for the epistle: at their conversion, God’s children moved towards him; afterwards, they are to stand still until Christ comes to them. They are to position themselves squarely under the hand of God and may be assumed to be moving closer to him through “calling on” him in prayer. Nearness to God, in turn, supports the call for holiness (vv. 15-16); the closer the proximity, the more essential a unity of mind and purpose. In addition, this suggests another way of viewing the contrast between conformity to passions and obedience to God (v. 14): passions also call for literal and/or metaphorical proximity, but an illegitimate one that would pull them down and away from God.

It may not be irrelevant that the verb *kalevw* could have the more specific nuance of “*call to one’s house* or *to a repast, invite*.”<sup>718</sup> This is certainly consistent with (a) a summons by Father-God; (b) the soon-to-follow requirement that his children avail themselves of his “milk” (2:2);<sup>719</sup>

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<sup>716</sup> Note especially G. Ebel, *NIDNTT* 3, 937-39.

<sup>717</sup> *I Peter*, 115.

<sup>718</sup> *LSJ*, 866.

<sup>719</sup> Given the debate as to whether or not NT literature represents believers as still in exile, it should be noted that, while Peter pictures his listeners as members of the Diaspora, he does not pick up the associated image of famine. Indeed, 2:1-3 clearly implies that generous provision for their nourishment is readily available and eagerly offered. The grace to come for which they hope (1:13), the final salvation present sustenance will enable them to eventually

and (c) the intimacy connoted by the mutual calling characteristic of the relationship between Father-God and his children.

Holiness relates directly to the issue of metaphorical space, especially in terms of God's otherness and transcendence. Also, God's creative act defines what "holy" and "in place" mean, leaving all that does not fit into its proper category as polluted because it is out of place.<sup>720</sup>

Spatial analysis also helps to clarify the relationship between obedience and the mind. First Peter views the mind as in need of submission to God. Thus, it will later (4:17) speak of believing the gospel as an act of obedience. This clearly implies the vertical axis. The mind may be assumed to have had an active role in this choice, presumably being afforded sufficient evidence for a rational decision, perhaps including a perception of the Holy Spirit as its true source (1:12). In any case, there was a spiritual dynamic involved in the gospel presentation that ultimately came *down* as a command from God. An existential commitment of the whole person to the message and especially the Christ and Father-God behind it was demanded. All horizontal factors are, thus, radically relativized.

The time-frame is specified through the metaphor of "temporary residence"—the time, in my opinion, between conversion and the eschaton or death. This metaphor serves as a call to "own" their lack of acceptance in their pagan context; their relationship with their heavenly Father is inconsistent with that setting and must not be compromised for acceptance in it. Nevertheless, the judgment theme is only briefly introduced here, with further elaboration to come later.

#### 1.4 1:18-21

*God, your new Father, enabled you to enter his family by the sacrifice of his Ultimate Son; he resurrected and glorified him so you can have true hope.*

##### 1.4.1 Mind in 1:18-21

*Think about your knowledge that you were redeemed from futility to hope by thinking about the pre-known but now revealed Christ as the perfect sacrificial lamb whose blood was the costly ransom payment that made possible your rational hope in the God who raised and glorified him.*

The next imperative does not appear until v. 22, but several aspects of the intervening context are relevant to this thesis. By beginning his comments on redemption and the earthly appearance of

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experience (2:2), will indeed be a vast improvement over the present situation, but it is this present reality, not its culmination, that is pictured as needing and graced with divine food. Further, he does not picture an awareness of deficiency, along with potentially negative responses to these; rather, he envisions an unawareness of privation and, thus, commands a hunger for nourishment.

<sup>720</sup> Elliott, "Patronage," 88.

Christ with the participle “knowing” (v. 18),<sup>721</sup> First Peter clearly involves the mind in 1:18-21’s motivation for the paraenesis in v. 17, if not 13-17 (cf. 5:9). It assumes the capacity to receive, process, and properly evaluate this information. The perfect tense of *ειjδovτε* may highlight its importance here. Also, God’s mind is prominently featured here: he *foreknew* Christ from before creation (v. 20).

When Christ was finally revealed (*φανερωγεvnto*; v. 20), human minds were provided access to long-hidden knowledge. The fact that believers have faith and hope in God “through him” (*διÆ αυjτου`*) (v. 21) implicates this knowledge, especially the fact that God raised him and gave him glory; the choice to hope in God has a rational basis and an upwards focus.

In 1:2, First Peter first assured its listeners that they were in their Father’s mind long before his foreknowledge of them was actualized in their experience; now, in v. 20, it declares that Christ, who took the costly action that made this experience possible, was also in God’s mind from before creation. Thus, the ultimate Son of God (cf. 1:3) made it possible for them to also have God as their Father. While the link between believers and Christ as brothers is never explicit in First Peter, the basis for this elaboration of the theme of God as Father is clearly present. Perhaps it is not explored because the goal is to help believers to see Jesus as now even more closely associated with the Father than with those he came to redeem, consistent with the ultimacy of the vertical orientation in First Peter.

1:13 called for listeners’ minds to be filled exclusively with their hoped-for salvation. In the most remote *past*, this salvation was in Father-God’s mind and he *presently* has in mind the intention of bringing them *future* salvation. His children must have this salvation in mind, thinking the same thoughts about themselves as does their Father.

#### 1.4.2 God as Father in 1:18-21

*Redeemed at great cost from your futile pagan inheritance by your Father-God according to his pre-creation plan through his Son, Christ, you have faith and hope in him.*

The redemption metaphor, in itself, need not have paternal associations, though the HB already links these concepts in its picture of the exodus redemption as the pre-eminent act by which God became Israel’s Father.<sup>722</sup> In any case, here the connection between fatherhood and redemption is

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<sup>721</sup> The use of a form of *ο|ραvw* may be significant in light of the relationship between bodily life and abstract thought so emphasized by CMT; here, I simply note that physical seeing and mental knowing are naturally related. *BDAG*, 720, for example, notes that this verb may denote “to be mentally or spiritually perceptive, *perceive*.”

<sup>722</sup> Cf. Isaiah 43, where God is the Holy One as well as creator and redeemer (vv. 14-15; 22-28). Patterson, helpfully draws attention to the cry of God’s children in the setting of the exile (“Parental Love,” 212).

You, O LORD, are our Father,

clear: what his new children have been ransomed from is a futile way of life “inherited” from their “forefathers.” In the culture of the time, both identity and honour were obtained largely from “membership in a family or clan.”<sup>723</sup> Honour was a family affair, so this derogatory characterization depicts it as having no honour at all. Father-God has redeemed and, in effect, adopted as his children, those from a disreputable, abusive family situation; thus, they are now seen as strangers by their former family and must consider it as foreign to them.<sup>724</sup>

Even legitimate children were not automatically accepted into the ancient Roman family. Recognition required the *paterfamilias* to perform a ritual in which the child was lifted up from the floor.<sup>725</sup> Unwanted children were put out of the home, even to the extent of infanticide.<sup>726</sup> Thus, the *choice* of a child was a broad enough concept to include all the ways of entering the father’s home. In the Jewish tradition, acceptance often involved placing hands on children and blessing them, with the implied promise to help and care for them.<sup>727</sup> Thus, I suggest that the earlier rebirth metaphor and the present ransom metaphor provide a conceptual and emotional depth to Father-God’s choice/election of his children that would have resonated deeply with First Peter’s first listeners.

The ransom metaphor supplements birth imagery, highlighting the transition being made into adulthood, the helplessness of unbelievers to save themselves,<sup>728</sup> and God “hand-picking” his

our Redeemer from of old is your name (Isa 63:16b).

Here the parallelism suggests that Father and Redeemer are closely related, even if not synonymous. Also, if the verse is viewed as a chiasm, the relationship is intensified:

You, O LORD,  
     are our Father,  
     our Redeemer from of old  
 is your name.

This is consistent with the statement of Patterson that “Israel (the child) stands in covenant relation with Yahweh (the father) who gave birth to his child at the time of the exodus” (“Parental love,” 213). D. J. McCarthy further elaborates on the covenant theme: “The father-son relationship . . . is essentially that of the covenant. And there is no doubt that covenants, even treaties, were thought of as establishing a kind of quasi-familial unity” (*Old Testament Covenant* [Atlanta: John Knox, 1972], 33, cited in Patterson, “Parental Love,” 213).

<sup>723</sup> Neyrey, “Honoring the Dishonored,” n.p. Thus, encomia typically began their praise of persons “with mention of the ancestors and family of the honoree.” Cf. Malina: “In the Mediterranean world, genetics determined character” (“Understanding New Testament Persons,” 53).

<sup>724</sup> As Green concludes, all God does as Father is consistent with the affirmation of his redemptive purpose (*I Peter*, 205). Peterson notes that the redemption of Israel had the stated goal of worshipping Yahweh (Ex 3:12) (*Engaging With God*, 65).

<sup>725</sup> Lassen, “The Roman Family,” 105.

<sup>726</sup> Van Aarde, *Fatherless*, 139-48.

<sup>727</sup> Van Aarde, *Fatherless*, 141.

new family members. The inexpressibly valuable ransom payment speaks of the superior wealth and generosity of their Father. How obvious, then, that their Father has their best interests in mind and is capable of bringing these into effect for them, as for their older brother, Christ!

#### 1.4.3 Conflict in 1:18-21

*Death and futility have been defeated by Christ's sacrifice, as demonstrated in his resurrection and glorification, and by your redemptive change of parentage through faith, leading to hope in God.*

The knowledge that is emphasized in vv. 18-21, so closely tied to the image of God as Father and Judge (v. 17), functions as a spiritual weapon in the hands of First Peter as it promotes fear, faith, and hope relative to Father-God (vv. 17, 21). Later in the epistle it will become abundantly clear how conflict-related such fear is but, for now, the redemption metaphor is emphasized.

Here First Peter may well draw upon the Sources of Israel's deliverance from Egyptian slavery, a clearly defeated condition dramatically overcome by God's victory over evil forces, as well as the well-known current experience of slaves gaining freedom for financial considerations. Thus, spiritual defeat and subservience to hostile powers may well be implied. In any case, life under such total control is futile (v. 18).

The cost of redemption is highlighted here, as the ultimate in human currency, gold and silver, is dismissed as merely "perishable." This also reveals the vulnerability, the "defeatibility," of human resources at the hands of unspecified but real and powerful enemies. The contrasting price of victory, ironically, comes about through an apparently complete defeat, the death of God's Ultimate Son. However, it is the cost involved that is stressed here. Clearly, this was the result of Christ's enemies achieving what they falsely considered to be success.

Even greater emphasis is placed upon Father-God's victory. His Son's death was part of his pre-creation plan to defeat the enemies enslaving his children. The cost was enormous, only minimally paralleled by the cost of slave redemption or even the cost of a war to free an enslaved people or nation, but already graciously available in principle before enslavement was even a possibility (cf. v. 20). The perfection of Christ (cf. the contextual holiness theme in vv. 14-17, 21) indicates his victory over all that would spiritually disqualify him from his successful, sin-defeating role (v. 19). This was an essential sub-plot in the overall narrative of Father-God's deliverance of his children, which entailed the resurrection and glorification of Christ (v. 21). The practical implication for these children is that they now have faith in their Father (v. 21). This faith that has already been shown to be a crucial weapon in spiritual conflict (v. 5; cf. 6-7) is now seen to be the

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<sup>728</sup> This is consistent with the perception in the first-century Mediterranean world that "people are defined by others and because of others," but "are in fact unable to change undesirable situations, hence the need for divine intervention" (van Aarde, *Fatherless*, 150).

product of a previous battle. All of this is consistent with a conflictual interpretation of v. 13a and is anticipatory of faith- and hope-filled believers soon sharing in the victory of their Brother and Father.

#### 1.4.4 Spatial Analysis of 1:18-21

*The futile horizontal orientation of your lives has been replaced by the vertical orientation of hope in God as a result of Christ's redemptive descent and glorious ascent.*

Supportive of my claim that God is the *Father* of all of *creation* in First Peter, he is pictured as laying the world's foundation in v. 20. Here the Sources of Father and Builder can be generalized in the concept of Originator. Having initiated the world, it is his, with all the attendant rights and privileges, including residence. The precognition of the incarnate Christ also suggests that time and space are God's, along with their contents. This is consistent with Peter's hierarchical understanding of the structure of reality wherein one must know one's place and behave accordingly. It also hints at an overall static image of reality.

The later analogical description of the church as a temple God is currently building may draw some of its force from this earlier image: comparing metaphorical Sources, it becomes apparent that just as Father-God proved his wisdom and power in building the world from the foundation up, so he can be trusted to wisely complete the *construction* of the worshipping community upon its already established foundation.<sup>729</sup> How foolish to follow *destructive* passions by refusing to acknowledge him as Originator of all and thus Universal Father!

First Peter seems to envision the complete believing community as a holy "place" in which holy people perform nothing but holy activities and where God is "at home." Presumably, the ideal would involve the temple becoming coextensive with the "building" of creation: just as there is only one world, there is only one temple.<sup>730</sup>

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<sup>729</sup> Correspondingly, the wise child and creature will seek to know and fit into their proper place in what God has created and is doing. The imagery of the temple perfectly corresponds to this, since it "constituted the chief symbol for the order of the universe for first-century Jews" (Elliott, "Patronage," 91).

<sup>730</sup> See also Jonathan Klawans, who finds evidence for two different symbolic understandings of the Jerusalem temple: the belief that it represented the cosmos (Josephus, Philo and rabbinic literature) and that it represented a heavenly sanctuary (Pseudepigrapha, Dead Sea Scrolls, and other rabbinic sources) (*Purity, Sacrifice, and the Temple: Symbolism and Supersessionism in the Study of Ancient Judaism* [Oxford: Oxford University Press, 2005], 111-144).

## 1.5 1:22-25

*Having been cleansed and born anew through God's word, love one another.*

Having purified your souls by your obedience to the truth<sup>731</sup>  
 for a sincere brotherly love,  
 love one another earnestly  
 from a pure heart.

The next imperative, which calls for sibling love, may seem conceptually unrelated to those that have preceded it (girding the mind, being sober, hope, obey, be holy, fear), but closer reflection reveals an intimate relationship. Brotherly love is a crucial purpose of the soul-cleansing effected when the epistles' audience first believed and hoped in God (v. 21), when they were born again (v. 23) in obedience to the truth (v. 22).<sup>732</sup> The connection to holiness is thus evident here, with the focus, first, on inner purity and, then, its expressions. Corresponding to the totality of the holiness called for in v. 15, love must be sincere (eij" filadelfivan ajnopovkriton). This implies totality, as does the intensity connoted by "earnestly," and the three uses of πα`~ in 2:1, where several *unloving* items are prohibited. Holy love, coming from a pure soul/heart, is totally (πα`~) inconsistent with malice, deceit, hypocrisy, envy, and slander.<sup>733</sup> Arguably, divine love and holiness function synonymously.<sup>734</sup> Indeed, I suggest that they are mutually definitional.

## 1.5.1 Mind in 1:22-25

*Continue to obey the living and enduring truth of God's word, knowledge of which came to you by the preaching of the gospel, by loving each other.*

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<sup>731</sup> The following alternate structure is more balanced:

having purified your souls  
 by your obedience to the truth  
 for a sincere brotherly love,  
 love one another earnestly  
 from a pure heart.

<sup>732</sup> This seems better than relating the placing of hope to an assumed obedience to v. 13. Some versions see an implied command here: "cleanse your souls." The following diagram of the text may prove helpful:

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Ta;" yuca;" hJgnikovte"
  uJmw`n      ejn th`/ uJpakoh`/
              th`" ajlhqeiva"

  eij" filadelfivan
      ajnopovkriton
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<sup>733</sup> Note the connection between 1:22-25 and 2:1ff expressed by ou`n in 2:1.

<sup>734</sup> For example, Mildred Bangs Wyncoop, *A Theology of Love* (Kansas City, Mo.: Beacon Hill, 1972).

The mind is clearly implicated here. Believers have purified their souls by obeying the *truth*,<sup>735</sup> i.e., divine revelation communicated through the preaching of the gospel and the Scriptures. They were born again through God's Word (vv. 23-25). Its content, inclusive of factual claims as well as demands, was sufficiently knowable to be obeyed. Such knowledge in action was potent enough that First Peter can even say, not that God or his Spirit purified their souls, but that they did this themselves.<sup>736</sup>

### 1.5.2 Battle in 1:22-25

*Sin and death have been defeated by obedience to God's permanently victorious word, leading to the victory of mutual love.*

Obedience to the truth effected a purification, presumably from sin. Later we will learn that love can "cover a multitude of sins" (4:8), though it does not ignore sin, as the cross demonstrates (2:24). Sin is the enemy of love as much as of holiness and is a foe capable of destroying individuals and the community. Love, as well as holiness, is in the best interests of God's creation. Apparently, God's *love* is so opposed to sin that it will not tolerate its destructive operation in the glorious future he will provide (cf. 4:5).

Selfishness is an obvious enemy of the character and behaviour God seeks in his children.<sup>737</sup> Its contradiction of love is self-evident but, more explicitly, why is God so intently focused on producing love for other believers? Two basic factors seem apparent. First, God has an equal and intense love for all of his children.<sup>738</sup> The language of grace and mercy and the unmistakable love evidenced in the cross need no elaboration. In fact, we miss a central aspect of the Father-God metaphor if we do not recognise the cross's serious cost to the "heart" of God.<sup>739</sup> Second, God has created people to both give and receive love communally. If we accept incipient Trinitarianism in

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<sup>735</sup> Note that Haim Gordon and Rivca Gordon define the "ancient Greek understanding of truth as *aletheia*," as "unconcealment" (*Heidegger on Truth and Myth: A Rejection of Postmodernism* (New York: Peter Lang, 2006).

<sup>736</sup> Of course, this hardly is the whole or even major part of the process.

<sup>737</sup> Moxnes notes that the cultural expectation for siblings was "unity and harmony" ("What is Family?," 35). This scenario provides a meaningful background for paraenesis concerning practical love in the family of believers.

<sup>738</sup> Note that his judgment is without favouritism (1:17); analogically, we could expect the same for his other attributes.

<sup>739</sup> Prasad appropriately accents this (*Foundations*, 397).

1:2, we could argue for an analogy between God's communal existence and the community of believers he seeks to establish.<sup>740</sup>

This arrangement benefits the receiver, since the need to receive the love that fosters success in spiritual battle encourages humility instead of pride (3:8; 5:5-6). The giver also benefits, since conveying love helps overcome sin's irrational pressure to narrow one's focus to the *self*, to the gratification of *passions*, and to the *present* rather than the future. Further, with love, the overall community, a whole greater than the parts, congeals into a powerful spiritual force. Selfishness, on the other hand, implicates the mind in the debilitating falsehood that one is part of a closed system of limited resources, betraying a fundamental misunderstanding of God. This also relates to the ultimate command to *glorify God* (2:12; 4:11), which implies at least a basic understanding of who he is (cf. 2:9). Thus, the vertical focus is of intense practical necessity.

While sinful passions are the enemy of the soul, here passionate love is commanded, followed by a passionate desire for "pure spiritual milk" (2:2). Intensity is not the problem; it is required. The issues are its source, nature, and effects.

### 1.5.3 God as Father in 1:22-25

*In place of the death you inherited from your ancestors, Father-God provides life-giving truth to enable mutual love among his children.*

First, the Father-God metaphor is implicated in the term "brotherly love" (*filadelfiva*) (v. 22).<sup>741</sup> The importance of this form of address in the original cultural context of First Peter may be hard for modern readers to grasp. Seland provides evidence that the move from polytheism to monotheism entailed, on the one hand, "becoming enemies of families and friends at the risk of one's own life" and, on the other hand, "entering a community of fictive kinship and brotherly love."<sup>742</sup> Membership in the family of Father-God, thus, has a sociological importance exceeded only by its spiritual significance. It and the "brotherly love" so essential to its success are of such ultimate moment for individual and collective spiritual success that they may be viewed as powerful and essential defensive weapons.<sup>743</sup>

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<sup>740</sup> Certainly Father-God's wish for unity in his family would be consistent with first-century collectivist values. As Malina states, "[t]he defining attributes of collectivistic cultures are family integrity, solidarity, and keeping the primary in-group in 'Good health'" ("Understanding New Testament Persons," 47).

<sup>741</sup> Even with the generic sense, "love," it is at least clear that fellow-believers are in view here: *ajllhv lou* qualifies the imperative verb.

<sup>742</sup> "Proselyte," 268.

<sup>743</sup> Note how early the first love command comes (1:22 + its logic) as well as how close it comes to 1:13 and to the Fatherhood theme (cf. the earlier reference to love in 1:8).

Second, this love seems motivated by Father-God's desire that all of his children directly experience his love and become its mutual channels. Third, Father-God's initiation of believers' spiritual lives is reasserted, now with a "seed" image; his living and permanent Word has generated life in a way analogous to but vastly superior to literal paternal "seed."<sup>744</sup> Fourth, the subsequent command to crave milk like newborn infants extends the "born again" and generative "seed" paternal metaphors to include the nourishment parents are expected to provide for their children.

#### 1.5.4 Spatial Analysis of 1:22-25

*Coming under the authority of God's preached word raises believers to new life and must result in mutual love coming out of their hearts.*

Obedience to the truth implies submission to it. Its goal of mutual love suggests a horizontal axis, yet I will later show how it may more accurately imply humble mutual submission of one believer to the other. The vertical axis is also entailed in the implied analogy between grass and birth through God's Word. The action is downward: the seed into the ground and the Word from heaven, both followed by upward growth. The third stage, for grass and mortals, is descent to death, presumably an encouragement towards humility as well as high esteem (vertical) for God's Word.

#### 1.6 2:1-3: Humbly reject unloving self-determination in favour of total reliance on Father-God.

##### 1.6.1 God as Father in 2:1-3

*Father-God has proven his goodness, so exclusively crave his good, growth-fostering nourishment instead of obeying love-destroying passions.*

It is noteworthy that several Petrine scholars view this injunction, not 1:13, as the central imperative of First Peter.<sup>745</sup> Certainly they are mutually interpretive. Following Hort and Michaels, Karen H. Jobs argues that λογικὸν, here, means more than simply the word of God, having the more general sense of "sustenance that is true to the new life in Christ."<sup>746</sup> I agree with Michaels that, "the medium by which the milk is received is the proclaimed message of the gospel, but the milk itself is more appropriately interpreted as the sustaining life of God given in mercy to his children."<sup>747</sup> Father-God assumes a role here that transcends the paternal metaphor: he is the total

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<sup>744</sup> While the paternal contribution to sexual reproduction seems in view here, the literal sense of seed is also clearly suggested by the reference to the growth of grass in v. 24. Thus, we have here the literal Source, a figurative use, and then a further figurative use apparently based on both of these.

<sup>745</sup> Glenny, "1 Peter 2:2a," 441, cites Davids, *Peter*, 80-2; Klyne R. Snodgrass, "1 Peter 2:1-10: Its Formation and Literary Affinities," *NTS* 24 (1997): 97; and Elliott, *Elect*, 200-1, 215-7, as sharing this view.

<sup>746</sup> "Got Milk? Septuagint Psalm 33 and the Interpretation of 1 Peter 2:1-3." *WTJ* 64:1 (2002): 1-14.

<sup>747</sup> Michaels, *1 Peter*, 89.

parent inclusive of the most characteristic and intimate maternal roles<sup>748</sup> (cf. the picture of the deity motherly feeding her children in the ANE and in the HB [e.g., Isaiah 66, Hosea 11:1-9]).<sup>749</sup>

This is consistent with the insight of HB scholar Joseph Coleson that, in the biblical era, the mother's breast was not thought of as sexual in nature as much as representing essential nourishment, without which the child might die.<sup>750</sup> The issue is life-and-death, with milk referring to "divine grace on which all re-born must depend for on-going life in Christ."<sup>751</sup> This, in turn, is consistent with the life-and-death spiritual conflict in which First Peter's listeners are involved. Passions, pagans, and the Devil oppose the mind's choice to feed and hope on God alone.

The ostentation of meals in the cultural context as a display of honourable status and wealth sharply contrasts with the picture here of adults with an exclusive diet of milk.<sup>752</sup> Humility, I suggest, is the link between community love and spiritual conflict here. It is implied in the Source of craving milk in terms of both its content and the desperate need, and is essential in relationship to Father-God and his family. Arguably, humility is an essential weapon in the believer's spiritual arsenal.

Essential salvation is eagerly offered by Father-God, but his children must focus their full attention "instinctively, eagerly, and incessantly" on his grace<sup>753</sup>—as 1:13 has already stated in other terms. Jobes finds the connection to 1:13 to be even greater than is often noted: "the tasting of the Lord's goodness is related to putting hope in him, which in the context of Ps 33 is hope for deliverance from shame (v. 6), affliction (v. 7), and want (vv. 10, 11). These were the very things being experienced by the Asian Christians because of their profession of faith in Christ. In this situation, Peter tells them in 1 Pet 1:13 to set their hope fully on God's grace in Christ."<sup>754</sup> From

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<sup>748</sup> According to ancient gender distinctions in the home, males were responsible for food production, while females produced clothing (Neyrey, "Honoring the Dishonored," n.p.). So it is the father's job to provide food, but the milk envisioned here would be beyond the capacity of males (on the assumption, of course, that nursing is the modality involved). Note the following study of God as both parents: Sarah J. Dille, *Mixing Metaphors: God as Mother and Father in Deutero-Isaiah* (JSOTSS 398; New York: T&T Clark, 2004).

<sup>749</sup> Patterson, "Parental Love," 216 n.43 and n.30.

<sup>750</sup> From an oral presentation by Dr. Coleson at Bethany Bible College, Sussex, New Brunswick, Canada, February 8<sup>th</sup>, 2007.

<sup>751</sup> Jobes. "Got milk?," 8.

<sup>752</sup> This idea builds on the comments on meals as displays of honour in Neyrey, "Honoring the Dishonored," n.p.

<sup>753</sup> Jobes, "Got milk?," 2.

<sup>754</sup> Jobes, "Got milk?," 10.

this she concludes that, “the LXX quotation in 2:3 forms a conceptual inclusio with Peter’s exhortation in 1:13.”<sup>755</sup>

Peter commands an eager, focused obsession (“long for”; εἰπιποqhvsate) analogous to the instinctual craving of a newborn baby (wJ" ajrtigevnnhta brevfh). The most obvious Source-Target correspondences are the power of such a hunger and its exclusivity of focus. Here, passion is entirely appropriate and even necessary. Since this command follows the instruction to “put off” all deceit, hypocrisy, envy, and slander, these vices may be viewed as passions, suggestive of the thesis that all sin is passion or its expression. The participle in 2:1, αποθauvμενοι (“putting off”), seems to denote “the mode in which craving for the pure milk is expressed.... Peter’s readers are to crave the Lord by adopting the attitudes and behaviours that will sustain the new life they have begun by faith in Christ.”<sup>756</sup>

Possibly, also, the innocence and transparent honesty of the infant’s motivation should also be transferred to the Target, in contrast to the duplicity of sin, as illustrated in the sins listed in v. 1 (cf. also a[dolon as a quality of the desired logiko;n gavla).

### 1.6.2 The Mind in 2:1-3

*Because you know that the Lord is good, humbly think of yourselves as infants totally dependant upon his goodness, knowing that this will result in salvation.*

The mind is decisively involved: First Peter commands a choice of craving. Assuming the rationality of his listeners, the author provides ample justification for his paraenesis. The exclusivity of focus parallels the mental focus commanded in 1:13. The λογικον~ “food” plainly includes God’s Word, to the exclusion of all other objects of desire,<sup>757</sup> leaving little doubt that filling the mind with its truth is enjoined.<sup>758</sup> The passion involved and the verb “long for”

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<sup>755</sup> Jobes, “Got milk?,” 10. She maintains that, “the language of Ps 33 echoes throughout the first half of Peter’s letter” (10-12). Note the eight explicit parallels between the Psalm and the epistle. For a wide-ranging exploration of God’s provision for his people imaged in the HB in terms of sustenance (and thus the broader conceptual field in which the reference to *milk* is found), see L. Juliana M. Claasens, *The God Who Provides: Biblical Images of Divine Nourishment* (Nashville, Tenn.: Abingdon, 2004) and the review by John F. Craghan, *BTB* 35.4 (2005): 157.

<sup>756</sup> Jobes, “Got milk?,” 13.

<sup>757</sup> Note the discussion of λογικον~ in Runar M. Thorsteinsson, “Paul and Roman Stoicism: Romans 12 and Contemporary Stoic Ethics,” *JSNT* 29.2 (2006): 147 n.28. He argues that it must have the nuance of “rational/reasonable,” not “spiritual,” in Romans 12:1 because the context (a) includes physicality and (b) there is a cognitive element evident elsewhere in the immediate context. Parallel contextual features are found in First Peter 2:2, supportive of the same translational judgment. Further, the Pauline evaluation of worship as rational and as involving total devotion of one’s body, hence whole person, to God is arguably an explicit statement of the theology underlying First Peter’s theology and ethics. This is certainly consistent with my claim that “Glorify God!” is the highest level injunction in First Peter.

<sup>758</sup> Cf. Michael W. Pahl, “The ‘Gospel’ and the ‘Word:’ Exploring Some Early Christian Patterns,” *JSNT* 29.2 (2006): 225.

(ejpipoghvsate) recall the exemplary passionate “study” by prophets and angels seeking to learn more about divine truth (1:10-12).<sup>759</sup> Presumably, such intense, mentally focused effort is called for here, consistent with the healthy newborn’s aggressive pursuit of nourishment. Relating this to 1:13, I suggest that hoping on future grace is not passive; maintaining the mind’s focus on the object of hope, God’s grace and its exposition in the proclaimed gospel and the Scriptures in the context of alluring passions, requires concerted mental discipline and unrelenting passion.

Verse 3 continues the ingestion metaphor. Logically supportive of this imperative is the pleasing<sup>760</sup> “taste” of the Lord’s goodness.<sup>761</sup> The *ειj* here does not seem to imply doubt but encourages listeners to use their *minds* to reflect on their experience. In v. 2, the metaphorical Source is a baby’s instinctual passion for milk *devoid of* careful reflection; here, “taste” involves a mental evaluation of the satisfaction obtained from ingestion. No mere “taste test” is implied here; as used of Jesus in Hebrews 2:9, I suggest that a full experience is assumed.<sup>762</sup> Listeners participate even now in genuine salvation, the *true* grace from God that must never be abandoned (5:12). Unfortunately, the Father’s children lack the infallible instincts of a literal baby for literal nourishment; they must choose to passionately desire what they so desperately need.

### 1.6.3 Spatial Analysis of 2:1-3

*Remove sins of self-elevation and the domination of others; assume the lowly position of babies so that you will grow up into salvation.*

The “putting off” metaphor in v. 1 pictures sinful attitudes and actions as removable clothing. The contrast between this and the *exclusive* nature of taking *in* God’s word in v. 2 suggests mutual exclusion. Several aspects of the clothing-removal Source domain are consistent with the context here. First, there is an intimacy of relationship between clothing and the wearer; these sins are very personal and character-related.

Further, taste is the most intimate of the five senses, the only one in which exterior objects literally cross the threshold into the body. Thus, a second consideration may balance the first point:

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<sup>759</sup> Cf. Wisdom literature, where feeding is often a metaphor for teaching, so that “learning, life, and communion with God is imaged as a lavish feast with rich foods and wine” (Claassens, *The God who Provides*, 98).

<sup>760</sup> *BDAG*, 1090, places this use of *ειj* within the nuance, “pert. to being morally good and benevolent,” more specifically, “*kind, loving, benevolent.*”

<sup>761</sup> Notably, though not unusually for the NT, the “Lord” here is Jesus, unlike the original HB reference to Yahweh.

<sup>762</sup> As *LSJ*, 346, shows, even in Classical Greek, the term can refer to the consumption of a meal, not just a taste.

while the relative ease of clothes-removal hardly implies that resisting sin is easy, it may imply that sin is not a true part of the nature of God's children, unlike the spiritual nourishment they ingest.

Third, the intense focus on external appearance in the culture of the time<sup>763</sup> points to the impact sin would have on other people.<sup>764</sup> Deception in the interest of gaining a selfish advantage over others seems to be the major issue.

Fourth, the Source image of removing clothing parallels 1:13. In both cases, clothing must somehow be repositioned so that it will not hinder legitimate action. Also, metaphorically parallel, one dresses consistently with one's actions.

Fifth, there is a contrast between God's Word that remains and sin that must not remain. The latter is to be associated with the merely momentary flesh, grass, and flower (1:24-25). In contrast, God's grace is of eternal benefit, enabling one to "remain," to grow up unto salvation.<sup>765</sup>

Martin finds this passage to call for the removal of "excess baggage" to facilitate the Christian "journey." This position could derive support from HB texts concerning God as the one who provides nourishment in the wilderness (e.g., Exodus 16, Numbers 11).<sup>766</sup> However, I find the above data to support a metaphorically stationary position horizontally.<sup>767</sup> If the grass image still influences the growth image, this is obvious. Also, the picture of believers as infants makes little allowance for lateral movement. In total dependent upon their Father, they must keep on growing until Christ returns. Upward movement, reflective of positive change, anticipates the fact that the primary direction of "growth" in the temple God is building is also upwards (2:4). Each believer is envisioned as growing in size and strength, just as does the temple in which they are "stones."

<sup>763</sup> Recently physiognomy has been carefully treated by Mikeal C. Parsons in *Body and Character in Luke and Acts: The Subversion of Physiognomy in Early Christianity* (Grand Rapids, Mich.: Baker Academic, 2006). He maintains that it was characteristic of the ancient world to believe that "outward appearance, including physical disabilities, indicated inner, moral character," a view contradicted in the NT. See also the helpful review by Pieter J. J. Botha, *RBL* (2008): n.p. Cited 5 May 2008. Online: [www.bookreviews.org/pdf/5830\\_6155.pdf](http://www.bookreviews.org/pdf/5830_6155.pdf).

<sup>764</sup> Neyrey, "Honoring the Dishonored," n.p., notes that one important way of displaying one's honour was in the choice of clothing to be worn publicly to signal one's status and wealth. Note 3:3, where conspicuous display in terms of clothing and outer appearance is prohibited and 5:5, where believers are enjoined to "clothe" themselves with humility.

<sup>765</sup> This contrasts with the "exile" or "alien" concept; God's word *does* and believers *must* remain (cf. 5:12, though "stand" is the verb there) *even though* they are not "remaining ones"—in one sense, they are commanded to stay exiles; in another, they are to act as if they are at home and defend their position: thus, at least metaphorically, there is irony or paradox at the core of First Peter's paraenesis.

<sup>766</sup> Note the recent study of these passages from a metaphorical perspective in Claassens, *The God who Provides*, Chapter 1 (1-22). In Chapter 4 (63-82) she treats hyperbolic restoration images of God's profuse provision of food, including mountains dripping with wine and milk (Amos 9:13) and a divine banquet (Isaiah 24-27).

<sup>767</sup> A complete spatial analysis would also note that the preaching of God's word to believers probably assumes that these messengers travelled to their location.

## 1.6.4 Conflict in 2:1-3

*Defeat sin by exclusively desiring God.*

A conflict perspective may find support in the fact that *μεννω* was, on occasion, used in military contexts, meaning “stand fast in battle” or connoting waiting for an attack or other undesirable event.<sup>768</sup> There is no explicit military image of the sort that Paul provides in Ephesians 6:17 for God’s Word as an offensive weapon against the Devil. However, I hypothesize a Petrine view of God’s Word as a weapon in cosmic spiritual battle. Its central importance is highlighted by scriptural support (Isa 40:6 & 8) and its triple reference in the immediate context (1:23 [1οvγο~]; 1:25a & b [rJh`ma]), and its opposite in 2:1. Its designated function as an indispensable instrument in spiritual rebirth is crucial, as God’s enemies are transformed into children. Thus, it may be seen as God’s weapon in his mission to rescue sinners, whether wielded by prophets in the distant past (1:1-12), evangelists of recent ilk (1:12), suffering believers explaining the reason for their hope (3:15), or the author himself (cf. 2:11-12).

Arguably 1:13’s command that believers presently devote their minds to future grace calls for focused fascination with the content of God’s Word, especially Christ’s suffering on their behalf and the glory they hope to share (cf. 1:10-12). Its eternal endurance is not an abstract theological point but a practical assurance that the truth they rely on will not prove transitory or, indeed, false, even in the fiery furnace.<sup>769</sup> Knowing and trusting this truth and its Fatherly source will overcome all enemy attacks on their thoughts and hence life-style and destiny. Thus, God’s Word is one means by which God presently guards his children (1:5). Indeed, it proves to be a potent offensive and defensive weapon.

Thus, believing minds, fully hoping on future salvation, are minds continually learning more and more about the content of God’s mind by focused attention to his Word. By implication, hope requires such “nourishment” to be maintained. Divine truth equips believers to battle all that would divert their minds from exclusive hope and trust in their Father. Truth accepted and understood by the mind and resulting in mentally directed obedience is a crucial weapon in the battle against all false hopes. Implied enemies also include the passions and their aggressive slaves as well as the natural human tendency to forget what is known, especially if it is not immediately apparent to the

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<sup>768</sup> *LSJ*, 1103, “II. trans., of persons, *await, expect*; . . . esp. *await* an attack without blenching.”

<sup>769</sup> Concerning things, *LSJ*, 1103, offers: “*to be lasting, remain, stand . . . [to be] fixed, having no proper motion, . . . are stable, permanent.*”

senses and seemingly contrary to experience.<sup>770</sup> Maintaining such hope allows believers to grow towards the salvation that is its content.

### 1.7 2:4-10: Elect and Holy as God's Temple

For Horrell, this passage is the climax of 1:3-2:10 and foundational to the instructions in 2:11-4:12.<sup>771</sup> For Elliott, it unites the themes of "holiness, birth-growth, and election" in "the fundamental indicative for the entire epistle."<sup>772</sup> While lacking any grammatical imperatives, this paragraph introduces the distinctive stone metaphor: Christ is the living cornerstone in the temple God is building from and for his children, also imaged as stones.<sup>773</sup>

#### 1.7.1 God as Father in 2:4-10

*Father-God chose his Son to be his temple's precious cornerstone; those who believingly obey Father-God's word enjoy an intimate, devoted relationship with him in this temple through union with his Ultimate Son and together proclaim their Father's excellencies.*

The shift in metaphors may call into question any metaphorical continuity with the preceding text, where the Fatherhood of God dominates. An insight from Black's interaction theory is apropos: with use, the understanding of the Source may change through repeated association with a particular Target. I would broaden this from change over an indefinite period of time to change throughout a specific written document, in this case, First Peter.<sup>774</sup> Thus, literary context becomes increasingly decisive for the interpretation of repeated metaphors, especially when they have a controlling function. Here, the 'father' concept may be altered (expanded, contracted, etc.) through its repeated contact with the Target, God.

The effective use of multiple metaphors for a specific topic only requires consistency in the Target domain. However, it can be even more powerful if the Sources are also consistent. In theory, this could be true at any level from the specific to the most general. Postulating such coherence at the highest level of conceptualization may, at times, be a relatively unproductive exercise (such as claiming that every specific *thing* has *thingness* in common). At lower levels, however, the discovery of such can yield helpful insights. Here, one need not move very high on

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<sup>770</sup> Note the assessment of Second Peter 3:1-2 that the purpose of First Peter was to serve as a reminder.

<sup>771</sup> Horrell, "Between Conformity and Resistance," 129.

<sup>772</sup> Elliott, *Elect*, 117.

<sup>773</sup> On First Peter's metaphorical "stone theology," see Norman Hillyer, "'Rock-Stone' Imagery in I Peter," *TB* 22 (1971) 58-81, and Frederic R. Howe, "Christ, the Building Stone, in Peter's Theology," *BSac* 157.625 (2000): 35-43.

the generality scale to find the metaphor of God's election of believers uniting with his rebirthing of Jesus and his other children, his creation of all, and redemption at the level of Origination, a core aspect of fatherhood. If space allowed, I could also explore parallels in nature, functions, roles, and relationships and how these interrelate.

Here several literal paternal responsibilities may be in the background. First and most basically, a father provided a home, both materially and socially, for his family. Second, a father would be ultimately responsible for the security, financial and otherwise, of the household. Further, while many occupations could accomplish this, some were higher in status than others and thus would produce greater honour.

Finally and perhaps most importantly, the *paterfamilias* was responsible for maintaining the "peace of the gods."<sup>775</sup> For his own sake and that of his household, and even the state, it was his duty to ensure that proper religious rituals were performed. Traditional Greek and Roman household worship centred on the deities of the hearth, the centre of family life, and of the food supply. In Greek culture, "It was a rare family that did not feel the need to respect the powers which, for good or ill, influenced their welfare."<sup>776</sup> Roman households worshipped the *Lares*, apparently deified ancestral spirits, typically equated with Fortuna and the Genius of the *paterfamilias*. Thus, "the domestic cult was intimately linked with the honour and prosperity of the head of the household," who at times offered the requisite sacrifices.<sup>777</sup> Prayers and libations were associated with meals and there were special religious rituals associated with the major points of transition in familial development.<sup>778</sup> As household head, the *paterfamilias* was ultimately responsible to see that all was done appropriately.<sup>779</sup> This included ensuring that all members of his household joined with him in his "patterns of religious observance."<sup>780</sup>

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<sup>774</sup> See Descamp and Sweetser on the issue of cultural use that supplements CMs ("Metaphors for God," 207-238).

<sup>775</sup> As Horrell argues, the fact that Christians refused to play the part expected of them "in sustaining the *pax decorum* on which the *pax romana* depended" could well have "led to their being viewed as antisocial criminals who hated the rest of the human race (Tacitus, *Ann.* 15.44; cf. Suetonius, *Nero* 16.2; Pliny, *Ep.* 10.96.8)" ("Between Conformity and Resistance," 140).

<sup>776</sup> "The Family as the Bearer of Religion in Judaism and Early Christianity," in *Constructing Early Christian Families: Family as Social Reality and Metaphor* (ed. Halvor Moxnes, New York: Routledge, 1997), 67.

<sup>777</sup> "The Family," 67.

<sup>778</sup> "The Family," 67.

<sup>779</sup> Van Aarde, *Fatherless*, 120.

<sup>780</sup> Horrell, "Between Conformity and Resistance," 112-3. For more detail, see David L. Balch, *Let Wives be Submissive: The Domestic Code in 1 Peter* (SBLMS 26. Chico, Calif.: Scholars Press, 1981, 65-80).

As for Judaism, “it was natural that the family, the conduit of ancestral traditions, should be the principal carrier of Judaism. It thus constituted one of Judaism’s greatest strengths in the sometimes hostile atmosphere of the Graeco-Roman world.”<sup>781</sup>

These features of the Source are paralleled in the actions of the Target, Father-God. First, God provides “a home for the homeless” by constructing the most appropriate and honorific home possible for his children. However, while it might seem more compatible with my thesis, and despite Elliott’s strenuous efforts in defence of viewing οἰ\κο" in 2:5 as “household,”<sup>782</sup> I find the context to support the more common view that the “temple” is intended here. He concludes that οἰ\κο" was chosen to allow a smooth transition from the architectural “house” concept to the more personal one of “household,” thereby avoiding a “confusion” of metaphors.<sup>783</sup> It is true that ναοῦ" is not used here but, as Dubis notes, the presence of the metaphors of “spiritual sacrifices” and “holy priesthood” so close to “spiritual house” argues for the “temple” nuance.<sup>784</sup> I do agree with Elliott that cultic aspects of the temple concept are not found here, but two facts address this key concern: first, not all concepts associated with an image are typically relevant to its use and, second, cultic features are not suggested by the present context. Also, “temple” has more spiritual connotations, consistent with the spiritual benefits First Peter elaborates and the spiritual dangers that threaten its listeners.

Given the priority of believers’ relationship with their heavenly Father, exclusive of all competing allegiances and forces, arguably a perfectly designed and functioning temple provides an unsurpassable metaphor for his family. The text highlights the clear demarcation between those who choose to be part of the temple through faith in its Cornerstone and those who reject him.<sup>785</sup> Typically, walls separate those on the inside from whatever is outside; here, remarkably, the walls themselves are identified with those on the “inside.” This calls to mind the unique status of the people of God in the pagan world and the ideal of their exclusive worship of the one and only God at his appointed place of worship. The temple was seen as “a meeting-point between heaven and

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<sup>781</sup> Horrell, “Between Conformity and Resistance,” 72. Cf. Klawans, *Purity, Sacrifice, and the Temple*, who maintains that sacrifice was intensely meaningful for Jewish worshipers and should be understood in light of two of the “organizing principles” at the heart of the HB’s priestly traditions (48, 53, 70): the desire to imitate God (56-68) and the aspiration of attracting and maintaining God’s presence (68-72). Note also Margaret Barker, *Temple Themes in Christian Worship* (London: T&T Clark, 2007).

<sup>782</sup> See *Elect*, 157-9, and *Home*, 167-9, 241-43.

<sup>783</sup> *Elect*, 162-63.

<sup>784</sup> *Messianic Woes*, 126 n. 22; see also Selwyn, *First Peter*, 159-60, and Achtemeier, *1 Peter*, 158-59.

<sup>785</sup> I thus reject Jeremias’s suggestion that “copestone” is the intended meaning here (*TDNT* 1, 792). For one thing, this is inconsistent with the metaphorical coherence of the passage; once it is in place, it is impossible to stumble over a copestone.

earth, the place where the transcendent Lord of all was pleased to manifest his glory in the midst of his people Israel.”<sup>786</sup> Its “true function” was as “a place where God’s holiness was to be revealed and where pure worship was to be offered,” a place “where God could be known and encountered.”<sup>787</sup> If believers *are* the temple, the implication is that God indwells them with his glory, which they are to fully acknowledge and reflect.

While it may seem like a confused mixing of metaphors to view believers as both the building and the priests, I suggest this implies a radical relativizing of the material structure in favour of the persons interacting there, both human and divine. The fellowship between the holy Father-God and his devoted children in the temple where his presence is most focused, the temple’s magnificent materials and ornamentation reflective of its high status, its nature as a gracious gift—all of these things and probably more highlight the remarkable nature of this metaphor for believers in relationship with one another and, above all, Christ and God.<sup>788</sup>

Another metaphor contributes to my understanding here. The family loyalty that “constituted a cardinal virtue, and the routine domestic ritual, associated with the Genius of the head of the household” and the way it “served to reinforce that loyalty by the subtle and powerful influence of religion,”<sup>789</sup> provide a potent Source image for the Target of the worship of Father-God and of the intimate bonds between members of the church. Here the vertical trumps the horizontal. Indeed, it is what makes it viable; believers do not come to each other, *per se*, but to God and thus to each other. While aliens in the pagan world, they are at home with each other and their Father-God and elder brother Christ in anticipation of the consummation of their salvation. No longer an inanimate object limited to one physical place, this temple is wherever the people of God are. Access is not limited by space or time; in a manner far exceeding the Psalmist’s desire, they make their home in God’s “home” (Ps 84, esp. vv. 4 & 10). Even more importantly, their access to God himself is potentially unrestricted, if only his priests maintain the requisite holiness. This Target picture is at least partially imaged in the Source in the personal relationship and interactions between a father and his son(s), typically valued by both generations. Also, whatever the degree of

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<sup>786</sup> Peterson, *Engaging With God*, 81. Recently G. K. Beale claims that in the HB “tabernacle and temples were symbolically designed to point to the cosmic eschatological reality that God’s tabernacling presence, formerly limited to the holy of holies, was to be extended throughout the whole earth,” perfectly displaying God’s glory (*The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God* [Downers Grove: InterVarsity Press, 2004], 245, 263).

<sup>787</sup> Peterson, *Engaging With God*, 33.

<sup>788</sup> As noted earlier, Mbuvi argues that temple imagery is foundational to all of First Peter. He finds this interest in the temple to characterize a restoration eschatology found in the Second Temple period, with its focus on the establishment of the eschatological temple (*Temple*, 5, 44, 94).

<sup>789</sup> Barclay, “Family,” 68.

intimacy and emotional attachment, a clear recognition of the difference in status was inherent in the relationship.

Not only does Father-God provide a home, but his provision for his family is ample, as has already been documented. God “works” with respect to the temple, as he places believers into position as stones comprising its structure. While this living temple benefits him, in that he receives worship and praise (v. 9; cf. v. 12), the major beneficiaries are the stones themselves: Father-God has established access to himself and all of his benefits. Indeed, they have the glorious privilege of “tasting” God’s goodness (see Ps 34) on a continual basis.

Certainly the above is consistent with simultaneously viewing believers as priests and as the building in which they minister (v. 5, 9). In fact, the concept of the “temple” has a long history of use for persons. Literally meaning “house,” it not only means “palace” and “temple,” but also “dynasty” in 2 Samuel 7, one of the most important HB texts to use the term. The same Hebrew word (tyb) is used for all three concepts, appearing 15 times in the chapter; the LXX consistently employs οἰ\κο" for tyb. This passage is also important to us because of the presence in this passage of key themes found in First Peter: the full reliability of God’s word; prayer concerning and in response to God’s word of promise; God as gracious; God as Father of his people; God building a “house;” God redeeming his people; judgment on God’s house for sin; God’s loyalty to his house; and God being glorified. Of special importance for First Peter 2 is the contrast between the tabernacle and the temple as the place of worship. The former was a lodging or tent associated with God travelling with Israel and is explicitly said to *not* be a “house” (v. 6). If this passage influenced First Peter here, there is further reason to think that the temple is the Source upon which it draws, not the portable shrine. And, if so, this argues against Martin’s journey concept; at the relevant level of analysis, for First Peter those who have become believers are now essentially stationary as they await the parousia.

The frequent expression, “house of Israel” provides a long-established precedent for speaking of the collective people of God as a house. The following honorific titles are further group designations drawn from Israel:<sup>790</sup>

Chosen race  
 Royal priesthood [or “kingdom of priests”]  
 Holy nation  
 A people for God’s own possession (v. 9)<sup>791</sup>

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<sup>790</sup> Achtemeier considers “Israel as a totality” to be “the controlling metaphor in terms of which the theology” of First Peter is articulated; “the constitutive nature of this language is most evident in 1 Pet. 2.9-10” (*1 Peter*, 69).

<sup>791</sup> When we recall the various biblical references to the people/nation of Israel as God’s children, e.g. Hosea 11:1, “out of Egypt have I called my SON,” a text employed in Matthew 2:15, the use of the honorific titles for believers is more supportive of the Fatherhood theme than is immediately apparent.

Choosing, establishing, and possessing this people, this nation of kings and temple of priests, is arguably the most valuable and honourable “work” God could presently be doing. While this work is considered worthless by unbelievers, his trusting children recognise the value of what he is doing in the world (cf. 2:4 & 6-8). Partly analogous to the religious role of the *paterfamilias*, he makes himself available for worship as the one-and-only true God, superseding and supplanting devotion to all pretenders to divinity. Here, of course, Father-God does not worship anyone else, for he alone is God. Rather, he installs his children as priests who worship him to their present and ultimate advantage and with the far from insignificant hope of having it accepted (2:5). Unlike the capricious and morally questionable pagan deities, God is absolutely consistent and holy. Neither irritable nor selfish, he always has the best interests of his worshipers in mind. Yet, unlike pagan superstitious expectations that giving to the gods can manipulate them into giving good things in return, worshipping this God is likely to increase, not reduce the difficulties of life. Nevertheless, when the full story is taken into account, such sufferings are temporary and trivial compared to a glorious future with God.

Part of God’s work is the provision of a vocation of the highest value and honour for his children. They have meaningful work as citizens, as priests (inclusive of proclaiming God’s virtues [v. 9]), and as kings. The function of believers within their temple-home corresponds, in part, to literal expectations that children would have both special privileges and responsibilities because of their status in the household.<sup>792</sup> That believers are ascribed priestly status and functions speaks to their holiness, to whatever degree positional and actual, in line with the holiness of Father-God earlier emphasized.

I again return to the concepts of God “calling,” “choosing,” and “possessing”—aspects of his Fatherhood presented earlier. Indeed, Elliott has argued that the theme of election is central in 2:4-10 and is employed to indicate the nature and duties of God’s eschatological people, their connection to Jesus, filling with the Spirit, holiness, and obligation to witness by life and word.<sup>793</sup> Modern interpreters should not forget the ancient parental options of abandoning biological children, selling them, or punishing them even to death. Also, children enter God’s family not

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<sup>792</sup> The use of the Father-God metaphor must not be pressed to imply a future departure from the “family home” and the establishment of more or less independent households. The future, if anything, will bring them in a new and fuller way into a more intimate experience of God as Father. While neither temporary nor permanent childhood is envisioned, spiritual adulthood does not entail independence but, rather, true maturity involves both the mind in understanding and the will in maintaining a continual submission to Father-God with an unqualified trust and fear that accepts his instructions as to be as automatically obeyed as soldiers in their Father’s cosmic struggle and costly victory over the Devil and his minions.

<sup>793</sup> Elliott, *Elect*, 219.

through direct analogy with natural birth but rather secondarily: they have not been “born” into the family but have been “born again” into it. The Target entrance into God’s household is such a remarkable event that it calls for a variety of only partially adequate literal Sources. However, none of them imply that the child is thrust upon the divine Father, to then be rejected, tolerated, or hopefully welcomed; all of God’s children are truly wanted, even from eternity past, all are eagerly pursued, and all are purchased at incredible cost. No wonder such privilege entails such responsibility! Thus, the mix of sub-metaphors related to God’s paternity does not discredit the thesis of the priority of the Fatherhood of God metaphor; rather, it recognises its necessary complexity.

Finally, I note that the prominent use of “stone” language here is especially difficult for any claim that the Journey metaphor governs this passage. It is supportive of a temple metaphor for the place of worship but runs counter to that of a portable tabernacle. In any case, believers *are* the worship structure; they do not carry it.

#### 1.7.2 Mind in 2:4-10

*Recognize the stark contrast between your hope-filled, honoured position as God’s holy temple and the hopelessness of unbelievers. You wisely chose to obey God’s call and to trust his estimation of Christ, contrary to popular “wisdom;” it is logical that you hopefully maintain faith in him and communicate the knowledge of his greatness.*

While perhaps not immediately apparent, the mind plays an important role in this section. That Jesus is chosen and precious “in God’s sight” anthropomorphically pictures God as having direct sensory knowledge of the true reality concerning Christ, the ultimate example of a “transformed perspective on reality.”<sup>794</sup> Experientially confirmatory of God’s knowledge is believers’ own knowledge. Having heard the gospel message (1:25), their sense of “taste” has confirmed God’s goodness (2:3). In addition, the epistemological connotations of “coming” to Christ are enhanced by the fact that reducing the distance between persons typically enhances personal knowledge. This could be viewed as an expression of the CM: INCREASING CLOSENESS EQUALS INCREASING KNOWLEDGE. Also, movement from darkness into God’s light visually images knowledge of God and Christ (v. 9). Thus, in just a few verses, three senses and physical movement are implicated in providing reliable experiential knowledge of God and his activities on

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<sup>794</sup> Green, *1 Peter*, 206. He goes on to assert that First Peter’s affirmations about divine election, God’s holiness, the fear of God, and God’s will “all speak to a transformed pattern of *thinking* and behavior centered on God” (206; emphasis added). Correct thinking about Christ is of critical importance, as is the decisive action of acceptance or rejection that follows.

believers' behalf. In light of 1:13, it may be observed that their minds have a substantial knowledge of God and his proffered hope, a knowledge that is personal and deeply experiential, not merely informational.

The logic related to rejecters of Christ is clarified for the intellectual benefit of believers: they “stumble” over Christ because they disobey the Word which, in turn, fulfils their destiny (v. 8).<sup>795</sup> The temple and other glorious appellations appropriated for believers from the ancient people of God in v. 9 provide a way of conceptualizing their glorious state resulting from their wise decision. This assumes that listeners are sufficiently cognisant of the Scriptures to understand the significance of these designations and that the latter support First Peter's paraenesis by providing the former with a self-image consistent only with behaviour pleasing to God. One such behaviour is the proclamation of God's excellencies (v. 9). Indeed, I suggest that this is *a summary of all desired conduct*. All aspects of life, not verbal only, must reflect positively on their Father-God and promote the recognition of his superior qualities (note the use of *εἰς τὰ ἀγαθὰ* in v. 9). This implies a knowledge of God's attributes that is surely more than but hardly less than conceptual. The mind, as 1:13 has made clear, must focus on future grace.

Accurate mental reflection on the (more fully) revealed One (1:13) will inevitably lead to a greater appreciation of his glorious virtues, status, and role, in line with 2:9, where such are assumed to be so well-known that they can be proclaimed. The reverse would also logically be expected: the greater the appreciation of Father-God and Christ, the greater the appetite to know them better. This “hermeneutical spiral” and this “worship spiral,” once started, have every logical and experiential ground for unending continuation. Indeed, the greater their knowledge and thus appreciation of the character of God and Christ, the more believers will try to imitate their qualities.<sup>796</sup> So, for Peter to command the imitation of Christ (2:21) is simply another way of priming these spirals. Thus, I find every reason to see within the worldview of First Peter a practical unity of theology and ethics and to see the command to glorify God as an all-encompassing summary of its paraenesis. The central cultural value of showing honour to society's patrons, especially the gods, provides a clear pattern for the granting of such glory to God.<sup>797</sup>

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<sup>795</sup> I make two interpretive assumptions here: first, the participle here has a causal sense; second, absolute determinism is not intended: those who freely choose to disobey thereby suffer the predetermined fate of all who do so. I owe my first appreciation of the latter understanding to Murray J. Harris's in-class explanation (TIU/TEDS, 1987).

<sup>796</sup> Cf. Paul in 2 Cor 5.

<sup>797</sup> David A. DeSilva comments that “in a society which had as its basic building block the patron-client relationship (Seneca, *De benef.* 1.4.2), the threat of irrevocable dishonour, and therefore exclusion from future patronage, supports the value of showing gratitude to one's patron” (“Worthy of his Kingdom: Honor Discourse and Social Engineering in 1 Thessalonians,” *JSNT* 19.64 [1997]: 52).

### 1.7.3 Conflict in 2:4-10

*Gain ultimate victory by continuing to be united to Christ rather than being defeated by disobeying Father-God's word by failing to trust Christ.*

Unbelieving *builders'* rejection of Christ, the Stone, suggests that they are constructing something, possibly an idolatrous temple in conflict with the true temple (vv. 4 & 7), while believers do not build but become stones in the hands of the Master-Builder. Alternately, unbelievers may be or become stones in a temple whose builder is opposed to God, presumably the Devil (cf. 5:8).

How does spiritual conflict relate to believers forming a spiritual temple?<sup>798</sup> It may seem odd to think of a temple as a scene of battle, though any building could be the victim of attack. When evaluated in terms of its Cornerstone and its Builder, its quality cannot be disputed and, thus, it should be durable and impregnable. The exceptional quality of much ancient temple construction resulted in structures of indefinite durability. Listeners, then, are to “stand firm” in the face of spiritual peril (cf. 5:12). Also, the fact that no expense was typically spared, often leading to buildings of inestimable worth,<sup>799</sup> is parallel to the value of his family to Father-God. Here I note the ascription of the best titles of the HB to believers, the transparent honour involved in being priests in God's temple, and the incredible emphasis placed on the value of the “chosen and priceless” Cornerstone by means of repetition and Scriptural quotation (vv. 4, 6-7).

The stone image certainly connotes strength in contrast to other materials that could be employed; such strength is presumably one of the values inherent in the Cornerstone and shared to some extent by the other stones in the building (vv. 4, 6-7). Nevertheless, this may be negatively qualified by the spiritual danger conveyed elsewhere in First Peter, suggesting that individual stones and the overall community structure are vulnerable to damage. At the point(s) where any members fail, the walls may be weakened or breached, as in a failure to let holiness and love govern all relationships. Further, analogous to this Source, the explanation would have everything to do with a failure to maintain an unqualified positive orientation with respect to Christ, the Cornerstone.

Any damage to its structure would have a detrimental effect on the intended functions of the temple; for one thing, its glorification of Father-God would suffer, including its effectiveness in bringing him glory by accurately representing him to the unbelieving world (4:11; 2:12). Also, this

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<sup>798</sup> Similar types of analysis could be done on the various other collective images of God's people in this context; I focus on the temple as arguably the most important image and as an illustration of further work that could be done.

<sup>799</sup> For example, pagans in Asia and probably throughout Asia Minor could hardly be unaware of the splendour of the temple of Artemis in Ephesus. Note Jerome Murphy-O'Connor's recent *St. Paul's Ephesus: Texts and Archaeology* (Collegeville, Minn.: Liturgical Press, 2008), which carefully examines the archaeological and literary evidence for this remarkable structure and its goddess.

metaphor is consistent with viewing worship as a defensive weapon. The more clearly the minds of believers focus on and express their Father's glorious attributes and activities on their behalf as his children (cf. 1:13), the more likely they are to be successful against the evil forces seeking their destruction.

In addition to the defensive posture noted above, the temple of living stones may exert offensive force. While the Source domain does not permit horizontal movement against an enemy, it allows for the exercise of the major defensive and offensive weapon of prayer, a key aspect of worship, by which believers may humbly acknowledge their total dependence on their Father-God for all the grace they need to stand strong in the face of external and internal threats. Instead of threatening the stability of the temple by taking things into their own hands, they must continually, humbly, and obediently entrust themselves into Creator-God's hands, with minds fully convinced that he will not only take care of them (4:19; cf. 2:23) but will also bring ultimate defeat to their foes (4:6, 17-18), a process already at work as unbelievers intensely feel the force of the temple's Cornerstone against them as it refuses to yield its position (2:7-8). This is hardly typical offensive conflict, but it is the key to victory in cosmic spiritual struggle, and especially against sinful passions. The conversion of unbelievers may be viewed as victory in the more positive sense of winning them over from the enemy's ranks into the worshiping community that glorifies God (cf. 2:12; 4:11-12).<sup>800</sup> Both within the community and in its expansion, God is still a creative Father, originating and maintaining life and growth.

The collective body of believers, as a priestly temple successfully worshiping God, may be viewed as a precursor of the eschaton, perhaps the kind of heavenly worship seen in Revelation. In any case, it should be a powerful fore"taste" of hoped-for grace (1:13).

The more fully believers adopt the paraenesis of First Peter, the more glorious and attention-garnering the temple will be. Given how unavoidable its Cornerstone has proved to be, even to rejecting builders, the unavoidably much larger temple, formed in this Cornerstone's image (cf. 2:21), naturally attracts attention. While many will oppose it, some will find it sufficiently curious to investigate further and eventually join the temple-priests in their glorification of God (2:12). From a conflict perspective, then, the temple image has primarily defensive but also offensive aspects. Indeed, the temple as a whole, when understood in terms of its constituent elements, magnificence, function, and destiny could be viewed as the ultimate weapon in the ultimate spiritual battle.

#### 1.7.4 Spatial Analysis of 2:4-10

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<sup>800</sup> Cf. Torrey Seland, "Aliens in Mission: Missional Practices in the Emerging Church of 1 Peter," *BBR* 19.4 (2009): 565-89.

*Called out of darkness and having come to Christ, continue to be built up in God's temple, offering up acceptable worship to God and giving out information concerning his virtues, unlike those who reject Christ and shamefully fall.*

While the Sources of stones in walls and priests may, initially, seem incompatible, I suggest that—in light of their common verticality—the priest Source be modified by the stone Source: priests actually carry out their service *in* the walls, not between them. Given the priestly duties still relevant after the cross, this is not as restrictive as it would have been earlier. They are vertically related to each other and to God.

While *LSJ*, 1384, classifies 2:9 under the sense “*gaining possession of, acquisition,*” a case can be made for taking it to mean “*keeping safe, preservation*” here. Thus, εἰς” would express the idea of “unto” or “towards,” as it seems to consistently do elsewhere in First Peter,<sup>801</sup> and, thus, a reminder of God’s protection (1:5). If the prepositional prefix retains any of its special sense in περιποιήσιν, perhaps cued by περιεχώ in v. 6, then “a people for God’s own possession” becomes “a people unto [*who may anticipate*] God’s protection.”<sup>802</sup> In this light, I suggest that the following chiasm may be conceptually unpacked to imply the expanded version that follows it:

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gevno" ejklektovn
      basivleion iJeravteuma,
      e[qno" a{gion,
lao;" eij" peripoivhsin

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A. Because they believe, believers are an ethnic group, an extended family, defined exclusively by the fact that they have been chosen by [called by and responded to] God

B. Since they have been chosen by God [the ruler of the universe], believers are a *kingdom* of priests [or *kings* and priests]; in submission to God’s rule, they are priests who serve *the King* [or, (as his family) they share his *royal* blood]

B’. [Since God is holy (1:15)] believers are a *holy* nation

A’. [Such chosen and holy] believers are a people [ethnically and nationally] whom God will protect [God chose them for his own reasons and not purely as an end in themselves; now that they are his, God will not set aside either them or his reasons for choosing them]

One might object that B and B’ are too different to be paralleled in this way. However, each highlights an obvious virtue of God (cf. οἱ ἄγγελοι αὐτοῦ εἰς ἡμέραν ἵνα ἑξουσιάζωσιν αὐτῷ later in the verse), and they nicely fit within the bookends of A and A’, which first state and then give a key

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<sup>801</sup> This is a minority but not unique view.

<sup>802</sup> In view of the dynamic sense of εἰς” in eschatological expressions in First Peter 1:3-5 and 2:2. Michaels sees περιποιήσιν as synonymous with σωθήσονται: “a people destined for vindication” (*1 Peter*, 109-110). Cf. Prasad, *Foundations*, 284 n.352.

benefit of being chosen by such a God.<sup>803</sup> Also, holiness should be an essential attribute of priests and king parallels nation.

Of course, the benefit of protection is not an end in itself. It makes possible the proclamation of God's virtues (v. 9b). This is one reason God protects believers—indeed, a reason for all of the privileges presented in v. 9. Spatially conceived, one may think of God's temple, which appears to be the governing metaphor Source of 2:4-10, as a glorious structure emanating light that fills the area surrounding it, the way glory is most literally and bodily experienced. Since the temple's members are in God's light, while the unbelievers around them are still in darkness,<sup>804</sup> a spatial contrast seems implied.

As noted above, believers have *come to* Christ the Stone. This is consistent with various other metaphorical statements in First Peter concerning their pre-conversion movement. The spatial implication, of course, is that he remained stationary while they moved, at God's summons, out of darkness (εἰς σκοτεινὴν) into his light (εἰς τὸ φῶς) (v. 9).

Unbelievers, on the other hand, have rejected Christ the Stone to their own injury. They, too, moved while he remained in a fixed position. However, they made no effort to get to him and, when they did encounter him, stumbled over him because they did not believe in him; i.e., they did not *stop*, but tried to continue their horizontal movement as if he were not there. This proved impossible, as this rejected Stone asserted his determinative presence. Once encountered, he determines one's spatial orientation and the destiny it symbolizes (cf. v. 8). The darkness metaphor (v. 9) goes a long way towards metaphorically explaining why they stumbled over Christ. However, it is not clear if there is a fully consistent spatial orientation here. On the one hand, the location may well be the same, given the implausibility of viewing a literal cornerstone moving. On the other hand, darkness and light cannot coexist in the same place. Perhaps one should postulate sinful blindness as the cause of their darkness. Whether or not the prepositional prefix in περιποiew retained any "life" here, the spatial image may be one of believers having moved horizontally into God's light, where they are now surrounded by his protection (cf. 1:5).

At the risk of committing the etymology fallacy, I suggest that the prefixes απο and προ" may suggest, respectively, movement *away from* and movement *towards* as integral to believers' relationship with Christ (αποδοκίμασαν . . . προσεκοιμήθησαν; v. 4). In any case, the bodily-based experience of movement away from things we reject naturally entails choosing and creating distance.

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<sup>803</sup> There is also a progression from A to A': believers are chosen by God and the result is that they are his possession.

<sup>804</sup> Cf. Jesus's statement about a city set on a hill (Matt 5:10).

Figuratively, wilful sinners go *down*, while believers are being built *up* into a temple. The CMs of UP IS GOOD and GROWTH IS UPWARD MOVEMENT may be implicated. This upward movement may well connote the building up of the community in strength and stability.<sup>805</sup> Even more, it may represent an increased closeness to God, while the offering of acceptable spiritual sacrifices clearly entails positive movement on the vertical axis. Included in this may be all aspects of worship featured in First Peter, especially prayer and glorifying God.<sup>806</sup> Finally, I note that closeness to one another is implied in the metaphor of a single temple and in the various OT titles.

## 2 Chapter Summary

Here, in 2:4-10, a critical connection is established between the mind, wisely and soberly focused on God's future provision of grace, and the image of believers as obedient children of Father-God in contrast to foolish, futile thinking that obeys sinful passions. God's holy character and revealed word must determine thought and behaviour. He has proven his intense love for his children, his long-standing mental focus on their welfare, as well as his remarkable power for their life and protection, through the victorious descent even to death on the part of his Ultimate Son and his subsequent ascent to life and heavenly glory. Their hope for ultimate well-being, their inheritance of full salvation, has a logical basis in the nature of God and this president-setting action. God called his children to himself. Now and always it is essential to rely exclusively on the spiritual nourishment he provides despite pagan rejection of the Ultimate Son he so values. Their refusal to put faith and hope in Christ and God has defeated them. It is essential to choose to allow God to unite his children together in love and holiness to worship him acceptably and to display his greatness. Thus, all themes related to 1:13 are treated and have their essential context in the Fatherhood of God.

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<sup>805</sup> Cf. John R. Lanci, who argues that Paul is not urging his readers to think of themselves as a new temple that replaces the one in Jerusalem. Instead, the temple represents a cultic metaphor easily understood by both Gentiles and Jews as a way of conveying Paul's central concern: that the community would be built up for the good of all (*A New Temple for Corinth: Rhetorical and Archaeological Approaches to Pauline Imagery* (Berlin: Peter Lang, 1997), e.g., 5, 69, 128, 134.

<sup>806</sup> While the prepositional prefix in the verb meaning "offer" here (*ajnevqkai pneumatika; qusiva*) may, in other contexts, have the force of movement backwards, as in "*bring or carry back*," *LSJ* notes that it often carries various senses of upward movement. Cf. the preverb in *ajnazwsavmenoi* (from *ajnazwvnumi*) in 1:13a.

## CHAPTER 7

### First Peter 2:11-3:12: Honour Everyone<sup>807</sup>

1 2:11-12

*As aliens rejected by the pagan world, do not surrender to deadly evil desires.*

While I would not give these verses the prominence in the rhetorical flow of the epistle that Elliott does,<sup>808</sup> their significance is enormous. I view them not only as introductory to the next major section of the epistle (2:11-3:12) but also as another key summary of *the whole paraenetic message* of First Peter.<sup>809</sup>

While there is no grammatical imperative here, I suggest that they contain a “commanding formula” in the present infinitive, “to abstain” (ajpevcesqai). The opening verb, “I urge” (parakalw`; cf. 5:1, 12), reinforced by the affectionate, “beloved” (ajgaphtoiv), leaves no doubt that First Peter strongly desires its listeners to *abstain from “the passions of the flesh”* (tw`n sarkikw`n ejpiqumiw`n).

#### 1.1 Fatherhood of God in 2:11-12

*As loved members of the family of God—the Father-God to whom all are accountable—embrace your rejection by your former family by obeying your new Father, not sinful desires, and thus possibly win your former family members over to Father-God.*

The reminder that believers are “strangers and aliens” (paroivkou" kai; parepidhvmou")<sup>810</sup> emphasises the fact that First Peter’s listeners have no viable option but to

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<sup>807</sup> As Martin claims, each section in 2:11-3:12 explicates the command in 2:17 to “honour all” (*Metaphor*, 206-7).

<sup>808</sup> *1 Peter*, 82.

<sup>809</sup> Campbell finds 2:11-12a to be one of three key propositions in First Peter. In fact, it is the central one about which the other two, 1:13-16 and 3:13-16b, revolve (*Honor*, 231). However, Martin has recently questioned the status of these three passages as propositions and finds Campbell’s analysis to suffer from “problems of adequacy and consistency” (Martin, *Rehabilitation*, 55).

fully “own” their membership in God’s family. Refraining from indulgence in fleshly lusts is consistent with this experience of social estrangement; the reverse implication is that giving in to them would foster social acceptance by the “Gentiles.”<sup>811</sup> This price for such belonging is far too high. Unlike their literal paternal inheritance (1:18), their new Father has blessed them with privileges beyond comprehension (2:5-6, 9-10). Especially in light of the reference to their experience of mercy for the first time (2:10) and their address as “beloved,” such a strongly contrasting negative highlights the benefits of their present situation, potentially with positive mental and emotional effects. Also noteworthy is the way priority is given to glorifying God in the description of pagan conversions, not the benefits accruing to believers or even the new converts, an indication of the ideal mental focus and, thus, the conceptual context for the mind’s focus in 1:13.

## 1.2 Conflict in 2:11-12

*In light of God’s judgment, defensively embrace your alien status and worldly rejection by abstaining from passions seeking to destroy you; offensively, win pagans to God.*

In light of their current enviable circumstances, highly stressed thus far in First Peter and crescendoing in 2:1-10, listeners by now may be ready for a direct warning about possibly the most deadly threat they face: fleshly passions. Campbell maintains that the exhortation here to abstain from these passions constitutes the central proposition of First Peter.<sup>812</sup> Martin challenges this, noting that the arguments do not explicitly identify these desires.<sup>813</sup> He goes on to argue that “the issues of the flesh” are not specifically treated in First Peter, concluding that the epistle’s argumentation cannot be accounted for by means of this core proposition.<sup>814</sup> I do not find Campbell’s position as weak as Martin suggests. Perhaps the warning is all the more rhetorically effective for being generic, with each person challenged to fill in their personal specifics (analogous to the lack of detail given regarding the ultimate fate of unbelievers, the power of which Martin does assert). Further, First Peter has already presented various sins that could qualify as sinful passions. In any case, the argument for the importance of the war against the passions does not

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<sup>810</sup> Note the shift from ancient societies to many modern cultures, in which most people constitute a third state: neither family/friend nor stranger/enemy (Rudolf Stichweh, “The Stranger—on the Sociology of Indifference,” *Thesis Eleven* 51.1 [1997]: 1-16).

<sup>811</sup> This is consistent with Aspect Theory: the use of only two perfect tense verb forms in the previous section suggests that unbelievers’ rejection of Christ (v. 4) and their lack of the experience of mercy (v. 10) are most greatly emphasized. Somewhat less emphasis is placed on various verb forms conveying positive content by means of the present tense.

<sup>812</sup> *Honor*, 231.

<sup>813</sup> *Rehabilitation*, 56. Campbell does acknowledge this (*Rhetoric*, 102).

hinge on a formal rhetorical analysis of the text but on the force of the statement itself and especially the overpowering metaphor it employs. This is, in fact, the first time in First Peter that explicit military imagery is used.

What danger do such passions pose? The language is strong: they “wage war against the soul” (αι{tine" strateuvontai kata; th`" yuch`"). As *BDAG* indicates, *strateuvow*, “in our lit. always a mid. dep. *Strateuvomai*,” has the sense of, first, “do military service, *serve in the army*” and, second, “to engage in a conflict, *wage battle, fight*,” a figurative extension of the first meaning. Here, as well as in Js 4:1 and Pol 5:3, it designates “the struggles of the passions within the human soul.”<sup>815</sup> Arguably, in First Peter the “soul” is the whole of the inner person, if not the whole person without remainder. Thus, the importance of the object under attack could hardly be more important to First Peter’s listeners, nor the danger more extreme.

The overlap in meaning between “soul” and “mind”—indeed their potential for synonymy—suggests that this text and 1:13 are mutually interpretative. *This is key to the claim this thesis makes that the mind is the immediate object of conflict and that this conflict is best understood by means of military imagery.* The life-and-death nature of the struggle must not be minimized; the seriousness of intent on the part of these personified opponents could not be greater: their Target goal is comparable to the Source objective of military combatants, the subjection or destruction of the enemy. The immediate extension of the instructions of v. 11 in terms of honourable conduct suggests that a central aim of the passions is to produce sinful behaviour. To do this, they must bypass or, better, control the mind and thereby all conduct. When the personification of the passions is recognized and they are connected with the Devil’s destructive intentions, the picture is one of an antepenultimate battle for the mind, a penultimate battle for behaviour, and an ultimate battle for the whole person and family of God both now and forever. At stake, then, are all of Father-God’s gracious purposes concerning his children.

The appeal to abstain from passions is explicitly associated with believers’ identity as “strangers and aliens,” possibly motivated by both positive and negative aspects of this identity. On the one hand, the benefits gained at the cost of current unpleasantness should diminish the passions’ appeal; on the other hand, they are a point of vulnerability. Without explanation, First Peter assumes that failure to submit to sinful passions is not merely a matter of individual obedience to inner forces; it is also evident externally and with powerful social implications. Verse 12 suggests one aspect of believers’ vulnerability: pagans will slander believers by accusing them of being evildoers (cf. 4:4). The irony and unfairness of this situation are unmistakable. The many

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<sup>814</sup> *Rehabilitation*, 56.

<sup>815</sup> *BDAG*, 947d.

entailments of lost and strained relationships with pagans constitute forces threatening believers. Eventually they may give up doing good, feeling that resistance to passions is not worth the effort.

### 1.3 Mind in 2:11-12

*Accept my appeal to accept your alien status; accept God's evaluation of your conduct rather than that of pagans and so choose good over evil for both your spiritual victory and that of unbelievers.*

The reminder that believers are “strangers and aliens” (παροικου" και; παρεπιδημου") is also an encouragement to *think* of themselves as such, to consciously adopt this perspective with respect to the pagan world around them. Also, while ἀπέχεσθαι is often translated as “to abstain,” its general sense of “to be far removed from” (*LSJ*, 188) allows for a spatial connotation: “get/keep as far away from as possible.” This clearly would remove the possibility of participation and could imply the CM: INCREASING DISTANCE REDUCES KNOWLEDGE. Given the frequent biblical use of “knowledge” language to indicate full experience, not merely intellectual knowledge, one might paraphrase the sense as: “stay so far from fleshly passions that you have no [further] experiential knowledge of them.” The mind, then, must not be preoccupied with such things and, especially, must not be informed by the direct experience of them.

First Peter's listeners, then, have moved towards Christ, thus coming to know/experience him accurately; the reverse must be true concerning fleshly passions. These things belong to their former darkness, a state without spiritual understanding (cf., e.g., 2:15; 3:15; 4:4). They are irrational and mindless forces totally inconsistent and presumably competitive with the proper exercise of the mind informed by the knowledge provided by God's light (cf. v. 9). Thus, to chose behaviour driven by sinful passions is a foolish act that rejects the truth given by the ultimate source of truth.<sup>816</sup> Crucial here is the need for the mind to not only know the truth but also to be fully committed to it. Irrational passions must be recognized as such, even in the face of people who engage in and promote their indulgence.

Parallel to the eschatological focus of 1:13, here attention is directed towards “the day of visitation” (ἐν ἡμέραις/ ἐπισκοπῆς) (v. 12). The concept of hope is also present: persistence in good conduct may lead currently slandering pagans to actually glorify God, having become believers as a result of witnessing such victory over the passions. This should be a potent conceptual and emotional motivation, both because of the greater glory received by their Father-God and the conversion of pagan associates. The pattern of 1:13 is further filled out by the correspondence between passions and drunkenness: each is destructive of the mind's proper

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<sup>816</sup> I do not claim to be able to demonstrate a full doctrine of the omniscience of God from First Peter, but his knowledge clearly transcends time and is reliably transmitted to trusted envoys.

performance; hope on the future gracious revelation of Christ is its proper occupation. Hope, thus, becomes a/the crucial weapon believers can employ. The mind is also related to the “visitation” image, which suggests a coming close, implying knowledge enhancement.<sup>817</sup>

#### 1.4 Spatial Analysis of 2:11-12

*Keep away from evil desires and conduct despite rejection by your former pagan family members so that both you and they may raise up glory to God when he comes to hand down his final judgment.*

Whether or not something of the nuance of “*advance with an army or fleet*” (LSJ, 1651) is intended for *strateuvw* here, the key thing is the aggressive action of the passions as they seek to destroy believers. Also, while it normally does not have a military connotation, *e[<sub>cw</sub>* may be used to extend the conflict theme established in v. 11. For example, here it could convey the sense of “occupying” or “taking possession of” good behaviour. The immediately preceding use of the cognate *ajpevcw* encourages the perception of two parallel expressions:

*ajpevcsqai tw`n sarkikw`n ejpiqumiw`n*

and

*th;n ajnastrofh;n e[conte" ... kalhvn*

The first instruction advocates a defensive tactic in the battle with sinful passions; the second denotes a positive and offensive strategy.<sup>818</sup> The first suggests movement away from passions, while the second may imply movement to take possession of actions with the opposite motivations presented earlier in First Peter. In any case, here *e[<sub>cw</sub>* connotes more than the mere “having” of good behaviour but the struggle to gain or maintain it. Its literal military uses make it a fitting term here, suggestive of good conduct as a weapon in spiritual battle. Certainly prior metaphorical senses of *e[<sub>cw</sub>*, such as “*cleave, cling to, lay hold on, take advantage of, fasten upon, attack, lay claim to, to be zealous for,*” set a precedent for finding an intense and even conflict-oriented sense here.<sup>819</sup>

Another spatial detail is apparent here. If pagans reverse their positions and join the believing community, they shift their orientation from a horizontal and negative attitude towards Christians to a vertical attitude of giving glory to God. Indeed, the spatial contrast may be even

<sup>817</sup> The kind of decision-making process First Peter’s listeners are invited to engage in may be clarified by analogy with economic calculations using the Rational Choice Theory applied by Ian Smith to the persuasive efforts of the Book of Revelation (“A Rational Choice Model of the Book of Revelation,” *JSNT* 24.3 [2002]: 97-116). Cf. the analysis of First Peter in Thurén, *Argument and Theology*, in which he seeks the argumental basis for every instruction using his method for Claims, Data, Warrants, Backing, Rebuttals, and Qualifiers (42-43).

<sup>818</sup> There could be some special significance to the use of *ajnastrofhvn* with *e[conte"* here.

<sup>819</sup> *LSJ*, 676. *BDAG*, 420-22, also includes several military uses.

more dramatic. If *ejpopteuw* in the clause *ejk tw`n kalw`n e[rgwn ejpopteuwonte*" (v. 12) carries the meaning of watching over as an overseer, an option given by *LSJ*, 676,<sup>820</sup> rather than merely "seeing," the transition is from looking down on believers to looking up to God. This is supported by the grouping together of the senses of "watching over" and "visitation" in the definition of *ejpiskoph`*, a term possibly chosen because of its similar meaning. Just as *ejpopteuw* can denote a visitation including punishment (*LSJ*, 676), so *ejpiskoph`*, here, apparently alludes to the coming of God in judgment. Unbelievers' condemnation of believers' good conduct could well be referenced in *ejpopteuw*, as well as the incompatible evidence discovered, finally leading to intolerable cognitive dissonance. The pagan mind is, thus, decisively brought into the discussion here.

In any case, pagans have the potential of moving from a condemning attitude to a positive view of believers and, thus, of their Father. This thought leads to the further, though unstated, consideration that pagans have no right to condemn and then exert their limited power to punish believers, while God has both absolute rights to judge and absolute power to enforce his judgments. That he permits such arrogance, fully cognizant of its cost to his children, suggests something of the value he places on giving those who are only his children *by virtue of creation* ample opportunity to become children *by choice*. This further supports the idea of the mind as a battlefield, only this time in unbelievers.

## 2 2:13-3:7: The Household/Domestic Code

### *Costly but redemptive submission according to the example of Christ*

I cannot explore all aspects of this version of the NT *Haustafeln*, but the ample space given to it by First Peter suggests its importance and means that any attempt to understand the conceptual world of First Peter must account for it. Further, it contains various elements directly relevant to this thesis. The explicitly imperatival verb forms, along with what I judge to be imperatival subordinate verbal elements, are as follows:

v. 13	Submit to every human institution	<i>uJpotavghte pavsh/ ajnqrwpivnh/ ktivsei</i>
	[Submit to] the emperor	<i>[uJpotavghte] basilei`</i>
v. 14	[Submit to] governors	<i>[uJpotavghte] hJgemovsin</i>
v. 15	Do good, silencing foolish ignorance	<i>ajgagopoiou`nta" fimou`n th;n tw`n ajfrovwn</i>

<sup>820</sup> *BDAG*, 387, does not suggest this, but its comment is very brief.

		ajngqrwvpwn ajgnwsivan
v. 16	Live as free people	wJ" <u>ejleuvqeroi</u>
	Do not use your freedom as a covering for evil	<u>mh</u> ; wJ" <u>ejpikavlumma</u> <u>e[conte]</u> th;n <u>ejleuqerivan</u> th`" <u>kakiva</u> "
	But [use your freedom] as God's slaves	ajllÆ wJ" [ <u>e[conte]</u> ] <u>qeou`</u> <u>dou`loi</u>
v. 17	"honour everyone"	pavnta" <u>timhvsate</u>
	"love the brotherhood"	th;n <u>ajdelfovthta</u> <u>ajgapa`te</u>
	"fear God"	to;n <u>qeo;n</u> <u>fobei`sge</u>
	"honour the emperor"	to;n <u>basileva</u> <u>tima`te</u>
v. 18	"Bond-servants, be subject <sup>821</sup> to your masters"	OiJ <u>oijkevtai</u> <u>uJpotassovmenoi</u> <u>toi`"</u> <u>despovtai</u> "
v. 19	= "[Bond-servants], endure <sup>822</sup> sorrows while suffering unjustly"	= <u>eij</u> <u>uJpofevrei</u> <u>ti"</u> <u>luvpa"</u> <u>pavscwn</u> <u>ajdivkw"</u>
v. 20	= "[Bond-servants], patiently endure when doing good but suffering"	= <u>eij</u> <u>ajgaqopoiou`nte"</u> <u>kai;</u> <u>pavsconte"</u> <u>uJpomenei`te</u>
v. 21	= "[Bond-servants and all believers], follow in his [Christ's] steps"	= <u>ejpakoloughvshte</u> <u>toi`"</u> <u>i[cnesin</u> <u>aujtu`</u>
v. 22	= "Don't sin"	= o}" <u>aJmartivan</u> <u>oujk</u> <u>ejpoivhsen</u>
	= "Don't speak deceitfully"	= <u>oujde;</u> <u>euJrevqh</u> <u>dovlo"</u> <u>ejn</u> <u>tw`/</u> <u>stovmati</u> <u>aujtu`</u> ,
v. 23	= "Don't revile"	= o}" <u>oujk</u> <u>ajnteloidovrei</u>
	= "Don't threaten"	= <u>oujk</u> <u>hjpeivlei</u>
	= "Commit oneself to the one [God] who judges justly"	= <u>paredivdou</u> <u>tw`/</u> <u>krivnonti</u> <u>dikaivw"</u>
v. 24	"Die to sin"	<u>tai`"</u> <u>aJmartivai"</u> <u>ajpogenovmenoi</u>
	"Live to righteousness"	th`/ <u>dikaiousvnh/</u> <u>zhvswmen</u>
3:1	Wives, submit to your own husbands"	<u>uJpotassovmenai</u> <u>toi`"</u> <u>ijdivoi"</u> <u>ajndravsin</u>
v. 2	"[Wives, display] 'fearful' and holy	th;n <u>ejn</u> <u>fovbw/</u> <u>aJgnh;n</u> <u>ajnastrofh</u> <u>hvn</u>

<sup>821</sup> The present active participle is translated as an imperative for the sake of clarity.

<sup>822</sup> The present active participle is translated as an imperative for the sake of clarity.

	conduct”	
v. 3	“[Wives], do not let your adorning be external”	w n e[stw oujc oJ e[xwqen
v. 4	“[Wives, let your adorning be] the hidden person of the heart”	ajllÆ oJ krupto;" th`" kardiva" a[nqrwpo"
v. 5	“[Wives, display] a gentle and quiet spirit”	praevw" kai; hJsucivou pnevmato"
	“[Wives, be] holy”	a{giaiaiJ gunai`ke"
	“[Wives], hope in God”	a{giaiaiJ gunai`ke" aiJ ejlpivzousai eij" qeoϑn
	“[Wives], do good”	ajgaqopoiou`sai
	“[Wives], do not fear”	mh; mhdemivan fobouvmenai
v. 6	[Wives], obey” (as Sarah did)	uJphvkousen
	= [Wives], call husbands lord” (as Sarah did)	kuvrion aujto;n kalou`sa
v. 7	“Husbands, live with your wives . . .”	OiJ a[ndre" sunoikou`nte" . . . tw`/ gunaikeivw/ (independent and commanding participle)
	“[Husbands], show honour [to your wives]”	ajponevmonte" timh;n [tw`/ gunaikeivw/ (independent and commanding participle)

## 2.1 Fatherhood of God in 2:13-3:7

*Fearfully acknowledge God as the true and just Father of everyone, as did God’s ultimate Son, Christ, even unto death; fully hope in and trust yourselves to him in even costly obedience, knowing that he can be trusted to ensure that your best interests will be fully realized.*

In clear continuity with v. 12, First Peter goes on to command subjection to the emperor and his governors (v. 13), reinforced by the assertion that such is God’s will because he desires believers to do good and thus silence the ignorance of foolish people (v. 15). Yet believers are free, not to sin, but to willingly serve God as bondservants (v. 16). The will of God alone merits total allegiance; when this is granted, all other authorities are relativized. Christians “owe to the emperor only what they owe to everyone else: honor.”<sup>823</sup>

<sup>823</sup> Pilgrim, *Uneasy Neighbors*, 19.

This freedom (v. 16) links back to their costly ransom by Father-God, which freed them from their original paternal legacy (1:18-19). In a similar, literal situation one would expect grateful devotion and loyalty; when *God* is the Father, how much greater the appropriate commitment! Thus First Peter selects the image of the ideal household slave as the model for his children to emulate. Yet, total allegiance is freely offered. Verse 16 implies that submission is inevitable: the only issue is the selection of one's master. God is the ultimate *paterfamilias* and his will is the sole criterion for action, the higher "law" that overrides all mortal codes.<sup>824</sup> Further, the term "brotherhood" in v. 17 reaffirms that he is believers' Father.

In Moxnes's judgment, the dominant social structures of the Roman Empire were politics and kinship, with religion and economics embedded within these primary spheres.<sup>825</sup> Indeed, the overall political structure was often thought of in kinship terms. It would, thus, be culturally meaningful for First Peter to operate with God's Fatherhood as its dominant metaphor, not only when talking about the home, but also society and personal and group religious matters.

The external response to threatening passions is the consistent maintenance of good conduct, including submission to established authorities despite the suffering this may involve.<sup>826</sup> Various theories have been advanced concerning the motivation for the commands in this section. For some, the goal is to intensify the sense of group identity in such a way that believers will isolate themselves from the surrounding culture; others believe the epistle is fighting isolationism. Miroslav Volf plausibly argues for a "soft difference" between the believing community and the pagan world.<sup>827</sup>

Finding the overriding metaphor of God as Father to be the context for this paraenetic passage could be questioned because literal fathers were expected to submit to the state and no divine analogy to this is conceivable in First Peter's thought. However, the cultural habit of conceptualizing Roman political leaders as fathers of the state gives us reason to consider the possibility that this is the most relevant background here.<sup>828</sup> Given (1) the use of the same "father"

<sup>824</sup> Cf. Elliott, *Home*, 140-1. "Fear of God' has to do with the fundamental orientation of one's life toward God and according the highest value to one's relationship with God so that it determines all else, and not with intimidation, anxious dread, or terror" (Green, *1 Peter*, 206).

<sup>825</sup> Moxnes, "What is Family?", 19.

<sup>826</sup> For 3:1-7, see James Robert Slaughter, "The Dynamics of Marriage in 1 Peter 3:1-7" (ThD diss., Dallas Theological Seminary, 1992, ProQuest Digital Dissertations AAT 9303921).

<sup>827</sup> Miroslav Volf, "Soft Difference: Theological Reflections on the Relation between Church and Culture in 1 Peter," *ExAud* 10 (1994): 15-30.

<sup>828</sup> Neyrey notes that Caesar extended "the notion of domestic benefactor to the political arena" when he adopted the title *Pater Patria*, showing that the term "father" was highly appropriate for a benefactor ("God," 472). Cf. also Mary Rose D'Angelo, "Abba and 'Father': Imperial Theology and the Jesus Traditions," *JBL* 111 (1992): 611-30.

Source for both Targets and (2) the strong parallels between the two Targets, it is all the more likely that shared Source matches (commonalities in the features of the “father” Source in its 2 pairings) are carried over into the Targets. Further, these will be even more potent because of this.

Viewing God as the kind of Father already portrayed in First Peter fits much better with the “fatherhood” of the highest status, power, and scope possible in the human realm than with the much more limited fatherhood of the nuclear family or extended household. Since believers’ Father is also God, the scope of his authority is unlimited. As the emperor has governors beneath him to enforce just government, so the emperor himself is included in the chain of authority God has established for similar purposes, including the emperor, governors, masters, husbands, and elders (5:1-5). Thus, viewing the Fatherhood of God as dominating the whole of the Code is plausible simply on the merits of analogical “fit,” though it is also supported by the way a metaphor Target can influence the Source. Believers’ submission to a multi-levelled authority structure could suggest distance from God, enthroned on high. But, his Fatherhood also has implications of closeness and intimacy; they are *directly* connected with the one under whom all real and supposed authorities must submit.

Further, the frequent application of the patron-client model to deity through the metaphor of the “king” who protects his subjects also supports the conflict theme. In addition, kingship is often associated with fatherhood relative to “the positive governance by a benefactor.”<sup>829</sup> The father was something of a king, given the prominence of “the notion of *pater familias* or family head that formulates the family life as a unique kingdom in Roman law.”<sup>830</sup>

Thinking of their God as their ideal Father should help believers situate his just and final judgement (v. 23) within a family rather than courtroom setting. As *paterfamilias*, with full authority over his children, his judgment is impartial (1:17), but his power is sufficient to care for them and he is motivated by a dramatically proven love for them.<sup>831</sup>

The elaboration on Christ’s meek response to his persecutors also apparently has God’s paternity in the background.<sup>832</sup> For one thing, the endurance of unjust suffering by slaves and

<sup>829</sup> Neyrey, “God,” 471.

<sup>830</sup> Ömer Çaha, “The Ideological Transformation of the Public Sphere: The Case of Turkey,” *Alternatives* 4.1&2 (2005): 4.

<sup>831</sup> For Barclay, the NT household codes reveal a desire “to embed the Christian tradition within the structures of the family” (“Family,” 76).

<sup>832</sup> Richard N. Longenecker notes that First Peter 2:22-23, along with Phil 2:6-11 and 1 Tim 3:16b, is one of the three most commonly recognised early Christian hymns expressing adoration to Christ. Longenecker largely follows Reinhard Deichgräber’s identification of hymns, who also finds hymnic fragments in 1 Peter 1:3-5 (*Gotteshymnus und Christushymnus in der frühen Christenheit* [Göttingen: Vandenhoeck & Ruprecht, 1967]) (cited by Longenecker, *New*

believers more generally is something to which they have been “called” by their Father-God (1:1-2, etc.). Second, the fact that he called them to obey Jesus (1:1-2) reinforces the present instruction to suffer as Jesus did (2:21-25). Third, Christ’s example of avoiding sin, even when treated badly, mirrors the command to be holy like their Father-God (1:14-16) and recalls his role as just judge (2:23; cf. 1:17). Earlier his justice was a motivation to “fear” Father-God; here, Christ’s example should motivate unqualified trust in him (2:23). The family metaphor is also supported by the fact that Christ, too, is a son of God by virtue of his resurrection, analogous to the new birth of believers.

In 2:25, the designation of God as the Shepherd of believers’ souls (cf. 5:2, 4) fits well with Christ having just been pictured as a lamb, based on Isaiah 53, the biblical text underlying 2:22-24. I am of the opinion that the image of God as Shepherd is subservient to the metaphor of God as Father in First Peter and that they have much in common. The co-designation, Guardian, indicates that, as Shepherd, God safeguards his sheep-children in perilous situations.<sup>833</sup> Thus, this image reinforces aspects of the dominant metaphor.

The designation of wives as co-heirs of the grace that is life in 3:7 clearly reflects the metaphor of God as Father, picking up on earlier references to his role in granting spiritual life. This radically relativizes the marital relationship and whatever social status the husband might have cultural reason to claim. He and his wife are brother and sister in the household of Father-God.

## 2.2 Conflict in 2:13-3:7

*God will justly and lovingly ensure spiritual victory for those who, having been delivered from sin, obey his will no matter the resulting conflict and apparent defeat; fear God, not persecutors, and he will defend and care for you as you pray to him with hope.*

The logic of the relationship between verses 11 and 12 suggests that this and the other injunctions to submission in this section (2:18; 3:1, 5) illustrate how a rejection of deadly, fleshly passions should work out in society, the household, and marriage. This clarifies the extent of the threat from the passions. Not only are they out to destroy believers themselves (v. 11) and the reputation of their Father-God (v. 12) but also the authority structures God has ordained as part of the social order. Looking back on this passage from the vantage point of 5:8-9, it will be apparent that the

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*Wine into Fresh Wineskins: Contextualizing the Early Christian Confessions* [Peabody, Mass.: Hendrickson, 1999], 7-8).

<sup>833</sup> Note Gan Jonathan, *The Metaphor of Shepherd in the Hebrew Bible: A Historical-Literary Reading* (University Press of America, 2007).

persecution of believers has evil powers behind it; “this means that institutions too can come under demonic influence.”<sup>834</sup>

What is the appropriate conflict strategy? Direct confrontation is not presented as an option; not internally with respect to the passions themselves, and it is forbidden concerning their external triggers. Distancing and so abstinence from sinful passions is essential.

Doing good is pictured as a powerful force able to silence the ignorance of foolish people (v. 15), enemies whose threat provides an opportunity for sinful passions to assert themselves. Originally, at least, the literal Source behind the verb  $\text{fimo}\nu\omega$  in v. 15 included various physical acts, such as “*shut up as with a muzzle*,” “*to make fast a person’s neck in a pillory*, or “*close, seal up*” the mouth, from which the metaphorical sense of silencing is derived (LSJ, 1943; cf. BDAG, 1060). Here, the power of holy living is great enough to have massive effects. Indeed, given the role of human choice in response to God’s call in First Peter, the impact is arguably greater because it comes from a sincere choice of the pagan mind and will. Thus, an apparently passive response can be remarkably effective, even more than any physical force could be. This is hardly a weak or easy response; it is often costly and requires intense focus of mind and supernatural strength.

It is of note that  $\text{u}\text{J}\rho\text{o}\text{f}\text{e}\nu\text{r}\omega$  may denote “*carry away under*,” especially with the sense of “*bear out of danger*,” and that its meaning of “*bear a burden*” was at times used “of an armour-bearer.”<sup>835</sup> The related term,  $\text{u}\text{J}\rho\text{o}\text{m}\text{e}\nu\text{n}\omega$ , can convey the sense of abiding or awaiting, especially “*await his attack, bide the onset*.”<sup>836</sup> This at least shows that these terms are comfortable in military contexts. Also, the fact that the latter term may mean “*stand one’s ground, stand firm*” is consistent with a conflict situation and may be the sense intended in v. 20. In any case, when seen as key to carrying out the command to stand firm in 5:12, godly endurance *does* involve standing one’s ground against sin and the Devil, however we translate  $\text{u}\text{J}\rho\text{o}\text{m}\text{e}\nu\text{n}\omega$  here.

The reference to God as believers’  $\text{e}\text{J}\rho\text{i}\nu\text{s}\text{k}\text{o}\rho\text{o}\sim$  as well as Shepherd<sup>837</sup> focuses attention on the shepherd’s role as the “guardian” of his sheep, a core element of the Source (e.g., NET version; cf. 1:5).<sup>838</sup> The Target domain may well share with the Source the concept of behavioural

<sup>834</sup> Pilgrim, *Uneasy Neighbors*,” 19. I agree with Horrell’s assessment that Elliott has the better argument when he claims that many aspects of First Peter stress inner cohesion over assimilation with the unbelieving culture but that Balch correctly sees in the household code and the various practical instructions of the epistle “a conformity to broader social expectations as part of the attempt to lessen hostility from outside” (“Between Conformity and Resistance,” 134).

<sup>835</sup> LSJ, 1901.

<sup>836</sup> LSJ, 1889.

<sup>837</sup> Cf. Descamp and Sweetser, “Metaphors for God,” 207-238.

<sup>838</sup> In the HB, the shepherd image is frequently a submetaphor of the larger image of kingship (Mark Zvi Brettler, “Incompatible Metaphors for YHWH in Isaiah 40–66,” *JSOT* 78 [1998]: 108–10).

control (godly conduct) as well as the possession of greater wisdom and power than sheep/believers and their opponents have. Apart from God's shepherding, severe danger is always a possibility.

Clearly, then, a response of pacifism—though not unqualified submission—on the part of harassed believers is not a strategy that, in itself, will win the battle. As will become clearer later, they are part of a cosmic conflict between forces far greater than themselves, but in which they been chosen by and have chosen the winning side. For them, as for their brother, Christ, the secret to success is a powerful passivism that resists the demands of all sinful passions by trusting and thus obeying their Father, the one who is also the supreme God above all other powers. If, in the Source domain, unqualified obedience was expected of soldiers, how much more appropriate is it that believers trust and obey God fully.

On the surface it may seem as if First Peter's multiple calls for submission simply proscribe conflict in all of societal structures; closer examination suggests that there is no neutral position devoid of conflict. Each of these structures provides a context of potential struggle, not merely internal and local, but also external and of holistic import.

Arguably honour and shame were “the primary means of social control in the ancient Mediterranean world.”<sup>839</sup> In this case, dishonour (“the group's disapproval of a member based on his or her lack of conformity with those values deemed essential for the group's continued existence”) is wielded by pagans as a weapon to promote religious conformity.<sup>840</sup> Given the universal desire for honour, both granting and withholding it are powerful weapons by which the community can motivate its members.<sup>841</sup>

In a culture where failure to keep the “peace of the gods” was viewed as equivalent to treason,<sup>842</sup> not honouring the gods who act as patrons of the Empire was dishonourable as well as dangerous. The gods must be appeased lest they become enemies. Thus, pagans as well as First Peter saw their conflict as intensely spiritual and holistic in nature.

### 2.3 Hope as a Weapon in 2:13-3:7

In a crucial statement in 2:23, believers are challenged by the fact that Christ committed himself to the one [God] who judges justly. For Christ and his siblings, refusal to take matters into one's own

<sup>839</sup> DeSilva, “Worthy,” 51.

<sup>840</sup> Thus, for example, dissension and strife were seen as a threat to a city (DeSilva, “Worthy,” 52, citing Dio, *Or.* 48.5-6).

<sup>841</sup> DeSilva, “Worthy,” 52.

<sup>842</sup> DeSilva notes that the honourable way of life is one that “honors the established authorities on which the state rests (gods, parents, laws), and restrains the expenditure of resources on that which brings pleasure only to the self and not benefit to others as well” (“Worthy,” 52).

hands is not an admission of defeat but the only way to win; God is the only one who is able and can be trusted to make all things right. The opening assurance that God, through faith, will guard his children (1:5) must govern life, especially at its most threatening.

The verb for “trust” here is not the more common *pisteuvw* but *paredivdou*, from *paradivdwmi*, a term that more literally means “give up/over,” perhaps chosen to metaphorically convey the completeness of the act. It may also conceptualize trust as “surrender.”<sup>843</sup> Just as *fear* directed towards God alone relativizes all threatening relationships, so forceful *surrender* to God relativizes the power of all alluring temptations and expresses itself in a powerful resistance to sin and costly endurance (cf. *uJpofevrw* in v. 19, parallel the command to “stand” in 5:12). Further, the rhetorical presentation of Christ’s rejection of sinful passions assumes an escalation pattern, moving from the generic “sinning” to “speaking deceitfully,” then “insulting,” and finally, “threatening,” suggestive of the need for persistent and intense strength (vv. 22-23).<sup>844</sup> This listing also suggests that these were the expressions of the passions most in need of resistance.

1:13 is further clarified by taking *trusting* God, here, to be equivalent to *placing hope in* him, there. Hope and faith sharply contrast with obedience to fleshly passions that seek an immediate response to an unpleasant situation, encouraging impatience when patience is needed. They promote an ill-considered taking of matters into one’s own hands. Actions expressive of a lack of hope in God implicitly insult him (when his glory should be promoted) and idolatrously transfer hope to other entities.<sup>845</sup> 1:13’s necessary and exclusive hope in God’s future grace *is precisely exemplified* in Christ’s total self-commitment to his Father.

A key aspect of the NT understanding of Christ’s death is as a victory.<sup>846</sup> Certainly this is First Peter’s perspective: his sufferings successfully fulfilled Father-God’s will. Indeed, First Peter’s theology is consistent with the perspective that the cross was God’s decisive, though

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<sup>843</sup> *BDAG*, 761-3, notes several uses, including: “to convey someth[ing] in which one has a relatively strong personal interest, *hand over, give (over), deliver, entrust,*” either of things or persons. One of the most common NT uses concerning persons is conflictual: persons are given over to other persons as prisoners and at times handed over to the courts and to death. Typically, when something and certainly when someone is entrusted to another for safe-keeping, that entity is considered to be of great value (e.g., knowledge or truth).

<sup>844</sup> The parallelism of the first two items suggests that the 2<sup>nd</sup> is a specification of the first; in fact, the final three seem to be specific forms of the generic “sin.”

<sup>845</sup> So also Green, who finds in First Peter “an unrelenting critique of idolatry,” consistent with the HB emphasis on his holiness and jealousy (*1 Peter*, 207).

<sup>846</sup> The key Petrine passages are 1:17-21; 2:21-24; and 3:18-22. See, e.g., Colin E. Gunton, *The Actuality of Atonement: A Study of Metaphor, Rationality, and the Christian Tradition* (New York: T&T Clark, 1988); David H. McIlroy: “Towards a Relational and Trinitarian Theology of Atonement,” *EQ* 80.1 (2008): 13-32; and Robert J. Daly, “Images of God and The Imitation of God: Problems With Atonement,” *TS* 68.1 (2007): 36-51.

paradoxical, victory in the whole of his salvific dealings with the human race. If so, I may treat all that it says about this crucial event as relevant to the spiritual battle theme.

The cultural value of honour and shame adds another factor in support of viewing Christ's cross as battle-related. Certainly Christ's death is presented as honourable, and the noble or honourable death in the ancient world was principally associated with death in battle. While victory and preserving one's life were prime values, extant funeral orations emphasized the superiority of death with honourable courage over cowardly retreat in battle. The noble death of military heroes typically (a) was experienced on behalf of others; (b) involved the demise of one devoted to justice; (c) was deliberately chosen over surrender and captivity (they "stood stoutly"); (d) resulted from courageously conquering fear, so they actually died "undefeated;" (e) was unique, as though only this soldier could have performed this action in the best cause against the greatest enemy with the fewest helpers; (f) was recognised with posthumous honours, yielding "eternal glory;" and (g) lead to the "immortality" of "undying and immortal fame."<sup>847</sup>

With appropriate adjustments, one could easily demonstrate all seven of these factors in First Peter concerning Christ and, in turn, his siblings. For the latter, literal death may or may not be violent, but life involves a commitment to "justice" that is a living "death" to sinful passions and their expressions (cf. 2:4). And how much greater will their eternal glory be than that of a merely remembered war hero!

Given my 1:13-based interest in the mind, I highlight, from (c) above, the fact that a conscious choice is made to die honourably in light of a mental evaluation that this is better than living in shame.<sup>848</sup> 4 Maccabees reflects this perspective when it honours Eleazar as conquering his people's enemies "with the shield of his devout reason" (7:4).<sup>849</sup>

The term for winning a pagan husband to faith (3:1) may have a conflict connotation here. If so, his conversion is a victory for his self-sacrificing wife and for her God. Her defeat of sinful passions was not only a personal success but also made her effective in ending his domination by them.

Believing husbands' eschatological hope is a logical motivation to treat their wives as spiritual equals (3:7). Internal conflict is possibly introduced here in the form of cognitive dissonance between cultural views of the *paterfamilias* as the supreme religious authority in the

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<sup>847</sup> Neyrey, *Gospel of John*, 293 n.7.

<sup>848</sup> Cf. Thucydides, *History* 2.42.4 and 2.43.4 and Plato, *Apology* 28 c-d. I owe these references to Neyrey, *Gospel of John*, 291, 291 n.36; for other references, see 292 n.39. He claims a broad cultural consensus concerning the noble death and its criteria, one that was shared by Jews in the intertestamental period and adopted by early Christians.

home and the spiritual egalitarianism tied to this hope, with potential emotional implications. Even direct opposition could result, since the welfare of the state was implicated in the spiritual life of the home.

Finally, Peter's warning that ignoring his advice could cause believing husbands' prayers to be ineffective can be understood from a conflict perspective. The assumption is that husbands realize their need of prayer. Apparently, a prior battle must be won if the husband is to have full access to this necessary weapon in his ongoing spiritual struggle.

#### 2.4 Mind in 2:13-3:7

*Know and behaviourally actualize God's way of thinking about how to live in this sinful world within its divinely established structures, especially as revealed in Christ's exemplary and efficacious suffering, despite the pressure of fear to overcome wisdom; even unbelievers may perceive the truth and change their minds.*

A key role for the mind is assumed in this passage, as various reasons are given for the instructions provided. Submission, in general, is motivated by an appeal to the Lord: it is "for his sake" (2:13). The *raison d'être* of governors is to punish evildoers and praise those who do good. This implies a known standard by which to judge conduct and that reason will be used in its just application (v. 14). In fact, it is God's will that good behaviour should silence the *ignorance* of *foolish* people (v. 15). Pagans' minds must be confronted with good behaviour that will lead them to change their verbal conduct from abuse to silence. Here, observational skills, curiosity about believers, and at least a minimal degree of good judgment are assumed.

Believers must not use their freedom as a "cover" for sin (v. 15; cf. 4:8). The metaphor implies the inappropriate use of the mind in the surreptitious practice of sin. Knowledge of one's freedom can be a point of vulnerability, as enslaving passions seek to control behaviour under the guise of freedom. Instead of them, God must be willingly and exclusively obeyed. The mind must learn to hear his voice even in the instructions of emperors, governors, masters, and husbands. Believers' "consciousness" of God (or "conscience" towards him) will motivate them (v. 19); indeed, believers need to know that they have been called to this (v. 21).

Christ's example provides further and powerful motivation, with cognitive as well as emotional components. Of special importance is the information that, first, Christ previously suffered, second, his suffering was gloriously rewarded and, third, he accomplished his goal of healing believers from sin (v. 24). Christ's knowledge that God can be trusted to judge everyone

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<sup>849</sup> Neyrey, *Gospel of John*, 298 n.64, also points to 4 Macc 7:14; 10:7; 11:20-21 and 18:22, as well as Hebrews 2:14-15 concerning Christ.

justly, already dramatically confirmed in his experience, must also be central in the minds of First Peter's listeners (v. 23; cf. 1:17). The hope they must have (1:13) has a rational basis. The reality of Father-God's extravagant, self-sacrificial, and eminently successful act of love on the cross in response to the rebellion of his children highlights how foolish sin is. It reflects the irrational concept that children—remarkably even children of *this* Father—know better than he what is good for them and that spiritual conflict with him is in their best interests.

The characterization of the unbelieving lifestyle as straying like sheep without Shepherd-God implies a mindless lifestyle governed by ignorance (v. 25). The limited intelligence of sheep and the attested use of  $\text{planavw}$  for going astray mentally further imply the mind's utmost importance for spiritual success. Returning to God solves the intimately related problems of ignorance and danger so clearly associated in the metaphor and reflected in the description of Shepherd-God as believers'  $\text{ejpivskopo}\sim$ .<sup>850</sup>

3:1-6 offers an additional motive for costly submission. Wives, though probably not wives only, may be able to influence unbelievers to share their faith and hope in God by silent submission that displays the beauty of their inner persons.<sup>851</sup> Here, again, believers' minds are involved: they must persistently think with accuracy.<sup>852</sup> Also implicated are the minds of unbelievers: observant, curious, and potentially accurate in judgment.

The final two commands are addressed to believing husbands: they are to “live with” their wives “according to knowledge” and to “show honour” to them as “weaker vessels” (3:7).<sup>853</sup> Whatever the weakness alleged here, wives must be understood and honoured. The opening “likewise” in v. 7, by paralleling the one introducing the command for wifely submission in 3:1 (cf. also 5:5), may imply that husbands are to conceptualize their treatment of their wives as a form of submission to them.

As husbands focus their minds fully and hopefully upon future life-grace (cf. 1:13), they must realize that they are equal with their wives as unworthy co-heirs of Father-God's grace and should treat them accordingly. In case this is not adequate motivation, Peter warns that ignoring his

<sup>850</sup> Note the mentally related uses of  $\text{ejpivskopo}\sim$  for “*tutor*,” “*tutelary gods*,” and “*guardian of the mind*” (*LSJ*, 657; cf. *BDAG*, 821).

<sup>851</sup> For a recent perspective on this passage, see Betsy J. Bauman-Martin, “Women on the Edge: New Perspectives on Women in the Petrine Haustafel,” *JBL* 123.2 (2004): 253-79.

<sup>852</sup> Cf. Vernon L. Provençal's claim that “Aristotelian scholars have generally paid insufficient attention to the logic that identifies the nature of the spousal relationship as constituting the rational basis of the Aristotelian *oikos* and, thereby, of the *polis* as well,” *Animus* 6 (2001): 4. [cited 4 June 2008]. Online: <http://www2.swgc.mun.ca/animus/Articles/Volume%206/provençal6.pdf>.

<sup>853</sup> Here, I agree with Snyder that these are “independent and commanding participles” (“Participles and Imperatives,” 187-198).

advice could lead to ineffective prayers. Thus, the mind must think in this accurate manner and must direct marital conduct accordingly.

## 2.5 Spatial Analysis and Journey in 2:13-3:7

*Submit under God's will as expressed in the gospel and reflected in the structures of society, even bearing unjust suffering, as Christ did, carrying your sins in his body up onto the cross; submit all of yourselves and your future hopes to the disposition of the Shepherd to whom you have returned after wandering away.*

The strong vertical focus here is unmistakable, though the term “brotherhood” also implies the horizontal. Whether or not the prepositional prefix in  $\text{u}\text{J}\text{p}\text{o}\text{t}\text{a}\text{v}\text{s}\text{s}\text{w}$  is, in any sense, “alive,” repeated commands of submission and the terms for honour and fear may give expression to a common CM correlating physical height and desirable things, including power and status. Thus, *down* connotes lesser status and power in the presence of those to whom deference is due. Vertical status beneath leaders in society, the household, and marriage is commanded, with God recognised as the utmost authority (cf.  $\text{d}\text{i}\text{a}; \text{t}\text{o}; \text{n} \text{ k}\text{u}\text{v}\text{r}\text{i}\text{o}\text{n}$  in v. 13, and believers’ freedom to only do good in slavery to God in v. 16). Within this hierarchal structure, there is a clear horizontal element:  $\text{h}\text{J}\text{g}\text{e}\text{m}\text{o}\text{v}\text{s}\text{i}\text{n} \text{ w}\text{J}'' \text{d}\text{i}\text{E} \text{a}\text{u}\text{j}\text{t}\text{o}\text{u} \text{ `p}\text{e}\text{m}\text{p}\text{o}\text{m}\text{e}\text{v}\text{n}\text{o}\text{i}$  in v. 14 implies that governors are dispersed throughout the Empire to extend the emperor’s authority over his subjects. Masters and husbands are even more thoroughly distributed.

Believers’ potential, through good behaviour, to “muzzle” pagan slander implies power over those silenced (v. 15). Father-God responds to pagan arrogation of the status of his children’s judges by granting the latter the right and potential power to put pagan usurpers in their place under his authority. Paradoxically, metaphorical consistency suggests that this is a service performed in submission to them.

Spatial imagery is evident in the instruction not to use God-given freedom as a “cover” for sin (v. 16; cf. 4:8). Sinning believers do not have authority over sin in the sense of being able to commit it without consequence. The immediately mentioned opposite of this is slavery to God, which implies sinners’ *slavery* to sin, not mastery over it. This correlates with the passions: yielding to them is an act of submission inconsistent with Christian freedom. Sinners cannot truly “cover” sin; instead, it will, in a sense, “cover” them. Failure to understand this implies an “ungirded” mind susceptible to deadly deception.

Ironically, instead of submitting to their own sins, believers are to “submit to” those of others. Historically,  $\text{u}\text{J}\text{p}\text{o}\text{f}\text{e}\text{v}\text{r}\text{w}$  could literally mean “bear or carry by being under, bear a burden,” and, metaphorically, “endure, submit to” (LSJ, 1901). The physical experience of being

beneath and carrying a burden provides a fitting Source for the Target domain of unjust suffering. The presence of the same prefix in the twice used  $\text{u}\text{J}\text{pomev}\text{nw}$  in v. 20 could help hearers interpret these terms jointly.<sup>854</sup> Two senses of the latter term are of special interest: “*stand one’s ground, stand firm,*” and “*endure patiently*” (*LSJ*, 1889). The second meaning clearly fits well here, but the first could supplement endurance with the idea that sufferers stand firm—not against persecutors *per se*—but against all inner and outer forces pressuring submission to sin. It may also connote standing firm *under* the weight of abuse and not being defeated/crushed by it. This yields a strong and positive view of endurance; it may be experienced victoriously.

In v. 21, Christ’s exemplary suffering is pictured as a set of footprints to follow, which could be taken as evidence that First Peter envisions the Christian life as a journey, thus assuming the common CM, LIFE IS A JOURNEY. Apparently without the influence of CMT, Martin has come to this conclusion.<sup>855</sup> Here he also highlights the fact that believers are “called” to this footprint-following (cf. my earlier discussion of “calling”). Here, in light of the contextual indication of where Jesus went and thus where his followers should go, the journey theme appears inappropriate in the normal, horizontal sense. Jesus is said to have suffered without returning verbal abuse or threatening retaliation, bearing our sins *in* ( $\text{e}\text{j}\text{n}$ ) his body *on* ( $\text{e}\text{j}\text{p}\text{i}$ ) the tree.<sup>856</sup> Clearly this involves upward motion, not horizontal, consistent with the overall suffering-glory pattern. Conceivably, First Peter envisions believers’ suffering as already a beginning of the vertical process of glorification (cf. the way John’s Gospel lets Christ’s resurrection glory shine onto the cross), which could support Martin’s “eschatological journey” metaphor. Instead, however, I find the present experience of salvation to come down to/upon believers (e.g., “the grace and glory of God *rest on*” the innocent sufferer: 4:14). Further, I question Martin’s apparent blending of horizontal and vertical axes. Before conversion, believers wandered as shepherdless sheep, but they have returned to their divine Shepherd (2:21, 25), the living Stone (v. 4). But this is a past and completed journey; for now, I argue, they must “stand firm” (5:12) in the temple.

The goal identified here is that believers would abandon sin in favour of righteousness:<sup>857</sup>

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<sup>854</sup> Note its presence in the 4 uses of  $\text{u}\text{J}\text{potav}\text{ssw}$  (2:18; 3:1, 5, 22),  $\text{u}\text{J}\text{pofev}\text{rw}$  in v. 19, the 2 uses of  $\text{u}\text{J}\text{pomev}\text{nw}$  in v. 20, and both  $\text{u}\text{J}\text{polimpav}\text{wn}$  and  $\text{u}\text{J}\text{pogrammo}\text{vn}$  in v. 22. Cf. also  $\text{u}\text{J}\text{pakouv}\text{w}$  in 3:6.

<sup>855</sup> See especially, *Metaphor*, 155, 157; “Rehabilitation,” 57-8.

<sup>856</sup> Grammarian Daniel B. Wallace recognises this as one of the most important uses of  $\text{e}\text{j}\text{p}\text{i}$  in the NT (*Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* [Grand Rapids, Mich.: Zondervan, 1996], 376).

<sup>857</sup> Ronald Weed maintains that all major forms of ancient Greek thinking about justice ( $\text{dikaiosuv}\text{nh}$ ), were “inextricably character-laden.” “justice and righteousness [ $\text{dikaiosuv}\text{nh}$ ] must involve a condition that affects the whole person—beliefs, desires, emotion and action—rather than just a satisfaction of external demands of conduct” (“Aristotle on Justice ( $\text{dikaiosuv}\text{nh}$ ): Character, Action and Some Pauline Counterparts,” *JGRCHJ* 3 [2006]: 97-

i{na  
 tai`" aJmartivai"  
 ajpogenovmenoi  
 th`/ dikaiosuvnh/  
 zhvswmen,

Spatially, ajpogenovmenoi (from ajpogivnomai) may denote turning *out* in the sense of becoming, and arriving *at*, but most of its senses, and its likely sense here, involve movement away *from* (LSJ, 194).<sup>858</sup> The latter would imply that the opposite, zhvswmen, involves motion *towards*. Is the movement horizontal or vertical? Given the way sinful conduct is portrayed elsewhere in First Peter, I suggest that it is horizontal but that the new direction is vertical/upwards (cf. sinfully straying horizontally like sheep versus the upward orientation of the returning to Shepherd-God,<sup>859</sup> inconsistent with a horizontal journey). Martin claims that “returning to Shepherd-God” (v. 25) supports the journey metaphor.<sup>860</sup> It does entail past movement, perhaps even a “journey,” but it is, for now, completed. It is not primarily horizontal nor was it only horizontal in the past. That God is said to be ejpivskopon as well as Shepherd may expegetically accent the shepherd’s role as “one who watches over, guardian,” implying his vertical position relative to his sheep, likely in the sense of being in benevolent control of their behaviour, as well as having greater wisdom and power than they do and—especially in this case—than their opponents have.

Indeed, Jesus entrusted himself to the One—his Father—who judges justly (paredivdou tw`/ krivnonti dikaiwv"). He willingly gave *up* to his Father all rights to independently determine his destiny, thus placing himself (or, better, remaining) fully *under* his Father. What, then, does this imply about the spatial image of believers imitating Jesus? Apparently not a horizontal journey. If anything, the image is the vertical one of fully placing themselves under the care of Father-God with full confidence that the *future* will be one of vertical ascent; something that may, in fact, have already begun despite apparent evidence to the contrary.

Spatial analysis may also contribute to the understanding of 3:1-7. The injunction to wifely submission (uJpotassovmenai) suggests the acceptance of a subordinate role. The husband, unfortunately, has not submitted to the truth of God (ajpeiyou`sin). Presumably, he sinfully

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98). Note the appearances of this word group in First Peter: dikaiosuvnh (2:24; 3:14); divkaiou~ (3:12, 18; 4:18); dikaiwv~ (2:23).

<sup>858</sup> BDAG, 108, gives only “die” as the appropriate meaning for this passage.

<sup>859</sup> There seems to be no plausible way that the military use of ejpestravfh can fit this context nor its use relative to conflict involving a lion; LSJ, 661, notes that it can denote “put an enemy to flight” and that Aristotle used it of a lion’s retreat.

<sup>860</sup> *Metaphor*, 154 n.69.

arrogates to himself authority he does not legitimately possess in his relationship with his wife as well as in other areas of life. Here, *kardiva* is especially appropriate because of its ability to designate “the seat of feeling and passion, as rage or anger” (*LSJ*, 877), given the emphasis here on fear versus patient submission. This fits with the use of *ptovhsin* in the prohibition of fear in v. 6, a term denoting “vehement emotion or excitement” here (*LSJ*, 1548). *BDAG*, 895, proffers, “experience of being intimidated, *fear*, *terror*.”<sup>861</sup> The intensity and, thus, the power of the threat such negative emotions pose is not minimized, but their proscription is nonetheless insistent: sinful passions must be overcome, along with their attendant expressions. So, if explanatory of *οϋ κrupto;* “*a[nqrwpo*”, *kardiva* encompasses the whole of the inner self, including the mind, under its emotional and attitudinal aspect. Thus, one does well to recall 1:13, where the mind and the passions, represented negatively by drunkenness that overpowers rational thought and positively by the rational exercise of hope, are associated.<sup>862</sup>

If the husband converts, the implication is that he will humbly accept a submissive role under God. Christian husbands must not give in to the temptation to imitate the sinful arrogance of pagan husbands. Rather, they must assume a properly subordinate position relative to the Father they share with their wives and, thus, elevate her as worthy of honour.

The husband’s prayer suggests upward vertical movement, while the verb *εϋγκοϋπτω*, meaning “to make progress slow or difficult, *hinder*, *thwart*” (*BDAG*, 274; cf. Rom 15:22), implies that mistreating his wife would exert a downward force, implying conflict. Supportive of viewing prayer as a spiritual weapon is the fact that sinning against one’s wife is harmful to the most important relationship possible, the one with one’s heavenly Father.<sup>863</sup> It is not difficult to see how detrimental broken communication between a father and son as well as between a supreme commander and a subordinate soldier can be to the respective inferiors, not to mention the proper functioning of the home and the army.

### 3 3:8-12

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<sup>861</sup> Lest we impose our introspective and psychologizing perspective on first-century persons, we should note that emotions were interpreted within a collectivist rather than individualist context. Thus, when a person felt good or bad, they would seek for the cause outside of themselves (Malina, “Understanding New Testament Persons,” 47). For a recent study of emotions as “culturally defined and organized,” see Ellen van Wolde, “Sentiments as Culturally Constructed Emotions: Anger and Love in the Hebrew Bible,” *BibInt* 16.1 (2008): 1.

<sup>862</sup> L&N’s inclusion of both fear and hope in the same semantic domain (25), “Attitudes and Emotions,” is consistent with my argument that they be viewed as parallel but opposite passions (25.59; 25.61; 25.62 and 25.251-25.269). They note that hope has three components: “a future orientation, a desire, and a benefit” (296 n.8).

<sup>863</sup> Norman Johnson finds eleven “aims of the prayers” in the apocrypha and pseudepigrapha and Jon Mikalson’s study of Greek prayers yields seven items (Neyrey, “God,” 477).

*If you desire the life and good things Father-God has called you to receive, refrain from evil and humbly love, bless, and pursue peace.*

When evaluated in light of the emphases of this thesis, it is apparent that, throughout 3:8-4:11, the *mind* is the dominant theme treated, followed closely by *conflict*.

### 3.1 Mind in 3:8-12

*Think of yourselves with humility so you can love each other and be peacefully united in thought. As a logical implication of the purpose in God's mind when he called you, be gracious to persecutors so that he will continue to be gracious to you.*

The “finally” (τεῦλο~) with which this paragraph begins introduces a logical conclusion, hence the mind is alerted to pay special attention to the main point that follows. Internal matters are addressed first, in the apparently chiasmic v. 8. Believers must have:

unity of mind,  
                   sympathy,  
                           brotherly love,  
                   a tender heart, and  
 a humble mind.

Mutual love is emphasized by its central position and triple expression. It is set in the context of the mind, which is also stressed. The logical relationship between these two concepts is not articulated, but I suggest that a united mental focus and a humble attitude are mutually facilitating preconditions for a loving focus on other believers. As in 1:13 & 22, the mind is addressed before love is treated, which I suggest has a conceptual basis. A common cognitive and emotional investment in the good things God will give to believers, despite their unworthiness (cf. 3:7), leaves no room for pride and selfishness. And, correspondingly, passions and selfishness are enemies to be defeated by means of united hope.

The above-noted virtues must also govern relationships with the pagan world. Even when receiving evil and reviling, retaliation is unacceptable; believers are to bless in such situations, just as they hope to be blessed/“graced” when they receive their inheritance (v. 9). The underlying logic may include the pride-conquering concept that believers are, innately, no more worthy of God’s grace than are their persecutors.

The mind is clearly at issue in the cluster of grammatical imperatives in verses 10b and 11.<sup>864</sup> If one desires to love life and desires to see good days, several things are necessary (v. 10). The concept of “desire” here is not a disinterested idea in the mind, nor an irrational emotion, nor a

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<sup>864</sup> Verses 10-12 are a quotation from Psalm 34:12-16.

positive correlate of the negative passions Peter abjures. However, the mind, emotions, and passions all seem to be implicated, since the desire for a good life (literally, “desiring to love life,” [qevlwn ajgapa`n zwhvn]) will have cognitive content and instinctual or unconscious elements and a zeal for their attainment.<sup>865</sup>

Five aorist imperatives follow in rapid succession, with a sixth implied:

<u>Let him keep</u> his tongue from evil	<u>Pausavtw</u> th;n glw`ssan ajpo; kakou`
and	kai;
<u>[Let him keep]</u> his lips from speaking deceit;	[ <u>pausavtw</u> ] ceivlh tou` mh; lalh`sai dovlon,
<u>[Let him]</u> <u>turn away</u> from evil	<u>de;</u> <u>ejkklinavtw</u> ajpo; kakou`
And	kai;
<u>[Let him]</u> do good;	<u>Poihsavtw</u> ajgaqovn,
<u>Let him seek</u> peace	<u>zhthsavtw</u> eijrhvnhn
and	kai;
<u>[Let him]</u> <u>pursue</u> it.	<u>diwxavtw</u> aujthvn:

These six commanding statements form three parallel expressions, each with a mental component. First, for speech to be free from deceit and other evil, the mind must ensure faithfulness to fact and to God’s will. Second, in all areas of life it is essential to turn away from evil and do good, an “about face” or repentance that implies thought and conscious choice. Third, the metaphors of seeking and pursuing peace imply a focused use of the mind.

First Peter now provides a scriptural and metaphorical justification for these imperatives, thus encouraging mental effort in the service of paraenesis. God is receptive to and blesses those who do right but opposes those who do evil (vv. 10-12; Psalm 34:12-16).<sup>866</sup> Thus, it is only logical to do good rather than evil (cf. v. 14). Apparently justified retaliation puts its practitioner into the same category as those whose evil is unprovoked.

Each of the three justifying metaphors is body-oriented. The Lord’s *eyes* and *ears* are positively oriented towards the righteous, while his whole *face* is against those who practice evil (v.

<sup>865</sup> *BDAG*, 447-8, offers, first, “to have a desire for someth[ing], *wish to have, desire, want*,” second, “to have someth[ing] in mind for oneself, of purpose, resolve, *will, wish, want, be ready*,” and, third, “to take pleasure in, *like*,” and, finally, “to have an opinion, *maintain*.”

12). God's direct perception of conduct is implied with these images as well as his active interest in it. Here again, prayer is assumed to be of central importance; if First Peter's listeners are not aware of this, their minds should catch the implication.

### 3.2 Spiritual Conflict in 3:8-12

*The universal desire for a good life can only be realized if believers humbly resist evil desires in all human relationships in favour of indiscriminate love and the passionate desire for peace, which a positive relationship with God requires and enables.*

Refraining from retaliation and returning a blessing when maligned may indicate a two-stage battle: passive, verbal restraint and an active, sincere blessing. *The passions of selfishness and pride must be overcome by correct thinking, making room for positive desires and their expressions* (vv. 8-9).

Verse 10 provides one way of comprehensively expressing positive passion: a desire to love life. This introduces the three pairs of commands that show how to overcome impediments to the experience of a good life, indicating that sinful desires and behaviour can stand in the way of what we truly want (vv. 10-11). First, the temptation to deceive others for selfish ends must be resisted. Second, repentance must reject evil desires and habitual patterns of thought and action. Synonymous commands identify dual fronts on which spiritual battle is fought: *the rejection of sin* and *the choice to do what pleases God*. Third, the metaphors of seeking and pursuing peace imply intensely focused effort. At minimum, the opponent is the lack of peace. The military use of "pursue" (διωξάτω) concerning enemies is conflict-related, though the object sought here is positive. Peace itself is often a military term, typically defined as the absence of conflict. Here, it can only be gained through a successful resolution of pre-existing conflict. In effect, First Peter urges believers to *fight for peace*. In light of the current priority of maintaining the *pax Romana*, it would not seem unusual for the Ruler of all of creation to desire peace in his kingdom and for his children to be its agents.

The context suggests that peace is one way of conceptualizing the goal of the humble mind and the loving heart shown to be so crucial (τενλο~) in v. 8. This implies that a battle is underway unless or until it is achieved. Thus, sinful speech and all forms of evil (vv. 9-11) are threats to peace and thus enemies to overcome.

God's interest in people's conduct has a conflictual flavour. The image of his *face* being against those who practice evil implies his active opposition to these evil-doers (v. 12).<sup>867</sup> Here

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<sup>866</sup> Martin finds that here and elsewhere First Peter uses the rhetorical device of *suppression*, implying the negative consequences of abandoning the Christian "pilgrimage" but not directly stating them (*Metaphor*, 208).

again, prayer's importance in a spiritual conflict context is assumed, showing that it is a crucial spiritual weapon. I suggest that this has rarely if ever been given adequate attention with respect to First Peter.

### 3.3 Spatial Analysis of 3:8-12

*Choose to be close to each other in unity, love, and peace by submitting to each other and even to sinners; stay away from evil and pray so that God will come close to you rather than turn against you.*

The instruction in v. 8 to be humble employs the term *tapeinovfrwn*, for which *LSJ*, 1757, offers “*mean-spirited, base*” and “*in good sense, lowly in mind, humble,*” giving this text and LXX Proverbs 29:23 as examples. While both senses are abstract, each uses spatial language. Humility has a lengthy and wide-spread association with the adoption of a low physical position in recognition of another person's higher status. The immediately following proscription of returning evil for evil seems to entail a transition from the vertical to the horizontal dimension, a *quid pro quo* between equals. Spatial analysis offers reason to question this. Humility towards all implies submission to everyone, which changes horizontal relationships into vertical ones.<sup>868</sup> If believers place everyone above them in humility, the evil and insults they receive then come from those reckoned to be, in some sense, their superiors.

Turning away from evil suggests movement, though no direction or, perhaps, all directions are implied both here and in the contrasting act of doing good. Seeking (*zhthsavtw*) peace implies a literal Source in which motion in any and every direction may be contemplated. Pursuing (*diwxavtw*) peace pictures movement towards peace, though it need not imply that believers are, overall, on a horizontal *journey*. If believers accept a truly humble position relative to everyone, giving the vertical axis priority, then peace may be achieved.

3:12 involves several spatial metaphors. The Lord's eyes being *on* the righteous, probably connoting such things as full interest, full knowledge, intimacy, and approval, also indicates a vertical conceptualization of the crucial divine-human relationship. God's ears being open to prayer is consistent with this verticality. While a face being *against* (*ejpi*) someone else normally suggests horizontal belligerence, here God's face against evil-doers presumably operates on the vertical axis. The underlying problem can be pictured as a sinful attempt to rise vertically that triggers divine opposition in the opposite direction. Righteous sufferers, on the other hand, are

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<sup>867</sup> Cf. Julius R. Wong Loi Sing, “God's Present Retributive Justice as a Motivational Factor in Godly Living: The Contribution of Select Causal Clauses in the New Testament” (ThD diss., Grace Theological Seminary, 1991, ProQuest Digital Dissertations AAT 9422435).

blessed; God's approval and attendant blessings come down to them, especially in their most lowly of positions (v. 14).

The following CMs may be implied: LOOKING IN THE SAME DIRECTION LEADS TO UNITY/PEACE and SHARING THE SAME GOALS LEADS TO UNITY/PEACE.

### 3.4 God as Father in 3:8-12

*Your Father-God called you so that he could bless you with an inheritance; if you wish to continue to receive his life, reflect his nature by maintaining a peaceful, loving family and blessing others, even persecutors.*

Of relevance is the paternal role of training children's minds to enable them to enjoy a quality life and the provision of motivation towards this end: positively, in terms of receptivity to his children and their needs and, negatively, discipline. Father-God desires his children to share his grace-giving nature (vv. 8-9). This would foster the desirable state of peace within the home.

## 4 Chapter Summary

Now the passions, already seen to be contrary to both (a) Father-God's positive salvific provision and (b) the mind wisely hoping on this grace in a context of ultimate spiritual conflict, are explicitly identified as seeking human destruction. Key to victory is a full acceptance of alienation from the passions, their sinful expressions, and practitioners. Instead of obeying them, submission to God above all in hope and reverent fear is essential so that the goodness of his children's lives, patterned after Father-God's Ultimate Son, will be obvious to all people, even those who cause them to suffer. Wisely, God's children must think in terms of the whole story of Father-God's relationship with his human family rather than foolishly elevating present suffering to the ultimate level of importance.

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<sup>868</sup> This would lend support to the view that *pavsh/ ajnqrwpivnh/ ktivsei* in 2:13 signifies "every human being," though the more immediate context seems to better support "every human institution."

## CHAPTER 8

### First Peter 3:13-4:11<sup>869</sup>

1 3:13-22

*Be fully prepared to accept unjust treatment for doing God's will so you, like Christ, will experience glory after suffering.*

1.1 Mind in 3:13-22

*Think correctly about suffering: good behaviour will reduce it; if it still comes, wisely choose to fear Christ, not sinners, and be ready to logically explain your hope of enjoying glory after suffering, as Jesus now does.*

A further logical consideration should be entertained: typically those who do good with “zeal,”<sup>870</sup> a term implying positive *passion*, are not harmed by others (v. 13). The cognitive impact of this statement is reinforced by its form, a rhetorical question, and its source, Scripture (Isa 8:12).<sup>871</sup> However, if suffering does come, correct thinking sees this as a blessing (from God; v. 14). This insight serves two cognitive functions: *apologetically*, it shows that unjust suffering does not refute Peter's argument in favour of godly living; *hermeneutically*, it clarifies that he is not merely recommending good behaviour as a general principle, but will accept no exemptions to this demand.

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<sup>869</sup> Achtemeier finds only a third level break at the end of 3:12, locating 3:8-12 at the beginning of one of three sections of the Body Middle (2:11-4:11) under the heading, “Call to Right Conduct” (3:8-4:11). Davids's outline does not put a break here at all. However, it seems to me that Martin is correct in finding the adverbial phrase, [τ]ο; δε; τελος" (“finally”) to identify 3:8-12 as the last subsection of this section and the scripture quotation in verses 10-12 to conclude the entire section (*Metaphor*, 206). So also Campbell, following Dalton (*Honor*, 18).

<sup>870</sup> On the textual issue here, see *Novum Testamentum Graecum Editio Critica Maior*, 158-9, and Elliott, *I Peter*, 621.

<sup>871</sup> 3:13 may indicate that by being zealous for what is good Christians may reduce to a minimum the likelihood of experiencing unjust suffering. Some find an indication that though Christians may suffer, their inner beings will not be ultimately harmed (e.g., Huther, Beare, Kelly, Stibbs). While true, the latter view seems overly subtle, requiring a shift in the meaning of “suffering” here (cf. the prior uses of παύσσω in 2:19, 20, 21, 23, and then the following instances in 3:17, 18; 4:1[2x], 15, 19; 5:10) and a contextually unmotivated contrast between κακων and παύσσω.

Fear is a natural response when even the best conduct produces suffering. However, accurately informed minds must dominate natural instincts and emotions, the passions, by a total recognition that Christ is Lord. The external threat that could trigger a sinful inner and outer response appears to come from harsh, disrespectful, slanderous, abusive, cross-examination because of believers' godly lives (vv. 15-16). Thus, their minds must be prepared in advance ( $\epsilon\{\tau\omicron\iota\mu\omicron\iota\}$ ) to provide a reasonable explanation ( $\lambda\omicron\upsilon\gamma\omicron\omicron\lambda\omicron\upsilon\gamma\omicron\omicron$ ) for the hope that motivates such lives. *LSJ*, 704, notes that when used of the mind, as implicitly here,  $\epsilon\{\tau\omicron\iota\mu\omicron\iota\}$  means “*ready, bold, or resolution.*”

Here, as in 1:13, the mind and hope come together in a structurally parallel form. Hope is sufficiently intellectual to be verbally explicable. From 1:13, it may be concluded that hope is an attitude and act of the mind. Both the focus on Christ and the totality of believers' hope are matched here. The sobriety of 1:13b is paralleled by fear, arguably a passion with the power irrationally to overcome the mind. Many passions may be expressions of fear as well as ways of trying to overcome the perceived danger that motivates it. 1:13 has already provided the solution.

Believers are to speak informatively and plausibly to their inquisitors. Indeed, fear ( $\phi\omicron\upsilon\upsilon\beta\omicron$ ) and a good conscience ( $\sigma\upsilon\omicron\epsilon\iota\delta\upsilon\upsilon\sigma\epsilon\omega\omicron$   $\alpha\omicron\gamma\gamma\alpha\upsilon\eta\grave{\alpha}$ ) are necessary to ensure that their defence corresponds to reality.<sup>872</sup>

This brings together *legitimate passion* and *the mind* in a continual, motivated, intellectual evaluation of one's life in preparation for its critical evaluation by unbelievers who do not share one's presuppositions. Verse 17's statement that “it is better to suffer for good conduct, if it is God's will, than to suffer for doing wrong” helpfully summarizes a central point of First Peter and one that the mind might be less than eager to fully endorse in light of its consequences.<sup>873</sup>

3:18-22 is notorious for its exegetical challenges, so I must assume much that cannot be demonstrated here. In terms of the mind, I note that the summary narrative of Christ's experience clearly illustrates and clarifies the proverbial statement in v. 17, hopefully motivating its acceptance. First, if the absolutely righteous Christ suffered injustice in this manner and for them, how much more should his only relatively righteous followers be willing to suffer? Second, Christ's suffering had a worthy goal; God's will for believers can surely be trusted to also have sufficient justification. Indeed, the analogy with the days of Noah suggests that one reason is God's

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<sup>872</sup> *LSJ*, 1704, defines  $\sigma\upsilon\omicron\epsilon\iota\delta\upsilon\upsilon\sigma\epsilon\omega\omicron$  here as “*consciousness, awareness*” and notes that this sense and the “*consciousness of right or wrong doing, conscience*” sense “run one into the other.” For this they offer 1 Cor 8:7 and 10:27 as examples.

<sup>873</sup> As often noted, the mind is not quick to accept that which the heart does not find appealing.

patience in delaying judgement (v. 29). Third, Christ's suffering was of limited duration, as is that of believers (1:6).

Fourth, Christ's faithfulness was dramatically rewarded in his resurrection, proclamation of victory, and glorious heavenly enthronement; believers have already been assured that they, too, will eventually receive praise, honour, and glory, which the salvation of the eight in the ark typifies and baptism pictures (1:7; 3:20). Christ's proclamation, which I take to be the communication to sinners awaiting judgment (perhaps demonic and human) of the victory he accomplished through his death and confirmed by his resurrection, implies a key role for the minds of Christ, his imprisoned auditors, and First Peter's listeners.

The much-debated v. 21 is relevant here in light of the explanation for baptism that is given, especially its definition as: *suneidhvsew" ajgagh`" ejperwvthma eij" qeovn.* Whether a good conscience is prior to or a result of an appeal or a pledge to God, it certainly has a mental component.

## 1.2 Conflict in 3:13-22

*Total surrender to God's will, no matter the cost, constitutes victory over the passion of fear and its sinful expressions, as made possible by and demonstrated in Christ's victory.*

Instead of simply assuming that fear will end when peace comes, Peter commands that fear end first (vv. 11 & 14). In terms of conflict within the individual believer, fear may not only be a passion to deny but also an incendiary passion with the potential to spark many others into flame.<sup>874</sup> Perhaps this conflictual perspective is similar to that expressed by Paul in Phil 4:7, where the *peace* of God is said to *guard* believers' hearts.

Overcoming fear and replacing it with a total recognition of and thus trust in Christ as Lord represents a profound spiritual victory. Spiritually defeating passions would typically try to force sinful actions in the attempt to remove the cause of the fear. The proper strategy is to gird the loins of the mind and be sober so that one can hope (1:13), which I functionally equate with "sanctifying Christ as Lord" in one's heart.<sup>875</sup> This battle strategy requires a counter-intuitive rejection of the passion of fear in the face of what must appear to be ample rational and instinctual reasons to

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<sup>874</sup> The verb could also convey the sense of "chase" in hunting contexts.

<sup>875</sup> Malina maintains that first-century persons related to the world "in terms of three zones of activity," each tied to specific aspects of the body. "Eyes-heart refers to emotion-fused thinking; mouth-ears to self-revelation and self-communication; hands-feet to activity, doing" ("Understanding New Testament Persons," 51). Clearly the first zone is implicated in the sanctify-vs.-fear contrast and, if I am correct, this is linked to the third zone that is unmistakable in 1:13. In fact, the link is even closer. The mind has at least some relationship with the heart, and inner states such as knowing, fear, etc., are tied to their expression in action.

fear.<sup>876</sup> The result is genuine hope instead of the defeating fear that leads to actions which, while they may be motivated by some measure of psychological hope, are totally, sinfully, and objectively misdirected. The following reciprocal relationship appears to be implied: on the one hand, the mind governed by the “passion” of hope operates properly; on the other hand, hope is properly exercised when the mind operates properly, free from competing and mutually exclusive passions.

With minds properly functioning by hoping on and “fearing” Christ alone, believers are ready for the challenge to their honour that unbelievers present as they question them, presumably not to gain information but to embarrass. Readiness of response is denoted by a term attested in military usage: ε{τοίμοι, meaning “at hand, ready, prepared.”<sup>877</sup> This, plus the unremitting nature of this readiness (αἰεὶν), fits well with the “girding of the loins” metaphor in 1:13. The answer to be given is designated by ἀπολογία, “speech in defense,” suggesting conflictual, though not necessarily judicial, encounters.<sup>878</sup>

Believers will not only resist the temptation to respond in kind, but will win an additional victory by speaking kindly and informatively to their inquisitors. This “gentleness” (πραΰτης; 3:16) illustrates the relationship between passions and spiritual conflict. Donald J. Versepunt defines it as “the affable mildness of one who scrupulously avoids communal conflicts,”<sup>879</sup> noting that the contrast between gentleness (πραΰτης) and anger (ὀργήν) “was axiomatic in Greco-Roman moral reflection.” A defence presented in a manner and with content that God approves (cf. “conscience” in v. 16) will succeed in winning the *battle* by shaming accusers, though, of course, the *war* will not be fully won until they chose to glorify God for themselves or face his judgment.

Conflict is of central importance in 3:18-22. Christ and sin stand in opposition, but his death concerning sins was victorious, enabling believers to come to God. His resurrection demonstrates his victory over sin and death (v. 18). As most scholars currently argue, Christ’s “proclamation” was the message of this victory. Its recipients may have included some of those

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<sup>876</sup> Note the emphasis on fear: τὸν δέ; φοβῶν αὐτῶν μή; φοβῶν τῆς μήδε; ταραχῆς τῆς (v. 14). The latter term’s most physical meaning is that of stirring or causing the literal movement of objects. However, many of its senses deal with the movement of people in some sort of agitated state. Thus, it can have the military sense of throwing an army into disorder and the related and frequent sense of political agitation. It also has the psychological sense of “trouble the mind, agitate, disturb,” especially because of fear (*LSJ*, 1757-1758). Clearly, then, this term in this context is fully consistent with my thesis that First Peter envisions a spiritual battle in which the mind is central to the conflict and fear, as one of the most powerful passions, is a serious inner opponent to the proper functioning of the mind and thus of success in dealing with external enemies. See also *BDAG*, 990, for this verb’s implications for both the mind and conflict.

<sup>877</sup> *LSJ*, 703d-704; cf. ε{τοίμων in 4:5.

<sup>878</sup> *LSJ*, 208.

<sup>879</sup> “James 1:19-27: Anger in the Congregation,” in *Interpreting the New Testament Text: Introduction to the Art and Science of Exegesis* (ed. Darrell L. Bock and Buist M. Fanning; Wheaton, Ill: Crossway Books, 2006), 434.

directly implicated in his death or at least sinners typical of his opponents. Their confinement to “prison” shows they are no match for the God they opposed.

The enthronement of Christ signifies his cosmic victory (v. 22). Having entered heaven, he is enthroned at God’s right hand, with angels, authorities, and powers subject to him. So, not only are First Peter’s listeners assured that God will bring their story to a victorious conclusion, as he did for Christ; they are, further, encouraged to faithfulness in their spiritual battle because Christ has already gained unqualified authority over even their most powerful enemies.

### 1.3 Spatial Analysis of 3:13-22

*Submit to God alone, not to the passion of fear, with the confident hope of sharing in Christ’s glorious exaltation.*

At first, 3:15’s injunction to answer anyone who asks seems to operate on the horizontal axis.<sup>880</sup> Apparently the questioners seek to shame believers by showing that they are foolish to pay the price they do for a “false” hope.<sup>881</sup> If so, these opponents assume an unwarranted position *above* believers. The irony is that believers have already—ideally, at least—humbly granted these opponents a position above themselves, though not in the arrogated sense of granting them the right to ultimately evaluate their conduct.

A spatial analysis clarifies the contrast between fearing sinners and sanctifying Christ as Lord  $\epsilon\acute{\iota}\nu\ \tau\alpha\iota\ \kappa\alpha\rho\delta\iota\upsilon\upsilon\alpha\iota\ \upsilon\mu\omega\acute{\nu}$  (v. 14). First, there is an inner-outer contrast: fear, the act of sanctification (v. 15), and hope (v. 16) are internal, while their relevant objects—good conduct, pagan opponents, Christ, and the verbal defence of one’s hope—are external. Second, the vertical dimension is implicated in the exclusive recognition of Christ’s Lordship. This implies that fearing sinners entails placing them above believers in the illegitimate sense of granting them the status of Lord that must belong to Christ.

Having been brought *to* God (v. 18), believers are *in* Christ, the Lord *under* whom they must be in total submission. Verse 17 indicates that it is Father-God, the one who is in the highest position of supreme authority, whose “will” may “will” it ( $\epsilon\iota\acute{\iota}\ \tau\epsilon\upsilon\lambda\omicron\iota\ \tau\omicron\ ;\ \tau\epsilon\upsilon\lambda\eta\mu\alpha\ \tau\omicron\upsilon\ \tau\epsilon\omicron\upsilon\ \acute{\omicron}$ ) that believers suffer for doing good. Then, Christ is offered as an example of one who so suffered and for whom the end of the story was a dramatic reversal on the vertical axis. Apparently,

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<sup>880</sup> While F. W. Beare argued that the questioning was official interrogation (*The First Epistle of Peter: The Greek Text with Introduction and Notes* [3<sup>rd</sup> ed; Oxford: Blackwell, 1970], 164), unofficial questioning seems more likely (e.g., Achtemeier, *1 Peter*, 233). Certainly the term is broad enough to include a wide variety of probing.

<sup>881</sup> For the verb here in v. 16 ( $\epsilon\iota\phi\eta\rho\epsilon\alpha\nu\zeta\omicron\tau\epsilon$ , from  $\epsilon\iota\phi\eta\rho\epsilon\alpha\nu\zeta\omega$ ) *LSJ*, 620, offers “threaten abusively,” as attested in Herodotus and, in this specific passage, “*speak disparagingly of*.” It may also mean “deal spitefully with, act spitefully towards,” and, with the dative of person, “*oppose them insolently*.” The aggressive and abusive nature of the verbal attack is unmistakable.

one aspect of being *in* Christ is such a close association with him that believers behave as he behaved, innocently suffering according to Father-God's will, with the certain hope of being elevated to share in his glory.

No matter when, to whom, why, or where Christ went, his movement is a central feature of 3:18-22. In my understanding of the matter, after his resurrection, he went to announce his victory *to* and *over* sinners being held *in* divine custody and, thus, stationary. This journey on the vertical axis begins with his *resurrection* from the dead and concludes with his *entrance into heaven*, where he *sat down* at God's right hand, with all powers are *under* him. The defeat of sin's most notorious practitioners and, thus, their cause, clearly implies the serious fate of those who currently are disobedient. Thus, powerful positive and negative paraenetic motivation is provided.

Those *in* Christ have the remarkable hope of sharing with him in his ultimate triumph if they, like the ark's passengers, are faithful to God rather than giving in to sin. Movement into the ark and being saved through the judgement of the flood are consistent with the pattern of movement found elsewhere in First Peter. While often viewed as representative of Christ or the church and *presently*-experienced salvation, arguably *future* salvation is denoted here, the safe transit God will provide through the final judgment to those analogous to faithful Noah.<sup>882</sup>

#### 1.4 God as Father in 3:13-22

*Father-God will bring about salvation for you, as he did for Christ and Noah, if his will and Christ's lordship govern your lives.*

The overarching metaphor of God as Father is certainly consistent with the content of this section. For one thing, the injunction to sanctify Christ as Lord in 3:14-15 fits with the typical early Christian understanding of the Fatherhood of God in terms of his Lordship and sovereignty<sup>883</sup> and with the profound linkage of Christ with the Father in First Peter. In a culture where fearing sinners seemed rational, First Peter urges the direct opposite: fear Christ and, thus, Father-God. This message has a profound relevance for all eras, as Scott Bader-Saye has recently argued: the answer to fear is always found in an understanding of God "as providential parent."<sup>884</sup>

As Creator-Father, God exercised judgment through the flood, as he will do in the future for all; the whole family of created beings comes under his paternal jurisdiction. God's will must be

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<sup>882</sup> Argued in detail in "Salvation in 1 Peter," unpublished paper, TEDS, TIU, Deerfield, Ill., 2000.

<sup>883</sup> Schrenk, *TDNT* 5, 1010-1.

<sup>884</sup> *Following Jesus in a Culture of Fear* (Grand Rapids, Mich.: Brazos, 2007). In all eras, "fear is a strong motivator" and thus a powerful weapon—often in the hands of those who do not have the best interests of others in mind.

pre-eminent in his children's lives, consistent with the need of children to obey their human fathers and promote the honour of the home.

Father-God's gracious love for his children is evidenced in the willing and unjust death of his obedient Son, which had the purpose of bringing his rebellious children to him. Further, his unchallengeable power to both protect his believing family and to judge his rebellious children is amply demonstrated in the flood. Indeed, the glorification of his ultimate Son is prototypical of the glorious destiny of his believing children, who will soon be *fully* brought to their Father.

2 4:1-11

*In light of God's judgment, arm yourselves with the attitude that God's will must provide the orientation for your lives, rather than sinful passions; pray, love, and distribute God's grace.*

2.1 Mind in 4:1-11

*As a logical deduction from Christ's costly but gloriously rewarded victory over sin and in anticipation of being questioned at the final judgment, think and act according to God's will rather than following sinful passions.*

The mind and its role in spiritual conflict are prominent in the first paragraph of this section, 4:1-7. Vv. 1-2 is a key passage that joins with 1:13 in expressing in summary form the central paraenetic message of First Peter. Despite translational ambiguities, it seems clear that believers are commanded: "arm yourselves with the same mind/thought" as Christ with regard to unjust suffering.<sup>885</sup> *BDAG*, 337, defines  $\epsilon[\nu\nu\omicron\iota\alpha$  as "the content of mental processing, *thought, knowledge, insight,*" with 4:1 meaning "*arm yourselves also w. the same way of thinking.*"<sup>886</sup> Mental attitude is explicitly associated with battle imagery and designated as defensive armour and/or an offensive weapon. This suggests that the metaphor in 1:13 designates more than the *alertness* of mental faculties but also their *content*, which must be in line with God's will. Believers' minds are encouraged to conceptualize being done with sin as the logical conclusion ( $\omicron\upsilon\backslash n$ ) of Christ's innocent suffering and its glorious conclusion.<sup>887</sup> A logical relationship is

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In the first century, First Peter recognized that victory over fear and those who wield it against believers must prioritize God in an unqualified way and, out of trust and hope in him, take the risk of loving others.

<sup>885</sup> Note the major commentaries for the interpretive options.

<sup>886</sup> *LSJ*, 570, agrees, suggesting "*arm oneself with*" for this passage. In military contexts it notes that "of persons, esp. of soldiers," it may mean "*equip, arm,*" and that it may mean "*train, exercise soldiers,*" and, in Attic prose, "*arm or equip as.*" *L&N*, 30.5, 350, suggest "you too must strengthen yourselves with the same way of thinking [by thinking just like Christ thought]."

<sup>887</sup> The crucial criterion for the determination of what conduct is honourable is not public opinion but the will of God, reverence for God, and mindfulness of God (Elliott, *Conflict*, 73). Certainly, the application of any criteria to conduct implies an important role for the mind.

apparent: since he successfully suffered in the flesh, believers are to mentally arm themselves for their own spiritual battle in the way that Christ did (v. 1) to enable the parallel, successful completion of their stories. The relationship between the will of God and the example of Christ here should not be missed; indeed, it is so close that Thurén finds that together these concepts constitute one of three primary systems of paraenetic motivation in First Peter.<sup>888</sup>

The mind is encouraged to think about itself, and to understand that Christ-like suffering and sinning are incompatible. Suffering, here, may be taken as either producing the end of sinning or as the reason one chooses to accept such suffering. While the latter fits Christ's experience best, perhaps the ambiguity should be retained, leaving room for both options.

The contrast between sin, characterized as human passions, and God's will sets in opposition the human and the divine as sources of influence (αἰμαρτίνα . . . ἀνθρώπων ἐπιθυμιῶν . . . ἐπιθυμιῶν θεοῦ). Additionally, "passions" and "will" are contrastingly paralleled. Both have the capacity to direct life, the former being instinctual and irrational, while the latter is mentally directed. Knowledge of the content of God's will is essential, as is a conscious choice to obey it.

Lest there be any uncertainty as to what First Peter means by human passions and the will of the Gentiles, he lists the following: "sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry" (v. 3; ESV), and characterizes them, collectively, as a flood of wickedness (v. 4). Just as these are opposed to God's will, they are inconsistent with the girded mind and a focused hope on God's grace (1:13).

Pagans are pictured as being surprised (ἐκθαμβημένοι) that believers no longer join them in being carried away by the passions (v. 4; cf. v. 12). Their response has intellectual and emotional components, consistent with my argument that the mind and the passions are intimately related.<sup>889</sup> Such surprise is apparently of sufficient intensity to destabilize rational thought so that, as noted in 2:15, such pagans may be characterized as ignorant (cf. 1:14). Their ignorance comes to expression as verbal abuse; they shamefully continue to speak foolishness and to persist in a lifestyle that is

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<sup>888</sup> *Argument*, 207-209.

<sup>889</sup> *LSJ*, 1188, gives the meaning "to be astonished," for this specific text. In its discussion of this general sense it also offers "to be puzzled, unable to comprehend." *BDAG*, 684, offers "to cause a strong psychological reaction through introduction of someth[ing] new or strange, *astonish, surprise*" for the relevant nuance.

nothing but a waste.<sup>890</sup> How problematic will it be for them to give a rational defence of their lives before the interrogator who really matters, the divine judge (v. 5)!<sup>891</sup>

Now, in light of the eschatological conclusion of the story for Christ, who fully obeyed his Father-God's will, and for those who chose to be his enemies and obeyed human passions, First Peter explains that the preaching of the gospel to those who are now dead enabled them to transition to life in the spirit that pleases God, despite condemnation by sinful humans (v. 6). Those who accepted this preached truth logically were able to devalue the majority assessment of reality in favour of God's worldview.<sup>892</sup> Since the ultimate judgment of all will be carried out according to this standard, the only wise option is for all minds, now, willingly to align themselves with his mind.

Such human denunciation is nothing in light of the impending end of "everything," presumably inclusive of all supposed justifications for sinful living. The commands to "be of sound mind/judgment/self-controlled" (*swfronhvsate*) and "be sober-minded" (*nhvyate*) (v. 7) indicate the essential role of the mind in opposing sinful passions in light of the looming judgment (v. 5). Here, the essential message of 1:13 is reiterated, this time with the opposite of future grace as an additional motivation for obedience.<sup>893</sup> *BDAG*'s definition of the first verb clearly establishes its relationship with the mind: "to be able to think in a sound or sane manner, *be of sound mind*."<sup>894</sup> The second verb is the same as used in 1:13b, so its use here is instructive (see also 5:8).

The second paragraph of this section, 4:8-11, arguably begins with the command: "have fervent love for one another." Its sense may be clarified by the following chiasm (presented in interpretive paraphrase):

Above all, defeat sin through love  
Show hospitality

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<sup>890</sup> As *BDAG*, 148a, indicates, *ajswtiva* "gener. denotes 'wastefulness,' . . . then reckless abandon, *debauchery, dissipation, profligacy*, esp. exhibited in convivial gatherings." Here, they proffer "*flood of dissipation*."

<sup>891</sup> It is noteworthy that *ajpodwvsousin* may express the nuance "give an account or definition of a thing, explain it, . . . use by way of definition" or "simply, define," . . . "expound" or "render, interpret one word by another" or *explain, interpret*" (*LSJ*, 197). The presence of *lovgo~* in this kind of context certainly reinforces the sense of rational explanation.

<sup>892</sup> I take the contrast in v. 6 to be between the standards of [sinful] mortals (*kata; ajnqrwvpou*) and of God (*kata; qeovn*).

<sup>893</sup> As Martin claims, the rhetoric of suppression is at work here (*Metaphor*, 208).

<sup>894</sup> 986d. *L&N* offer "to be able to reason and think properly and in a sane manner—'to be in one's right mind, to be sane, to think straight, to reason correctly'" (30.22, 352). The nature of this concept is dramatically illustrated by its use as the opposite of demon possession in Luke 8:35. It also offers, "to have understanding about practical matters and thus be able to act sensibly—'to have sound judgment, to be sensible, to use good sense, sound judgment'" (32.34, 384). Cf. Thorsteinsson on the prime Stoic virtue of prudence (*fronvnsi*) ("Paul and Roman Stoicism," 149). Note the other use of the *fron-* root at 4:7.

Do not use words harmfully against those you serve  
 You have been given grace  
 You must give grace  
 Do use words helpfully as gifts to those you serve  
 Serve in humble reliance on God's strength  
 Above all, give all glory to God

Other than the more obvious parallels, I note that this chiasm (a) encourages viewing hospitality as an illustration of humble service empowered by God's grace, (b) accents the redistribution of God's grace, and (c) encourages seeing the defeat of sin through love as fostering the recognition of God's glory and power. God chose this method of dealing with sin as an example for his children to follow; when they do, so his character and wisdom are implicitly acknowledged, and gratitude for redemption from sin naturally leads to the explicit expression of such appreciation.

The opening *pro; pavntwn* highlights the importance of fervent mutual love, as does the benefit it provides: it "covers" a multitude of sins (v. 8). At minimum, the idea is, "out of sight, out of mind," though not superficially. The bodily sense of sight is here an enemy, and deliberate, selective blindness is a valuable weapon.<sup>895</sup>

This is consistent with the view of Sallie McFague that "the root-metaphor in Scripture and for theology is 'the kingdom of God,'" by which she means "our being under God's 'impossible way of love in contrast to the loveless ways of the world.'"<sup>896</sup> Mutual hospitality without grumbling is one desirable expression of such love (v. 9), as is the use of believers' gifts in mutual service. Thus, both receiving others and giving to them are necessary. Parallel to this, receiving gifts from God's grace requires using them to give God's grace to others. The complexity of grace (v. 10) strongly implies the greatness of God's mind in devising such variety and in tailoring his grace to the specific needs of all of his children. This further justifies First Peter's emphasis on thinking correctly by aligning one's thoughts with God's thoughts.

In light of 1:13, I note that these gifts have their source in God's *grace*. Thus, hoping on the future reception of divine grace involves the current reception of gifts from God (cf. 5:12) and their use to distribute God's grace in God's strength within God's family. Arguably, the ultimate goal of all of this is that God will be glorified in everything. How fitting, since both glory and power belong to him forever and ever (v. 11)! This may be supported by the following, simple chiasm:

strength  
 glory  
 glory

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<sup>895</sup> The general wording in the last part of v. 8 could be intended to include divine as well as human coverings of sin.

<sup>896</sup> *Metaphorical Theology: Models of God in Religious Language* (Philadelphia: Fortress, 1982), 108.

power

This also is consistent with the frequency of the term “glory” (δοξα) in First Peter (11x).

## 2.2 Spiritual Conflict in 4:1-11

*Arm yourselves with the attitude that suffering is a weapon against sin and deadly passions, not an excuse to indulge them—relying on God through prayer and his distributed grace.*

The command, “arm yourselves . . .” is not only conflict-related semantically, but also because it is a logical deduction (ου\η) (v. 1) from Christ’s victory in his battle concerning sin. The mortal enemy for believers in their present struggle is also sin.<sup>897</sup> So, if love can “cover” sins, it must be a crucial weapon in believers’ arsenals. As in 1:13, the mind is central in the battle. If, as I contend, the passages describe the same event, then *girding the loins* of the *mind* in sobriety is metaphorically equivalent to *arming* with the *mind* Christ displayed in his suffering. 1:13’s *sobriety* is clarified here as a refusal to live for human and Gentile passions (v. 2) and *hoping on* future grace is explained as *maintaining* (implied) the attitude of Christ’s mind.

Finally, the mental content of 1:13, *hope on eschatological grace*, is given further substance: *the one who experiences innocent suffering has ceased from sin in favour of doing God’s will*. If each of these summaries of mental content is global in scope, then they must be essentially equivalent. Ultimately, each passage urges a mind fully focused on God.

Metaphorically characterizing the sins of 4:3 as a “flood of debauchery” (ESV) suggests the “reckless abandon” with which people surrender to passion’s power. *LSJ*, 126d, notes the plural sense of ἀναβυσσῶν as “inundations.” *BDAG*, 75c, gives its literal sense as “‘pouring out’ (. . . of the sea), then *wide stream*.” This is consistent with the prior reference to the flood’s overwhelming volume of water in 3:20, from which effort was necessary to bring salvation. Thus, there is every reason, here, to think of sinful passions as a spiritually powerful, life-threatening force.

Given the conflict context, it may be significant that Peter has chosen the word “run/rush with” (συντρέχοντες) to express how believers could potentially join the Gentiles in indulging their passions. The reduction in pagan opposition fits with the Source domain in that all who surrender themselves to the flood of passions are carried along together by it in an essentially

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<sup>897</sup> Martin also sees battle imagery here, which he subsumes under the Diaspora metaphor: a journey through the Diaspora is dangerous (*Metaphor*, 226).

passive manner. This is in stark contrast to the firmly fixed standing position believers must assume.

The plurality of the passions suggests the possibility of competing desires leading to divisions between those governed by them, while God's single will should bring about unity (cf. the three references to peace and issues related to divisions between believers).

As noted above, the mind must be fully in control of itself and of believers' choices in preparation for the final accounting it must give. The decisive end of all things is at hand. The term used to express this culmination (τεῦλο") has a wide range of nuances, one of which is military.<sup>898</sup> The immediate purpose of the commanded mental focus is prayer. Here is *the most explicit indication thus far* that prayer is an essential weapon in the believer's arsenal. Part of hoping on future grace and maintaining a Christ-like attitude in suffering is a mentally focused life of prayer (cf. 3:21).<sup>899</sup>

Finally, I note the five emphatic perfect tense verbs in 4:1-7:

1. The one suffering in the flesh is *finished* with sin (v. 1)
- 2-4. The time that *has gone by* is sufficient *to carry out* the things Gentiles *desire* (v. 3)
5. The end of all things *approaches* (v. 7)

This relative density of perfect tenses suggests that this is an especially impassioned appeal. The opening command for believers to "arm" themselves with the mind of Christ and the final commands to "be of sound judgment" and "be sober-minded" are reinforced with perfects that point to ending sin in light of impending judgment. Present victory is essential if future victory is to be enjoyed.

Arguably, the positive counterpart to the passions' powerful selfishness is the potent "fervent" love commanded in v. 8 that expresses itself in caring actions. A godly mind must not only choose to love but also to commit adequate energy to this effort. Otherwise, by default, the passions will bend the mind to their destructive ends. Potentially, we have here a replacement of multiple sinful passions with the one passion of "passionate love."

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<sup>898</sup> *LSJ*, 1773, notes its use for "a military station or post with defined duties" or "ranks" and later of a "military unit, division, squadron." In the Roman army it could designate a "legion," . . . a force of infantry, or "a force of cavalry." A closely related nuance is that of "troops or columns of chariots" or "of ships." Note should also be made of an athletic nuance. It can denote "achievement, attainment," in the sense of "winning-post, goal in a race . . . in a contest," and "of runners in a race." Here *BDAG*, 998-9, specifies: "a point of time marking the end of a duration, end, termination, cessation."

<sup>899</sup> As I have elsewhere argued: "'BAPTISM'—the Pledge to Maintain a good Conscience—SAVES through the Resurrection of Jesus (3:21c-22)," unpublished paper, TEDS, TIU, Deerfield, Ill, 71-2, 2000.

In the climactic conclusion of this section of First Peter, the only specified divine attribute for which God is to be glorified forever is his power, presumably because it is needed if his love is graciously to flow throughout his family. This would support my emphasis on spiritual conflict, as does the use of a term for believers' service to one another that is at home in military contexts (ijscuvo"; cf. hJ dovxa kai; to; kravto" in 11b and kravto" also in 5:11), as also is the term for "supply" (corhgei`, which can metaphorically mean "furnish abundantly with a thing, esp. with supplies for war").<sup>900</sup> It would be hard to overestimate First Peter's valuation of the power of the unlimited flow of God's grace, enabled by unqualified love, to overcome obstacles to God's will. Power in the service of others is an act of spiritual conflict because it thwarts the power of sin to harm the church and promotes Father-God's goals for his family and, thus, its own best interests. It overcomes powerful passions seeking only self-gratification in favour of self-sacrificial service to others, especially those who have sinned. This not only makes the family a more desirable place to be, but also promotes spiritual maturity and continuing obedience to God. This, in turn, will arouse the interest of unbelievers—often negatively, but at times resulting in their rebirth into the family—spiritual victory for all concerned.

### 2.3 Spatial Analysis of 4:1-11

*Maintain your vertical life-orientation focused on God's will rather than on sinful passions, addressing God in prayer rather than blasphemies, and lovingly distributing God's grace in light of the coming judgment, with the goal of glorifying God.*

Suffering "in" the flesh (sarki; ... sarki; ... ejn sarki) is associated with a directional orientation away from Gentile passions and towards God's will (vv. 1-2), a move from the horizontal to the vertical axis.<sup>901</sup>

Viewing pagans, governed by passions, as participants in a flood of wickedness clearly involves movement; indeed, a rapid, out of control, horizontal movement. For this passage, *BDAG*, 976, suggests: "dash with (them) into the same stream of debauchery." This points to rapid movement by which one would enter the flood (or at least stream) of wickedness; sinners find their passions so powerfully attractive that they race to satisfy them and expect the same of believers. Here, we could have athletic imagery, but not as part of First Peter's spatial presentation of the *Christian* life. Believers are to stand firm, in contrast to pagan athletic prowess in the pursuit of sin. Thus, we have here counter evidence to taking the "girding of the loins" in 1:13 as having an

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<sup>900</sup> *LSJ*, 1999. Cf. *BDAG*, 484b.

athletic connotation. The pagan pursuit of the passions is metaphorically associated with illegitimate movement when stationary stability is needed; the Christian life is oriented according to the vertical rather than the horizontal axis. This is reinforced by the literal basis for the preposition in the phrase *kata; qeovn* here; the desired position at the final judgment is a positive alignment with God, not with pagans (v. 6).

Unbelievers will also be confronted with the fact that this is the only alignment that matters when they are called upon to give *up* to God an account of their lives (*oi} ajpodwvsousin lovgon*).<sup>902</sup> They had been maligning believers, a vertical assault from a presumptuously assumed position above Christians; the axis is indeed vertical but, while believers do humbly assume a position beneath them, they are, inherently, exalted children of the King. Thus, paradoxically, pagan aggression is *truly* directed *up* towards believers and is actually part of their overall vertical attack on their Creator.

That the prior preaching of the gospel had the goal of bringing about this alignment is consistent with earlier indications in First Peter of the movement exercised by and for believers.<sup>903</sup> Being sober-minded and self-controlled suggests that the movement generated by the passions is internal as well as external; indeed, I maintain that it is first—in both time and priority—a matter of the *mind* before its external expression.<sup>904</sup>

That the end of all things *approaches* (*to; tevlo" h[ggiken*)<sup>905</sup>(v. 7) assumes a CM in which time is moving in the direction of those who face the final judgement, as if it were an object in which the judgment is being conveyed, rather than the alternate CM in which people move and time stands still. Apparently most cultures view time as operating on the horizontal axis, but the direction here could be vertical descent since it comes to humans from God. Alternately, it could be thought of as first coming down and then advancing horizontally. In any case, the vertical takes priority. Even if the noun or verb were unattested in military contexts, the judgment descending upon sinners is the most severe enemy attack conceivable (cf. 3:12).

“*Before* all things” (*pro; pavntwn*), apparently illustrative of the CM, IN FRONT OF IS HIGHER IN PRIORITY, believers are fervently to love one another (v. 8). Love’s expression

<sup>901</sup> It is remarkable how often and important are the instances of the use of *ei j*" in 3:20-4:11. Its eleven occurrences are: 3:20, 21, 22; 4:2, 4, 6, 7, 8, 9, 10, & 11. It would be useful to more fully explore each of these uses in spatial terms, especially in conjunction with a study of the other prepositions used.

<sup>902</sup> While the prefix in the verb here may, depending on the context, connote various spatial senses, such as “up,” “back,” or “out,” here the vertical sense is clear (cf. *BDAG*, 109-110).

<sup>903</sup> Here I take into account the literal horizontal movement that the preposition *ei j*" can convey.

<sup>904</sup> Cf. the similar spatial analysis of the previous section.

<sup>905</sup> See *BDAG*, 270b.

involves the voluntary assumption of the status of a slave by each believer relative to all other believers, thus making relationships within the “temple” primarily vertical in orientation. One crucial expression of love is its “covering” of a multitude of sins (v. 8), again a vertical concept; while offending believers are elevated, their sins are placed beneath the love that unites them.<sup>906</sup> Love is mutually hospitable and willingly uses spiritual gifts in mutual service.

Sin is overcome by grace in two ways here: past sin is defeated through forgiveness, and future victory over sin is promoted by the humble giving and receiving of good things from God through each other. The priority of the vertical direction is unmistakable: all that God’s priests have has come *down* to them from God, including the mandate to use this grace by giving it *upwards* to others.<sup>907</sup> Grace is given to be distributed.<sup>908</sup>

The vertical orientation continues as all glory is to be directed *upwards* to God. To him both glory and power belong forever and ever (v. 11), suggesting movement in time to the ultimate future extension of time; this vertical focus extends for ever.

#### 2.4 God as Father in 4:1-11

*Above all, seek the glory of your Father-God by following the example of your elder brother, God’s perfect Son, by rejecting pagan desires in favour of the Father’s will and lovingly sharing his grace.*

Father-God’s children must devote the remainder of their lives to obedience to his will rather than Gentile desires (vv. 1-3). This will spare them the punishment of the final judgment that their Father, as Father (Creator and Lord) of the universe, will impose on his rebellious children (v. 5). This is a forensic rather than military image, but conveys in that sphere the most serious possible defeat; there is no higher court to which appeal may be made. Sinners have been maligning God’s family (blasphemously) (v. 4), an act of aggression in the cosmic spiritual battle and an

<sup>906</sup> See *BDAG*, 505b.

<sup>907</sup> Cf. 1:12, where the prophets of the past could be viewed as metaphorically beneath First Peter’s listeners in function though not in status.

<sup>908</sup> The spatial orientation here seems inconsistent at one point: as stewards of God’s grace, believers would naturally be thought of as in a vertical position below God but above those to whom they pass his grace. Yet, on the other hand, they are below those they serve. However, the realization that in the Greco-Roman world of the time it was not unusual for a trusted slave to be the manager of the household helps clarify the issue. Similar, though arguably reversed, is the *social* versus *functional* status of believers. Literal slaves serve above their social status, while believers serve below their social and theological status in Christ. The following simple chart seeks to show this:

SLAVE		CHRISTIAN	
Status	Function	Status	Function
	*	*	
*			*

affront to their Father. A human father may defend the honour and security of his household; Father-God brings justice in his unlimited domain. Thus, the *forensic* and *battle* metaphors overlap here. They also have *narrative* coherence: having been opposing God and his family, sinners will now have a final reckoning before the Father that they made their enemy. As he defeats them, he not only wins the battle but also exacts just recompense—and all of this as saving Father of his willing children and Creator Father of his rebel children.<sup>909</sup> Here we have *forensic*, *conflict*, and *family* metaphors working together in consort, with the latter inclusive of the other two.

Forgiving love, hospitality, and the humble distribution of Father-God's generously provided grace commanded here suggest an ideally functioning family unit. This system puts each family member in a position of mutual responsibility, an arrangement presumably promoting the maturity that accepts responsibility along with privilege. Humility is promoted, since all must rely on *both* the grace their Father directly gives them *and* his indirect grace from each other. Presumably, behind this family arrangement is the Father's goal that his children share his character (cf. 1:15-16). The Father's forgiving and loving giving is an obligatory example. Also, the gift and the Giver cannot ultimately be separated in the intimacy of a spiritual family, where relationships are pre-eminent. Here, the goal of glorifying God in all things should easily be attained; how natural it should be for all members of his household to praise their perfect Father for all he does and is.

Father-God's role as Creator of his family extends the scope of the life-giving aspect of the Source domain. The almost unlimited rights of the *paterfamilias* over his children to raise them as he wished and his natural desire to raise them well to be useful members of society should be in the best interests of the child as well as the father.<sup>910</sup> As the ultimate creator of all persons, Father-God has comprehensive rights over his creatures, combined with an extravagant love in response to the rebellion of his children. His creatorial purpose is good, and his self-sacrificial love works to bring it about.

#### 2.4 Mind in 4:1-11

*Wisely choose the will of Father-God over the foolishness of sin.*

<sup>909</sup> Neyrey, "Honoring the Dishonored," n.p.

<sup>910</sup> According to Prasad, the goal of paraenesis is "socialization" and the goal of "socialization" is the gaining of honour or glory (*Foundations*, 390-1). This fits with the role of Father in the home to raise children who will fit well into society as well as the Christian community. Those of us in the individualistic Western world should recognise that the model of family socialization would not have as its goal the individualization of children. As Malina observes, "codependency is the desired outcome of child rearing; . . . family reliance is the core value supported by the prevailing institution of kinship" ("Understanding New Testament Persons," 48; 49-50).

Without having their best interests diminished, God's children may and must fully cooperate with their Father's will; indeed, this is the only way to truly advance their own interests. How foolish, then, is sin! It reflects the irrational concept that children—even children of *this* Father—know better than he what is good for them, and that spiritual conflict with him is advantageous. As the chiasm above (2.1) highlights, the defeat of sin through love fosters the recognition of God's glory and power.

## 2.5 Chapter Summary of 3:13-4:11

3:13-17: This section begins with a crucial and revealing contrast between hope and fear. Even doing good may trigger suffering and, thus, the temptation to fear one's abusers and, thus, sinfully to change one's behaviour. In contrast, believers must continue to do good, motivated by a rational hope in Christ; this means that he, not their enemies, must be feared as Lord. This clarifies the meaning of hope in 1:13. Verse 17 is no mere truism: it is "better," in every way that matters, for everyone to do good rather than evil.

3:18-22: As motivation to hope and, thus, to do good, these verses offer the conduct of the righteous Christ, who suffered to the point of death in his victory over sin. His goal of bringing sinners to God was achieved, as evidenced by his resurrection, his declaration of victory over deceased sinners, and his exaltation to universal Lordship. This clearly demonstrates the rationality of placing total hope in Christ for *future* well-being (cf. 1:13) by total submission to him as Lord *now*, no matter the cost; this recognizes reality as it truly is and is the way of sharing in his victory on believers' behalf.

4:1-11: The crucial summary statement of 4:1-2 logically flows from this: as participants in the spiritual battle Christ has already won, believers' minds must choose to associate suffering with the cessation of sin. The will of Father-God must determine conduct, not sinful human passions, for this will be the standard by which both believers and unbelievers will be ultimately and decisively judged. The nearness of the ultimate end requires sound judgment and sobriety, i.e., 1:13a & b. Now, for the first time, this is presented as being for the purpose of prayer; not necessarily the only purpose, but prayer is central, indeed essential, to spiritual victory. Above all, love must flow among believers, forgiving sin, being hospitable, and distributing God's grace. The ultimate goal is that God is glorified in everything; this vertical and selfless orientation may well be *the* secret to personal and corporate spiritual victory.

The journey theme: Prior to their conversion, believers joined in sinners' rush into passion-driven conduct, but then they came to God. Is there a *present* journey for believers here? One way this could be argued would be from the parallel between Christ's journey, Noah's journey, and that of the evangelists who journeyed to bring the gospel to First Peter's listeners. One important

principle of metaphor analysis derived from Gentner allows all analogies, not only metaphors, to be analyzed similarly. Thus, these three narrative analogies can be pressed into service to help determine the overall metaphor at work. Key to this is giving priority to aspects that overlap. Christ went to proclaim his victory over sin (a core element of the “gospel”) to deceased sinners *en route* to heaven; do believers proclaim God’s excellencies (central to the “gospel”) now *en route* to heaven? For one thing, this view has the challenge of the lack of “fit” between Christ’s rapid journey, a short part of his whole ministry, and the whole of the Christian life. Also, the contrast between preaching a message of condemnation and an offer of salvation is striking. Even more important, this does not correspond to the stability of believers as a stationary temple radiating God’s light and of unbelievers approaching them; there is no indication that First Peter is calling on his listeners to become travelling evangelists, like those who preached to them. Further, there is no reason, otherwise, to see this journey as having any destination in mind beyond Asia Minor. Finally, it does not accord with Noah’s story, for he stays in one place building an ark while God waits for sinners to repent. There are different ways of bringing these narratives into relationship; my method may not demand this configuration, but it does require a careful weighing of the options to find the best “fit.”

## CHAPTER 9

### First Peter 4:12-5:11

1 4:12-19

*Suffering as members of God's family is to be expected. It is not a reason to rebel against his authority, but is a sign that his glorious plan for you will be accomplished as you fully trust and obey him.*

1.1 Mind in 4:12-19

*In light of the eschaton, choose to think of suffering as a reason to rejoice, not a cause for surprise; think of it as a reason to glorify God, not as a disgrace. This means that you will obey God's revealed will while fully trusting yourselves to his care.*

Here, without explicitly mentioning the mind, Peter continues to urge his listeners to think correctly as they continue their spiritual struggle. Reminding them of his love for them (“Beloved”), the author begins this new section with the command, “do not be surprised.” Only a few moments ago, his listeners had heard about pagan surprise that believers no longer join them in submission to evil passions (4:4). Such astonishment was reflective of ignorance, but ignorance must not characterize believers. The surprise prohibited here, triggered by the “trial by fire” (NET) or “burning ordeal” (BDAG) among them, results from the false *idea* that such suffering was a strange phenomenon (4:12).<sup>911</sup> First Peter has repeatedly made it clear that suffering is to be expected in the life of faith and hope. Now, it explicitly identifies its purpose as the testing of believers. The metaphor of fire, pointing to the testing and refining of faith in 1:6-8, is redrawn. There, suffering revealed the genuineness of faith;<sup>912</sup> here it is shown to be honourable, indeed glorious, because it is a

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<sup>911</sup> Cf. Paul A. Holloway, who stresses First Peter's goal of consolation, though not to the exclusion of its hortatory purpose. He sees 4:12ff as a development at length of “the popular consolatory topos ‘nihil inopinati accidisse’ (‘nothing unexpected has happened’),” found “in contemporary Greco-Roman philosophical consolation,” as well as Philo, Paul, and John (“Nihil inopinati accidisse—‘Nothing Unexpected Has Happened:’ A Cyrenaic Consolatory Topos in 1 Pet 4.12ff,” *NTS* 48.3 [2002]: 433).

<sup>912</sup> Or the genuine part of faith.

participation in Christ's sufferings (v. 13). While believers may be insulted because of Christ's name, they need to *know* that, in reality, they are blessed, with the (S)pirit of glory and of God resting upon them. The mind is critical here, since *only it* can maintain an awareness of this marvellous but presently invisible reality and direct behaviour accordingly. This foundational mental orientation is essential if believers are to resist the force of contradictory but incomplete perceptions and interpretations of reality based on what can be seen, heard, and felt deriving from a complex combination of outer and inner sources. How important, then, that relationships within the church, the setting in which believers are at one with God and each other, be as positively supportive of a proper mental orientation as possible. The metaphor of God as Father and fellow-believers as siblings is ideally suited to this goal. Reference to the future "revelation" of Christ's glory encourages believers to think of this reality as eventually becoming obvious (cf. 1:13).

In fact, believers are to be so convinced of their enviable status that they will obey First Peter's command to "rejoice" now while they suffer.<sup>913</sup> Indeed, their future rejoicing at Christ's revelation seems conditioned upon such compliance (cf.  $\dot{\iota}\{\text{na}\}$ ): rejoice *now* so you can rejoice *later* (v. 13).<sup>914</sup> Instead of reacting to suffering with panic and fear, as if it were an unexpected negative event, believers are to anticipate and even welcome it for its positive meaning. The mind must aggressively act on what it knows to be true with such a firmness of commitment that one's attitudes and emotions and, thus, lifestyle are brought into line with this reality.

Perhaps in part to highlight the qualitatively superior way of life to which believers have been called—the will of God—First Peter commands, "let none of you suffer as a murderer, thief, evildoer, or meddler" (v. 15).<sup>915</sup> The one who, in dramatic contrast, suffers as a Christian is issued two commands: "let him not be ashamed," but instead, "let him glorify God in that name" (v. 16). The contrast between shame and glory is clear, revealing how closely related the concepts of honour and glory can be.<sup>916</sup> Possibly, the first command forbids being ashamed *of oneself*, though more

<sup>913</sup> See Achtemeier for the imperatival interpretation here (*1 Peter*, 306); more recently, Horrell, "The Label *Cristianov*," 368.

<sup>914</sup> As present in tense,  $\text{ajgalliwvmenoi}$  appears to be foregrounded. When added to  $\text{carh`te}$ , it suggests the intensity of this rejoicing, in parallel contrast to negative, intense, inner motivators.

<sup>915</sup> Jeannine Brown has made a good case for taking the last term on this list as designating an offence just as socially stigmatized and morally reprehensible as the other three in "Just a Busybody? A Look at the Greco-Roman Topos of Meddling for Defining  $\text{ajllotriepivskopo}$ " in *1 Peter 4:15*," *JBL* 25.3 (2006): 549-68.

<sup>916</sup> According to *BDAG*, 256, "[t]he common Gk. usage of  $\text{d. [dovxa]}$  in sense of 'notion, opinion' is not found in the NT." They also comment that, "[i]n many passages in our lit. the OT and Gr-Rom. perceptions of dependence of fame and honor on performance deserves further exploration" (257). This suggests a potentially fruitful line of inquiry related to the theme of this thesis. Certainly in First Peter the connection between being and doing is unbreakable and eventually honour will attach to those to whom it legitimately belongs.

likely listeners are encouraged to supply the “name” “Christian,” and by extension, Christ and God, as the unspecified object(s).

How does this fit with the second command? Believers’ minds must firmly hold to the reality that bearing Christ’s name is an honour even when it is used as an insult and a justification for persecution. The proper response to being so honoured by God is to honour and glorify him in return. In the honour-shame value system of the time, not to do so would, itself, be dishonourable. More profoundly, one would suspect a serious spiritual deficit in any who receive such costly grace but evidence no gratitude.<sup>917</sup>

If listeners’ minds needed further motivation for adopting this attitude, First Peter now returns to the theme of judgment. Affirming that it is time for it to begin from God’s house, it further stimulates thought with two rhetorical questions: if the judgment begins with believers, who are “scarcely” (movli”) saved, where will sinners, who disobey God’s gospel, “appear” (fanei`tai) (vv. 17-18)?<sup>918</sup> Possibly, also, the epistle’s first listeners were expected to conceptualize 4:15-16 as part of the predicted moral deterioration and apostasy of the last days.<sup>919</sup> First Peter then leads the minds of its listeners to the logical conclusion (w{ste): let those who suffer in harmony with God’s will (cf. v. 16) “entrust their souls to a faithful creator in doing good” (v. 19).<sup>920</sup> This is the climactic paraenetic conclusion from 4:1-18, correlating closely with vv. 1-2. In fact, I maintain that it is a central summation of the total paraenetic message of First Peter and a command essentially equivalent to 1:13. The parallel with v. 16 suggests that rejecting irrational pagan ascriptions of shame and giving glory to God are expressive of the trust in God commanded here. The mind is crucial in such trust and it is now reminded that God is Creator and, thus, has full authority and power over everyone and everything. Added to this is his loyalty to his creation, his good intentions concerning it, with their inevitable expression in action. Thus, the only logical thing for believers to do is to totally trust God with all of themselves (yuca; " aujtw`n).

Parallel to 1:13, this means they clear-mindedly rest their hope upon the [additional] grace God will give them when Christ is revealed. The necessary behavioural expression of this trust and hope is explicit here: those who genuinely *trust* God *obey* God. Eventually the true reality will be clearly evident, even to the most ungirded of minds: Christ will be revealed (ajpokaluvyei;

<sup>917</sup> Cf. Jesus’s parable of the unjust steward (Lk 16:1-13).

<sup>918</sup> For Dubis, 4:17 is consistent with viewing the messianic woes as a prelude to the final judgment (*Messianic Woes*, 157). The rhetoric of suppression, identified as operative here by Martin is a further way by which Peter engages his listeners’ minds (*Metaphor*, 208).

<sup>919</sup> Dubis, correctly in my view, finds apostasy to be a “live concern” in First Peter (*Messianic Woes*, 138-39).

BDAG, 112b, “of the disclosure of secrets belonging to the last days”) (v. 13; also in 1:7, 13; 4:13) in all his glory and sinners will appear in some unspeakable place (v. 17-18). That this location is presented in the form of a rhetorical question not only implies that listeners know where and what this place is but also where they will appear.

## 1.2 Spiritual Conflict in 4:12-19

*God is actively involved in promoting the welfare of his creatures, so choose joyfully to accept persecution as a divinely permitted (employed) test and as participation in Christ’s suffering, which also will end in victory; God’s Spirit is your ally, so do not let foolish thinking lead you to surrender to sin. Spiritual victory will be yours [even] in the face of God’s impartial judgment as you totally trust yourselves to him, doing his will and seeking his glory.*

Especially from here on, First Peter places an increased focus on suffering, which naturally leads to further clarification regarding conflict strategy, enemies, etc. The characterization of suffering here, as in 1:6-8, as a fiery trial accents its severity as part of spiritual struggle, as does its potential to generate astonishment (v. 12). However, believers must not let their minds be defeated in the “heat” of battle.<sup>921</sup> Possibly, this battle could be seen as part of the endtime messianic woes, as Dubis has argued.<sup>922</sup>

Glory is related by *contrast* and *distribution* to conflict in First Peter: after four uses in 1:8-24 (vv. 8, 11, 21, 24), it is absent until 4:11, which commences the seven other occurrences: 4:11, 13, 14; 5:1, 4, 10 (2x). Fittingly, it typically appears as the reward for faithfulness in contexts where the severity of spiritual conflict is highlighted. *First Peter helps its listeners to do what it asked them to do in 1:13c, both with its frequent use of “glory” and its concentration in conflict contexts.*

The insulting of believers is again noted as part of their conflictual experience, now explicitly associated with Christ’s name (εἰς ὀνοματίαν Χριστοῦ in v. 14 and ἡμεῖς

<sup>920</sup> Dubis maintains that both the vocabulary and the concepts of 4:19 are best interpreted within an eschatological framework: believers are participating in the endtime messianic woes (“*Messianic Woes*,” 172-185).

<sup>921</sup> I doubt that anything should be made of the fact that *χεῖρονομία*, according to *LSJ*, 1189, had the military sense of a “hireling,” especially a “mercenary soldier,” or, rarely, *ally*.”

<sup>922</sup> His thesis is that “suffering in 1 Peter (and especially 4:12-19) is best understood against the backdrop of messianic woes in early Judaism and Christianity;” it is “a necessary part of God’s eschatological timetable” (“*Messianic Woes*,” 36, 188; note the twelve key features of the “woes” [35-36]). He further maintains that “1 Peter’s suffering/glory pattern is essentially an exile/restoration motif” (the epistle’s “most important motif”) and is “more narrowly also a messianic woes/restoration motif.” The woes “are both the climax of exilic suffering and the prelude to restoration glory” (46, 2, 188).

Cristianov" and *ejn tw`/ oinovmati touvtw/* in v. 16).<sup>923</sup> In response to Cristianov" being used as a stigmatizing pagan label, First Peter joins the conflict by attempting to "reverse this social verdict, at least in the eyes of insiders."<sup>924</sup> Ironically, the hostile use of this term, which portrayed believers as "belonging to" Christ (cf. "in Christ" in 3:14, 5:14; cf. 5:10)<sup>925</sup> would have had the positive effect of "strengthening group identity and boundaries" by increasing believers' "sense that this badge is the one they must own or deny in the face of hostility."<sup>926</sup> Here is the positive side of the narrowing of mental focus that intense negative experience tends to produce. First Peter's rehabilitation of the term concerned its connotative, not its denotative sense.

If future rejoicing and gladness when Christ is revealed is dependent upon present rejoicing (v. 13), such rejoicing is an important weapon in believers' arsenals. Its conceptual link with the command to hope in 1:13, either as a synonym or as hope's natural consequence, reinforces the importance of the first Petrine injunction.

The reminder of final judgment sets believers' sufferings within the context of the cosmic struggle in which they participate. They must remain allied with Christ and God at any cost. Divine support is a present reality, despite their suffering, and God will undoubtedly bring their mutual opponents to a horrible end. How foolish, then, to join an inevitably defeated foe! Rejoicing, then, can also be seen as an anticipatory celebration of God's final triumph in which believers will share. Also, the disciplines of rejoicing and glorifying God are potent spiritual weapons, even at times when such practices are difficult and may even feel insincere; their practice should help the *mind* maintain its rational hope and faith. The trusting hope that motivates them and that they, in turn, foster arguably must be total to be maximally effective. Anything less involves an irrational compromise with the enemy.

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<sup>923</sup> Horrell accepts the general view that the term originated in pagan verbal abuse of believers, probably in Antioch (Acts 11:26), but he parts company with most scholars in seeing the origin "among members of the Roman administration" ("The Label Cristianov", 363).

<sup>924</sup> "The Label Cristianov", 380.

<sup>925</sup> "The Label Cristianov", 362.

<sup>926</sup> "The Label Cristianov", 377-78. Of course, as *BDAG*, 793b-c, notes, *peirasmo; ~*, only used here and in 1:6 in First Peter, can convey both the positive and negative goals of the infliction of testing. It may denote "an attempt to learn the nature or character of someth[ing], *test, trial*" (though *BDAG* places people sinfully testing God [Heb 3:8] under this sense), and "an attempt to make one do something wrong, *temptation, enticement* to sin." Note here the useful article by J. M. Burger in which he argues that the Pauline "being in Christ" concept provides a basis for the postmodern "subject" to access a moral framework ("The Significance of 'Being in Christ' for Christian Ethics" [paper presented at the International Symposium of the Association for Reformational Philosophy, 1-11]. [cited 25 September 2007]. Online: [www.christocentrischegemeente.gkv.nl/ethiek/Being%20in%20Christ%20\(Hans%20Burger\).pdf](http://www.christocentrischegemeente.gkv.nl/ethiek/Being%20in%20Christ%20(Hans%20Burger).pdf)).

### 1.3 God as Father in 4:12-19

*Father-God must be fully trusted to care for and to hold accountable those he created; present suffering—God’s judgment that begins with his family—is used by him to test you, and is participation in the suffering of his ultimate Son, Christ, and a sign that you will soon share his glory.*

Addressing his listeners as “beloved,” the author gives expression to his familial love for them. This implies that each and all of them are part of the same family, a crucial fact in the context of the intense suffering they also share.

How does God’s Fatherhood relate to his role as the Creator who is faithful to his creation?<sup>927</sup> As noted above, these designations share the concept of God as Originator. Further, they point to a sustained care for that which has been originated. By virtue of his creatorial activity, God has rights over all that exists analogous to the virtually unlimited rights of the *paterfamilias*. At times the HB seems to equate these metaphors, as in Deuteronomy 32:6:

Is this the way you repay the LORD,  
O foolish and unwise people?  
Is he not your *Father*, your *Creator*,  
who *made* you and *formed* you? (cf. Isaiah 64:8).

Noteworthy, also, is the identification of God’s roles as Creator and Father of all people in Acts 17:24, 26, 28.

It may seem that the metaphor of “trial by fire” (NET) or “*fiery ordeal to test you*” (BDAG, 900a) is inconsistent with viewing the Fatherhood of God as the dominant metaphor in First Peter. However, I suggest that here the former metaphor accents specific and not always the most prominent aspects of the latter metaphor. Traditional fatherhood included a responsibility that children be adequately disciplined, often in ways and to a degree many today would class as abusive. The goal was to benefit children by ensuring that they would conform to the will of their father and, thus, fit well into the broader society.<sup>928</sup>

As a sub-metaphor, the battle metaphor is also consistent with this fiery testing. In the ancient world, soldiers were often treated brutally. Training was hard and painful and in the process those unqualified for military service would be eliminated. Exercising his wisdom and love, Father-God also seeks to discipline and train his children to be effective in the spiritual conflict in which he allows them to participate. This is to their personal and collective advantage, as well as a means of

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<sup>927</sup> Cf. DesCamp and Sweetser, “Metaphors for God,” 207-238.

<sup>928</sup> “Ancient childrearing practices consisted of disciplining children who were perceived to be naturally rebellious. The right relationship of sons and fathers, therefore, was a recurring, common problem throughout the life cycle (see Mark 7:10-12; Matt 21:28-29; Luke 15:11-13)” (Neyrey, “Honoring the Dishonored,” n.p.).

bringing about their Father's goals. The thought, here, is consistent with Hebrews 12, where Father-God's painful discipline of his children is an essential aspect of the Father-child relationship.<sup>929</sup>

The intense suffering reflected in First Peter has already been relativized by being situated within the highest level of narrative, the complete story of salvation in which Father-God is the prime actor and the ultimate judge of all (1:2-23).<sup>930</sup> Because present suffering is actually a preliminary aspect of the final judgment, it falls squarely within the realm of the Fatherhood metaphor and such affliction cannot diminish the effectiveness of his saving purposes.

#### 1.4 Spatial Analysis of 4:12-19

*God's sovereign care for his creatures is the context within which to view suffering in the community in Christ's name. God's Spirit rests upon you as you experience his judgment that begins within his family and extends to include all who do not obey him. So, submit to his will and rely on him alone in all ways for all things.*

The "fiery trial" is said to be "in" (εἰν), meaning "among," Peter's listeners, and a sharing "in" the sufferings of Christ that they must not consider something strange happening "to" them (ὑμῖν) (v. 12). Literally, *sumbaivnw*, *hapax legomenon* for First Peter, designates "to join someone in going somewhere, *go along with*," though *BDAG*, 956b, plausibly finds the meaning here to be "to occur as event or process, *happen, come about*."<sup>931</sup> The literal sense of movement through space would support the idea of the Christian life as a journey, but perhaps only when suffering is viewed as strange and as travelling; if it travels, so must they. Perhaps, too, the metaphor is truly "dead." It is also possible that the literal sense of "*stand with the feet together* or of "*a statue with closed feet*, as in early Greek art," still had currency. In any case, I do not find adequate reason to see this expression as inconsistent with or overcoming the dominant metaphor of standing firm in one location. Wisely, Martin does not use this term as evidence.

It is "in" (εἰν) the future revelation of Christ's glory that those presently reviled "in" (εἰν) Christ's name will rejoice and "in" (εἰν) his name they are to glorify God. Already, the (S)pirit of glory and of God is resting "upon" (ἐπιθεῖ ὑμᾶς) them. The final judgment begins "from" (ἀπὸ) God's house, "from" us (ἀπὸ ἡμῶν). This need not mean that judgment does not

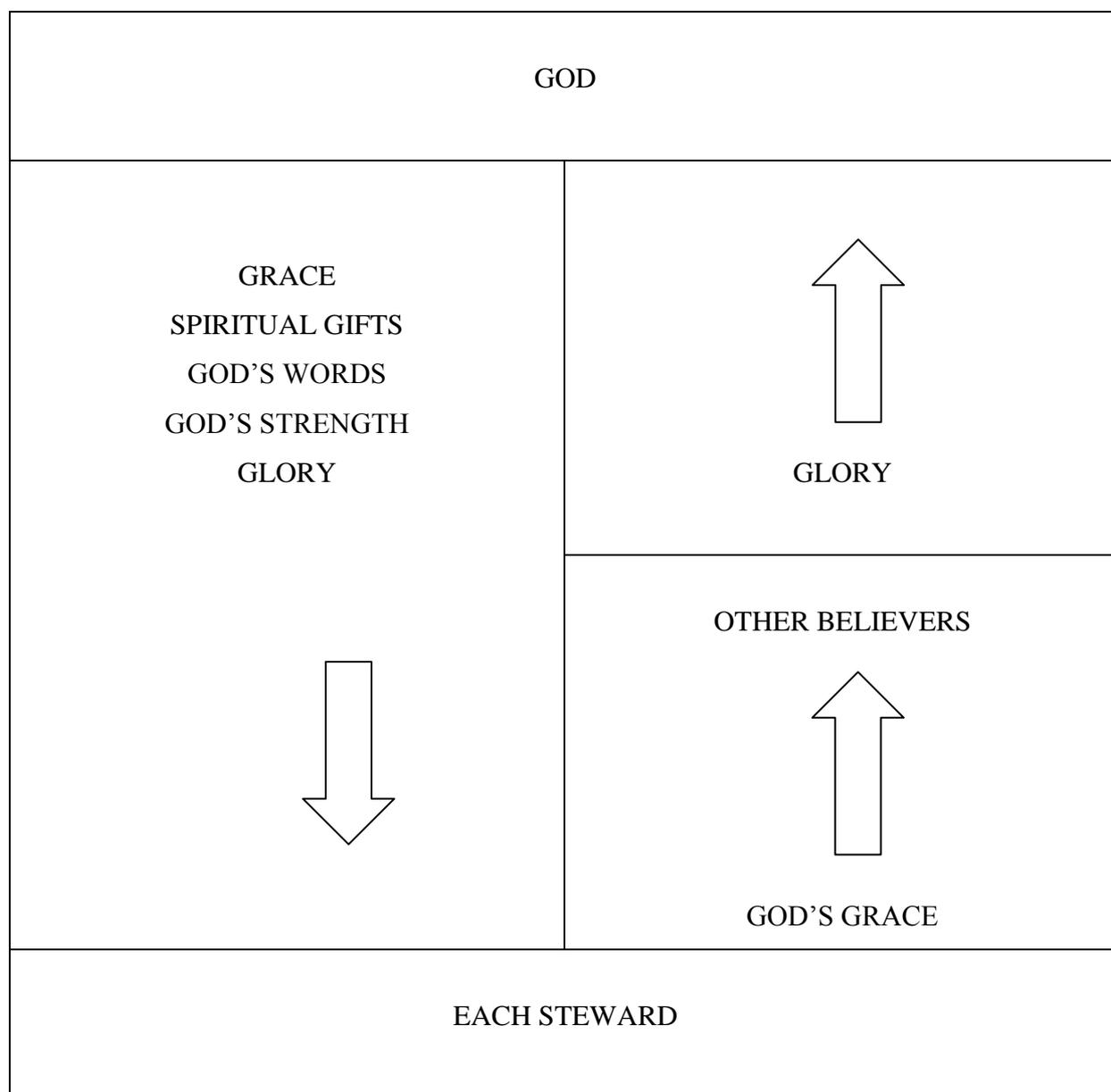
<sup>929</sup> According to *LSJ*, 1559, *purwvsi* here means "*proving by fire*," citing also LXX Proverbs 27:21. It is of special interest that metaphorically it can mean "*burning desire*." While this may be overly subtle, it is tempting to find a wordplay here: *disciplinary suffering "burns" out the "burning desire" of the passions*.

<sup>930</sup> Green, *1 Peter*, 204-5.

<sup>931</sup> *LSJ*, 1673, notes that the verb could have the conflictual sense of "*attack jointly*." Believers could feel that their painful sufferings were the result of a concerted attack on the part of many participants.

come “down.” Indeed, it may be assumed here to have already, in some sense, done so; now it moves horizontally out from God’s house to envelop everyone. Those in the house are not exempt (cf. 1:17); their suffering is a preliminary experience of it and they are being saved by it and from it, unlike sinners, whose “end” (τεῦλοσ) is unthinkable. This could be associated with a greater intensity of the presence of God in his burning holiness within and emanating from his temple. This holiness was strongly introduced in 1:15-16 (cf. v. 2) and already associated with judgment there (v. 17). The “light” into which believers have entered is intense (cf. 2:9)!

CHART Illustrative of Spatial Relationships in 4:12-19



2 5:1-7

*Mutual submission within the family of God under his direction and with full trust in him*

## 2.1 Mind in 5:1-7

*Elders, think as I do about community leadership: view other believers as Christ's sheep for whom you are responsible; follow God's will and lead by godly example so that you will share in Christ's glory. Everyone, think of yourselves with humility, knowing that this results in God's grace and leads to future glory. Logical conclusion: do not think anxious thoughts, for you know that God cares for you.*

The shepherding ministry of elders is logically associated with the previous discussion (5:1's  $\text{ou}\backslash\text{n}$ ), specifically Christ's sufferings and the future revelation of his glory (v. 1). Peter's personal experience is supporting evidence for the minds of his listeners to consider. Thus, his appeal is rationally based: elders must shepherd the "flock" of God that is among them.<sup>932</sup> The familiar biblical metaphor pictures believers as a vulnerable group in need of direction, protection, and provision. Perhaps sheep's reputation as being somewhat 'mentally challenged' underlies this characterization. Elders' "oversight" suggests a *seeing* on behalf of their charges, perhaps to some degree thinking for them (v. 2; note the textual issue). Their need for this shepherding ministry is assumed. Presumably, it is part of the mutual sharing of God's grace (cf. 4:10) and includes the ministry of the "fellow-elder," "Peter," through his epistle (cf. v. 1). Supervision is crucial to help believers think about unjust suffering as Christ did so that they can also share in his glory.

One crucial concept must govern the elders' work: those whom they oversee do not belong to them but to God. They are, thus, stewards (cf. 4:10) acting under his authority and hopefully with his interests in mind, namely, providing the best possible care for the flock. Three parallel expressions present the ways they *must not* and *must* provide oversight:<sup>933</sup>

mh; ajnagkastw`"  
ajlla; eJkousivw" kata; qeovn,

mhde; aijscrokerdw`"  
ajlla; proquvmw",

mhdE wJ" katakurievonte" tw`n klhvrwn  
ajlla; tuvpoi ginovmenoi tou` poimnivu:

First, the motive for such service is not to be duty or compulsion, but willingness. Second, it should not be done shamefully, selfishly to make a profit, but eagerly, with no thought of return.

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<sup>932</sup> Cf. DesCamp and Sweetser, "Metaphors for God," 207-238.

<sup>933</sup> The way these clauses qualify the command to shepherd God's "flock" gives them imperatival force.

Third, domineering is to be resisted in favour of leadership by example.<sup>934</sup>

The promise that faithful shepherding will be rewarded by Christ, metaphorically characterized as the Chief Shepherd, analogically suggests Christ-like shepherding. So, also, do First Peter's earlier statements that he suffered for the sake of believers, not for selfish gain (2:21; 3:18) and as an example for believers (2:21). The analogy may be extended to voluntary obedience to his Father. Possibly, First Peter's guidance regarding the ministry of believers relative to each other and their pagan neighbours could be subsumed under these three sets of instructions.

Earlier, Christ was pictured as a silently suffering *sheep*, while now he is a *shepherd*, indeed the Chief Shepherd. This mixing of metaphors is potentially explicable in terms of First Peter's suffering-glory pattern. Christ is now experiencing glory and will share a "crown of glory" with faithful under-shepherds (v. 4; cf. v. 1). This paragraph constitutes a warning against seeking glory prematurely and on one's own terms. The privilege of shepherding God's flock poses special temptations that must be resisted for the sake of all.

The next and balancing command insists that those who are younger must submit to their elders. The "likewise" beginning v. 5 implies that elders, too, should view their role as one of submission, as v. 4 has metaphorically shown. Here, *for the first time*, we have a direct indication of the relationship between humility and subjection or obedience. All believers, whether elders who must avoid arrogating the lordship of Christ by lording it over those they lead, or their flock potentially tempted to rebel against their elders, face the spiritual, psychological, and sociological enemy of *pride*. In its place, humility must be worn as clothing.<sup>935</sup> The mind is obviously implicated in both pride and humility, since each involves a judgment concerning oneself with respect to other persons (v. 5), including God.

The mind is also called upon, here, to interpret a clothing metaphor. Given the extensive covering typically provided by clothing in the relevant first century culture, a thoroughness of humility's presence is implied. The placement of clothing on the outer surface of the body at the boundary between the self and others and its function as the most obvious aspect of the way people present themselves to others suggests that humility is to be shown to all persons in all encounters with them.<sup>936</sup>

Not content to command humility once, or to supplement it with a scriptural citation, First Peter again commands, as a logical conclusion from Scripture: "humble yourselves under God's

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<sup>934</sup> *LSJ*, 896, defines the participle *katakuriouvonte* here as "gain dominion over, gain possession of," citing also Psalm 9:26 and 10:5. Cf. the triple emphasis on believers' humble service following the example of Christ in Mark 8, 9, and 10 and pars.

<sup>935</sup> L&N find the verb here to mean: "*bind a thing on oneself, wear it constantly.*" Also note the textual variant.

<sup>936</sup> Here note, again, the issue of physiognomy, the central concern of Parsons, *Body and Character*.

mighty hand,” to which he attaches the implied promise that God will exalt those who do so (v. 6). This exaltation is surely part of the grace God gives to the humble that most fully will be realized when Christ is revealed (1:13). Meanwhile, freedom from the burden of anxieties is part of the grace God presently gives to the humble (v. 7).

If humility is a prerequisite for submission within the believing fellowship, it is only reasonable to see it as crucial to the other forms of submission commanded by First Peter in the Empire, the household, and marriage. Indeed, obedience to the gospel and the God from whom it comes also requires humility. The similarity between 3:12 (God’s face is against evil-doers) and 5:5 (God opposes the proud) clearly places sin and pride in the same, negative category. Even apart from this, it is not difficult to see *pride as sin* and *sin as prideful rebellion*. All legitimate forms of authority ultimately have to do with God and his will, so all insurgency against them is sin against him. Humility fits with the total trust in God demonstrated by Christ (2:23) and total submission to Christ as Lord (3:15), both of which are necessarily evidenced in believers’ obedience (4:19), while pride chooses not to submit to Christ and God’s will, arrogantly thinking it can find a better way. I, thus, am convinced that *all of First Peter’s paraenesis is a call for humility instead of pride*. If so, 1:13 calls for minds with an accurate and, thus, humble self-image with respect to God, a refusal to be drunk with sinful passions that lead to rebellion against God, and a humble reliance on God alone to supply the grace that will more than satisfy all legitimate desires.

According to 5:6-7, humility and trust in God are mutually explanatory. Also, just as pride is a deadly enemy, so also is anxiety. Humble believers’ minds, first, recognise their total dependence upon God and, second, choose to embrace this reality, knowing that God has their best interests in mind (“he cares for you”).

## 2.2 Spiritual Conflict in 5:1-7

*Humble mutual submission (among believers) is a necessary spiritual weapon, even for leaders; pride makes God your enemy, while humility and full trust in him will result in grace and eventual glory.*

The shepherding ministry of the elders within the believing community and the shepherding provided by First Peter are important in promoting spiritual victory. The reminder, here, of the suffering-glory pattern for Christ and for faithful elders is a strategic paraenetic move to facilitate its listeners’ spiritual success. Apparently, elders not only have a key role but also unique battles they must win for their own sakes and for the flock. Remarkably, they are not to serve from a sense of duty or compulsion, even though they are being *commanded* to “shepherd” the flock; service in God’s army is a privilege to embrace, not a duty to perform. The proscriptions of shepherding

“sordidly greedy of gain” (*LSJ*, ) and of domineering the flock may be best understood as injunctions against the deadly enemy of sinful passions.

The shepherd metaphor probably includes the idea of ensuring protection,<sup>937</sup> especially since the threatening Devil is presented as a hungry lion in v. 8. For the moment, however, First Peter seeks to ensure that believers have nothing to fear from their leaders.

Emphasizing the threat of pride, First Peter explicitly identifies it as placing one squarely in the camp of the enemies God opposes. On the other hand, humble people receive God’s grace. This contrast shows that “grace,” so key to the meaning of 1:13, is conflict-related, since receiving it from God is the opposite of being opposed by him. In fact, it appears here as a comprehensive term for all of the good things God provides to his “troops.” A crucial spiritual conflict issue is at stake here: who will be one’s enemy? God, clearly, has engaged in spiritual battle on behalf of believers, especially through Christ’s suffering; just as they had a choice to accept or reject his loving overtures, now they must choose whether or not they will surrender to pagans and passions and thereby make God their enemy. The contrast is starkly presented and the rhetorical effect potentially enormous. The images of believers as a flock of sheep and as an army may seem totally incompatible, but associating sheep with spiritual conflict is most apt in terms of the common, crucial need for leadership, and especially believers’ vulnerability in a life-and-death context.

Humility, then, is an essential weapon in spiritual battle. It is presupposed in 1:13’s preparation of the mind to hope only on Christ and his grace. This implies that, first, “girding the loins” is inclusive of adopting a humble attitude; second, the “girding the loins” metaphor is conflict-oriented; and, third, 1:13 is a key imperative concerning spiritual struggle. The image of the “crown” could signify various things, since crowns “were regularly conferred by urban assemblies upon victorious military leaders, athletes, and benefactors.”<sup>938</sup> However, the above considerations suggest that here it signifies victory after battle.

Spiritual conflict clearly continues to be a central issue in vv. 6 & 7. Humbly accepting God’s full authority is the only prudent thing to do, given that he is the Mighty One. No matter the psychic pain or loss of honour before one’s peers, the admission of “defeat” before the One who cannot be defeated *and* has one’s best interests in mind is actually a true victory. In fact, it is only in this way that one will eventually be elevated by God.<sup>939</sup> In the meantime, the following statement provides an indication of one of its important rewards.

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<sup>937</sup> E.g., David killing the bear and the lion; cf. Acts 20:30-31.

<sup>938</sup> Elliott, *1 Peter*, 834.

<sup>939</sup> Perhaps a simple analogy will help to clarify this point: it is as if God was one person advising another person to move to avoid being struck by some rapidly moving object; humble trust and obedience could be life-saving.

The relationship of the clause, “casting all your cares upon him,” both to humility and to conflict may not be immediately apparent. If there is consistency in the metaphor Sources here, the prone physical posture expressive of humility is hardly suitable for carrying anything. Humility is an effective weapon against the prideful attitude that thinks believers can eliminate the sources of anxiety from their lives; they humbly accept what appears like defeat and, thereby, truly defeat these anxieties. Thus, I suggest that the participle here is functionally imperatival. In line with First Peter’s earlier prohibition of fear (3:14), believers must dispose of their anxieties. Now a useful metaphor shows how they are to cast them upon God. While God may use unjust suffering to discipline his children, accepting anxiety is a form of suffering without any redeeming benefits. Indeed, it is a spiritually defeating insult to their loving Father-God. He has called believers to his eternal grace, which includes restoration, confirmation, strengthening, and establishment (v. 10). He, the one to whom all power should be ascribed (v. 11), will exercise it for each of these strength-oriented actions. Humble acceptance that the positive resolution of their conflict is in God’s hands, not their own, is not only logical, but is essential for victory. For one thing, accepting anxiety distracts the mind from anticipating and being alert to the Devil’s mortal threat. Thus, it should be classed as one of the sinful passions capable of overpowering the mind and thus the person and community.

### 2.3 God as Father in 5:1-7

*In humility and full confidence, trust your Father-God’s care for you, refusing to let anxiety, pride, or selfishness harm your relationship with him or your Christian siblings. He is both willing and able to ensure the realization of your best interests, as he has already done for his ultimate Son, Christ.*

The God as Shepherd metaphor draws attention to believers’ need for care, protection, and mental guidance. It overlaps with the Father metaphor in terms of care, food provision, protection, and hierarchical structure but, arguably, the Father image dominates in First Peter. One, it is presented first, in the foundation-laying opening (1:1-2). Two, the Shepherd role is only implied, not explicit. Three, overall, the picture of believers as persons rather than animals, especially sheep, fits better with a call to focused mental effort and participation in battle.

### 2.4 Spatial Analysis of 5:1-7

*Humbly keep yourselves under the authority and care of God and express this in submission to all other believers, knowing that God will exalt you as he did the submissive Christ.*

A clear vertical hierarchy is apparent here, moving downwards from God to Christ, the Chief Shepherd, to Peter (despite the “fellow-elder” designation), to elders, and, finally, to the young. This is the first indication of the latter distinction. Though instructed to give “oversight,” elders are not to do so as “under” compulsion. They are to lead by example, not lording it “over” flock, but submitting to God as his servants. Indeed, every believer is to serve God and each other “clothed” with humility (cf. 3:3). As Max Zerwick notes, εἰς ἑαυτὸν δεσμεύεισθε (from εἰς ἑαυτὸν δεσμεύετε) can mean “*tie sth round oneself, bind sth to oneself.*”<sup>940</sup> This implies, even more clearly than the suggested translation from *BDAG*, 274, “clothe yourselves,” that one’s whole torso is to be surrounded and thus “covered” with humility, implying, further, that the mental attitude of humility will govern all of one’s dealings with others. This has a horizontal orientation,<sup>941</sup> though the next humility command will return to the dominant vertical axis. God’s opposition to the proud is pictured as downward motion directed against overly vertical sinners. The image of choosing humility appears to be one of believers already being “under” his “hand” and willingly adopting a prone position instead of having his hand crush them for proudly rising up or at least adopting a rigid vertical posture. This temporary humiliation will be reversed, however, as they will be exalted in time (though hardly ever replacing humility with pride).

Listeners are, ideally, casting all of their cares upon God (v. 7). Anxieties are conceptualized as objects with weight and size that their carriers can remove from themselves and transfer through space to God. Which direction, if any, is contemplated here? The literal use of the term ἐπιπέμπω for “to propel someth. from one place to another, *throw*,” most naturally suggests horizontal and possibly upward movement. Its nuance, “to transfer one’s concerns, *cast upon*,” (*BDAG*, 378) brings to mind more of a downward movement. While it is most natural to think of God as “up” in heaven, it would be odd to expect believers to throw upwards burdens that are too heavy for them to carry; perhaps, here, his universal presence is assumed.

### 3 5:8-11

*With a disciplined and alert mind, resist the deadly Devil with unmoveable faith in your Father-God.*

#### 3.1 Mind in 5:8-11

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<sup>940</sup> *Biblical Greek Illustrated by Examples* (Rome: Biblical Institute, 1963), 715.

<sup>941</sup> Note, however, my earlier comments on the vertical axis as even dominating here, as believers submit to one another.

*Knowing that all believers suffer as you do in a life-and-death spiritual struggle, keep your minds alert to discipline yourselves to maintain complete faith in the God of all grace and all power to bring you glory after suffering.*

The two commands in v. 8 recall the girded mind and sobriety called for in 1:13: believers are to be sober-minded (nhvyate) and alert (grhgorhvsate). That these commands immediately follow the prohibition of anxiety suggests that entertaining anxiety is not only a foolish use of the mind, but is also incompatible with its perpetual readiness in view of the Devil's threat. Here, as in its two other occurrences (1:13; 4:7), the first verb appears in an eschatological context. Of note, also, are the concepts accompanying each of the "sobriety" commands:

- in 1:13, a properly prepared mind → hope
- in 4:7, self-control/sound judgment → prayer and love; and here, a command to
- alertness/watchfulness → a firm faith that resists the Devil.

The hope, love, and faith triad here is intriguing, but is it merely coincidental? The priority given to these virtues and their deliberate linkage in Paul is unmistakable (e.g., 1 Cor 13 and 1 Thess 1), but they are also strongly featured in First Peter. The first two are obvious; if one doubts whether the latter is sufficiently prominent in First Peter, the "above all" in 4:8 should be considered, along with 1:8, 22a & b and 2:17. That "sobriety" is associated with each of these core Christian values make it clear how essential it is and, also, supports the claim of this thesis that 1:13 is a version of the central paraenetic message of First Peter.

In light of this, the priority given to prayer in 4:7 as the focus of a "sober" mind suggests that it plays an essential role relative to the mind and spiritual conflict. Contextually, the following possibilities are defensible: it could aid in the gaining and maintaining of a humble attitude before God; it is a means of casting one's cares upon God; it would be logical to request divine help in preparing for the enemy's threats; and it is modelled in First Peter's doxology in v. 11, in which God is ascribed *power* forever.

Believers' minds help to resist the Devil by possessing the specific knowledge that their siblings throughout the world are undergoing the same kinds of suffering they are experiencing. In fact, it is "accomplishing" (ejpitatelei\_sqai) similar positive things in them (v. 9).<sup>942</sup> While suffering and/or the threat thereof may be the "roaring" of the Devil, they must neither run nor attack; they must stand their ground with unshakable resistance. In 1:18, knowledge of the cost of redemption provided motivation for holy living; here, knowledge of shared familial suffering

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<sup>942</sup> I assume that the selection of this verb was to communicate this point. Various other suggestions have been made. For example, Selwyn thinks it may have been chosen to make an eschatological point, designating suffering as "a premonitory sign of the End" (*First Peter*, 239) and Michaels suggests that it points to suffering as "not a matter of

*because of* holy living should motivate persistent holy conduct despite its cost. Pagan logic says otherwise, but First Peter appraises this suffering as having value as well as being an insignificant price to pay when contrasted with future salvation—an intellectual evaluation also being continually and universally made by other sufferers.

As First Peter relativized suffering in 1:6-8, so also here. Not only does it serve useful goals; its duration will be short and it will be followed by the eternal grace to which believers have been called in Christ, including restoration, confirmation, strengthening, and establishment (v. 10). Such a cluster of strength-oriented terms fits with v. 11's description of God as the one to whom all power should be ascribed. Characterizing God as being "of all grace" not only gathers all of these blessings within the scope of the concept of grace, but also highlights the nature of God as the only or ultimate source of such grace and implies that it is his nature to be gracious. With minds filled with this holistic understanding of grace, believers' will not be misled by the loud threats of the Devil into abandoning actions consistent with an accurate perception of true reality.

### 3.2 Spiritual Conflict in 5:8-11

*As God's soldiers in the cosmic conflict between God and the Devil, in which all believers participate, maintain discipline, mental alertness, and total faith in your all powerful and benevolent Commander; he will decisively and permanently win the war to your permanent and glorious benefit.*

While, on the one hand, believers' minds must focus on God's grace, on the other hand, they must have some understanding not only of their mortal danger but also of the nature of their enemy. Thus the urgency of a continual casting of one's cares upon God. What does the metaphor (technically a simile) of the Devil as a lion convey?<sup>943</sup> The clearest point is that the Devil seeks<sup>944</sup> to do to believers something analogous to what lions do when they devour their prey. To what kind of destruction does this point and how does this relate to the required response of resistance? One option is to follow David K. Huttar and others in viewing this devouring "as potentially successful and as consisting of physical death."<sup>945</sup> This essentially says, "Resist [sin] *even if* the Devil

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chance, but a necessary part of God's plan" (*1 Peter*, 301-302). It is possible, however, that it simply means to *experience* suffering (Davids, *Peter*, 193-4).

<sup>943</sup> For the text-critical issue here, see Metzger, *Textual Commentary*, 626-7. For my purposes, the differences in meaning are not substantial: the destructive intent of the Devil concerning believers is clear.

<sup>944</sup> Cf. this same verb in 1:10 with prefix attached.

<sup>945</sup> *Baker's Evangelical Dictionary of Biblical Theology* (ed. Walter A. Elwell; Grand Rapids, Mich.: Baker), no pages; s.v. "Lion." [cited 6 August 2006]. Online: <http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/lion.html>. One is reminded of Paul's often-discussed statement that he fought wild beasts in Ephesus (1 Cor. 15:32). While I take "devour" here to be a reference to spiritual and eschatological destruction, this need not eliminate

devours.” This interpretation separates the threat from the Devil into two components: spiritual and physical.<sup>946</sup> However, I suggest that spiritual destruction alone is the risk addressed by the term “devour,” the loss of all the glorious benefits of salvation celebrated throughout First Peter. The verb “resist” implies a contrary force and, since one has just been supplied in the first part of this sentence—devouring—I conclude that the command is, “Resist *so that* the Devil *cannot* devour,” i.e., “Resist *being* devoured.” Tying this to v. 12, the metaphorical message is, “stand firm so you are not swallowed,” not “stand firm even if you may well be swallowed;” literally, this may require submission to physical death.

While the Source for this metaphor is not precisely one of battle, it overlaps with it in terms of life-and-death struggle. In fact, there are various military uses of leonine figurative language in the HB. There, literal lions are presented as “strong (Pr 30:30), especially in their teeth (Job 4:10) and paws (1 Sam 17:37), fearless (Prov 28:1; 30:30), stealthy (Psalm 17:12), frightening (Ezra 19:7; Hosea 11:10; Amos 3:8), destructive (1 Sam 17:34; Micah 5:8), and territorially protective (Isa 31:4),” though also “ultimately dependent on God (Job 38:39-40; Psalm 104:21), answerable to him (Job 4:10), and subdued in the millennial age (Isa 11:6-7).”<sup>947</sup> Metaphorically, we find that: “The king is frightening in his anger (Prov 19:12; 20:2), the soldier courageous (2 Sam 17:10), national leaders vicious (Ezek 22:25; Zeph 3:3), enemy nations destructive (Isa 5:29; Jer 2:15) and protective of their conquests (Isa 5:29), and personal enemies stealthy in their pursuit to harm (Psalm 10:9; 17:12).” In light of these uses, it is not difficult to associate the spiritual battle metaphor with a Lion-Devil as believers’ and God’s chief opponent.

This metaphorical lion Source coordinates well with the previous Source of believers as sheep, animals virtually helpless in the face of lions. Anxious minds would frantically and pridefully seek to take on the enemy directly or cowardly run, while those who humbly trust God to be a faithful Creator (4:19) who guards those who trust him (1:5; 2:25) will resist the enemy with a faith that is firm and strong (v. 9). Again, the mind must recognise its proper role in the divinely-instituted structure of reality: believers cannot fight God’s battles but God will not independently defeat the foes he has equipped his children to face. The Devil is ultimately God’s problem, but believers are commanded to do what they can with his enablement: “resist him” (v. 9); they must

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the threat of literal death that could induce fear, potentially leading to spiritual failure. Cf. Boris A. Paschke’s argument that the Devil is compared to a lion as a way of designating his responsibility “for what was going on in the arena at the *ad bestias* executions of Christians” (“The Roman *ad bestias* Execution as a Possible Historical Background for 1 Peter 5.8,” *JSNT* 28.4 [2006]: 498).

<sup>946</sup> Peter hardly is calling for resistance to literally being devoured in the sense of martyrdom.

<sup>947</sup> Huttar, *BEDBT* s.v. “Lion.”

*defeat* the sinful passions and their expressions that would make them his prey.<sup>948</sup> One of the central claims of this thesis is that, for First Peter, the way to victory over the Devil and the passions is not a direct frontal attack or a focus on these negative things, but a positive, hope-filled focus on future grace.

Perhaps listeners were expected to have some awareness of lions' method of hunting. If Huttar is right, First Peter portrays Satan "as both frightening his prey and silently stalking it to devour it."<sup>949</sup> Lions often wait for a member of a herd to become separated from the group; the analogous Target problem could be addressed by First Peter's stress on brotherly love and mutual ministry. The way lions can pick off the young could be related to First Peter's call for elders to take care of their spiritual charges. At a deeper and more comprehensive level, all believers should, paradoxically, exercise adult/mature strength in resisting sin and the Devil while, at the same time, viewing themselves as being as vulnerable as newborn infants in desperate need of God's word (connoting defencelessness apart from it). Further, their vulnerability is not only individual but also corporate. Only God can protect them, and the proper use of the mind is a critical part of his method.

Huttar seems to suggest either a metaphorical inconsistency or two different scenarios. Certainly, the *roaring* of the Devil-lion seems odd in a scenario in which he is prowling in search of prey. After all, such would be expected to cause all potential "meals" within ear-shot to scatter or hide. However, in this context, the power of such a roar to instil panic and the irrational actions this can engender, or paralyzing fear, may be in view. A roar can lead to unnoticed prey taking "centre-stage" in the lion's field of vision and can cause other animals, especially the young, ill, or injured, to find or put themselves in vulnerable positions. The potential victim's full attention is captured, leading to instinctual self-preservation responses. The sometimes negative consequences of instinct in threatened animals would certainly provide a reasonable analogy to the consequences of sin in human thought, emotion, and will. Behaving naturally, for those whose family training (1:14,17)–and nature, if we assume belief in innate sinfulness–has promoted sin will lead to death, not life. Certainly First Peter is not asking its listeners to act according to the passions of natural instinct. The call is for careful and accurate thinking consistent with the thought of Father-God. Paradoxically, this new way of thinking restores true human instincts in place of those perverted by sin.

Thinking in terms of the bodily basis for metaphor, specifically here, the sense of hearing, encourages one to parallel the Devil's "roar" with the verbal abuse and threats of pagan opponents

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<sup>948</sup> Cf. the shepherd metaphors earlier in the chapter for elders and Christ (cf. David fighting off lions).

<sup>949</sup> *BEDBT* s.v. "Lion."

that can so intimidate believers that the passion of fear can overcome their minds and, thus, their lives. Clear and accurate thinking must neutralize such intimidation with faith, hope, and love. Perhaps, also, the insistent voice of the passions is implicated, the Devil's voice in the deceptive guise of enlightened self-interest.

In social mammals such as lions, loud calling allows members of the group to attract mates, declare territorial ownership, and keep in contact despite the separation of long distances. Yet, despite the essential nature of these functions, individual lions wisely will not roar in territory they do not control due to the risk of "inviting escalated contests from territorial competitors. Instead, roaring is confined to males that are resident in prides and prepared to escalate in contest situations."<sup>950</sup> If this aspect of the Source domain is involved here, the implication is that the Devil claims ownership of the world in which First Peter's listeners live and has no fear that this claim will be seriously challenged. Such infernal arrogance is not without support elsewhere in the NT, such as in the temptation of Christ,<sup>951</sup> and fits well with the scenario presented in First Peter. Further, the fact that "nomadic males start roaring only when they are taking over a pride," raises the possibility that the Devil is arrogantly seeking to take over the family of God and replace him as pseudo-Father.<sup>952</sup>

That their enemy prowls around in his search for prey suggests constant movement and, thus, an ever-shifting point of potential attack. Believers must be constantly and actively scanning the spiritual horizon. Their uncertainty about the "place" from which he may strike correlates with the many forms of temptation believers may be subjected to, especially the various fleshly passions that may be aroused by various internal and external stimuli. The Source scenario is not only one of physical death but also physical consumption. The totality of this destruction is certainly implied by the term "swallow" or "devour" (*katapivnw*), so the implied Target correspondence is most naturally understood to be the most severe and complete destruction conceivable. Understanding merely physical death at the hands of "human agents under the Devil's power" as the full or major

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<sup>950</sup> Jon Grinnell and Karen McComb, "Roaring and Social Communication in African Lions: The Limitations Imposed by Listeners," *Anim. Behav.* 62 (2001): 93. See also John Grinnell, "The Lion's Roar: More than Just Hot Air," n.p. [cited 2 August 2008]. Online: <http://nationalzoo.si.edu/Publications/ZooGoer/1997/3/lionsroar.cfm>.

<sup>951</sup> Cf. the portrayal of the Assyrian and Babylonian rulers as roaring "maned young lions" devouring God's people in Isaiah 5:29 and Jeremiah 50:17.

<sup>952</sup> In the HB, lions are pictured as vocalizing after a kill to alert other pride members, summoning them to join in the feast. Thus, in Amos 3:4 (NRSV), we find: "Does a lion roar in the forest, when it has no prey? Does a young lion cry out from its den, if it has caught nothing?" If this is part of the metaphor here, it could be another clear indication of the Devil's arrogance, as he invites diners *before* the kill. As for whom these diners might be, one could think of the demonic realm and perhaps also believers' human opponents.

danger appears rather anti-climactic in terms of the overall spiritual message of First Peter.<sup>953</sup> Further, it suggests an implausible meaning for “resist him;” up to this point in First Peter, the enemies to be defied, and the only ones believers can be fully confident God will enable them to defeat, are the passions that tempt them to sin, not the sinners who threaten them.<sup>954</sup> The equation of the “lion” with the Devil, with all of the relevant spiritual associations, implies the ultimate nature of the risk to believers. Whatever First Peter’s eschatological vision for unbelievers, it is surely and profoundly the opposite of its vision of the grace, glory, and honour to be enjoyed by believers who resist their greatest opponent.

Picturing the threat as that of being eaten recalls the earlier reference to craving spiritual nourishment and tasting God’s goodness in 2:2-3: the choice is between “eating” God’s word with one’s mind and being “eaten” by the Devil. This is reinforced by the parallel intensity involved. *BDAG*, 1103, cites an ancient though post-NT source which claims that lions roar due to hunger. Perhaps, then, just as believers are to passionately crave God’s truth, the lion is pictured as hungry enough to even irrationally give expression to his craving by roaring.

However, it must be stressed that believers’ watchfulness should be confident and hopeful. The only way this can be so (other than presumptuously) is if their minds interpret all data accumulated concerning danger according to a total orientation towards a potentially “graceful” eschatological future.

Brent A. Strawn analyzes the metaphorical use of leonine imagery in the HB and ANE into four categories: friend, enemy, the king or a mighty one, and the Deity.<sup>955</sup> He finds a focus on power to be common to all of the ancient evidence: “the lion image is predicated predominately and pre-eminently on the notions of power, dominance, and threat.”<sup>956</sup>

The power and, thus, the magnitude of the Devil’s threat in First Peter are enhanced by this HB and ANE background. The generally militant nature of the imagery supports viewing the Devil in the strongest terms as the destructive opponent of Peter’s listeners, which, in turn, sustains the focus on the centrality of spiritual conflict in First Peter. The frequent use of leonine imagery for Yahweh in the HB makes its use for the major opponent of God’s children in First Peter suggestive

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<sup>953</sup> The quote is from Elliott, *1 Peter*, 857. He, as well as, for example, Michaels, view the lion as representative of believers’ human opponents (*1 Peter*, 299).

<sup>954</sup> Certainly believers are to seek to limit the persecution they may suffer by living transparently good lives, but if the command to “resist” is capable of complete obedience, then the enemy must be truly defeatable.

<sup>955</sup> Strawn, “Why Does the Lion Disappear?,” 42-72. Cf. G. J. Botterweck, *TDOT*, 1:374-88.

<sup>956</sup> Strawn, “Why Does the Lion Disappear?,” 41.

of the idolatry theme I have suggested as constituting the position Peter opposes: the Devil may helpfully be conceived of as a false deity seeking to destroy the true God's family.<sup>957</sup>

First Peter's prayer-doxology in v. 11 ascribes dominion or power to God forever. Viewed in a conflict context, this is a crucial encouragement to struggling believers tempted to take things into their own hands; not only is God characterized by graciousness but he is also *the* powerful one. As First Peter acknowledges this reality, so also should they. How foolish to chose to be his enemy; how secure are those who side with him in the cosmic struggle, with all of its levels and participants!

### 3.3 God as Father in 5:8-11

*While Father-God permits his children to suffer and even to be threatened by the Devil, he graciously intends and powerfully promises to complete the glorious purpose that motivated his initial calling of them to himself in his ultimate Son, Christ.*

The command for believers to cast their cares upon God because he cares for them is consistent with viewing God as Father. As I have noted earlier, love for his children was a stereotypical feature of the *paterfamilias*. To accept and trust such love would be a filial privilege and duty. The image of submission under a powerful hand is consistent with the clearly understood paternal role of ensuring that his children were disciplined according to his virtually unlimited discretion.<sup>958</sup> Presumably, then, it would hardly seem oppressive for Peter's listeners to think of their Father-God disciplining them in holy love and wisdom.

While the ancient family was not a military unit, it did seek to preserve and defend its integrity from non-family members. Here, now, there is an indication of the full extent of the opposition to Father-God's family, as we learn of the Devil's destructive intent. Martin correctly notes that the image of the Devil as a lion is consistent with the image of God as the Shepherd who protects his sheep from predators.<sup>959</sup> And, just as God as Father can be inclusive of God's role as Creator, so it can include his role as cosmic Combatant and final Judge; i.e., along with actual parallels, because he is *God*, for him to be Father will include atypical things. In other words, for him to have the best attributes of a human father and the typical roles of such, some things *must* be different. As Ian Paul notes, "a significant aspect of relations with the father in the family was that the sons engaged in the father's business." Thus, as he strikingly observes, "addressing God as

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<sup>957</sup> Strawn gives several examples of Yahweh being portrayed in the HB as a threat as well as protector, contingent upon "one's perspective and relationship" to him ("Why Does the Lion Disappear?," 43).

<sup>958</sup> This issue surfaces several times in Schrenk's pathvr article in *TDNT*, 5, 945-1014; e.g., 948, 950.

<sup>959</sup> *Metaphor*, 264.

‘Our Father’ and asking for the kingdom to come is more like clocking in for work than engaging in a divine embrace.”<sup>960</sup> Moxnes notes that a son’s inheritance in this era included not only property but also the father’s “role and authority.”<sup>961</sup> This provides a basis for understanding the will of Father-God for his children as including elements that, otherwise, uniquely apply to him. Each human father had his own specific occupation, though few would be unique except in the details of its practice. The closest human analogies to God’s absolute uniqueness were people like the Roman emperor and the Jewish high priest, but even they are pale reflections of God as metaphorical Target. However, they do give some indication of how the “family business” can have a scope that extends far beyond that of the average first century father. As a Father who created and rules over all things, and who has condescended to presently engage in cosmic spiritual battle, his provisions for and expectations of his children could not help but be radically different in key ways from those of other fathers. This does not, however, make him less of a father. Indeed, as Achtemeier suggests, the imperative/obligation that the indicative of grace entails is itself “an expression of grace” because it shows that “God wants Christians involved in the new kind of world he is bringing into being” as “active partners in the gracious covenant God established through his Son.”<sup>962</sup> Thus, Father-God includes his children along with his Ultimate Son in his overall goals as gracious Lord of all creation, even in the process of conquering the sin that has corrupted it.

Further, the scope of his family cannot be limited to even the more extended family make-up of even the larger Roman households. Since no-one is exempt from the obligations of membership in his family, his vocation and his way of carrying it out become prescriptive for everyone, at least to the degree appropriate to human creatures. Finally, it should be noted that in v. 9 other believers who suffer are “brothers,” thus sharing the same father in a special sense.

### 3.4 Spatial Analysis of 5:8-11

*Bring all of your capacities and concerns under mental control in full and costly submission to God’s will; stand immovably against the attacks of the Devil, with full faith that being in Christ will “trump” being in the world when your calling to God’s eternal glory will be realized when Christ is revealed.*

“Accomplishing” (ejpítelei\_sqai from ejpítelevw) in v. 9 can mean to experience suffering as “laid upon” believers “as fulfillment of an objective or purpose, *fulfil*” (as defined by

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<sup>960</sup> “Metaphor,” in *Dictionary for Theological Interpretation of the Bible* (ed. Kevin J. Vanhoozer; Grand Rapids, Mich.: Baker, 2005), 507-10; 509. This statement could be taken as supportive of viewing the girding of the loins in 1:13 as a preparation for work, not battle. However, a soldier’s work is, by definition, conflict related.

<sup>961</sup> “What is Family?,” 34.

*BDAG*, 383). This is consistent with the use of the vertical axis concerning humility. God is in control of the situation and is using suffering for his beneficent purposes, to which humble submission and trust are necessary responses.

The Devil “prowls” around looking for prey, while 5:12 will tell believers to stand still. The term “devour” (*katapivnw*) may be glossed as “swallow,” which makes sense in light of the referent described. The consumption of the victim entails its movement *down* the throat of the lion, consistent with the CM, DOWN IS BAD. That this destiny is to be resisted adds a moral element: believers must not allow themselves to move downwards on the vertical axis. *Voluntary* submission to and full trust placed upon God will prevent *involuntary* submission to the Devil.

#### 4 Chapter Summary

4:12-19 is the most sustained discussion of suffering in First Peter, a theme it develops in several ways. First, this is the first time its purpose of testing believers is made explicit. Second, it is to be expected, so it should not cause mental or emotional disturbance. Third, it is a participation in Christ’s suffering. Fourth, it must be accompanied by the glorification of God and rejoicing in anticipation of the revelation of Christ’s glory and believers’ future joy. Fifth, for the first time, a specific reason is given why innocent suffering for Christ is a blessing: the (S)pirit of glory and of God rests on righteous sufferers. Sixth, here suffering and the final judgment of believers appear to be associated like never before (cf. 1:17; 4:3-7): it has already begun (or is about to begin) with the suffering of the family of God but its full force will be incredibly greater for sinners. The above thoughts add incredible power to the major summary statement of v. 19: those suffering in obedience to their Father-God’s will must trust their souls [that the passions want to destroy] to their Creator-God, who is loyal to his creatures; i.e., they are to hope exclusively in God and his saving grace (v. 18; 1:13) and to practically express this by continuing to do God’s will alone.

In light of the suffering/glory pattern for Christ and Christians, 5:1-11 urges shepherd-leaders and those lead (sheep) to humility in the service of God. A key expression of humility, an essential weapon or strategy in spiritual battle, is the transfer of all anxiety/fear (a destructive passion) to God and his love; i.e., hope must be fully placed in God (cf. 1:13). The sobriety of 1:13 and 4:7 is reiterated, now in the face of the Devil-lion’s murderous intent. He can and must be resisted with strong faith and hope in the glorious and gracious future God will bring. As the intensity of the focus on suffering and spiritual danger increases, so does the emphasis on God and his glory and grace that he wants to share with his family. Humble faith and hope in him is stressed as First Peter models the appropriate focus on him in praise and worship in dual doxologies, climaxing at 4:11 and 5:11.

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<sup>962</sup> *I Peter*, 115, in agreement with Goppelt, *I Peter*, 112.

Is there a journey in progress? Martin is right that First Peter's listeners are called to God's eternal glory and the ultimate experience of this will be in heaven. However, while they previously moved to come to Christ, they are not presently moving; indeed, the next significant movement anticipated is the coming of Christ *to them* with God's grace (1:13). The Devil "prowls," but they alertly stand in place (cf. 5:12).

## CHAPTER 10

### First Peter 5:12-14: Epistolary Closing

1 5:12-14

*You are already experiencing the grace of God; orient your mind towards its culmination!*

1.1 Mind in 5:12-14

*The purpose of this short letter, which is so important that I send it via Silvanus, a man I have evaluated and consider to be reliable, is to so thoroughly convince you to think of your present difficult but blessed Christian life as truly destined for a triumphant experience of God's grace and glory that you will devote your whole persons to realizing it.*

Verse 12 is commonly, though not universally, understood to contain the purpose statement of First Peter.<sup>963</sup> Arguably, the statement, “This is the true grace of God *unto* which stand” (ταυθην ει\nai ajlhqh` cavrin tou` qeou` eij" h}n sth`te)<sup>964</sup> constitutes a summary of the central message of First Peter. Its listeners are encouraged to think back over the message heard during the previous few minutes and to see it as both indicative and imperative, with the latter logically based on the former. All of the glorious blessings they now experience and all of the sufferings they endure are included within the scope of God's gracious care for them. Despite apparent evidence to the contrary, this is the “true” grace of God. The author's mind has reached this evaluative conclusion and he passionately wants his listeners to share it (cf. parakalw`n kai; ejpimarturw`n). Indeed, the whole story of God's salvific action, with its decisive climax in Christ but going back as far as the prophets, Sarah, and Noah, is *their* story of grace. In fact, since God is a faithful Creator, the salvation narrative goes back as far as creation itself.

If all of this is theirs, how reasonable and important it is that they not abandon it when threatened by or actually experiencing suffering for their faith! They must keep their orientation

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<sup>963</sup> Note my earlier presentation of the definitional options for cavri~.

towards this reality. As 1:13 shows, this means that their minds must be focused on future grace. The result will be that their *whole* persons will expend their *full* energies for the achievement of this *exclusive* goal.

First Peter's evaluation of Silvanus as a faithful brother is the result of a mental process (tou` pistou` ajdelfou` wJ" logivzomai) and its commendation of him as such is, at minimum, an invitation to its listeners to use their minds to share in this assessment.

## 1.2 Spiritual Conflict and Spatiality in 5:12-14

*My letter is a reliable weapon in the crucial battle for your ultimate spiritual success; renewed confidence that your suffering for holy living take place in God's ultimate Son, Christ, who is now enjoying eternal glory, should motivate an unmovable and confident stance oriented towards your own future glorification.*

The issue of physical posture is of special interest in these verses. The command to stand (sth`te) uses a common bodily position metaphor to call for a fixed and unchanging attitude towards grace. Standing, clearly a vertical and stationary position, implies that alternate "postures" as well as significant movement are unacceptable.<sup>965</sup>

If 5:12 provides an instance where  $\epsilon\iota\upsilon$  is used for  $\epsilon\iota\nu$ , the preposition directs attention to the sphere in which believers are to stand. If, however, I am correct in suggesting that "unto" is more accurate,  $\epsilon\iota\upsilon$  better captures the eschatological orientation of First Peter, parallel to its first injunction in 1:13 to hope on eschatological grace. The orientation is vertical: believers are to look up in expectation of the completion of the grace they now experience in part. Admittedly, this appears to involve a spatial transition from attention to the horizontal axis, where grace is present in spite of and especially through suffering, to a vertical orientation. However, since all of the grace referenced in First Peter has a vertical focus, even when distributed by others, it may be legitimate to see a more consistent vertical perspective. This fits with the thought that suffering is laid upon believers to accomplish God's goals; it must, then, be "grace." However, if one does see a change of focus from the horizontal to the vertical, this would also be fitting, here, as indicative of the change in orientation believers must make if they do not already have the upward focus on the grace

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<sup>964</sup> This translation of  $\epsilon\iota\upsilon$  is not the standard one. *BDAG*, 289, for example, sees this as an instance where  $\epsilon\iota\upsilon$  is used for  $\epsilon\iota\nu$ . However, I am not the first to suggest this gloss, which I think better captures the eschatological orientation of the epistle, parallel to 1:13c.

<sup>965</sup> Francisco Santibañez suggests that in both English and Spanish, PERSISTING IS REMAINING ERECT is one of the dominant primary metaphors for existence ("Primary Metaphors in Cross-linguistic Research: Some Notes on the Conceptualization of Existence in English and Spanish" [Paper presented at the annual meeting of the Poetics and Linguistics Association, New York University, New York, 25-28 July 2004, n.p. (Cited 12 June 2007). Online: <http://www.nyu.edu/gsas/dept/english/PALA2004/AcceptedAbstracts.html>], abstract). This captures at least part of 5:12's meaning.

to be brought to them. Such a point would be most appropriate in the summary verse of the epistle and is consistent with the opening summary of its paraenesis in 1:13.

Given the contextual appropriateness of “in” here, also, it is tempting to argue for both “in” and “unto” here. In any case, both are accurate in terms of the thought world of First Peter: its listeners are already experiencing God’s grace and are to focus their attention towards the remarkable experience of grace that is still future. It should also be borne in mind that the positive stance taken relative to grace is also a negative stance relative to the Devil who seeks to destroy them.

Peter has written “through” Silvanus (Dia; Silouanou`) (v. 12). This has often been taken to designate Silvanus as Peter’s amanuensis, thus accounting for First Peter’s high quality of Greek composition. However, it is becoming more popular to take this expression as meaning that Silvanus conveyed and perhaps interpreted the letter to its recipients.<sup>966</sup> The latter view parallels the spatial movement of the epistle with the horizontal component (along with the vertical role of the Holy Spirit) in the initial conveyance of the gospel to these hearers. Peter has written “to” them (the dative uJmi`n), again overcoming distance for their spiritual welfare, and conveys greetings from believers in “Babylon,” who are chosen together with them. In fact, listeners are commanded to greet each another as mutual family members. Peter also sends, or at least offers, a benediction of peace to those who are “in” Christ.

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<sup>966</sup> While this undercuts one argument for the Petrine authorship of First Peter in its traditional form, a recent study of First Peter by Jobes leads her to believe that its language shows a significant degree of Semitic influence and that its Greek style is not as lofty as scholars often claim. She maintains that Greek was not the first language of the author and that this author was the apostle Peter (*1 Peter*, 325-338).

## CHAPTER 11

### THESIS CONCLUSIONS

I now return to 1:13 in light of my sequential, contextual survey of First Peter, briefly noting several of the major points developed in this largely suggestive and primarily inductive study of the major paraenetic metaphors within the conceptual and rhetorical world of First Peter. All of my efforts have had the goals of determining the sense of 1:13a (“girding up the loins of your mind”), the associated clause in 1:13b (“being sober”), and the injunction to “hope on the grace to come ...” (1:13c) that they support, along with discovering how this verse contributes to First Peter as a whole. I have tried to show that 1:13 is central to all of First Peter’s paraenetic statements through a sequential survey of these injunctions in the order provided by the text; that it is, in fact, one of the key summary statements of the epistle.

I have argued that First Peter presupposes a situation of spiritual peril and that the crucial battle for believers during the time between the cross and the eschaton is waged in the mind, the primary danger being that hope will waver from a full trust in their gracious Father-God. Sinful passions pressure the mind to doubt the reality that the true God is such a being that, when he calls on his children to suffer, will take care of them fully and in a better way than they could do on their own. Diminished hope leads the mind to defeat and “drunkenness” under the influence of irrational and destructive passions, leading people sinfully and foolishly to take matters into their own hands. The passions, in turn, inhibit the mind’s ability and willingness to hope in God. Since God is just and the final judge of everyone (v. 23), the only logical option is to live in a way that this judge will approve; holy living is rational and logical, and God will deal appropriately with one’s opponents. Believers’ success in their personal and corporate struggle will be gained in the mind, as it forcefully persists in believing the truth and nothing but the truth, the only basis for genuine, ultimate hope.

While “girding the loins” is capable of a more generic or other specific interpretations, I have tried to demonstrate that a conflict connotation can be hermeneutically supported throughout

First Peter and suggestive of plausible new insights. Key parts of the conflict message include encouragement to fight the right enemy, the passions, not human opponents, and ultimately the Devil; but, fight within proper limits, humbly leaving ultimate issues to the Lord; understand the goals of the conflict; and recognise its seriousness. The greatest threat is not from persecution but from ignorance, an irrational fear of humans rather than a rational fear of God, which is often combined with other sinful passions—forces strengthened by the menacing Devil. By means of courageous faith, believers must “stand firm” with a disciplined and focused mind oriented vertically towards and hoping fully upon God’s present and future grace (1:13;5:12) to the exclusion of sin, ready for and active in spiritual battle, just as Christ was (4:1).

Many things could be defended as weapons in the current spiritual conflict. Giving glory to Father-God stands at the head of the list, and all other weapons seem to be related to it. Exclusive hope in this glorious being is an essential weapon. So also is the will and word of God, i.e., accurate content for the mind, including knowledge of: (1) the true nature of God as the ideal Father who has only believers’ best interests in mind, even when he must discipline his children so that they will obey his gracious and revealed will; (2) where they fit in the cosmic conflict; and (3) the necessity of mental alertness and proper function. This knowledge, and especially its divine source, must be deliberately and fully trusted. Joy and rejoicing are implications of hope and help to sustain it. Prayer and the humility to recognize its necessity, along with the love that must govern all relationships within God’s household, are also weapons provided by Father-God to enable victory over all enemies that challenge exclusive hope in God and Christ.

Throughout this thesis, I have argued that the conceptual context within which the whole of First Peter’s message is situated, whether conveyed in literal or figurative form, is one dominated by God. While this may easily be glossed over as too obvious for serious attention, with effort reserved for attempts to solve the more obvious interpretive problems of the epistle, I maintain that First Peter’s “ideal reader” will always have God in mind above all else and in coordination with all other issues of thought and experience. I have argued that God as Father is the dominant metaphor for First Peter as a whole, a complex image that unites the metaphors, the paraenesis, and the overall message of the epistle. First Peter presents God as Creator, “Rebirther,” Redeemer, Shepherd, and holy Final Judge, all of which come together under the umbrella metaphor of God as Father. These images imply that believers are his children who owe him total devotion out of gratitude for his past, present, and future grace and should obey him out of reverent fear of his unavoidable and just judgment. Consistent with this God-focus, I claim that idolatry is the highest level sin in First Peter, the direct opposite of its ultimate command, “Glorify God!,” which I find to be the ultimate goal of First Peter’s paraenesis. If this humble, selfless worship intelligently and

appropriately dominates all of life, this will effectively, practically—though not painlessly—resolve the other, more attention-grabbing issues of life.

Consistent with this God-focus, my use of CMT finds the metaphorical organization of space and movement in First Peter to prioritize the vertical axis over the horizontal. Further, I find it to conceptualized the Christian life as essentially stationary, in disagreement with Troy Martin's journey proposal.

I now summarize some of the key points from my 1:13-motivated sequential survey of First Peter from which the above conclusions have been derived. The opening, 1:1-12, clearly establishes the role of God as Father of its listeners, who has given them new spiritual life, protects them from danger now, and will provide them with a glorious heavenly inheritance. First Peter's first imperative pictures the urgency of mental effort during this present time of danger. The sobriety of 1:13b directly contrasts with control by passions having the power to irrationally overcome the mind. Fear, especially when combined with pride and selfishness, will emerge as perhaps the most serious passion of all. Many negative passions may be expressions of fear as well as ways of trying to overcome the perceived danger that motivates it. Conversely, reverent fear of God, a good conscience towards him, and a passionate desire for him and his truth are necessary.

Overcoming sinful fear and replacing it with a total recognition of and thus trust in Christ as Lord represents a profound spiritual victory. Spiritually threatening passions would typically try to force sinful actions in the attempt to remove the cause of the fear. The proper strategy is to gird the loins of the mind and be sober so that one can hope (1:13), which I find to be the functional equivalent of "sanctifying Christ as Lord" in one's heart (3:15).

The following reciprocal relationship appears to be implied: on the one hand, the mind governed by the "passion" of hope operates properly; on the other hand, hope is properly exercised when the mind operates properly, free from competing and mutually exclusive passions. *Legitimate passion* and *the mind* come together in a continual, motivated, intellectual evaluation of one's life in preparation for its critical evaluation by unbelievers who do not share one's presuppositions, and by God in the final judgment. Such legitimate passion is intensely pictured in 2:1-3: crave God and his word. A cognitive knowledge of and full trust in this truth and its speaker will overcome all enemy attacks on the thoughts and hence life-style and destiny of believers. God's word, thus, is one of the means by which God guards his children until they safely receive their inheritance (1:5), as a potent offensive and defensive weapon. Since this command follows the instruction to "put off" all deceit, hypocrisy, envy, and slander, these vices may be viewed as contrasting passions, suggestive of the thesis that all sin is passion or its expression.

The image of the church as God's temple in 2:4-10 supports my claim that believers are essentially stationary until the parousia, not on a journey. This metaphor pictures the presence of God, intimate fellowship between him and his spiritual siblings, the celebration and revelation of God's virtues, and the holiness by which all will be judged. This is consistent with viewing worship, in the sense of giving God the glory clearly due to him, as a defensive weapon. The more clearly the minds of believers focus on the glorious attributes of their Father as well as all that he has done, is doing, and will do for them as his children (cf. 1:13), the more likely they are to be successful against the evil forces that seek their destruction. Indeed, the temple as a whole, when understood in terms of its constituent elements, magnificence, function, and destiny could be viewed as the ultimate weapon in the ultimate spiritual battle.

Consistent with First Peter's focus on God and his image as Father to whom all honour is due is the proclamation of his excellencies (2.9), arguably *a summary of all desired conduct*. Accurate mental reflection on God and Christ will inevitably lead to a greater appreciation of his glorious virtues, status, and role and the greater this appreciation, the greater the appetite to know them better. These *hermeneutical* and *worship* spirals, once started, have every logical and experiential ground for unending continuation. In turn, this should lead believers to imitate their qualities (cf. the command to imitate Christ in 2:21), which will prime these spirals. Thus, I find within the worldview of First Peter a practical unity of theology and ethics and see the command to glorify God as an all-encompassing summary of its paraenesis.

2:11-12, a key summary passage, and 1:13 are mutually interpretative. *This is key to my claim that the mind is the immediate object of conflict and that this conflict is best understood by means of military imagery*. Here, the pattern of 1:13 is further filled out by the correspondence between passions and drunkenness: each is destructive of the mind's proper performance; hope on the future gracious revelation of Christ is its proper occupation. Hope, thus, becomes a/the crucial weapon believers can employ.

Membership in the family of Father-God has a sociological importance exceeded only by its spiritual significance. This new fictive kinship group and the "brotherly love" so essential to its success are of such ultimate moment for individual and collective spiritual victory that I find them to be powerful and essential defensive weapons. In 2:12, ε[*cw* connotes not only "having" but also struggling to gain or maintain good behaviour, suggestive of good conduct as a weapon in spiritual battle. Thinking of their God as their ideal Father should help believers situate his just and final judgement (2:23) within a family rather than courtroom setting.

That God permits the arrogance of sinners who condemn and abuse his children, fully cognizant of its cost to his children, suggests something of the value he places on giving those who

are only his children *by virtue of creation* ample opportunity to become children *by choice*. This further supports the idea of the mind as a battlefield, only this time in unbelievers.

The submission called for in the Household Code (2:18; 3:1,5) illustrates how a rejection of deadly fleshly passions should work out in society, the household, and marriage. This clarifies the extent of the threat from the passions. Not only are they out to destroy believers themselves (2:11) and the reputation of their Father-God (2:12) but also the authority structures God has ordained as part of the social order.

The frequent application of the patron-client model to deity through the metaphor of the “king” who protects his subjects supports the conflict theme. In addition, kingship is often associated with fatherhood relative to beneficent governance, and the *paterfamilias* was something of a king within his household.

Just as *fear* directed towards God alone relativises all threatening relationships, so forceful *surrender* to God relativizes the power of all alluring temptations and expresses itself in a powerful resistance to sin and costly endurance.

Prayer is a crucial spiritual weapon, since the *paterfamilias* who sins against his wife harms the most important relationship possible, the one with his heavenly Father (3:7). I suggest that its role in spiritual conflict in First Peter has rarely if ever been given adequate attention. One advantage of my metaphor model is that it allows us plausibly to view prayer as a weapon in the battle even though it is never so described in First Peter. The conflict scenario has within it a range of “associated commonplaces,” including weapons. Thus, when the conflict template is applied experimentally to First Peter, everything that helps to defeat spiritual enemies may be classed as defensive or offensive weapons. Here the conflict metaphor model proves to be hermeneutically productive, as do the other commonplaces,” such as allies, enemies, and battle goals. Further, Gentner’s concept of rerepresentation allows for the various degrees and speeds of processing by real-world listeners to First Peter in the first century and modern readers of its metaphors, leaving it open as to how effectively they move(ed) from a generic or less accurate interpretation of 1:13’s loin-girding to the conflict connotation.

The passions of selfishness and pride must be overcome by correct thinking (i.e., united hope), making room for positive desires and their expressions in godly behaviour (3:8-9). Humility towards all, which surfaces as essential to spiritual victory, implies submission to everyone, thus changing horizontal relationships into vertical ones. God’s interest in people’s conduct has a conflictual flavour, as shown in the image of his *face* being against those who practice evil. In this context, prayer’s importance in spiritual conflict is assumed (3:12), again showing that it is a crucial spiritual weapon. Fear’s power to motivate sin makes it a crucial enemy weapon 3:14 (cf. vv. 2, 6;

1:17). First Peter recognizes that *victory over fear and those who wield it against believers must prioritize God in an unqualified way and, out of trust and hope in him, take the risk of loving others.*

This relative density of perfect tenses in 4:1-7 suggests that this is an especially impassioned appeal. The opening command for believers to ARM themselves with the mind of Christ and the final commands to be of sound judgment and be sober-minded are reinforced with perfects that point to ending sin in light of impending judgment. Present victory is essential if future victory is to be enjoyed. 4:1-2 is a key passage that joins with 1:13 in expressing in summary form the central paraenetic message of First Peter. Commanding, “arm yourselves with the same mind/thought” as Christ with regard to unjust suffering, it is perhaps *the* lynchpin in my case for linking the mind and spiritual conflict in First Peter in general and in 1:13 specifically. Mental attitude is explicitly associated with battle imagery and designated as defensive armour and/or an offensive weapon. If, as I contend, 4:1-2 describes the same event, then *girding the loins* of the *mind* in sobriety is metaphorically equivalent to *arming* with the *mind* Christ displayed in his suffering. 1:13’s *sobriety* is clarified here as a refusal to live for human and Gentile passions (v. 2) and *hoping on* future grace is explained as *maintaining* (implied) the attitude of Christ’s mind. Finally, the mental content of 1:13, *hope on eschatological grace*, is given further substance: *the one who experiences innocent suffering has ceased from sin in favour of doing God’s will.* Ultimately, each passage urges a mind fully focused on God.

This is consistent with and preparatory for the more detailed attention given to suffering from here on in First Peter, especially beginning at 4:12. It is not that suffering or its human perpetrators are the major threats believers face, but that they provide the ideal occasion for the passions to exert their destructive power. This suggests that the metaphor in 1:13 designates more than the alertness of mental faculties but also their content, which must be in line with God’s will.

Pagans are pictured as being surprised that believers no longer join them in submission to the power of the passions (4:4; cf. v. 12). Their response has intellectual and emotional components, consistent with my argument that the mind and the passions are intimately related. A full metaphor analysis will take into account all emotional aspects of the Source, Target, and their interaction, something I do not have space to do here.

Sinners “run/rush” to indulge their passions (4:4), in stark contrast to the firmly fixed standing position believers must assume (5:12). The pagan pursuit of the passions is metaphorically associated with illegitimate movement when stationary stability is needed; the Christian life is oriented according to the vertical rather than the horizontal axis.

The commands to “be of sound mind/judgment/self-controlled” and “be sober-minded” (4:7) indicate the essential role of the mind in opposing sinful passions in light of the looming judgment (4:5). Here I have the essential message of 1:13 reiterated, this time with the opposite of future grace as an additional motivation for obedience. Being sober-minded and self-controlled suggests that the movement generated by the passions is internal as well as external; indeed, I maintain that it is first—in both time and priority—a matter of the *mind* before its external expression.

That the end of all things *approaches* (4:7) assumes a CM in which time is moving in the direction of those who face the final judgement, rather than the alternate CM in which people move and time stands still. This supports viewing the church as essentially stationary, not presently on a journey. The judgment descending upon sinners is the most severe Enemy attack conceivable (4:5).

The immediate purpose of the commanded mental focus is prayer (4:7). Here is *the most explicit indication thus far* that prayer is an essential weapon in the believer’s arsenal. It is not a sentimental nicety, not merely ritual, but access to Father-God and his infinite power and all else that he wants to give (even more than his children are willing to receive (cf. danger of pride or any other sin that threatens their best interests)).

The emphasis on fervent mutual love, which “covers” a multitude of sins (v. 8), suggests that love and a deliberate, selective blindness (i.e., forgiveness) are valuable weapons. Love entails humble, mutual ministry. Forgiving love, hospitality, and the humble distribution of Father-God’s generously provided grace commanded here suggest an ideally functioning family unit. Spiritual gifts have their source in God’s *grace* (cf. 1:13), so hoping on the future reception of divine grace involves both the current humble reception of gifts from God (cf. 5:12) and their use to distribute God’s grace. Otherwise, by default, the passions will bend the mind to their destructive ends. Potentially, I have here a replacement of multiple sinful passions with the one passion of “passionate love.”

It would be hard to overestimate First Peter’s valuation of the power of the unlimited flow of God’s grace, enabled by unqualified love, to overcome obstacles to God’s will. Power in the service of others is an act of spiritual conflict because it thwarts the power of sin to harm the church and promotes Father-God’s goals for his family and thus its own best interests. It overcomes powerful passions seeking only self-gratification in favour of self-sacrificial service. The priority of the vertical direction is unmistakable: all that God’s priests have has come *down* to them from God, including the mandate to use this grace by giving it *upwards* to others. Grace is given to be distributed. The vertical orientation continues as all glory is to be directed *upwards* to God.

Unbelievers had been maligning believers, a vertical assault from a presumptuously assumed position above Christians; on this vertical axis believers humbly choose to assume a

position beneath them, with the knowledge of the irony that they are really soon-to-be exalted children of the King. Thus, paradoxically, pagan aggression is *truly* directed *up* towards believers and is actually part of their overall vertical attack on their Creator-Father. A human father was expected to defend the honour and security of his household; Father-God will bring full and final justice to his unlimited household. As he defeats opponents, he not only wins the battle as saving Father of his willing children and Creator Father of his rebel children. Thus, *forensic*, *conflict*, and *family* metaphors unite, with the latter inclusive of the other two.

In 4:12, a new section begins with the command, “do not be surprised.” Only moments ago, First Peter’s listeners had heard about pagan surprise that believers no longer join them in submission to evil passions (4:4). Such astonishment was reflective of ignorance, but ignorance must not characterize believers. The surprise prohibited here, triggered by their “trial by fire,” results from the false *idea* that such suffering was a strange phenomenon (4:12). Now, First Peter explicitly identifies its purpose as the testing of believers (v. 13). Suffering believers need to *know* that they are blessed, with the (S)pirit of glory and of God resting upon them. The mind and the accurate knowledge it must contain, including that provided by First Peter, are crucial weapons. Only the mind can maintain an awareness of this marvellous but presently invisible reality and direct behaviour accordingly. How important, then, that relationships within the church, the setting in which believers are at one with God and each other, be as positively supportive of a present Godward mental orientation as possible. The metaphor of God as Father and fellow-believers as siblings is ideally suited to this goal.

In fact, believers’ minds are to be so convinced of their enviable status that they will REJOICE now while they suffer (v. 13). Their minds must aggressively act on what they know to be true with such a firmness of commitment that their *attitudes* and *emotions* and thus *lifestyle* are brought into line with this reality. The disciplined practices of rejoicing and glorifying God are potent spiritual weapons, in part, because they help the *mind* maintain its rational hope and faith. The trusting hope that motivates them and that they, in turn, foster arguably must be total to be maximally effective. Anything less involves an irrational compromise with the enemy and incipient idolatry.

Everything thus far in First Peter prepares the minds of its listeners for the logical conclusion: let those who suffer in harmony with God’s will, entrust their souls to a faithful Creator in doing good (v. 19). This is the climactic paraenetic conclusion of 4:1-18 and, indeed, is a central summation of the total paraenetic message of First Peter, a command essentially equivalent to 1:13. God as faithful Creator, when coordinated with God as Father, points to God’s universal origination of all persons, even unbelievers, and his ongoing care.

The term "Cristianov" was used as a stigmatizing pagan label, a weapon against believers. However, ironically, God can make it a tool for strengthening his children's sense of family identity and boundaries. This is further evidence that his mind and love are trustworthy.

The God as Shepherd metaphor in chapter 5 overlaps with the Father metaphor in terms of care, food provision, protection, and mental guidance, and hierarchical structure, with the Father image dominating. In 5:5, where younger believers are told to humbly submit to their elders, *for the first time*, I have a direct indication of the relationship between humility and subjection or obedience, both of which are required of all believers. Everyone faces the spiritual, psychological, and sociological enemy of pride. It blocks the reception of God's grace, making God one's enemy, thus preventing future exaltation (v. 6). Just as God's face is against evil-doers (3:12), so he opposes the proud (5:5). *Pride is sin and sin is prideful rebellion*: all legitimate forms of authority ultimately have to do with God and his will, so all insurgency against them is prideful sin against him. Humility fits with the total trust in God demonstrated by Christ (2:23) and total submission to Christ as Lord (3:15), both of which are necessarily evidenced in believers' obedience (4:19); pride is an arrogance of mind that chooses not to submit to Christ and God's will. Thus, *all of First Peter's paraenesis is a call for humility instead of pride*. If so, 1:13 calls for minds with an accurate and thus humble self-image with respect to God, a refusal to be "drunk" with sinful passions that lead to rebellion against God, and a hope-filled, humble reliance on God alone to supply the grace that will more than satisfy all legitimate desires.

5:6-7, which calls for all anxiety to be cast upon God, shows that humility and trust (i.e., hope) in God are mutually explanatory and essential spiritual weapons; anxiety and pride are both deadly enemies (or weapons of the Enemy, the Devil). Humility, then, is an essential weapon in spiritual battle. Humility is an effective weapon against the prideful attitude that thinks believers can eliminate the sources of anxiety from their lives; they humbly accept what appears like defeat and, thereby, truly defeat these anxieties. While God may use unjust suffering to discipline his children, accepting anxiety is a form of suffering without any redeeming benefits (3:14). Thus, one of the central claims of this thesis is that the way to victory over the Devil and the passions is not a direct frontal attack or a focus on fighting negative things, but a positive focus on future grace.

The metaphor of the Devil as a lion suggests that all believers should paradoxically exercise adult/mature strength in resisting sin and the Devil while, at the same time, viewing themselves as being as vulnerable as newborn infants defencelessness apart from God's word (cf. 2:1-3). The totality of the destruction implied by the term "devour" is the most severe and complete destruction conceivable (5:8). This, I claim, is not physical death but ultimate spiritual (and thus holistic) defeat at the final judgment.

The frequent use of leonine imagery for Yahweh in the HB makes its use for the major opponent of God's children in First Peter suggestive of the idolatry theme I have suggested as constituting the position Peter opposes: the Devil may helpfully be conceived of as a false deity seeking to destroy the family of the true God.

Parallel to 1:13, 5:12 constitutes, in my estimation, the final and climactic summary statement of First Peter's paraenesis. Thus, *hope*, *obedience*, and *steadfastness* are essential spiritual weapons.

## ABBREVIATIONS

AB = Anchor Bible

*Alternatives* = Alternatives: Turkish Journal of International Relations

*Am J Psychol* = American Journal of Psychology

*Am. Ethnol.* = American Ethnologist

AMLE = Academy of Management Learning and Education

*Am Psychol* = American Psychologist

APA = American Psychological Association

*AnBib* = Analecta Biblica

*Anim. Behav.* = Animal Behaviour

*Animus* = Animus: A Philosophical Journal for Our Time

*Artif Intell* = Artificial Intelligence

*Bib* = Biblica

*BSac* = Bibliotheca Sacra

*BibInt* = Biblical Interpretation

*BBR* = Bulletin of Biblical Research

*BDAG* = Bauer, W., F. E. Danker, W. F. Arndt, F. W. Gingrich, eds. *A Greek Lexicon of the New Testament and Other Early Christian Literature*. 3<sup>rd</sup> edition. Chicago: University of Chicago Press, 2000.

*BEDBT* = Walter A. Elwell, ed. *Baker's Evangelical Dictionary of Biblical Theology*. Grand Rapids, Mich.: Baker, 1996.

*BTB* = Biblical Theology Bulletin

*CBQ* = Catholic Biblical Quarterly

*Child Dev* = Child Development

CM = Conceptual Metaphor

CMT = Conceptual Metaphor Theory

*CogLing* = Cognitive Linguistics

*Cognit Psychol* = Cognitive Psychology

*Cognit Sci* = Cognitive Science

*DPr* = Discourse Processes

*EDNT* = Horst Balz and Gerhard Schneider, eds. *Exegetical Dictionary of the New Testament*. 3 vols. Grand Rapids, Mich.: Eerdmans, 1993.

*Emot Rev* = Emotion Review

*ETR* = Études Théologiques et Religieuses

*EQ* = Evangelical Quarterly

*ExAud* = ExAuditu

*FN* = Filología Neotestamentaria

*FQS* = Forum Qualitative Sozialforschung

HNTC = Harper's New Testament Commentaries

*GTS* = Grace Theological Journal

*Int Stud Q* = International Studies Quarterly

*JBL* = Journal of Biblical Literature

*JEP* = Journal of Educational Psychology

*JETS* = Journal of the Evangelical Theological Society

*J Exp Psychol Learn Mem Cogn* = Journal of Experimental Psychology: Learning, Memory and Cognition

*JGRCHJ* = Journal of Greco-Roman Christianity and Judaism

*JHPrag* = Journal of Historical Pragmatics

*JICC* = Journal of Intercultural Communication

*JJS* = Journal of Jewish Studies

*JL* = Journal of Linguistics

*JML* = Journal of Memory and Language

*JRH* = Journal of Religious History

*JSem* = Journal of Semantics

*JSNT* = Journal for the Study of the New Testament

*JSNTSup* = Journal for the Study of the New Testament: Supplement Series

*JSOT* = Journal for the Study of the Old Testament

*JSOTSup* = Journal for the Study of the Old Testament Supplement Series

*JSP* = Journal for the Study of the Pseudepigrapha

*JPrag* = Journal of Pragmatics

*L&L* = Language and Literature

*L&N* = Johannes P. Louw and Eugene A. Nida, eds. *Greek-English Lexicon of the New Testament Based on Semantic Domains*. 2 vols. New York: United Bible Societies, 1988.

*LSJ* = Henry George Liddell and Robert Scott, eds. *A Greek-English Lexicon*. With a supplement. Oxford: Clarendon Press, 1940.

*LNTS* = Library of New Testament Studies

*M&S* = Metaphor and Symbol

*Mem Cognit* = Memory & Cognition

*Midwest Stud Philos* = *Midwest Studies in Philosophy*

*MWLB* = George Lakoff and Mark Johnson. *Metaphors We Live By*. Chicago: University of Chicago Press, updated edition, 2003.

*NAC* = New American Commentary

*NCBC* = New Century Bible Commentary

*NICOT* = Robert L. Hubbard Jr., ed. *New International Commentary on the Old Testament*. 22 vols. Grand Rapids, Mich.: Eerdmans.

*NIDNTT* = Brown, Colin, ed. *The New International Dictionary of New Testament Theology*. 4 vols. Grand Rapids, Mich.: Zondervan, 1975-1978.

*NovT* = *Novum Testamentum*

*NovTSup* = *Novum Testamentum Supplements*

*NTS* = *New Testament Studies*

*P&C* = Pragmatics and Cognition

*PALA* = Poetics and Linguistics Association

*Pastoral Psychol* = Pastoral Psychology

*Pers Soc Psychol Rev* = Personality and Social Psychology Review

*PoT* = Poetics Today

*Psychol Rev* = Psychological Review

*Psychol Sci* = Psychological Science

*RBL* – Review of Biblical Literature

*RestQ* = Restoration Quarterly

*RIA* = Revue d'Intelligence Artificielle

*RLing* = Rivista di Linguistica (Italian Journal of Linguistics)

*SBG* = Studies in Biblical Greek

*SBL* = Society of Biblical Literature

*SBLDS* = Society of Biblical Literature Dissertation Series

*SBLMS* = Society for Biblical Literature Monograph Series

*Scrip* = Scriptura

*SMT* = Structure Mapping Theory (Gentner)

*STJ* = Sayyab Translation Journal

*THNTC* = The Two Horizons New Testament Commentary

*TDNT* = Gerhard Kittel and Gerhard Friedrich, eds. *Theological Dictionary of the New Testament*. 10 vols. Grand Rapids, Mich.: Eerdmans, 1964–76.

*TDOT* = G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, eds. *Theological Dictionary of the Old Testament*, Translated by John T. Willis, Geoffrey W. Bromiley, and David E. Green. 8 vols. Grand Rapids, Mich., 1974-.

*TEDS* = Trinity Evangelical Divinity School

*Them* = Themelios

*TIU* = Trinity International University

*Transformation* = Transformation: An International Journal of Holistic Mission Studies

*TynBul* = Tyndale Bulletin

WBC = Word Biblical Commentary

*West J Comm* = Western Journal of Communication

WW = Word & World

*Writ Commun* = Written Communication

WTJ = Westminster Theological Journal

WUNT = Wissenschaftliche Untersuchungen zum Neuen Testament

#### Abbreviations for Ancient Sources

Callix. = Callixinus. *Historicus*

Dio = Dio Chrysostom

HB = Hebrew Bible

4 Macc = 4 Maccabees

NT – New Testament

Plb = Polybius

PPetr = *The Flinders Petrie Papyri*

Seneca, *De benef.* = Seneca, *De beneficiis*

TestNapht = Testament of Naphtali

Wi = Wisdom of Solomon

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