- CHAPTER II: SECTION C -

INTRATEXTUAL ANALYSIS OF THE THRUST, PERSPECTIVE AND STRATEGY

OF 1 PETER AS A TEXT UNIT

Section C is to a certain extent the conclusion of my intratextual analysis of the seventeen individual pericopes of 1 Peter. It is now time to bring all the different syntactic, semantic and pragmatic insights together to gain some understanding of the text thrust, perspective and strategy of 1 Peter as a text unit. I shall proceed, methodologically in exactly the same way as with the individual, pericopes with the only difference that the application is much wider and more comprehensive. The reader will remember that I have constantly explained the wider textual applications of the analytical methods in my discussion of the exegetical-methodological considerations in section A. Therefore, nothing more needs to be said and we can continue with this last and very fascinating phase in the analysis of the intratextual dimension of 1 Peter.

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1.TEXT-SYNTACTIC ANALYSIS

1.1 Text-syntactic extension: pericope divisions

The extension of the text of l Peter confronts us as a "fait accompli" extending from 1:1-5:14. Whether this was the extension of the original text or whether it was expanded or limited during its transmission over the centuries, is irrelevant from an intratextual point of view. The seventeen tentatively demarcated pericopes are the larger units or building blocks (each consisting of its own cola units as the smaller building blocks) which constitute the text extension of l Peter in its totality. The demarcation of pericopes as the larger building blocks, was based on Louw´s (1973:103) interpretation of a pericope as "... the largest perceptible whole, but also the smallest sensible unit of a discourse to be taken separately while still having some autonomy of its own ...". It has become clear in section B that pericope demarcations are not always clear-cut because of strong linkages between some pericopes (cf the #hóti# linkage between pericopes X and XI). Nevertheless, the fact that the seventeen pericopes distinguished themselves from others by a relatively clear and independent message and structure, warranted the different demarcations. However, before we create an unnecessary storm in a tea cup concerning the demarcation of pericope units, let us continue to determine the coherence between the pericopes. The reader will find that closely linked pericopes will in any case directly link to each other in the establishing of pericope blocks.

1.2 Text-syntactic coherence: grammatical reference, structural markers and pericope structure

Although it was not the focus of our analysis up till now, the tentatively demarcated pericopes have already (and inevitably) revealed an interrelationship between them.

.1 The grammatical reference to the addressees in various ways but especially with the proform #humeîs# is syntactically the strongest coherence factor throughout the text of l Peter. The proforms #diò# in 1:13 and #oûn# in 2:1 reveal some inter-relationship between pericopes II and III as well as III and IV respectively. Pericopes V-VII are asyndetically linked which obviously gives us no clue as to how they interrelate. Only in pericopes VIII and IX do we find proforms (i e #homoíōs# in 3:1 and #tò dè télos# in 3:8) which again link backwards to the previous pericopes. Although the proform #kaì# in 3:13 establishes a linkage with the foregoing discourse, it is questionable (especially in the light of our tentative pericope demarcation) whether it establishes a strong linkage with the

immediately preceding discourse or whether it is only continuing the disourse by and large. In contrast to this, the #hóti# , #oůn# and (to a lesser extent) #dè# conjunctions in pericopes XI (cf 3:18), XII (cf 4:1) and XIII (cf 4:7) establish a strong linkage with pericopes X , XI and XII respectively. Pericope XIV is asyndetically linked in contrast to pericopes XV and XVI which are both linked to their foregoing pericopes with the proform #oůn#. The final pericope is once again asyndetically linked.

.2 In dealing with the criterium of structural markers in establishing text coherence, a word of caution is appropriate. The mere recurrence or absence of structural markers is not decisive but rather supportive in determining text coherence. This is due to the fact that structurally similar words could have totally different semantic values whereas structurally different words could be semantically similar. Bearing this in mind, the frequency and distribution of structural markers nevertheless reveals some very interesting patterns.

In pericopes I-IV the high frequency and strategical implementation of certain structural markers which rarely occur in the rest of 1 Peter, are surely no coincidence. Compare the occurrence of the following lexemes in 1:1-2:10: #pisteúō# (3x and only here); #pístis# (4x and otherwise only in 5:9); #pistós# (1x and otherwise only in 4:19 and 5:12 but there as an adjective and not as a substantive); #sōtēría# (4x and only here); #elpís & elpízō# (3 out of the 5 occurrences in 1 Peter are found here); #anagennáō#(2x and only here); #chrónos & kairós# (4 out of the 8 occurrences in 1 Peter); #eklektós# (all 4 instances here); #hagiázō, hagiasmós, hágios & hagnízō# (8 out of the 10 occurrences in 1 Peter); #eleéō & éleos# (all three occurrences); and #hupakoē# (3x and only here).

The same phenomenon is also found in other parts of 1 Peter. In pericopes VI-XIV (i e 2:13-4:18) the following structural markers are noteworthy: #hupotássō# (5 out of the six occurrences are found here); #thélēma# (4x and only here); #suneídēsis# (3x and only here); #agathós, agathopoiéō, agathopoiía & agathopoiós# (13x and only here); #díkaios & dikaiosúnē# (5x and only here); #sarkikós & sárx#, (6 out of the 8 occurrences); #kakós, kakopoiéō & kakopoiós#(8x and only here) and #páschō# (11 out of the twelve occurrences are found here with the highest frequency in the latter half viz. 3:14-4:19). Considering the structural markers in the different pericopes, one often finds that those in the introductory colon of each pericope can help us to determine the text and pericope coherence (cf for example the recurrence of #hupotássō# in the introductory colon of pericopes VI-VIII and #páschō & hamartía# in X and XI).

In the last three pericopes (i e XV-XVII) a few structural

markers catch the eye: #tapeinós# and its derivatives (3 out of the 4 occurrences); #kratéō, krataiós & krátistos# (2 out of the 3 occurrences); #parakaléō# (2 out of the three occurrences); as well as #cháris# (4x) and #dóxa# (3x) which have a rather high frequency here and correlate with the high frequency in 1:1-2:12. It would be possible to multiply this kind of interesting statistics indefinitely. However, in the light of my warning above, I will rather pay more attention to the semantic and pragmatic considerations which reveal text coherence much clearer and more comprehensively. Ultimately, the bottom line is (as we have already noticed in the cluster grouping of cola in section B) that the syntactic considerations coincide with the semantic and pragmatic considerations for text coherence. On text level, however, the semantic and pragmatic considerations are more manageable.

.3 The structure of the pericopes, which is the third syntactic criterium in determining text coherence, also gives one some indication of possible pericope clusters or blocks.

The similarities in the structures of the different pericopes reflect some interrelationship between them.   Take for example pericopes III and IV. Syntactically both are introduced by a hinge verse followed by three clearly demarcated cluster groups. These formal resemblances between the two pericopes needn´t necessarily establish a close link between them. It is, however, the uncanny semantic similarities which will force us to take these syntactic resemblances seriously (as we will see shortly). Furthermore, the high frequency (i e 10 of the 17 pericopes at first glance) and the distribution (note their clustering) of chiastic pericope structures (predominantly antithetic but also synthetic) catch the eye immediately (cf pericopes II, IV, VI-VII, X-XIV, XVI-XVII). Before we can deduce any conclusions from these formal resemblances we will first have to take the semantic and pragmatic analyses into account. But first a few remarks with regard to the text-syntactic delimitation of the pericopes.

1.3 Text-syntactic delimitation: text breaks & block demarcation

.1 It is usually rare but structurally highlighted words that tend to signal text breaks. Compare for example the strategically placed vocative #àgapētoí# (cf 2:11 and 4:12) and the first person singular verb #parakaléō# (cf 2:11 and 5:1).

.2 In the light of the syntactic extension, coherence and delimitation we are able to define tentative pericope blocks for 1 Peter. Pericopes I-IV could well be defined as the first pericope block (cf Goppelt 1978:42) in the light of its syntactic

coherence (cf the proforms #dió# and #oūn# which are strong conjunctions as well as the coherence in structural markers) and #àgapētoí & parakalō# signalling a text break in pericope V. The extension of the second block is more difficult to determine and preliminary remarks will have to suffice. The coherence in structural markers amongst pericopes V-XIV has been argued. Whether pericope XIV is to be taken as introducing a new block (cf the signal #àgapētoí# in 4:12) or whether it is part of the previous block with pericope XV introducing a new pericope block (cf #parakalō# in 5:1) is impossible to decide at this stage. Syntactically some indication of a possible cluster break within the discourse of 2:11-4:19 is found in the dominance of the structural markers #hupotássō# in pericopes VI-VIII (with IX as a conclusion introduced with #tò dè télos#) and #páschō# in pericopes X-XIV. The final block is introduced either with the #àgapētoí# in pericope XIV or with the #parakalō# in pericope XV. A few structural markers have confirmed some relationship between pericopes XV-XVII. Note that these pericope blocks are partially confirmed by the clustering of similar pericope structures (viz VI-VII, X-XIV and XVI-XVII). A last remark with regard to the introductory and closing pericopes is appropriate. Although both these pericopes are inextricably linked with their following or foregoing discourses respectively, it is possible to argue that they each constitute a block on their own.

These tentatively demarcated pericope blocks will have to be correlated with the semantic and pragmatic considerations whereafter a final block demarcation (consisting of one or more pericope clusters) can be undertaken. It has already become clear that the syntactic considerations are so analytically specific and consequently inchoherent on macro-textual level that we are to a large extent dependent on the semantic and pragmatic considerations for our pericope cluster and block demarcations of 1 Peter. So let us proceed.

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2. TEXT-SEMANTIC ANALYSIS

2.1 Text-semantic extension: semantic domains and generic categories

.1 I have already analysed the semantic domains and generic categories with regard to individual pericopes. What is left to be done is to compare the results and to give an outline of the dominant domains and categories.

.2 The following generic categories and semantic domains have recurred monotonously throughout 1 Peter. This outline is used to explain the abbreviations in appendix A as well as the symbols that occur in my analysis of 1 Peter. It is obvious that this outline is only the result of my analysis, but for practical and reader-orientated reasons had to be given beforehand.

BASIC SEMANTIC CATEGORIES:
* O = objects; E = events and A = abstracts
* O1 = inanimate objects; O2 = animate (with H = human beings & S = supernatural beings)

ACTANTS:
* Human beings: H1 = communicator-author; H2 = receptor-addressees; H3 = Jesus Christ; H4 = OT-insiders and H5 = outsiders
* Supernatural beings: S1 = God; S2 = Spirit; S3 = angels; S4 = imprisoned spirits and S5 = Satan

INTERPERSONAL RELATIONSHIPS (IP-R):
  a: * vertical: ! = S:H-directional; i = H:S-directional;
                 | = H1 or 2:H3; / = H2:H5
  b: * horizontal: % = addressees:addressees;
                   ‾ = addressees-others; $ = intrapersonal
  I: * instrumental/intermediate

EVENTS:
  comm.:   communication;   physiol.: physiological
  assoc.:   association   sens.:   sensory
  transf.:   transfer   movem.:   movement
  emo.:   emotive   build.:   building
  c: * change
  d: * intellectual   g: * cultic / religious
  e: * existence   j: * judgement / evaluation
  f: * control / authority   l: * life-style / conduct

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ABSTRACTS:
  T: time
     * a = past, n = present and x = end
  +: * positive / good
  -: * negative / bad
  e: * existence
  g: * religious character
  q: * quality
  qx:* quantity / degree
  r: * relation
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The analysis of the text-semantic extension of 1 Peter has revealed some interesting and far-reaching results. Certainly the most important and most decisive semantic feature is the dominance of the actantial reference in 1 Peter. It is especially the definition of the interpersonal relationships between the actants (i e the communicator, addressees, their ancestors, Jesus Christ, outsiders and supernatural beings) in the light of their "Sitz im Leben", their holy writings and the cosmologic time development that neatly covers the semantic reference and intratextual "world" of 1 Peter like a blanket. This forms the basis of the semantic extention and structure of the text. This is confirmed in the analysis by the fact that each and every one of the semantic domains functioned within one or more of these interrelationships. One only has to compare the monotonous recurrence of the different objects, events and abstracts expressing and defining the intrapersonal, interpersonal (vertical, horizontal and intermediatory) and extrapersonal relationships of the actants.

2.2 Text-semantic coherence: semotactic structure, coreference and referential unity (i e themes and subthemes)

.1 The oxymoron #ĕklektoîs parepidēmois# in 1:1 dominates the semotactic structure of pericope I combining a positive vertical and negative horizontal relationship in the description of the author's addressees. This semotactic structure sets the tone for what is to follow. In pericope II we find a semantic antithetic chiasmus (x+:y-:y-:x+) in which the positive vertical relationship (H2:S1) is contrasted with their negative "Sitz im Leben". Pericopes III and IV on the other hand reveal an uncanny similarity in semotactic structure constituting a chiastic or ringcompositional structure between them (cf next page).

These resemblances clearly establish a chiastic pattern: x:y:z:z:y:x. One would tend to conclude that this implies that

these two pericopes should be one. This, however, needn't develop into a dispute because pericopes III and IV should (in the light of the above-mentioned similarities) in any case be directly linked. What is of greater importance is to note the author's emphasis with this chiastic pattern on the addressees' corporate status presupposing a holy conduct or life-style (x) in which they should pursue a positive vertical conduct towards God their Father (y) and a positive horizontal conduct towards one another as brothers (z) based on their intermediatory relationship with Jesus Christ (y and z). Therefore, one could conclude that togehter with pericope II the emphasis in block A is on their positive vertical and horizontal relationships mediated through Christ as a contrast to their present negative experiences (which is rather a subtheme in this block). We have already seen that the vocative #ăgapētoí# (cf 2:11 in pericope 5) syntactically signalled a text break. This is semantically confirmed in the light of the fact that the addressees are for the first time addressed in this way (cf Goldstein 1973:35) although their sociological status and conduct as insiders has already been outlined.

Pericope III:
  * hinge-verse
	Pericope IV:
	  *hinge-verse

x: cola 4-5 (1:14-16)
  *a!: calling
  *ai: g.conduct
  *b%: kinship
  *Ta: previous conduct
	x: cola 9-11 (2:9-10)
	  *a!: election
	  *ai: g.conduct
	  *b%: corporative
	  *Ta: previous SIL

y: colon 6 (1:17-21)
  *ai: H2 fear S1
       assoc.
  *a|.I.H3: mediator
    : #proegnōsménou#
    : #tòn ĕgeíranta#
    : #timíō#
	y: cola 3-8 (2:4-8)
	  *ai: H2 serve S1
	       assoc.
	  *a|.I.H3: mediator
	    : #ĕklektòn#
	    : #zōntes#
	    : #ĕntimon#

z: cola 7-8 (1:22-25)
  *b%: brotherly love
  *a|.I.H3: mediator
    : #lógou zōntos#
    : #ănagegennēménoi#
	z: cola 1-2 (2:1-3)
	  *b%: -.brotherly love
	  *a|.I.H3: mediator
	    : #logikòn gála#
	    : #ărtigénnēta#

The hendiadys #paroíkous kaì parepidēmous# in pericope V focusses on the negative horizontal relationship between insiders and outsiders. The antithetic chiasmi in pericopes VI and VII are coherent in their semotactic contrasting of the horizontal relationship of the addressees towards different social institutions on the one hand, and their vertical relationships towards God and Jesus Christ, on the other hand. This semantic contrast is also found in pericopes VIII and IX which are, however, structurally different.

In pericopes X-XII and XIV we once again come across antithetic semotactic chiasmi where the negative horizontal relationship in general is contrasted with their positive relationship with God and Jesus Christ. The fascinating semotactic similarities between pericopes XI and XII help us to be more precise in our pericope grouping. Compare the parallel structure: Christ´s role and example in suffering (cf 3:18 with 4:1-3); contrast in conduct and judgement of insiders and outsiders (cf 3:19-21 with 4:4-5); closing with Christ and the insiders´ victory (cf 3:25 with 4:6). Therefore, pericopes XI and XII are directly linked to each other. Although pericope XIII also has a (synthetic) chiastic structure (contrasting the horizontal relationship between insiders with their vertical relationship) it seems semotactically out of place because of its emphasis on the insider relationship in contrast with the emphasis on the outsider relationship in the previous and following pericopes.

Pericope XV returns to the horizontal relationship between insiders in the light of their vertical relationship whereas pericope XVI contrasts their positive vertical relationship with their negative horizontal and vertical relationships. The final pericope closes by once again contrasting the relationship between the interlocutors in terms of their positive vertical and horizontal relationships, on the one hand, and their negative horizontal relationship, on the other hand.

.2 The coherence between pericopes I-II and III-IV is clear because of their coreference to the addressees positive vertical relationship and the striking emphasis on the mediatory role played by Jesus Christ in constituting this personal relationship (1:3, 10-12; 17-25; 2:2 and 2:4-8). Nowhere else in the letter (except perhaps pericopes VII and XI but there within a different co-text - viz as an example for their suffering and vindication) is this mediatory role of Christ so explicitly and elaborately dealt with. The coreference to an appeal to the addressees to associate them positively in a vertical relationship with God, on the one hand (cf pericope II and III), and in a horizontal corporative relationship with their religious family, on the other hand (cf pericope I, III and IV) also reflects the coherence between pericopes I-IV establishing therefore block A.

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The emphasis on the vertical and horizontal corporative status of the addressees in 1:1 and 2:9-10 functions as an enclosure which confirms the boundaries for block A.

The references in pericope V to the horizontal negative status of the addressees (i e #paroíkous kaì parepidēmous# in 2:11); the appeal to their horizontal conduct as a witness to outsiders; reference to the negative attitude of the outsiders towards them; and God´s judgement are coreferred to in pericopes VI-XIV. Therefore, pericope V sets the thematic tone for pericopes VI-XIV. We have already noticed some indications for a meaningful division within the cluster of pericopes VI-XIV (cf the discussion of the selection and ommission of structural markers and similar pericope structures in II C 1.2 & 1.3). This is semantically confirmed by the emphasis on the parameters of the relationship between the addressees and outsiders within the social institutions (i e towards authorities, slavery and marriage) in pericopes VI-VII respectively with pericope IX as a conclusion and summary of their horizontal conduct. This constitutes block B. In pericopes X-XIV (i e block C) the semantic emphasis is clearly on the suffering that the addressees endure in their relationship with the outsiders because of their unique conduct. Although reference to suffering is found in pericope VII it is dominated by the exhortations to the addressees´ to adhere to a specific ethical conduct within society. Therefore "suffering" is a subtheme which only becomes dominant in pericopes X-XIV. In the same way reference to the addressees in their relationship towards each other and God is found in pericope XII as a subtheme in cluster X-XIV which becomes dominant in block D (i e pericopes XV-XVII).

.3 Like the syntactic extension, the referential unity in the demarcated blocks (A-D) is a "fait accompli" established by the communicator-author and confronts us whether we like it or not. We can only try to generalize and reconstruct it with Van Dijk´s substitution rules. This will form the basis in determining the textual world of the text which reflects the author´s perspective, master symbols and socio-cultural background (cf II C 4.2). This reconstruction is based on the analysis of the individual pericopes:

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BLOCK A:
*1 Communicator-author in relationship with Jesus Christ;
*2 Addressees in paradoxical tension: negative horizontal
    relationship in contrast with positive vertical relationship;
*3 Positive vertical relationship with God through Jesus Christ;
*4 Salvation as event-of-change establishing positive
    relationship with God through Jesus Christ as change agent;
*5 Joy in negative horizontal relationship through Jesus Christ;
*6 Holy conduct as a result of new status in Jesus Christ:
    .1 serve and honour God;
    .2 brotherly love and service;
*7 This total reality (past, present and future; this and
    other world) related in terms of the salvation in Jesus
    Christ;
*8 Positive horizontal relationship as corporate body of
    insiders related to Jesus Christ;
*9 God´s judgement of insiders and outsiders in terms of their
    relationship with Jesus Christ and their resulting conduct;
*10 The insiders´ witness to the outsiders is with reference to
    what God did in Jesus Christ;

BLOCK B:
* 2; 3; 4; 5;
* 6 Holy conduct
    .1 & .2
    .3 honour social institutions
* 8; 9; 10;
* 11 Negative horizontal relationship between insiders and
    outsiders (cf *2);
* 12 Change of the outsiders to positive vertical relationship
    through conduct as witness of insiders (cf *10);

BLOCK C:
* 2; 3; 4; 5; 6; 7; 8; 9; 10; 11;

BLOCK D:
* 1; 2; 3; 6; 7 (in terms of God´s power); 8; 9; 11
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It is noteworthy that block A already contains all the different
themes and subthemes which constitute the referential unity in 1
Peter. This referential unity reflects the auhtor´s cosmologic
perspective and will be dealt with under section C 4.2 of this
chapter.

2.3 <u>Text-semantic delimitation</u>: <u>thematic coherence</u>, <u>theme shifts</u> and <u>block demarcation</u>

.1 The selection and omission of themes (cf Van Dijk´s deletion rules) help us to determine the theme shifts in order to confirm the block coherence and demarcation. In block A the semantic foregrounding is focussed on the positive vertical (i e towards God) and horizontal (i e towards insiders) relationships of the addressees mediated through Jesus Christ. This is described with the aid of redundant metaphors elaborating at length the mediation of these relationships and the characteristics thereof. In blocks B and C the author omits to a large extent (although not altogether) this emphasis on the believers as an elect corporate body by focussing (i e through selection) on the believers horizontal conduct towards outsiders (especially block B) and their rejection by the outsiders (especially block C). In block D the author once again omits this insider-outsider relationship to a large extent and returns to the motives of block A by focussing on the insider´s corporate and vertical relationships.

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3. TEXT-PRAGMATIC ANALYSIS

3.1 Text-pragmatic extension: pericope function

.1 The text-pragmatic extension is limited to three different cola functions: VOLO, ASSERTION and AESTIMO. The VOLO functions are request and appellative signals whereas the ASSERTION and AESTIMO functions are assertive and evaluative signals. My analysis has shown that there is practically a balance between the VOLO signals (53%) and the combination of ASSERTION & AESTIMO signals (47%) in 1 Peter.

.2 As I didn´t venture into the style-rhetorical features of 1 Peter as a whole it is impossible to make a comprehensive conclusion on the style-rhetorical extension. I would only like to make three remarks. They concern the style-rhetorical devices of the author to imbed metaphors and quotations, to combine the appellative and assertive text functions, as well as his redundant use of contrasts.

It is noteworthy that block A contains an abnormal number of socio-religious metaphors and quotations in relationship to the rest of 1 Peter. This is style-rhetorically inevitable if we take into account that block A is the thematic-theological basis of the rest of 1 Peter (cf II C 2.2 above). The aesthetic foregrounding of the text in this block serves to stimulate and persuade the readers emotionally with the aid of religious and socio-cultural tradition material and symbols. It is important to note that the author´s stringing of these master symbols, metaphors and tradition material in block A, makes the discourse incomprehensible for an outsider and presupposes therefore that the addressees are insiders who are familiar with these master symbols and conventions. This confirms once again the necessity to give account of the dynamic reference of the text to the reader´s inter- and extratextual world in the communication process. It is in this dynamic, inter- and extratextual interaction between the world of the text and that of its real and implied readers that the modern reader gets some insight into the style-rhetorical goal of the communicator-author - that is to take his readers with him by letting them identify with certain emotive symbols and conventions but at the same time also alienating them from these symbols and conventions. Therefore the dynamic inter- and extratextual reference and interplay are part and parcel of the style-rhetorical goal of the author and vital for the successful communication of his message.

The syntactic deviation of the author through more or less elaborate imbedments to cola matrices are often used to combine appellative and assertive elements in his discourse - aesthetically undergirding the dominant text functions even

within cola. This hightens and emphasizes the persuasive text function by keeping the assertive-appellative tension up throughout the discourse in 1 Peter.

The semantic deviation through contrasting is certainly one of the most important style-rhetorical devices in 1 Peter (cf Goppelt 1978:46). It operates on so many levels and can be seen from so many angles that it is, in my opinion, the style-rhetorical device dominating the whole text. This is reflected in all three text modes. In the previous paragraph I have mentioned that the syntactic deviation of combining redundant appellative and assertive motives within cola matrices are found throughout 1 Peter. This syntactic deviation often reflects some semantic or pragmatic contrast. The cornerstone of this phenomenon in 1 Peter is without any doubt introduced by the oxymoron #ĕklektoîs parepidēmois# in 1:1. This semantic contrast dominates the whole text and is, interestingly enough, the very reason for the author writing to his addressees (cf 5:12). These contrasts are too numerous to mention. Therefore, I will mention only a few conrasts which occur more often: vertical-horizontal relationships; positive-negative relationships; old-new lifestyles; insiders-outsiders; blaspheming-praising; suffering-glorification/grace/joy; good-bad; judging righteousness-unrighteousness; God-Satan; retrospective-prospective functions; indicative-imperative tensions; et cetera. This contrasting device of the author is also reflected on pericope level where we encountered numerous chiastic (i e antithetic and synthetic contrasts) structures. It is clear that the author´s whole message is outlined within these contrasting of motives. It is especially the analysis of these contrasts which will help us to determine the world, master symbols and perspective of the author.

3.2 Text-pragmatic coherence: text-functional and style-rhetorical unity

.1 The redundant recurrence and oscillation of the three cola functions reflects a text-pragmatic coherence throughout 1 Peter. The different functions alternate fairly even throughout the text. This now brings us to the position that we are able to draw some conclusions on the text function of 1 Peter in the light of Grosse´s (1976:72-74) criteria. The alternation between the request-appellative signals and assertive-evaluative signals betrays a pluripersonal, persuasive and group-identificative text function. Thus the request-appellative signals express a prospectivity and purposefulness (i e an imperative thrust) based on the assertive-evaluative signals which in turn reflect a concurrent and retrospective factuality (i e an indicative perspective). These conclusions are evident when we consider the

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different elements of Grosse's formula for text functions. The appellative factor (A) confirms the appellative and assertive cola functions which were identified with the analysis of the proposition type (P) and the metapropositional basis (MB) of the cola by integrating emotive and evaluative symbols with the imperative and indicative matrices. This assertive-appellative tension is underlined by the emphasis on extratextual conventions (H) (e g religious commitments to God, Jesus Christ, cultic practices and the Old Testament) on the one hand, as well as the relativizing thereof, on the other hand. The presignals (PS) (which includes the introduction and closing of a text) very explicitly confirms the appellative-assertive text function of 1 Peter (cf the themes introduced in 1:1-2 and especially the communicator-author's self-disclosing goal in 5:12). The author, therefore, in his very own words confirms that he wrote to the addressees to encourage them (i e request-appellative function) and to give testimony of the true grace of God (i e assertive-evaluative function). No wonder the text-functional coherence of 1 Peter is so tightly knit.

.2 Style-rhetorically the coherence of 1 Peter is reflected in the resemblances between the individual pericope structures as well as the overall structure of the text. With regard to the individual pericope structures we have already noticed the high frequency and clustering of chiastic structures - for example II-IV, VI-VII, XI-XIV and XVI-XVII. It is extremely important to note the role of contrasts in these pericopes especially but also in the remaining pericopes. What is, however, of structural importance is that the above-mentioned clustering of chiastic structures confirm the syntactic and semantic boundaries for the block demarcation. The pragmatic pericope functions of the different blocks are so interwoven that they do not help us a great deal in discerning a block dominated either by request or assertive functions. This forces us to depend on the syntactic and especially the semantic considerations for the block demarcation. The only rather clear pragmatic indication which could help us to determine the interblock relationship, in my opinion, is the style-rhetorical redundancy in block A (cf the striking structural coherence as well as the redundant metaphoric features in comparison with the rest of 1 Peter) which serves as the thematic and semantic basis for 1 Peter. Needless to say, one should not forget that the clearest text pragmatic signals are the introduction and the text closing of 1 Peter.

Semantically the block structure of 1 Peter is clearly defined in a (almost predictable and inevitable) chiastic pattern: block A: an exhortation to accept and live up to their positive vertical and horizontal relationships mediated through Christ amidst their present negative experiences (x); block B: an exhortation to accept a certain horizontal life style as a witness towards

outsiders even if it means suffering like Christ, their great
Shepherd (y); block C: an exhortation to accept suffering as a
negative horizontal reaction from outsiders to their corporate
unique lifestyle, for Christ, the Conqueror´s sake (y´); block D:
an exhortation to accept their positive horizontal and vertical
relationships amidst their present negative experiences (x).

It is clear that the recurring chiastic patterns in 1 Peter (on
colon, pericope and now on block level) have a definite function,
namely to create a tension and contrast between the addressees´
(as a corporative body) positive and negative vertical and
horizontal relationships. This is symbolized by #ĕklektoîs
parepidēmois# in 1:1 as a syntactic word pair which is not only
the semantic paradox reflecting the chiastic contrasts in 1 Peter
as a whole but also the structural strategic master symbol
designating the addressees.

3.3 Text-pragmatic delimitation: function and style-rhetorical change
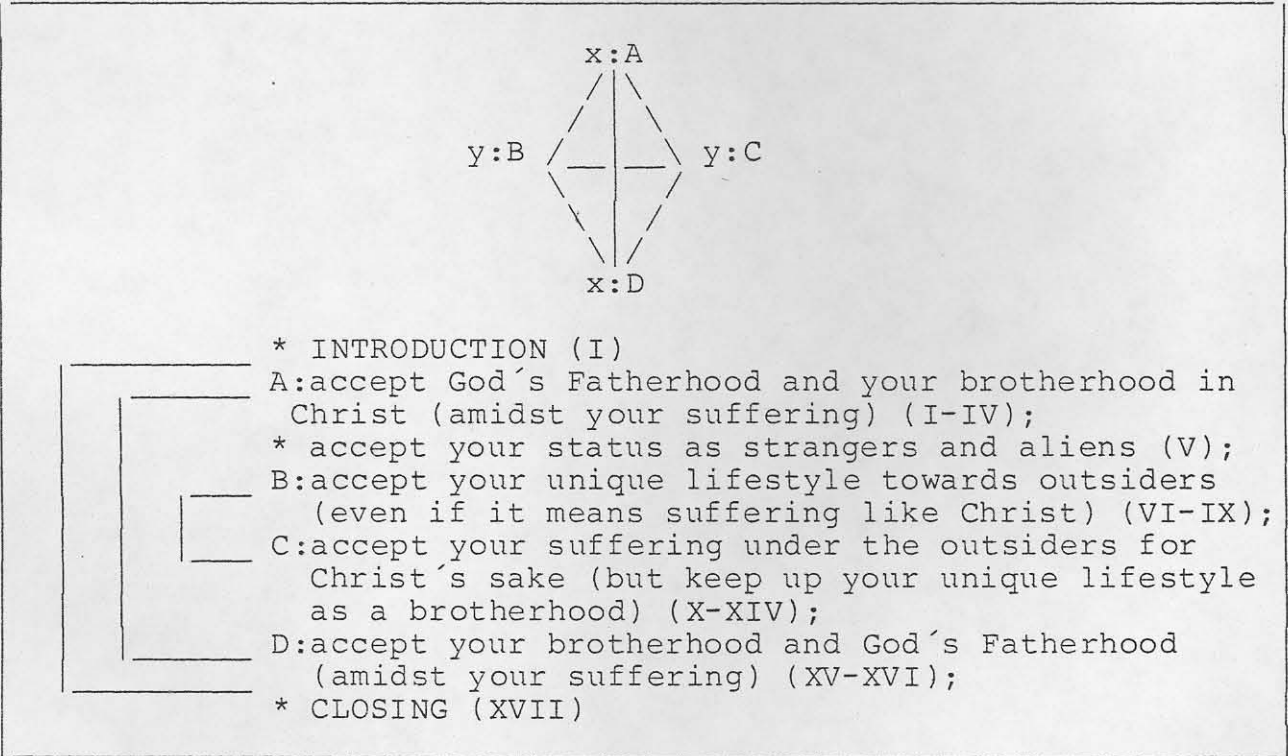
.1 Some text-pragmatic indications confirm the block
demarcations, for instance the introductory functions of
pericopes I (cf the identification of the author and the
addressees), V (cf the #ăgapētoí parakalō# in drawing some
attention to the communicator) and XV (cf the #parakalō# and
autobiographical notes which once again draw attention to the
author) as well as the closing and concluding functions of
pericopes IX and XVII. It is also important to discern a number
of climactic pericope closings which only conclude the specific
pericope as such (e g IV, VII, XI, XIII and XVI). This is in
contrast with pericopes IX and XVII which demarcate the discourse
development as a whole. The only alternative possibility in the
block demarcation of 1 Peter to take seriously is the possible
break between pericopes XIII (cf the closing signals in 4:7 &
11b) and XIV (cf #ăgapētoí# in 4:12 which could possibly signal a
text break).

*   *

4.SYNTHESIS: TOWARDS DETERMINING THE STATIC THRUST, PERSPECTIVE AND STRATEGY OF 1 PETER

4.1 Text thrust: structure, discourse development, theme and subthemes

.1 The reader will find a summary of the different pericope thrusts together with the structure and discourse development of 1 Peter as a whole in appendix B. The relationship between the blocks in 1 Peter has already been identified in terms of a chiastic pattern in the pragmatic analysis (cf II C 3.2). Therefore, the thrust and structure of the different blocks in 1 Peter could be schematized in the following way:

```
                        x:A
                       / \ |
                      /   \|
            y:B  /___|___\  y:C
                 \   |   /
                  \  |  /
                   \ | /
                    \|/
                    x:D
```

```
      * INTRODUCTION (I)
      A:accept God´s Fatherhood and your brotherhood in
        Christ (amidst your suffering) (I-IV);
      * accept your status as strangers and aliens (V);
      B:accept your unique lifestyle towards outsiders
          (even if it means suffering like Christ) (VI-IX);
      C:accept your suffering under the outsiders for
          Christ´s sake (but keep up your unique lifestyle
          as a brotherhood) (X-XIV);
      D:accept your brotherhood and God´s Fatherhood
          (amidst your suffering) (XV-XVI);
      * CLOSING (XVII)
```

It is interesting to note how the bracketed subthemes in blocks A, B and C are taken up as part of the main themes in blocks B, C and D respectively. Through this technique the author reinforces the coherence of his already chiastic coherent discourse. It should be noted that an indicative-imperative or vertical-horizontal distinction as a dividing principle of 1 Peter does not succeed. Not only are the indicative and imperative notions so interwoven throughout the discourse, the vertical-horizontal (and its related positive-negative pair) contrast likewise occurs constantly throughout the different blocks. It is rather a

matter of emphasis that the positive vertical and horizontal relationships are predominantly in blocks A and D whereas the positive horizontal conduct towards outsiders and the negative horizontal reaction from them dominate blocks B and C. And throughout the different blocks the assertive-appellative or indicative-imperative tension is reflected in all sorts of combinations of their positive and negative vertical and horizontal relationships. It is especially the contra-sogetto (i e oxymoron in linguistic terms) #ěklektoîs parepidēmois# which serves as an introductory note signalling the contrapuntal melody (i e including assertive-appellative, positive-negative, vertical-horizontal and insider-outsider contrasts) which determines the thrust of 1 Peter. This is concluded and reaffirmed by the amen cadenza in 5:12-14 where the subdominant assertive-appellative contrast (which runs throughout 1 Peter from start to finish) is recapitulated and followed by the final note - that is the keynote. This keynote, namely "peace in Christ Jesus", is indeed the key holding the contrapuntal thrust together reflecting the perspective of the text which is the next point of interest in this synthesis (cf II C 4 .2).

.2 The schematization of the discourse development can be seen in detail in appendix B.

.3 We have seen that scholars differ in their formulation of the theme of 1 Peter. This is because they fail to take the different modes and dimensions into account. Scholars didn't distinguish between the text-semantic (themes) and pragmatic (function) modes which led some to formulate the theme in terms of 1 Peter's exhortative function whereas others described it in terms of some theme or catchword. Scholars also differ in their formulation of the theme because they do not try to establish the relationship between the dominant subthemes. This explains why Brox (1979:16) proposes that the "Sitz im Leben" of the addressees suggested the theme of "hope" for the author whereas Goppelt (1978:40-42) asserts that the author had something to say on the theme of Christians in society. It is obvious that this difference between Goppelt and Brox is determined by their angle of approach. Goppelt's theme is authorial and horizontically orientated (cf Goppelt 1976:493) wheras Brox's theme is addressees and vertically orientated. Therefore, they are to my mind the two sides of the same coin. In other words, they are two related themes in 1 Peter and rather than making it an issue of either or it would be better to determine the relationship between them. This is confirmed by the oxymoron #ěklektoîs parepidēmois# in 1:1. Therefore, the notion of intratextual thrust offers us a way out by focussing on the interrelationship of the themes and subthemes of 1 Peter. Let us therefore try to formulate the thrust.

The thrust of 1 Peter as a whole: "An encouragement to the addressees as "elect strangers" to keep their positive vertical (through faith, hope and love) and horizontal relationships (through brotherly love and service and also through a holy and witnessing conduct towards outsiders) up amidst their suffering under outsiders because they are assured and comforted by the testimony that they have experienced God´s true grace (i e his mercy, election and eternal caring power) through the peace mediated by and found in Jesus Christ (who changed them, gave them new life through a rebirth, set them an example and who will sustain them till the end)."

*

4.2 Text perspective: actantial roles, master symbols, textual world and ultimate commitments

As a result of the intratextual analysis (especially the summary of the referential unity of 1 Peter as a whole as discussed in II C 2.2) we are now able to reconstruct the world of the text which includes its socio-cultural world, its implied interlocutors and its life-and-world perspective. On intratextual level the interest is obviously focussed on the "ideal world" of the text and not on the "real world" referred to. Now what is this proposed "world" which the text of 1 Peter wanted to communicate to his addressees?

I have already suggested that the textual world can be reconstructed by means of the interpersonal roles (cf Petersen 1984a:31) and master symbols reflected in the text. In my analysis the actantial roles (cf II C 2.1) and master symbols (cf the synthesis of the individual pericopes as well as II C 2.2) have already become clear. A summary of these results is given in appendix C and will be referred to in my discussion of the master symbols, textual world and perspective of 1 Peter.

.1 It is interesting to note the similarities between my analysis of the actantial roles and the criteria proposed by Petersen. My vertical relationships (i e "a!, a|, a/ & ai") coincide with his superior-inferior and inferior-superior relationships whereas my horizontal relationships (i e "b% & b_") coincide with his equal-equal relationship. In addition I distinguished between the quality (i e positive or negative) of these relationships. In appendix C the actants and actantial roles are identified as a reflection of the master symbols in 1 Peter. This is deduced from our intratextual analysis where we detected that the description of these interrelationships between the actants and their roles gives the master keys or systems of typifications (i e master symbols) in terms of which the communicator-author understands

his world and the interaction therein.

.2 The above-mentioned relationships and actantial roles reflect a condensed text world which contrasts two sociological matrices, namely the addressees as part of a caring and witnessing religious community, on the one hand, as well as part of a hostile world in which they find themselves, on the other hand. Let us see if we can have a closer look at these two socio-cultural matrices reflected in 1 Peter.

The matrix of the alternative "religious" community is clearly a "resocialized group". Petersen uses the term "resocialization" to designate the process in which someone or a group switches or enters into a totally different world or symbolic universe (i e conversion in religious terms). This implies that the addressees were formerly outsiders (1:18) who followed their own desires (1:14) and lived like the heathen in indecency, lust, drunkenness, orgies, drinking parties and the disgusting worship of idols (4:2-3). This was their "primary world" (i e the world they were born into) in which they were socialized in terms of a symbolic universe (life-and-world perspective) by their significant others (i e parents and socio-cultural leaders - cf 1:18 and 4:4). This symbolic perspective provided them with a recipe knowledge (master symbols) in terms of which they conducted their lives and upheld their institutions (e g family and social structures - i e primary socialization) and subworlds (e g their professions and hobbies - i e secondary socialization). In our analysis of the extratextual world of 1 Peter the issue will be whether the addressees were predominantly Jews or Gentiles (cf III B 1.2.2).

In contrast with this socio-cultural world, they have been reborn (i e resocialized) into a "new world" or symbolic universe. This resocialization was effected by Jesus Christ who gave the addressees a new birth in which they received a positive relationship with God and ultimate meaning for their lives (cf the summary in appendix C where all the relationships are defined in terms of Jesus Christ and God; cf Goldstein 1973:254-256). This alternative world portrays religious symbols and metaphors (e g Father, children, brothers, blood, living word, milk, living stone, cross, the ark, etc), cultic practices (e g baptism, prayer, praise, etc), socio-cultural institutions (especially the household - cf Elliott 1981:165-266) and tradition material (e g quotations and tradition phrases). It is in the interaction between the "alternative" (i e resocialized) and socio-cultural (i e primary and secondary) worlds that a tension and a conflict between master symbols and perspectives exists. This tension and distinction between the two worlds are expressed by the redescription (i e reinterpretation) of socio-cultural structures

and symbols (e g groups such as race, nation, strangers and aliens, etc) as well as conventions and conduct (e g towards authorities, masters, spouses, enemies, etc). It is especially with regard to the conflict between these two incongruent worlds that the communicator-author addresses his receptor-addressees in their suffering and search for meaning. This tension and conflict are symbolized by the strategically dominant paradoxical master symbols #ĕklektoîs parepidēmois# designating the status of the addressees. A common denominator of these socio-cultural and religious metaphors used to describe the addressees is their corporative dimension (cf Goldstein 1973:253). The communicator-author emphasized the uniqueness of this group (cf the descriptors #ĕklektós & hágios#), on the one hand, as well as their "imitatio Christi" character (cf Goldstein 1973:253-257). These essential dimensions of the addressees as a group seem to serve two purposes in 1 Peter, firstly to highlight their corporative identity and distinctness in order, secondly, to be able to endure suffering from outsiders while they are witnessing to them through their distinct conduct.

.3 It is precisely this incompatibility in the worlds of the implied addressees (viz a paradoxical incompatibility between having a relationship with a transcendent, almighty God and experiencing suffering and hostility within the world) that becomes the focus of the author's message presupposing an existential crisis amongst his readers. It is with regard to this incongruent worlds that the communicator-author communicates certain master symbols reflecting a certain paradoxical perspective to give meaning within their "Sitz im Leben". With regard to parables and proverbs Ricoeur (1975:114:128) speaks of the function of a paradox as "re-orientation by disorientation" or challenging a person with a "logical scandal". This re-orientation is a paradoxical redescription of human experience and reality in terms of its wholeness or the Wholly other. With regard to 1 Peter it is therefore striking to note how every relationship and its master symbols is expressed in terms of Jesus Christ and God (cf appendix C) (i e a Christological and theological perspective). It is important, however, to note that the theological perspective is dependent on the Christological mediation of a positive vertical relationship between God and the addressees (cf especially pericopes I-IV which form the foundation of the text of 1 Peter). The priority of 1 Peter's Christological perspective is not only presupposed in the rest of 1 Peter but also confirmed by redundant and strategical references to Jesus Christ, his master symbols and his perspective. Note for example Christ as the living word and cornerstone which constitutes the brotherhood of believers; his conduct as an example for the insiders; his suffering as an example and consolation for their suffering; his victory as an assurance of victory for the insiders. Therefore, the

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Christological perspective is inextricably bound to the addressees´ resocialization; rebirth; existence; commitment; vision / hope; relationship with God; emotional experiences; cultic practices; fellowship of the brotherhood; suffering as refugees in this world and not fleeing from it (cf Goppelt 1978:41); and witnessing to outsiders through a "Beziehungsethik" (cf Goppelt 1976:495-503, 1978:41). Ultimately the Christological perspective serves as the basis of communication between the communicator-author and the receptor-addressees through which he assures and encourages (i e to give meaning to their lives) them (cf Manke 1975:208-259). This means that the addressees are not only radically, centrally, totally, vertically, horizontally and eternally related to Christ, but that he is the ultimate meaning / peace (cf 5:14) in their lives. It is especially the cross paradox of this Christological perspective which the author used to re-orientate the addressees´ total reality. The effect of Christ´s death and ressurrection therefore determines all dimensions of reality: theological, ecclesiological, sociological, temporal and cosmological (cf Manke 1975:211-216).

TOTAL REALITY: GOD AS CREATOR WHO JUDGES

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Ta:PAST                    Tn:PRESENT                    Tx:FUTURE

    ┌─────────┬───────────────GOD AS FATHER──────────────┬─────────┐
    │         │                                          │         │
    │  RADICAL│                                          │·RADICAL │
    │         │        WHO GIVES PEACE IN CHRIST         │         │
    │         │                                          │         │
    │"out-" │ "insiders"       ┌─1:1─┐      "insiders" │"out-"│
    │         │         faith   │election                │        │
    │  P      │         hope    │rebirth                 │   N    │
    │  R      │         love    │mercy                   │   O    │
    │  E      │ TO HIS   ELECT  │    STRANGERS           │   N    │
    │  -      │       ──────────┤  C ├──────────         │   -    │
    │  C    - │ +│ love b%      │  E    b_honour │+       │ - C    │
    │  H    - │ +│ serve b%  CONDUCTb_witness │+·        │ - H    │
    │  R    - │ +│──────────    │  T    ─────────│+       │ - R    │
    │  I      │               │  R                      │   I    │
    │  S      │ assurance/grace│  A  appeal/encourage    │   S    │
    │  T      │          glory │  L  rejoice             │   T    │
    │  I      │        blessed │     be holy             │   I    │
    │  A      │          save  │     accept       .      │  .A    │
    │  N      │              5:12                        │   N    │
    │         │              └──┘                        │        │
    │         │                                          │        │
    │   .     │              AMIDST                      │        │
    │         │              SUFFERING                   │        │
    │         │                                          │        │
    └─────────┴──────────────────────────────────────────┴─────────┘
```

It should therefore be clear that 1 Peter is dominated by a Christological perspective on reality. The communicator-authors´s and receptor-addressees´ ultimate commitment to Jesus Christ gave ultimate meaning for their sojourn in this reality. It is the master symbols and perspective of the person Jesus Christ who gave meaning in their "Sitz im Leben" of suffering and even made it possible for them to witness to the inflictors of their suffering. Christ´s perspective as portrayed in 1 Peter is to be found in his trust in God as the "Father" and "Judge" of this world which enabled him to find ultimate meaning even when he suffered the cross (cf 2:21-25). It is this perspective that God is the Father who has eternal power and rules this total reality that underlies his master symbols of forgiveness, love, righteousness and peace. The reality of God enabled him to forgive and experience ultimate meaning even in his suffering. This is the paradox of the cross. Christ´s unjust suffering implies paradoxically that his suffering for the unrighteousness of others points to a faith in the righteousness of the Father, and his acceptance of this suffering without retaliation reveals the forgiveness of the Father.

Thus it seems that our analysis of 1 Peter has led us to identify the basic structure of the Christological perspective of 1 Peter in the paradox "election-rejection". We have seen in the previous paragraph that this is clearly expressed in the Christ events. Hubert Manke (1975:208) confirms this by identifying "`Leiden´ und `Herrlichkeit´ als sachliche Brennpunkte der Christologie" of 1 Peter. This makes one think! Is it, for example, a mere coincidence that the most dominant master symbols used to describe the identity of the addressees in 1 Peter are expressed with the oxymoron #ĕklektoîs parepidēmois#? Not at all! This paradoxical thrust of 1 Peter indeed reflects the paradox of its Christological-cosmologic perspective (which confirms my hypothesis that the cosmologic perspective of a text is the dynamic force which constitutes the text thrust and strategy). The communicator-author believed that this paradoxical master symbol is to determine the conduct of the Christian household. Following Christ´s example they will find ultimate joy in suffering innocently with Christ (cf Elliott 1981:233; Millauer 1976:187). Therefore believing in Christ means to find meaning in his cross - i e accepting that his death on the cross sets the believer free to experience God´s reality. Therefore joy in unjust suffering reveals the power of God. This is expressed in 1 Peter´s description and qualification of the Christ events in terms of God´s acts of election and exaltation, on the one hand. On the other hand, the Christ event introduces the insiders to the reality of God. This confirms the mediatory role of Christ in order to establish the greatest paradox of all, namely to

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reconcile man with God. This implies that God himself is the actant who constituted the Christ events (e g 1:3-5; 1:20-21; 2:4-8; 3:18) as well as the new existence and future of the believers (e g 1:15-17; 1:23-25; 2:10; 3:12; 3:17; 4:14; 4:17-19; 5:10-11) through Christ (cf Manke 1975:227-230; cf Goldstein 1973:254-256). Therefore, the suffering of the addressees is, apart from its Christological foundation, also interpreted in terms of God testing them which enables them to fulfill his will (cf 1:6-7; 3:17; 4:1-6 & 19; Schroeger 1981:169-174). Ultimately the addressees' suffering is regarded as grace because it expresses their union with Christ. This is the basis for the appeal to rejoice in their suffering while their hope is fixed on the nearing end.

Christ's suffering is portrayed as an example for the addressees-believers, but then always within the co-text of the ressurection, election and glorification of Christ (cf Manke 1975:208-210). In this regard it is also important to note the "Singularitaet und Exemplaritaet des Leidens Christi" (Manke 1976:216; Hiebert 1982:39; cf 1:10-12; 1:18-21; 2:4-8 2:21-25; 3:18-22). This is confirmed by my observation that the vertical relationship seems to precede the horizontal - compare the description of the addressees as elect strangers (cf II B 1.4.2), the election of Christ as prototype of the believers' election (cf II B 4.4.2) and the Christological orientation of the addressees' total reality (cf the foregoing paragraphs). Goppelt (1978:110-113) speaks of the "Das der Wiedergeburt entsprechende Grundverhalten" of the addressees which is expressed in the precedence of the indicative to the imperative (cf 1:3-12 which precedes the paraenetical sections of the letter); allusions to the indicative of the baptism as expression of their relationship with Christ (cf Goppelt 1978:132); et cetera (cf II B 2.4.3 & 3.4.3). Therefore the election of the addressees and their experience of God as the Father of their household are uniquely founded on the Christ events which ultimately constitute their identity, status and group coherence in their relationship to outsiders (cf Elliott 1981:128-129). However, this uniqueness of the Christ events also serves as an appeal to the addressees to accept and imitate Christ's master symbols (cf Manke 1975:218-219). Consequently the glorification of Christ is also the heritage of the believers (1:3-5; 3:21; cf Schroeger 1981:168). This exaltation of Christ is experienced not only in the reality of the addressees as the elect community of living stones built on the cornerstone but also in the reality of his victory which they experience in spite of their suffering.

.4 It should be clear at this stage that the text perspective is founded on the extratextual reference to the person Jesus Christ, who he was and what he stood for. This implies that the

perspective as one of the decisive constituents in the communication of 1 Peter, is extratextually authenticated both by the communicator´s reference to and representation of Jesus Christ, as well as by the receptor´s presuppositions and understanding of Jesus Christ. This has a further implication, this time on intratextual level, namely that the reference to Jesus Christ is the "cornerstone" of the successful communication of 1 Peter implying that one can distinguish between more and less important elements in a text per se and in textual communication as a whole. This will help to sort out the fundamentalistic cacophony where each word or sentence is interpreted of equal canonical value. On the other hand, the relevance of the Jesus events for the understanding of 1 Peter will throw some light on the issue of text and reality. This issue will be taken up again in chapter III (cf III C 2 & 3).

Now let us return to the final part of my intratextual analysis in which I would like to draw conclusions on the strategy the author used to convey the perspective and master symbols underlying his whole message.

*

4.3 Text strategy: text function, style-rhetorics, implied interlocutors and text type

.1 The dominant text function has already been established as a pluripersonal, persuasive and group-identificative text function.

.2 In the light of the fact that I already dealt with the style-rhetorical features of 1 Peter as a whole (cf II C 3.1 & 3.2), I am now going to focus on the relationship between the implied communicator-author and the receptor-addressees as the culmination point of the style-rhetorical devices implemented in 1 Peter. This will inevitably force me to refer to the other style-rhetorical features in general.

* The ideal or implied communicator is explicitly mentioned as "Peter" the apostle of Jesus Christ (1:1). Irrespective of the possible extratextual reference of "Peter", it can intratextually be deduced that this "Peter" has some authority (cf the semantic domains of #ἀπόστολος# as an authorized communicator) which he received from a certain "Jesus Christ". This identification is a text-guided image of the implied author which is of immediate concern for the real readers. Whether this "Jesus Christ" is or is not important for the real readers, determines their response (e g acceptance or rejection). References to the implied author throughout the rest of 1 Peter are scarce and sparse but nevertheless strategic. In pericope II

we find the implied author identifying himself with the implied
addressees through the first person plural pronoun #hēmōn# (cf
1:3). This is strategically important for the real readers to
experience the identification with the implied author. This
technique is also used in pericope VII (2:24) where the
identificative function is within a highly emotional context. It
is, however, important to realize that the implied author is
presupposed throughout the text especially in the
request-appellative sentences, which is a text-guided
reinforcement of the implied author's authority signalling the
urgency and importance of his message for the real readers. This
is made explicit in four instances by the occurrence of
#parakalō# (cf 2:11 and 5:1) and #logízomai & égrapsa# (cf 5:12)
where the implied author is identified by the first person
singular. The foregrounding of the implied author is
strategically vital for the movement in the discourse.
Especially in 2:11 which serves as an introduction for the
exhortation of the addressees in their horizontal relationship
towards outsiders. This emphasis is appropriate in the light of
the problems and resistance the implied addressees experience in
this regard. This signal also reveals the urgency of this letter
for the implied author. This device occurs once more in 5:1
where it is directed to a subgroup amongst the addressees. This
is confirmed to a certain extent by a representation of the
implied author as a fellow elder, but depending on the
interpretation of #mártus# (i e as one who witnessed Christ
suffering or as one who experienced suffering like Christ) could
also reaffirm his authority in the first case or could reveal his
empathy with the addressees in the second case. The empathy and
intimate relationship of the author with his addressees is also
implied by the occurrence of the vocative #ågapētoí# in 2:11 and
4:12. This tension between the implied author's authority and
identification with regard to the addressees reveals the delicacy
with which the real author wrote his text. It is precisely in
the delicate balance between authority and identification that
maximum persuasion is created. In this the real author succeeded
by his textual representation of the so-called implied author.
In the last pericope the implied author reveals his intention of
writing. Interestingly enough, his self-revealed intention
reflects the tension we already experienced, namely he wants to
encourage and assure them (which presupposes both authority and
identification).

* The very first description of the implied readers is a paradox,
namely #ĕklektoîs parepidēmois#. This paradox confronts the real
readers in order to prepare them for what will follow in the
text. The description of the implied readers symbolizes a
paradoxical "Sitz im Leben" with which the real readers have to
identify before a successful communication of 1 Peter is

possible. This could theoretically refer to three different real readers: addressees who experience that they are chosen and are confronted with the paradox "strangers"; or addressees who experience their strangeness and are confronted with their "election"; or addressees who experience both election and rejection. The description of the implied addressees are directly linked with an explicit geographical setting and an interrelationship with God, the Spirit and Jesus Christ. The implied readers who are identified with the implied author through their mutual relationship with Jesus Christ are therefore described in terms of a paradoxical status which determines the rest of the discourse in 1 Peter. This means that the implied readers are found virtually everywhere in 1 Peter where the second person plural features either in pronouns or imbedded within verbs. In the author´s addressing of the implied readers (mainly through requests and assertions) he prepares the real readers response to the text.

* We have seen that the ideal receptors are related to Jesus Christ within a paradoxical and religious-cultic frame of reference. This reveals the communicator-author´s goal to create a religious experience through his text. This goal is attained by the author´s style-rhetorical devices through which he explicitly identifies their (i e the author and addressees) mutual perspective, commitments, subcodes and values in life. The identification of the "worlds" of the interlocutors is one of the most important style-rhetorical devices for persuasive texts as we will see in the following paragraphs. If the author fails to let his readers identify with him, his whole communication effort is useless. He reinforces this persuasive character of his text by emphasizing the superior-inferior relationship between the implied explicit author (cf his apostleship) and the implied readers. On the other hand he balances the superior-inferior relationship between them with an emphasis on their equality establishing a close bond and an attitude of empathy between them. This hierarchial identification with the implied readers presupposes that they should respond positively (i e being persuaded) to his message.

* It is especially through the redundant use of contrasts that the communicator-author of 1 Peter strategically creates movement in his textual persuasion by giving new meaning to the addressees paradoxical existence. Contrasts are extremely useful for the art of persuasion. Ricoeur (1975:112-113) confirms this by highlighting the fact that the function of a paradox and contrast is to shock the readers to a re-orientation or re-appraisal of their reality. This is an art well used by the real author of 1 Peter. The redundant occurrences of chiastic (especially antithetic) pericope structures confront the implied readers constantly with a tension between their vertical and horizontal,

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positive and negative, insider and outsider relationships which are imbedded within constantly alternating appellative and assertive modes. Manke (1975:245) expresses this interrelationship in terms of the Christology and paraenesis of 1 Peter: "Christologie und Paraenese bleiben also wechselseitig aufeinander bezogen .... Die Paraenese des Briefes, zumal die Leidensparaenese (vgl . 3 .2 .3), ist ohne die von dem Verfasser vorgenommene Verschraenkung von Singularitaet und Exemplaritaet der Leidensgeschichte Christi gar nicht denkbar, denn nur dieses Verstaendnis der Passion Christi ermoeglicht ein richtiges Begreifen der eigenen Situatuion und ein ihr entsprechendes christliches Verhalten." This does not only create a tension but also a dialectic feature which challenges (even surprises - cf the imperative to rejoice amidst their suffering) the ideal readers (and consequently also the real readers) in order to persuade them to accept the author's perspective. Eco remarks "... there are texts aiming at giving the Model Reader the solutions he does not expect, challenging every overcoded intertextual frame as well as the reader's predictive indolence" (1979:33; cf Ricoeur 1975:112-114). This observation with regard to 1 Peter is decisive in identifying and confirming the persuasive character of the text. In this whole endeavour of contrasting values and commitments on the one hand and creating a religious experience on the other hand, the aim is that the real readers will be challenged to identify with the implied readers Christ commitment. This "Christ commitment" is the key unlocking the locked paradox of the implied and therefore also the real readers existence. This Christological perspective does not only explain the ideal readers' paradox but gives ultimate meaning to it as well: their positive vertical and horizontal relationships are mediated by Christ; Christ and his perspective and master symbols are the measure for the positive or negative evaluation of man's existence; Christ is the dividing principle between insiders and outsiders; Christ is both the foundation of the assertive and appellative address to the implied readers; Christ symbolizes the paradoxical existence of man and gives ultimate meaning to it confirming God's victory in the end. Thus the author wanted to persuade the real readers to conform to the unique vertical and horizontal expectations of the implied readers' conduct even if it implies suffering. This is only possible if they share the unique Christological perspective of the implied readers. In fact this Christological perspective and commitment will inevitably lead to this unique conduct and the suffering resulting from it. Thus the paradoxical tension is not solved in 1 Peter but given ultimate meaning - that is through peace in Christ Jesus (cf 5:14).

* It has been argued that the ideal readers of 1 Peter are supposed to have a relationship with Jesus Christ . This implies

that an extratextual reality (indicative) is presupposed and serves as a pragmatic foundation for the successful communication and exhortation of 1 Peter (cf II B 2.4.2 & 3.4.2; Goppelt 1978:110-113). This interrelationship with Jesus Christ also presupposes an intertextual frame of reference. In this I follow up Eco´s suggestion that readers are often invited to insert presupposed intertextual (i e occuring in other texts) macro positions or master symbols (i e "fabula" in his model) into the world of the text (1979:32). "I call these interpretative moves `inferential walks´: they are not mere whimsical initiatives on the part of the reader, but are elicited by discursive structures and foreseen by the whole textual strategy as indispensable components of the construction of the `fabula´" (Eco 1979:32). The Christological master symbols in 1 Peter are inter- and extratextual "fabula" constituting the Christological world or perspective of 1 Peter. Without these presuppositions 1 Peter fails to communicate which reveals a definite perspectival closedness in its textual communication. It is in terms of the Christological perspective that the ideal communicator challenges the real readers (i e primary and secondary) to identify with the thrust of the real author´s message. Therefore, the author does not only presuppose an intertextual frame of reference with regard to the person Jesus Christ, but also an extratextual commitment to him as indispensable components for the communication of the perspective of 1 Peter. This confirms once again that the historical and metatextual dimensions are part and parcel of textual communication and should therefore be accounted for.

This is also confirmed by an analysis of the implied author´s temporal and imaginative point of view which is closely linked to the interplay between the referential and poetic sequence of events. The referential (i e "chronological") sequence of events deduced from the intratextual dimension of 1 Peter is as follows:

1.Christ chosen by God (1:20);
2.Creation (4:19);
3.Prophets´ investigation with regard to God´s salvation in Christ (1:10-12);
4.God´s mercy in life, death and resurrection of Christ;
5.Christ´s cosmologic proclamation and victory;
6.Former life of addressees (i e primary world);
7.Messengers proclaiming God´s good news in Christ;
8.Addressees´ rebirth;
9.Addressees´ present situation:
  * Living in faith hope and love in Christ;
  * Experiencing suffering;

10 .Author´s temporal point of view at time of writing;
11 .Author expecting the reception and reading of the letter;
12 .Author expecting the perseverance of the addressees;
13 .Author expecting the cosmologic finale / judgement and
    revelation of Jesus Christ;

In the poetic sequence of l Peter this referential sequence fluctuates extensively. The discourse is, however, dominated by the reference to the Christ events (cf especially event 4). Therefore, the author relates the Christ event to each and every event of the referential sequence - even to the pre- and postcosmologic events (cf events l and 12; Manke 1975:221-227). This Christological interpretation of the addressees and their "Sitz im Leben" in cosmologic terms confirms that the author´s ultimate commitment or cosmologic perspective or symbolic universe is Christologically orientated. The bottom line is that the fluctuating poetic sequence and the author´s temporal (at the time of writing) and imaginative (i e future and cosmologic events) point of view are style-rhetorically implemented to persuade the real readers to his point of view - that is his Christological-cosmologic perspective. What is important from the author´s temporal point of view is that the Christ events are predominantly (although not exclusively) referred to as specific events in the past. This reference to a past inter- and extratextual reality inevitably presupposes an extratextual dimension to the Chistological perspective of l Peter and will therefore have to be dealt with in chapter III. Event 8 (i e the rebirth of the addressees) is extremely important for the communicator- author´s strategy (cf Goldstein 1973:197-198). The addressees´ rebirth and baptism serves as the indicative for the appellative strategy in l Peter.

* To conclude my discussion of the implied interlocutors I would like to return to an issue raised earlier. It is the different possibilities of the real readers´ "Sitz im Leben" - that is whether l Peter presupposes addressees who experience that they are chosen and are confronted with the paradox "strangers"; or addressees who experience their strangeness and are confronted with their "election"; or addressees who experience both creating a tension in their existence. Eventually, at least from an intratextual dimension, it is irrelevant because the contrasting constituents of this paradoxical tension (viz election and rejection) remain in an unresolved (even hightened) tension explained and upheld from a Christological perspective. The crux is that the author presupposes a paradoxical "Sitz im Leben" for the implied readers giving, therefore, the impression that it was

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the stimulus for his writing to the real readers. Therefore,
this paradoxical situation is also presupposed for the real
readers (irrespective of the factual situation) and serves as an
intratextual typification of the extratextual receptors. This is
then another prerequisite for the successful communication of 1
Peter, namely that the real readers would be able to split refer
the paradoxical "Sitz im Leben" of the implied readers to their
real existence. This conclusion has significant implications for
the controversy of dating 1 Peter against a specific background.

It would therefore be possible to argue (against the traditional
view of a persecution background as stimulus for the writing of 1
Peter as an encouragement) that the addressees are lukewarm
Christians taking pride in the fact that they are favoured or
elected by God, but (at the same time) partaking indiscriminately
within their primary world. Against this background the author
confronts them with the fact that Christians are strangers and
aliens in the world, who by virtue of their status as Christians
will inevitably experience suffering. This interpretation of 1
Peter is then founded on the following arguments. Blocks B and C
are taken as the pivotal point of the chiastic structure of 1
Peter with 2:11-12 as the theme, namely "I appeal to you as
strangers and aliens". The hypothetical and vague description of
the persecution as found in 1:6-7 (i e stating a possibility: "if
you may have to suffer" - the aoristus participium needn´t be
interpreted as a past event); 2:18-20 (in which the addressees
are exhorted to submit to their masters even "if" it implies
suffering - especially the blessing attached to it could serve as
a encouragement to accept their rejection); 3:13-14, 17 (in which
it is emphasized that their Christian conduct needn´t lead to
suffering, but "if" it does they are blessed); and especially
4:12-13, 19 and 5:9 (in which the addressees are encouraged to
accept suffering as part of being a Christian and the will of
God). This picture of lukewarm addressees encouraged to accept
their strangeness is reinforced by encouraging them to abolish
their former way of life (cf 1:14-15; 2:1; 2:9-10; 2:11-12;
2:16-3:22; especially 4:1-6 and 15) and also by referring to
God´s judgement with regard to the addressees (1:17; 2:12;
3:10-12; especially 4:17-19; and 5:5). Thus the author could have
put this encouragement within the frame of their election which
would bring the lukewarm addressees to identify with the text in
order to persuade them ultimately to accept their strangeness and
uniqueness in the world.

This fascinating (and to my mind plausible) interpretation of 1
Peter is in contradiction with the traditional view which
emphasizes blocks A and D as a consolation and assurance to
suffering Christians. Both these hypotheses are rejected by
Elliott (1981:128-132) who argues that the strangerhood of the
addressees was a sociological reality and not a vocation.

Elliott is representative of the third possibility that a tension between the addressees' election and strangeness could be the problem of their existence and the ultimate reason for writing 1 Peter (cf his reconstruction of the sociological world in III B 1.2.2 & 2.4.2.2). Whatever, the door is open for a new appraisal of the extratextual world of the real readers. The latter view (i e Elliott's) is in my mind to be preferred because of the fact that it explains the text more comprehensively and therefore more adequately. This is in line with Elliott's social profile of the Christian community in Asia minor which he describes as a sect. This tension between election and rejection is characteristic of sects which have to emphasize both their identity and strangeness in their struggle not to give in to pressure from outsiders. Although this view explains 1 Peter more adequately, it is to be noted that the other interpretations are not impossible.

To conclude this excursion, I would like to reemphasize that a decision on this issue is from an intratextual point of view unnecessary (probably even impossible) because the author keeps the tension between election and rejection intact and even motivates it from a Christological perspective establishing an openness in the extratextual applicability of 1 Peter. In this regard the structuralists have a point in their controversy with historical-criticism that a text is autosemantical rejecting, therefore, an illegitimate socio-cultural transfer into a text. On the other hand, we have already established in more than one instance that an inter- and extratextual dimension is presupposed. The fact that a Christ commitment is presupposed, assumes an extratextual event prior to the communication event in 1 Peter. Therefore, the aim of 1 Peter is not to convert outsiders but to encourage insiders. This is done by reinforcing and interpreting their Christ commitment in terms of a Christological perspective which in turn presupposes an intertextual frame of reference against which the real readers can evaluate this perspective. This inter- and extratextual reference was also exposed with regard to the Christ event per se; the socio-cultural and -religious symbols dominating 1 Peter; and also the implied readers "Sitz im Leben" which (although it is undefinable to a certain extent) nevertheless has extra-textual parameters (e g an insider-outsider relationship; an insider-community and rituals; a religious commitment, etc). This extratextual reality presupposed in the communication of 1 Peter is also reflected in the text type and its conventions.

.3 The text type of 1 Peter has been identified as a pluripersonal, dialogic-dialectic, argumentative-persuasive, religious-perspectival and group-identificative text. This text type constituted by the selfdisclosing and communication-constitutive introduction; presignals and the text closing;

second person plural designation of the addressees; the appellative-assertive text function (cf 4.3.1); the dialogic-dialectic movement and implied interaction between implied interlocutors; as well as the interpersonal, inter- and extratextual presuppositions. In the final analysis, however, we will have to wait for the historical analysis to compare and distinguish 1 Peter from other text types and forms before we will be able to designate or name it. It is in this diachronic comparison that my identification of the characteristics of the text type and form of 1 Peter will have to be confirmed as literary signals or conventions determining the communication and reception of similar texts.

The analysis of the strategy as part of the text-pragmatic mode of 1 Peter as a whole, brought us to the conclusion that "Pragmatische Textualitaet ist nur in der diachronen Dimension vorstellbar" (Plett 1975:92). Ultimately, the actantial thrust and "Sitz im Leben" of the ideal interlocutors, the Christological perspective and the dialogic text type as style-rhetorical devices in the text pragmatics of 1 Peter presuppose that "... the `real´ [my addition] reader has to compare (if he has not yet done so) the world such as is presented by the text with his own `real´ world, that is, the world of his (presumed) concrete experience, at least such as it is framed by his own encyclopedia" (Eco 1979:37; Steyn 1984:53-54). This dynamic comparison and eventually dialectic interplay between the intratextual ideal interlocutors and their world, on the one hand, and the extratextual real interlocutors and their worlds, on the other hand, is relevant for the succesful communication of 1 Peter (i e for the primary and secondary reception thereof). This is the Rubicon! If one accepts with Plett and Eco (as I do) that the extratextual dimension is part and parcel of textual communication, one crosses the boundaries of a static intratextual approach to a new dynamic and dialectic world of textual communication. It is precisely in this dialectic interrelationship between the static text and the dynamic inter- and extratextual reference that the possibilities for a secondary reception will be analysed in chapter IV. But first things first. Let us now proceed with my analysis of the historical dimension of the dynamic reference of 1 Peter. It is at this point that the virtual memory or encyclopedia of the real readers has to be reconstructed. In this analysis I will limit myself to the absolute decisive and kernel-crucial elements relevant for the inter- and extratextual analysis of the syntactic, semantic and pragmatic modes of 1 Peter as they are expressed in the text thrust (symbolized by the oxymoron #ĕklektoîs parepidēmois#), perspective (i e Christological) and strategy (viz the text type) of 1 Peter.

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