- CHAPTER III -

THE INTER- AND EXTRATEXTUAL DIMENSION - THE INTERLUDE:

ANALYSIS OF THE DYNAMIC REFERENCE OF 1 PETER

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In my communication model I have already argued that written documents were obviously created to communicate (convey a message) between some historical communicator-author and receptor-reader/s (cf I B 3.4). The necessity of this historical dimension of textual communication was already outlined in my text theory and repeatedly confirmed in my analysis of the intratextual dimension of 1 Peter. The intratextual analysis, for example, already indicated a dynamic interplay and tension between fluctuating (even opposing) references to the realities, worlds and frames of references of the ideal interlocutors (cf II.C 4.2 and 4.3). Therefore, one could say that the historical dimension focusses on the dynamic "tension" between the intratextual references, on the one hand, and the inter- and extratextual world and texts referred to, on the other hand. Logically this dynamic reference is reflected in all three semiotic modes of the historical dimension and will, therefore, have to be accounted for. I have described this dimension as the "interlude" because this dynamic process is stimulated by the intratextual prelude. In a primary reception this dynamic reference makes sense because of the virtual memory base of the receptors. Secondary receivers have to acquire this data base - especially when they are dealing with ancient texts. This is exactly what we are about to do with regard to 1 Peter.

In section A I will sketch the semantic parameters of the historical dimension. This is based on my theoretical considerations as discussed in chapter I B 3.4. Once again I found it most helpful to apply the different methods and aids in terms of their ability to comply with the heuristic criteria of text extension, coherence and delimitation. It is important to remember that there is probably more than one way to establish the historical extension, coherence and delimitation of texts. I chose to use the highly refined historico-critical methods of German scholarship.

The application of my historical methods and aids will be illustrated in section B by an analysis of the text thrust, perspective and strategy of 1 Peter. I will limit myself to the absolutely crucial-kernel elements of these notions as they were identified in my analysis of the intratextual dimension. I will therefore limit this analysis to the oxymoron #ἐklektoîs parepidēmois# in 1:1 as the dominant master symbol symbolizing

the text thrust; to a selection of Christological tradition material as a reflection of the text perspective; and to the text type of 1 Peter as the culmination of the text strategy. Just like the intratextual analysis, the historical analysis will be confined to the first five pericopes of 1 Peter with only cursory references to the rest of the text. In section C I will synthesize the results of the historical analysis of the text thrust, perspective and strategy of 1 Peter.

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- CHAPTER III: SECTION A -

DYNAMIC PARAMETERS FOR THE INTER- AND EXTRATEXTUAL DIMENSION OF TEXTUAL COMMUNICATION: A METHODOLOGY

1. INTRODUCTION: TEXTUAL MODES AND ANALYTICAL CRITERIA

It is obvious (although not for some fundamentalists) that the New Testament is a collection of ancient canonized documents and as such "... bedarf historischer Methode ..." (Hahn 1972:10). In my model the historical dimension of texts gives account of the historical dynamics of textual communication. This dynamics of the historical dimension focusses on both the inter- and extratextual references of texts as we have seen in my definition of the"historical dimension" (cf I B 3.1, 3.2 & 3.4). There is a difference, however, between the dynamics of the historical dimension which is primarily a semantic issue and the dynamics of the metatextual dimension which is primarily a pragmatic issue. This will become clear in due course.

In the light of the previous paragraph, it is therefore important to note that the semantic parameters dominate the syntactic, semantic and pragmatic modes (i e the semiotic modes) of the historical dimension. This implies that the notion of semantic "reference" is the issue on which we are focussing in this chapter. Text-syntactically the text as medium could have a "unitary" or "fragmental" text-historical reference. A "unitary text history" could imply the copying of a text unit (i e a text as a whole) while a "fragmental text history" could refer to the tradition history of textual fragments (i e phrases and bigger units). The historical dimension of text syntactics implies, therefore, the dynamic process of diachronic intertextual copying of textual fragments or texts as a whole. Text-semantically the text reflects a dynamic inter- (i e between static texts) and extratextual reference (i e different worlds, realities and frames of reference) which implies the dynamics of inter- and extratextual reinterpretation. These distinctions coincide with B C Lategan (1982:51) who argues that "De tekst van het Nieuwe Testament is in dubbele zin historisch bepaald": "de wordingsgeschiedenis van het Nieuwe Testament" and the "verhouding tussen tekst en historische werkelijkheid." His "wordingsgeschiedenis" is more explicitly specified by my syntactic distinctions (i e with its unitary and fragmental history) whereas his relation "text-reality" is reflected in my semantic distinctions which include reference to the historical

events in particular and the socio-cultural world in general. In addition to these distinctions the historical dimension of the text pragmatics has to be added. This includes the references to interlocutional strategy, signals and conventions which determine the communication between the communicator-author through his medium with his primary receptor-readers.

It is clear in the light of the above-mentioned that my definition of the historical dimension reflects the dynamics of the inter- and extratextual reference (cf Luz 1982:516). We have already seen that this necessitates a historical analysis of the communication act in which the phenomenon of multiple meaning and interpretation will have to be accounted for.

As was the case with the intratextual analysis, I will choose my methodology in order to comply with the requirements of the three textual modes and in terms of Plett´s heuristic criteria of text extension, coherence and delimitation. We are very fortunate to be able to use the historico-critical methods in this regard which do not only have a long history of development behind them (cf Collins, R F 1983:41-74; Kuemmel 1970 & 1973; Bruce 1977:21-59 & Neill 1964) but are also methodologically refined for the historical analysis of texts (cf Berger 1977a; Collins, R F 1983; Fohrer 1976; Richter 1971; Roloff 1977; Zimmerman 1978). The roots of historical criticism go back to the Reformation after which it got momentum and developed to such an extent that it dominated biblical scholarship up till the first half of the twentieth century. Although I am indebted to historical criticism for its methodological criteria, the keen reader will observe that in my application of the historical critical methods they are only tools used in order to answer questions with regard to the historical dimension of texts, and are only one part in the analysis of textual communication. Therefore the reader will find that my application of these methods differs from the traditional chronologic application and implementation thereof. I have applied the different historico-critical methods (viz textual, literary, form, tradition and redaction criticism) in order to comply with the requirements of the heuristic criteria for the syntactic, semantic and pragmatic modes of the historical dimension. This explains why in some cases I had to separate different aspects of form criticism and also tradition history.

I am well aware of the possibilities and limitations of the different historico-critical methods. Although literary criticism, for example, attempts to deal with literary sources and text unity, it fails to do justice to the latter issue because text unity is predominantly an intratextual issue. Form criticism is a well-developed method for establishing micro genres, but falls short when text functions and text types have

to be identified. The reader should note that although form criticism was originally limited to micro forms and genres, some scholars (e g Zimmermann 1978:135-182) interpret form criticism in a broader sense which includes macro genres. I will refer to form criticism in its broader sense in this dissertation (i e including both micro and macro genres). In the same way the often enlightening results of form and tradition history with regard to the "Sitz im Leben" and historical development of material, are relativized by its circular argumentation in establishing the relationship between traditions and their "Sitz im Leben" (cf Marshall 1976:32-33). It was especially Erhardt Guettgemanns who led the attack against form criticism and emphasized the priority of the intratextual analysis over against the form-critical analysis (cf Doty 1972). With regard to redaction criticism Petersen (1978:19) sums it up neatly: "Positively, redaction criticism raises the very real problem of having to determine the author´s investment in each word, sentence, and unit taken over from his sources. Negatively, however, its methodological and theoretical orientation requires us to focus on something other than the text itself." The common factor in each of the critical remarks against the historical methods was their impotence to deal with the intratextual, autonomous text. We will take up this issue again in our evaluation of the intratextual and historical analyses of texts in chapter IV (cf IV A 2.1 - 2.4). A last remark, however, should be made with regard to the implementation of the historico-critical methods, namely that the methods were initially devised for the analysis of the Gospels. Therefore one should remember that their capabilities with regard to 1 Peter as a letter are limited in comparison with a synoptic analysis.

In addition to these critical remarks, my evaluation of historical criticism differs in three crucial and fundamental respects from the traditional paradigm. This will be dealt with in my closing statements in chapter IV (cf IV A 2.1 - 2.4) where I discuss the genetic, referential and positivistic "fallacies" of the historical paradigm. Nevertheless, in spite of the serious deficiencies within the historical paradigm, I still believe that my communication model could benefit from its expertise as long as it is kept within bounds. It is only the overexposure or absolutizing of the historical paradigm which is responsible for the different fallacies of the historical methods and also for the estrangement between the cathedra and the pulpit. Thus my attempt to interrelate and relativize the historical paradigm to a more modest, but nevertheless important role expresses my concern for an integrating approach in order to make the communication of ancient canonized texts plausible in terms of its primary and secondary reception. Ultimately I hope to illustrate how my metatextual dimension will enable us to overcome historical criticism´s estrangement between text and

receptors (cf Nations 1983:61-63). This endeavour of bridging the gap is in the final instance paradigmatic of the New Testament texts themselves: "Vergangenheit wird um der Gegenwart willen berichtet und in jedem Falle auf diese bezogen. Das hat wichtige theologische Gruende: im Neuen Testament ist es das Bekenntnis zum Auferstandenen und Erhoehten und das Wissen um die Wirksamkeit des Geistes" (Hahn 1972:15). For the moment, however, let us enter into the New Testament text and its referential world and experience the necessary estrangement from our twentieth century world.

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2. DYNAMIC-SEMANTIC PARAMETERS FOR THE INTER- AND EXTRATEXTUAL ANALYSIS OF THE TEXT

2.1 THE HISTORICAL ANALYSIS OF THE TEXT-SYNTACTIC MODE

2.1.1 Text-syntactic extension: minimum and maximum traditio-historical extension (textual and literary criticism)

2.1.1.1 Maximum extension: textual criticism

The historical dimension of the text-syntactic mode has been defined as the intertextual reference of the text. I argued that this intertextual reference could imply either the copying of the text as a whole or parts of a text/s. Obviously there is only a quantitive difference between a unitary and fragmental text history. This excursion is relevant because with ancient texts one is often confronted with the fact that only copies of the original text are available. This is also the case with the New Testament writings. We do not have the autographa - only a vast number of copies.

This has the implication that the maximum extension of historical text syntactics could include a writing as a whole. This led me to include textual criticism (i e the subdiscipline which attempts to reconstruct the autographa by evaluating the text-variant readings of the different copies with the aid of different criteria) as part of the historical analysis and not part of the intratextual analysis as many scholars tend to do (cf Loader 1978). Obviously one needs a "text" to work with before anything else can be done and can therefore have a place within the intratextual analysis or at least as "Voraussetzung fuer die exegetische Arbeit" (Zimmermann 1978:17). On the other hand, however, textual criticism does not only presuppose a historical development of copying and recopying of texts, but also that the autographa can only be reconstructed through a text-comparative study. This is clearly outside the boundaries of a static text and obviously within the realm of the historical dimension. Steyn (1984:52) confirms this in no uncertain terms: "To determine which text is to be the authoritative one, is a theological matter, of no concern to synchrony." Take for example the text-variant reading #humeîs-hēmeîs# in 1 Peter. The change from the second person plural pronoun to the first person plural can only be explained with extratextual arguments: the reception-aesthetic process in which the copyist changed the second person plural to the first person plural pronoun because of his identification with the text or his recalling of tradition material. In addition to these extratextual considerations, an intertextual comparison (i e diachronically) between manuscripts with different degrees of authenticity is also part and parcel of the methodology of textual criticism. Even the internal criteria

are based on the historical reception of the copyist (e g the criterium that "the shortest reading is normally the better reading" is based on the assumption that a pious copyist / receptor won´t omit something from the "Holy Bible"). Although it is not impossible to start with textual criticism in order to establish the textual basis for one´s intratextual analysis of a text, I suggest that the intratextual analysis accepts the already highly refined text of Nestle-Aland (26th edition) which is the product of extremely professional and technical work over decades. It is highly improbable that the average exegete will be able to make any noteworthy contribution as far as textual criticism is concerned. Therefore, to indulge in a technical highly developed textual criticism especially before the historical analysis is done, is a wasting of valuable time. Especially those who argue that textual criticism should be done first, are compelled to recheck their results thoroughly because they were forced to anticipate many historical considerations right from the start. In fact, to be consequent, it will only be possible to have a meaningful evaluation of text-variant readings after the inter- and extratextual reference of texts and their pragmatic implications have been established. Therefore, I will only apply textual criticism to 1 Peter at the end of my analysis of the intratextual and historical text pragmatics (cf III B 3.3.3). Furthermore, it will be limited only to the most important variants to those parts of 1 Peter on which I am going to focus in the historical analysis, namely pericopes I-V. Textual criticism of the rest of 1 Peter wouldn´t be relevant for this study and, therefore, for those parts the text of Nestle-Aland (26th edition) has gratefully been accepted as the textual basis.

A few remarks with regard to the dilemma of text-variant readings and the criteria in establishing the better reading will have to suffice. In the copying of the New Testament (which had to be handcopied for centuries) there often occurred unintended mistakes (e g spelling mistakes, the omitting of words or sentences, etc) as well as intended changes (e g the omitting of ununderstandable verses and the adding of explanations, etc). In order to determine the "original" or most reliable text scholars developed a technical highly refined method. Scholars distinguish between external and internal criteria.

* The external criteria include the following considerations in the evaluation of the best reading (cf Collins, R F 1983:91-104; Zimmermann 1978:49-53): the majority as well as the weight (i e age and reliability) of manuscripts; the family tree of the witnesses (i e determining the primary and most reliable sources by reconstructing the interdependency of witnesses); determining whether a variant is a harmonization between New Testament

writings themselves (e g the Gospels) or between New Testament writings and the Old Testament or the Septuagint; and taking the interdependence or unity of variant readings into account.

* The internal criteria determine that the best reading is usually the shortest, the most difficult, the reading explaining the development of variants and the reading which fits the context best (cf Collins, R F 1983:91-104; Zimmermann 1978:54-8).

It is important to note that there are exceptions to almost all the criteria referred to above and furthermore that a text-critical decision should always be based on the joint witness of the different criteria and not on one criterium only. Although there are almost a quarter of a million variant readings with regard to the New Testament text, the nature, extent and significance of these variants are in the vast majority of cases very limited. Thus I firmly believe that textual criticism has a very limited scope within exegesis nowadays. It is often within a fundamentalistic attempt to meticulously establish the "inspired" text of the New Testament that the significance of jots and tittles is blown out of all proportion as if "textual meaning" is primarily encaptured on morphologic level. Let us therefore turn our attention to the minimum extension of the text-syntactic mode.

2.1.1.2 Minimum extension: literary criticism

Up till now we have discussed the maximum historical text-syntactic extension of a text as the history of the copying and recopying of texts as a whole. But parts within the New Testament also have a history - and that brings us to the minimum extension of the diachronic text syntactics.

All literature has its own history-of-origin in which the author wrote his ideas incorporating smaller and bigger thought complexes from his own experience and background (i e his tradition). Eco (1979:19) phrases it in the following way: "... every text refers back to previous texts." It is therefore possible to pursue the goal of determining the tradition units (i e "intertextual frames" in Eco´s terminology) and their origin which an author used. In ancient literature we are not privileged to have the twentieth-century aids of "footnotes" or a "bibliography" to help us determine the sources used in a writing. With regard to ancient texts "literary criticism" is used to uncover tradition units within a text. Although "literary criticism" in its broader sense includes most of the Introduction issues (e g the analysis of the literary character and purpose of texts as well as the interdependency of texts emanating in the authorship issue), New Testament scholars were primarily interested in establishing the textual sources behind

the New Testament with the aid of literary criticism (cf Collins, R F 1983:116-7; Zimmermann 1978:91; Roloff 1977:4).

Where the New Testament quotes from the Old Testament, it is relatively easy to determine a source (cf 1 Pt 1:16). But there is also other tradition material in the New Testament (cf Luke's prologue and the variety of synoptic tradition material) that is not so easy to detect and therefore we have to distinguish it with methodological aids. The following criteria can help us in this analysis (cf Zimmermann 1978:94-5; Roloff 1977:8-9):

* Introduction phrases like "it is written..." and "he said..." are evidence of a quotation from a source (cf 1 Pt 1:16 and 2:6);

* Redundancy within the same text (i e unnecessary repetition of ideas or phrases) could suggest that more than one source was used (cf the so-called "doublets" in, for example, Matthew's Gospel).

* Word-for-word resemblances between different writings obviously mean that both authors had a common source or background (e g experience, oral and / or written sources). Compare the resemblances between the Synoptic Gospels. The analysis of these resemblances could reveal the nature of the interdependency if criteria such as stilistic improvements, abbreviations, expansions, linkages, explanations and alterations are taken into account;

* A high frequency of extraordinary stylistic features (e g syntactic, semantic and pragmatic devices), words (e g hapax legomena) and themes often suggests that sources were used;

* Stereotyped phrases which could be detected either as hapax legomena or as verbatim recurrences within the same text. Such phrases will have to be confirmed by intertextual comparisons;

* Aporias (e g hard connections, disjunctions, inconsistencies, and tensions) in the text which concern the line of thought (cf 1 Peter 4:7-11 within the frame of 4:1-6 and 4:12-18) or irreconcilable historical situations or facts (cf 1 Peter 1:6-7 with 4:12), could also suggest different strata of tradition or sources;

* A highly structured unit within a text is very often a telltale for the identification of tradition material (cf the credal tradition in 1 Pt 1:2).

This last criterium for the minimum extension of historical text syntactics (viz a highly structured unit) already suggests that

the heuristic criterium of text coherence should also be accounted for. So let us continue to discuss it.

2.1.2 Text-syntactic coherence: coherence of tradition units - literary and form criticism

It is within the historical parameter of text-syntactic coherence that literary criticism and form criticism meet because the results of literary criticism serve as "... Voraussetzung fuer die Formgeschichte" (Roloff 1977:6). Again it was the German scholars who pioneered this field (cf M Dibelius and his "Die Formgeschichte des Evangeliums" in 1919; K L Schmidt and his "Die Rahmen der Geschichte Jesu" in 1919 and R Bultmann and his "Geschichte der Synoptischen Tradition" in 1921).

"Aufgabe der Formgeschichte ist es, die hinter den literarischen Quellen liegende Ueberlieferung ausfindig zu machen und sowohl deren Form als auch deren `Sitz im Leben´ anzugeben" (Zimmermann 1978:19; cf Roloff 1977:14; Collins, R F 1983:156-170). In determining the tradition units within the New Testament, we often find that they have stereotyped "forms" which constitute the coherence of the units. To understand this principle one only has to think of the different forms we encounter in a newspaper. Anyone familiar with a newspaper will be able to distinguish the political report, sport report, advertisements and the main article because of the different forms they aquire in the newspaper.

On the same basis are we able to distinguish different coherent stereotyped forms (e g parables, disputations, hymns, etc) and formulas (creeds, doxologies, etc) in the New Testament (cf Collins, R F 1983:162; Zimmermann 1978:140). These forms and formulas originated in a specific sociological context. Just as an advertisement is part of the financial world, a hymn for example is part of a worship service (e g Phlp 2:6-11 and 1 Tm 3:16). In the same way a creed (e g Rm 1:3-4 and 1 Pt 2:22-24) was part of the sociological context of the early Christian worship. In reconstructing the forms and their "Sitze im Leben" of ancient literature one is obviously caught in a vicious circle: the form is the basis in reconstructing the "Sitz im Leben" and the "Sitz im Leben" in turn explains the form (Vorster, W S 1982:100). This relativizes the results of a form critical analysis to more and less probable possibilities.

In a wider sense "form criticism" has to do with the "genre" or "gattung" of a writing and not only with forms and formulas which are part of "form criticism" in its restricted sense (cf Vorster, W S 1982:94). Structurally the analysis of formulas, forms and genres is methodologically the same. The main difference is that formulas and forms are on micro level and genres / gattungen

usually (although not necessarily) on macro level (cf Collins, R F 1983:162-163; Du Toit, A B 1980:1-3). The distinction of "Gattungskritik" as a separate analysis (e g Richter 1971:125-137) is merely a matter of preference and not of principle. A historical-comparative study of literature has to complement the form-critical analysis in order to determine the criteria for the identification of genres (cf Richter 1971:125-37). The text type and genre of 1 Peter will explicitly be dealt with in the historical analysis in section B 3 of this chapter .

After the sources (i e tradition material) have been identified with the aid of literary criticism, R F Collins (1983:171) stipulates that the form-critical analysis of the text unit should proceed by: 1) analyzing it, 2) categorizing the literary type, 3) relating it to the "Sitz im Leben" 4) studying the tradition history and 5) determining the purpose of the formulation and transmission of the text. It is clear that steps 1 and 2 presuppose an intertextual competence through which the reader will be able to recognize the genre rules as literary conventions overcoding the text (cf Eco 1979:19). This is part of the historical analysis of the text syntactics. Steps 3-5 reflect the semantic and pragmatic implications of the literary conventions and will be dealt with in the text semantic and pragmatic modes of the historical analysis. It follows naturally that I am not able to follow the historico-critical method in detail. This illustrates once again the advantage of my approach in which the different textual modes are accounted for. Historical criticism´s ignorance of textual modes was indeed one of the reasons for the absolutizing of its capabilities.

The following criteria could be used in a form-critical analysis establishing the text-syntactic coherence of the historical dimension (cf Richter 1971:79-103 & 137-148; Zimmermann 1978:203-205):

* Formal characteristics such as sentence type, word order and cola functions;

* Ornamental forms like rhythm, alliteration, rhyme, assonance, et cetera;

* Structural and semantic forms like parallelisms, chiasmi, oppositions, et cetera;

* Intertextual comparison of the above-mentioned structural characteristics on formula, form and genre levels in order to distinguish different types.

The semantic references to the "Sitz im Leben" (e g political, religious or economic spheres) of the tradition units and forms will be dealt with under the text-semantic analysis. The function of the forms, however, will be dealt with under the text- pragmatic analysis of the historical dimension.

2.1.3 Text-syntactic delimitation: alternation of tradition units and forms

The text-syntactic delimitation follows as a result of the analysis of the text-syntactic extension and coherence of tradition units and forms. The author´s discourse before or after a tradition unit usually demarcates a tradition unit. Sometimes it is more difficult to identify tradition material especially when different traditions are interwoven and part of a highly structured text (e g 1 Pt 1:1-2:10). Therefore a warning is appropriate at this stage, namely that one will have to accept the tentativeness in the identification and demarcation of tradition units, forms and formulas.

This concludes my discussion of the text-syntactic mode of the historical dimension. Let us now discuss the text-semantic mode.

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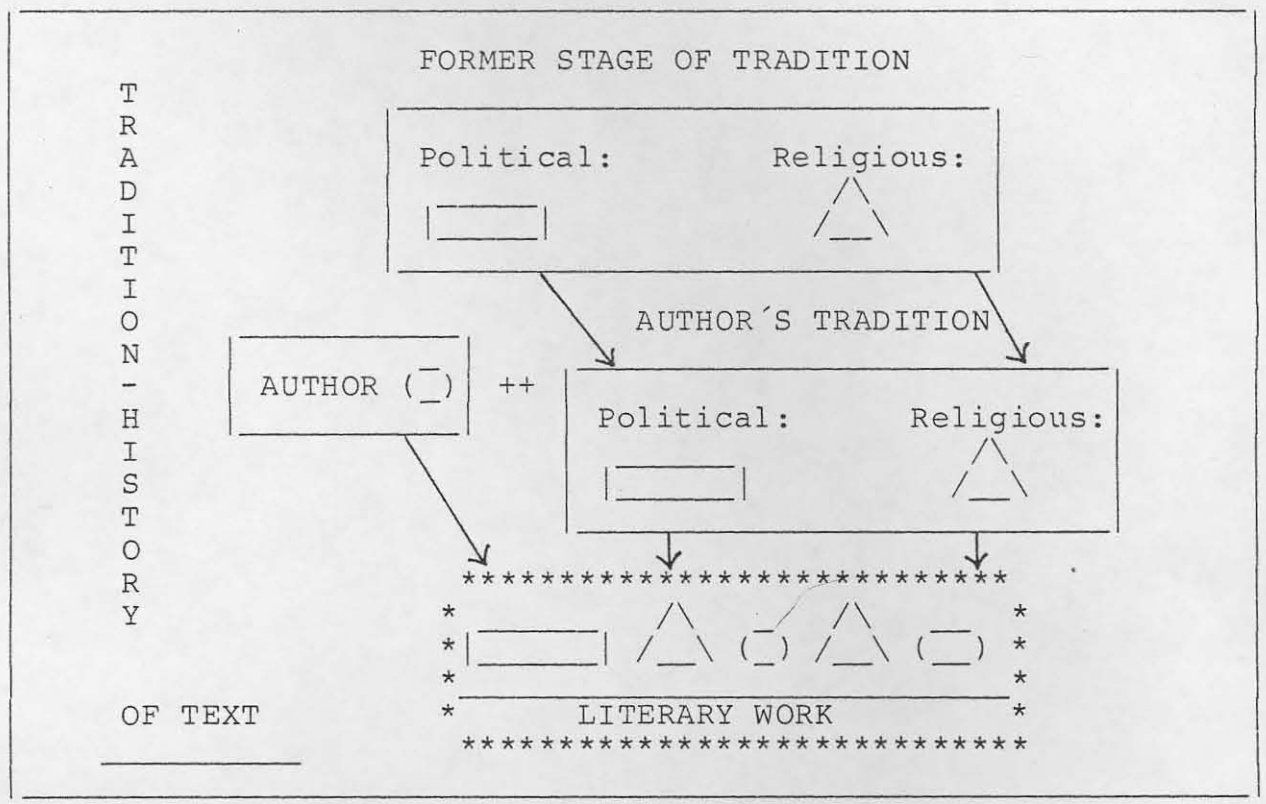
2.2 THE HISTORICAL ANALYSIS OF THE TEXT-SEMANTIC MODE

2.2.1 The text-semantic extension: inter- and extratextual semantic references - tradition history

We have seen that the text-syntactic analysis of the historical dimension focussed on the intertextual frames of reference. The syntactic, intertextual frames of reference, however, create the basis for a reconstruction of the semantic, extratextual frame/s of reference (cf I B 3.4). First and foremost the application of the heuristic criterium of semantic extension has to be argued. This is done through the reconstruction of the possible frames of reference of the above-discussed tradition units (including forms and formulas) which an author used. These tradition units or frames often had a long development prior to the author´s implementation thereof - in other words it is possible to find source/s behind a source. The author of 1 Peter could for example quote from the Septuagint which is in turn a translation of the Old Testament (i e a source based on another source). Another example would be Paul´s implementation of Jesus´ words during the Last Supper in 1 Corinthians 11:23-25. Paul (who wasn´t present at the Last Supper) got his version from other apostles who in turn probably heard it from Jesus himself at the Last Supper. In the transmission of the New Testament tradition material we will have to reckon with the fact that much of the material had an oral transmission prior to the written phase.

The discipline within historical criticism which attempts to reconstruct this history of traditions is appropriately known as "tradition history" (i e "Traditionsgeschichte"). Amongst historical critics there is an uncertainty about how to relate tradition history with form criticism. In my opinion, it is once again a matter of preference whether tradition history should be part of form criticism (e g Collins, R F 1983:166-69; Roloff 1977:14-26; Zimmermann 1978:179-81) or a separate analysis. I have separated it in the light of the heuristic criteria for the different textual modes. Tradition history comprises more than historical text syntactics. It does not only bridge the gap between historical text syntactics and semantics, it is especially part of the text-semantic mode which focusses on the inter- and extratextual reference. It includes therefore the history of forms, formulas, words, motives and concepts which enable a literary-comparative study and a reconstruction of the extratextual frame/s of reference. It is especially useful in determining the text-semantic extension - that is the possible inter- and extratextual worlds for a text. This will consequently form the basis in determining the text-semantic coherence.

To visualize the composition and tradition history of a writing look at the sketch below:



Therefore, tradition history does not only fit the requirements but consequently also provides the tools in establishing the text-semantic extension of a particular text. In the analysis of the tradition history we will have to distinguish between the inter- and extratextual reference of tradition units (e g forms and formulas) and words (especially metaphors and motives).

.1 The following criteria are applicable in determining the tradition history of forms and formulas (cf Richter 1971:159-63; Zimmermann 1978:179-81):

* Listing of the differences and resemblances between intertextual versions of the same tradition unit. This is obviously based on the results of literary and form criticism;

* Listing the different functions or purposes of the same tradition unit in different texts;

* Determining the sementation (i e introductory and closing links) to the tradition unit in order to determine the "Sitz im

Leben" of the author;

* Relating the differences in the different versions and functions of the same tradition to possible sociological contexts (e g Judaism, Hellenism or early Christianity) which would be able to explain the chronological development of the tradition best. Zimmerman (1978:180) speaks of "der Wandel des `Sitzes im Leben´" and "der mehrfache `Sitz im Leben´". Ultimately the history of the tradition unit will be determined by the answers to questions concerning the origin, the addressees, the dating and the function thereof.

* With regard to the genre and text type of a text it is important that one should, methodologically, first determine the different "Sitze im Leben" of the genre and text type and only then proceed to reconstruct the history thereof (cf Zimmermann 1978:180).

.2 Obviously words also have a historical text-semantic extension and are therefore likewise relevant in a traditio-historical analysis. It is especially "metaphors" that require our attention. The theory of metaphors has recently become a point of great interest within theology (cf II A 2.2.2.1). Two aspects of metaphors were of special interest, namely the way in which metaphors operate / refer and also the relationship between metaphors and reality. Although I will have to limit myself to a few observations, it is fascinating how metaphoric theory exposes the characteristics of language and reality in general in a fascinating way. It is therefore not surprising to find many of the insights of not only language theory but also philosophy of science, beautifully illustrated in the functioning of metaphors. What is of importance to us with regard to the text-semantic extension of the historical dimension is that metaphors or rather metaphoric statements (i e an improvement on the word-orientated metaphoric theories) "redefine reality" (cf Ricoeur 1975:75). The resemblance between this description of metaphors and the definition of communication in general (i e to create meaning in our interaction with the world / reality) is striking. What requires our attention now, however, is rather the semantic tension which a metaphor harbours, namely that a metaphor is a calculated error in which a semantic impertinence is created to reveal some resemblance between traditionally unrelated semantic categories (cf Ricoeur 1975:78-79). With regard to dead metaphors (e g the foot of a chair) this semantic tension has been lost and a literal meaning is acquired (cf Chryssides 1985:152-153). True metaphors, however, are metaphors of invention and semantic innovation which dynamically constitute new information in order to persuade poetically. These observations confirm that metaphors are part and parcel of the

dynamics of the semantic mode. The historical dimension of the text semantics requires, furthermore, that we will have to break out of the structuralist paradigm to face the issue of metaphor and reality (Ricoeur 1975:81). In this regard Paul Ricoeur once again made some significant contributions.

Ricoeur´s (1975:86) basic premise is that metaphors and symbols in general are "reality remade" (cf Collins, R F 1983:259-260; Chryssides 1985:145-147). This implies that a metaphor is a split reference between reality and symbols. In other words, and this is most exciting, metaphors are only a manifestation of my notion of "cosmologic perspective" or Petersen´s "symbolic universe" as a description of the unbreakable tension between "mimesis" and "mythos". Ricoeur (1975:88) concludes that "We can speak cautiously of metaphorical truth to designate the claim of attaining reality which is attached to the power of redescription of poetic language." This is obviously the significance for the analysis of the text-semantic extension of metaphors, namely to expose the metaphoric truth which different metaphors convey. The parallel between the above-discussed theory on metaphors and religious language and its function "... as a `model´ with regard to the whole of human experience" (Ricoeur 1975:107) is not only exciting, but also a pointer towards the solution of the impasse between the intratextual (text-immanent) and historical (historical) approaches to biblical texts (cf my implementation of the metatextual dimension as an answer to the same problem). It consequently also shows a way out with regard to the text-reality issue and provides a theoretically sound basis for the analysis of the religious experience of man´s encounter with the infinite or Wholly Other (cf Ricoeur 1975:108-109; Collins, R F 1983:259-260).

Thus the phenomenon of metaphors is clearly within the parameters of text-semantic extension through its combination of semantic innovation within the referential mode (cf Ricoeur 1975:75). We will see in the next paragraph, however, that metaphors also have an important role to play in establishing the text-semantic coherence of the cosmologic perspective and its dynamic interaction with opposing perspectives or symbolic worlds.

2.2.2 Text-semantic coherence: extratextual world, cosmologic perspective and the relationship text-reality - socio-cultural analysis

The text-semantic coherence of the historical dimension has to do with the coherent extratextual world and cosmologic perspective reflected in the text. The relationship between text and reality is, therefore, the issue at stake here. Logically this implies that historical science becomes relevant. This issue will be important in our analysis of the New Testament where it concerns

not only the reference to an ancient world but also the historical events and the person of Jesus Christ who is central in the New Testament message.

The text-semantic coherence is based on the results of the traditio-historical analysis which attempts to reconstruct the text-semantic extension in terms of possible extratextual frames of reference. When a certain frame of reference or a combination of frames dominates a text, the text-semantic coherence can be determined. The different frames that could constitute the "world" of a text could range from sociological, political, economical to religious frames of reference or, for that matter, any combination of these frames of reference.

.1 The historical text-semantic reference of the New Testament reflects an extratextual world and reality of two thousand years ago. There are many customs and practises that have to be explained and investigated for the very reason that we don´t share their extratextual world. The man in the street of the twentieth century knows very little of Jewish sacrificial and purity practices and just as little of the Hellenistic popular beliefs and mystery cults. On the other hand, we won´t find anything in the New Testament concerning computors, motorcars, aeroplanes, astronauts or heart transplantations. Knowledge of the extratextual, socio-cultural world of the New Testament is a prerequisite for the successful communication of the New Testament. We often misinterpret the New Testament as a result of a lack of socio-cultural knowledge which includes the geographical, political, economical, religious and sociological "worlds" of the interlocutors. For the successful communication of a text the communicator and receptor/s have to know what is referred to by different symbols. "De parallellen met die `Umwelt´ hebben onze blik gescherpt voor het eigene van het Nieuwe Testament. Maar ook is duidelijk geworden dat het Nieuwe Testament thuis hoort in een bepaalde tijd en reageert op een bepaalde manier van denken. Het gevolg daarvan is geworden dat anderzijds ook weer die bijbel vreemd is geworden" (Klijn 1982:93).

The results of geography, archaeology and antiquarian science as applied within the theological disciplines of "Zeitgeschichte" and "Religionsgeschichte" are, therefore, invaluable in gaining information concerning the New Testament era. We have also seen that Norman R Petersen (1984b:18-30; 1984c:1-24; 1984d:1-29) has recently made interesting contributions with regard to the implications of the new sociological criticism or sociology of knowledge for biblical literature. The following criteria should be kept in mind in determining the text-semantic coherence of the extratextual world of a text:

* The socio-cultural, religious and geographical analysis is simply done with the aid of intertextual references and handbooks relating to the socio-cultural background. It is, therefore, important to distinguish between primary (i e sources that date back to the era under discussion as well as archaelogical contributions) and secondary sources (i e later written handbooks on a particular socio-cultural background).

* As a second criterium we should be very careful not to force inter- and extratextual socio-cultural information into a text. It means simply that socio-cultural information is only relevant insofar as it is reconcilable with the intratextual socio-cultural world reflected in the text under discussion (cf Theobald 1978:161-164). This point of departure is very important because we cannot always determine the socio-cultural setting precisely. This opens the door for multiple interpretations of the setting of a text. The fact, therefore, that symbols / texts are subjected to multiple meaning and interpretation because of the possible ambiguity of text and extratextual references, should prevent us from an overpreciseness in the reconstruction of the extratextual world. "Niet altijd heeft men oog gehad voor het complexe karakter van deze bewegingen. Te vlug werden directe relaties vastegesteld. Dat ziet men nu wel in zodat die pretenties van deze methode wat bescheidener zijn geworden" (Klijn 1982:92).

Nevertheless, communication is impossible without a knowledge of the relevant extratextual world reflected in a text and is therefore a confirmation that communication as such has a dynamic historical dimension which is essential for primary and secondary interlocutors.

.2 In the reconstruction of the cosmologic perspective of a text the key systems and symbols governing the text have to be determined. The following criteria could help us in this regard:

* The results of the intratextual analysis of the social and symbolic actors, their roles and relationships, different social institutions (cf Petersen 1984b:22-29; 1984c:11-24) as well as the notions primary world, secondary world, socialization and resocialization (cf Petersen 1984d:1-29) are extremely helpful in identifying the cosmologic perspective. A further sociological distinction, namely that between "structure" and "antistructure" within institutions, is also enlightening for the understanding of the church and society and the resocialization of converts (i e accepting the Christological perspective). The relevance of these notions will prove to be extremely enlightening with regard to 1 Peter.

* Within the historical text semantics our attention is asked for the extratextual reference of the text perspective. It is through the interrelationship and confrontation between textual and extratextual cosmologic perspectives that the communicator-author wanted to motivate and manipulate his receptor-readers (cf Petersen 1984c:10). Therefore, our modus operandi would be to reconstruct the different cosmologic perspectives current within the New Testament era in general and those relevant for a specific writing in particular. For this endeavour we are once again dependent on primary and secondary sources (cf above).

Often the geographical, political, economical and social background is enlightening for the reconstruction of the cosmologic perspective. Especially when certain socio-cultural master symbols constitute the foundation thereof. "Het gaat nu om brede stromingen en ideeen waartegen het Christendom wordt bestudeerd" (Klijn 1982:90). A critical note is appropriate in this regard. The evaluation of the results of the history-of-religions research emphasizes that Christianity was not overpowered by its "Umwelt", but was in confrontation and in dialogue with it. This adequately explains the numerous non-Christian traditions in the New Testament writings (Klijn 1982:90-91). Whereas the history-of-religions research for a long time emphasized the parallels between Christianity and its world, the sociology of knowledge has opened new avenues to establish the differences as well (cf Berger 1977b:130). Therefore, in the analysis of the different cosmologic perspectives of the New Testament era this should be kept in mind.

* Another criterium in the reconstruction of the cosmologic perspective of the New Testament is to distinguish between the cosmologic perspectives of the individual New Testament writings. This text comparative analysis is part and parcel of the historical text semantics. This issue is obviously crucial in the evaluation of the unity, authority and canonicity of the New Testament as a whole. Within the limited scope of this dissertation, I will not be able to undertake such a comparative study. Nevertheless, a few remarks have to be made. In this development of the cosmologic perspectives in the New Testament proclamation it is important to notice the influences of the surrounding cultures like Judaism and Hellenism. In this regard the history-of-religions movement in theology accomplished a great deal although its often premature conclusions were responsible for a negative response in the scholarly debate "... indem sie gegenueber einem verbuergerlichten Verstaendnis des Urchristentums die Fremdheit der neutestamentlichen Verkuendigung erschreckend zum Bewusstsein brachte;..." (Bultmann as quoted in Klijn 1982:93). Nevertheless, in our analysis of the text it is

important to acknowledge the different perspectives or different expressions of the same perspective. Because of the fact that the New Testament originated in a relatively short time, it is rather difficult to reconstruct a chronological development within the "different" cosmologic perspectives of the respective writings. As a matter of fact, it seems that much of the probable and possible developments was simultaneous. Nevertheless we could roughly distinguish the following historical development of the proclamation of the "New-Testamentical" perspective:

1.The "Jesus events" and his proclamation;
2.Early christian (oral) proclamation of Jesus Christ;
3.The Pauline proclamation;
4.The Synoptic proclamation (the enscripturing of the "Jesus events" and proclamation);
5.The Petrine proclamation;
6.The Johannine proclamation and
7.The general proclamation.

In the final instance the historical text semantics are also particularly interested in the extratextual referent of this cosmologic perspective.

.3 Petersen also contributed in this regard by reconstructing the chronological act-sequence from letters (i e the referential sequence). His approach could provide us with a method in reconstructing the extratextual sequence of events. This forces us to return to the issue of text and reality which is of the utmost importance with regard to the person Jesus Christ as referred to in the New Testament. The emphasis of the historical paradigm on this issue, is a corrective to the intratextual paradigm and its text-immanent approach. Hahn (1974:37) argues that this issue of text and reality is ultimately related to the relevance of the New Testament proclamation: "Auf Grund der Identitaet dieses Geschehens und dieser Wirklichkeit mit dem, was das Neue Testament bezeugt, erweisen die Texte weiterhin ihre Relevanz, auch wenn sie, oder richtiger: gerade weil sie einst einer auf die konkrete Gegenwartssituation bezogenen aktualisierenden Verkuendigung und Interpretation beduerfen."

* The theoretical considerations on metaphors discussed in the previous section (cf III A 2.2.1), threw some interesting light on this issue concerning text and reality. The conclusion from metaphoric theory that language / symbols in a specific sense are always "reality remade", will prevent us from the "poetic

fallacy" which disregards the relationship between text and reality. Therefore, the Gospels as autonomous narratives each with their own worlds, are also reflections of reality. The challenge with regard to the Gospels will be to determine the extratextual relevance of Jesus of Nazareth in the plot of the narrative. With regard to the New Testament letters the question of the historical Jesus confronts us in a different and indirect way as we will see in section B and C of this chapter. This excursion is nevertheless essential for my dissertation in the light of the fact that we will see that the Christology of 1 Peter constitutes its cosmologic perspective and requires therefore some remarks on the issue of the historical Jesus.

* In the quest for the historical Jesus certain criteria have been identified in the past: the criterium of dissimilarity between Jesus´ "teaching" and that of his "Umwelt" (cf Conzelmann & Lindemann 1977:348-349; Du Toit, A B 1980:270-271); the criterium of modification of Jesus´ teachings; the linguistic-stilistic criterium in reconstructing the "ipsissima vox" and ipsissima verba" of Jesus (cf Du Toit, A B 1980:271); the criterium of coherence in Jesus´ teaching; extrabiblical confirmation; the authenticity of traditioned material in which a form-critical and traditio-historical analyses are used, although it is not the main aim of form criticism (cf Vorster, W S 1982:104; Roloff 1977:25). With the aid of these criteria, scholars explored different avenues in their quest for the historical Jesus - for example the reconstruction of a titulary Christology by Cullmann, Hahn and Fuller (cf Marshall 1976:22-40) and an indirect non-titular Christology by Schmiedel and Jeremias (cf Marshall 1976:43-62). In the light of my communication theory on texts I could add the following criterium, namely the degree of reality-boundness as reflected within the text parameters (i e thrust, perspective and strategy) of the text itself. Much criticism has been directed against the traditional criteria for the "Leben Jesu Forschung" and the debate is still going on. In the light of the fact (as will become evident later) that an analytical reconstruction of the historical Jesus will not be undertaken, I will not dwell any longer on the issue of adequate criteria.

In conclusion, however, a few remarks should be made on the necessity as well as the possibilities and limitations of the quest for the historical Jesus. It is appropriate to let Ferdinand Hahn (1974:35), one of the authorities in the modern "Leben Jesus Forschung", have the word: "Die Frage nach dem `historischen Jesus´, oder richtiger formuliert: die `historische Jesusfrage´, ist nicht primaer die nach der Rekonstruierbarkeit seiner Verkuendigung und seines Wirkens, sondern die Frage nach der theologischen Relevanz des mit den Mitteln moderner

historischer Kritik eruierten Bildes der voroesterlichen Geschichte Jesu." In confirmation of this limitation of the quest for the historical Jesus, is the fact that the traditioning of the life and work of Jesus of Nazareth underwent certain transformations because of Easter, Pentecost, the oral traditioning and the enscripturing of these events. To this Hahn (1974:35) remarks: "Dieser Rezeptionsprozess aber zieht sich durch das ganze Neue Testament in einer charakteristisch verschiedenen Weise hindurch und gibt uns Aufschluss ueber die Bindung an die Einmaligkeit der Geschichte Jesu bei gleichzeitiger Ausrichtung der Verkuendigung auf das Bekenntnis der Gemeinde zur Gegenwaertigkeit des Auferstandenen und des von ihm gewirkten Heils" (cf Du Toit, A B 1980:260-267). In spite of these limitations with regard to the quest for the historical Jesus, the relevance and absolute necessity of determining the theological relevance of Jesus of Nazareth will remain with us in our endeavour to reconstruct the "Specificum Christianum" (Hahn 1974:35). The impasse in the much debated question with regard to the unity and diversity of the New Testament witnesses are inextricably bound with the interpretation of Jesus Christ as the heart or coherence factor of the New Testament. It is in this light that I will have to draw some conclusions with regard to the relevance and interpretation of the historical Jesus as it is reflected within the Christology of 1 Peter (cf chapter III C 2).

I think the discussion above has made it sufficiently clear which issues come into play when we are dealing with historical text-semantic coherence. In my analysis of 1 Peter I will pay a great deal of attention to this heuristic parameter of the historical dimension. A few last remarks have to be made with regard to the criterium of text-semantic delimitation.

2.2.3 Text-semantic delimitation: change in "worlds" and perspectives

The text-semantic delimitation of the historical dimension is identified when different "irreconcilable" worlds and perspectives are reflected in a text. When worlds and perspectives cannot be harmonized and are mutually exclusive it reflects a text-semantic break or confrontation. These differences demarcate the historical semantic boundaries and provide a barometer to determine the thrust and strategy of a text. The confrontation between worlds and perspectives is usually found in more serious or society-critical texts (e g satires and religious literature). With regard to 1 Peter we will have to demarcate the world and perspective of the text against the background of the possible opposing worlds and perspectives reflected in the text. We will see that this demarcation is fairly easy within a semantic coherent text as the opposing worlds and perspectives are usually expressedly rejected

and condemned (cf 1 Peter 4:1-6). It should be obvious that the application of this heuristic criterium could shed valuable light on the possible first "Sitz im Leben" of a text.

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2.3 THE HISTORICAL ANALYSIS OF THE TEXT-PRAGMATIC MODE

The analysis of the historical dimension of text pragmatics focusses on the dynamics of text creations, conventions and receptions as they are expressed in the structure, function, style and rhetorics of texts. These expressions of the text-pragmatic mode are based on the communicative situation as well as on literary conventions. This implies that the New Testament is part of ancient literature and is therefore subjected to the evaluation (e g good or bad grammar) and categorizing (i e in terms of text types / genres) of texts.

Because the pragmatic conventions and presuppositions of texts refer to the extratextual reality, text pragmatics are inseparably interrelated with text semantics (cf Plett 1975:86-91). In the text-semantic analysis of the historical dimension of the extratextual or real world, the "Sitz im Leben" of the interlocutors has already been established. Therefore, the text-pragmatic analysis of this extratextual reference to reality (which includes the "Sitz im Leben", conventions and perspectives) focusses on the pragmatic manifestation and reception of texts. Within the boundaries of my model I will first deal with the text-pragmatic extension.

The reader should note that within the outline of my communication theory the identification of the text type is a historical issue (i e as the result of a text-comparative study). This does not exclude analysis of the static intratextual dimension of the text type. Therefore, the historical analysis of the text type uses the intratextual identikit in order to identify the relevant text type (II A 2.3.2.1).

2.3.1 The text-pragmatic extension: inter- and extratextual text-functional and style-rhetorical references - literary comparison

The historical analysis (i e a text comparative study) of the text-pragmatic extension exposes the literary conventions which determine the functional and style-rhetorical strategy of a text. These literary conventions overcode texts - it is metatextual signals determining the communication of a text. Certain conclusions with regard to macro text types / genres have already been made within the intratextual analysis of the text-pragmatic mode as well as with regard to micro text types / forms within the historical analysis of the text syntactics (cf the form critical analysis of pericopes I-V). I am now interested in the historical pragmatics of the macro text. This requires a methodological outline for the analysis of conventional text types / genres.

Dynamic parameters for the historical dimension: A methodology

Recently, scholars engaged in the research on text types, have find themselves in a blind alley with regard to the categorizing of text types. This will become clear in my discussion of the text type of 1 Peter (cf III B 3). Methodologically, however, the following observations will reflect the complexity of the issue and will at the same time serve as criteria for the identification of text types (i e genres):

.1 Text types do not depend primarily on contents, but on their respective functions and structures (cf Van Dijk 1980:128; Doty 1972b:420, 430; Vorster, W S 1983:11-12). This immediately signals that both the syntactic (cf the structure) and the pragmatic (cf the function) modes of texts are constitutive in determining text types. This does not mean that contents has no implications for text types, only that it is not decisive.

.2 Text types operate on macro level. Therefore Van Dijk (1980:128) prefers to refer to text types as "superstructures". This would confirm the distinction within form criticism which distinguishes between forms (i e on micro level) and genres / gattungen (i e on macro level). A B du Toit (1980:1-3) has argued convincingly, however, that these distinctions are not always clear-cut in the light of the fact that macro genres could function as micro genres in a given situation. This is related to the next criterium.

.3 Text types determine and qualify text units and structure. This implies that a secondary system (i e text types) is imposed on a primary system (i e language) (cf Van Dijk 1980:129 & 132). Therefore, in our classification of text types, we will have to take the phenomenon of a hierarchial overcoding into account. This makes it possible that different texts can reflect a combination of different text types. The issue, however, will be to determine the dominant text type.

.4 Text types are based on conventions (cf Doty 1972b:428-433). Some text types, for example, are used by all people (e g narratives) whereas others are limited to a specific group (e g a poem, sermon or scientific article). Therefore Van Dijk (1980:130 & 153) argues that the nature of text types is either conventional or institutional (Van Dijk 1980:130 & 153). This implies that genres have some ontological function in the sense that they are important conventional signals which make the economical distribution of meaning between communicator and receptors possible (cf Doty 1972b:430). Therefore, it could prove itself worthwhile to establish the interaction between the extratextual setting and the text type, "... but we can only do this with the understanding that our reconstruction will be at

best a good guess, and that the sociological setting provided by the literary work as a whole [i e the text itself - JaRo] is now for us the dominating sociological setting. ... Precisely the tentativeness of such reconstruction has, however, often been lost to view, and historistic over-determination of aesthetic objects continues to this day" (Doty 1972b:424). We should acknowledge the fact that text types are reflections of different temporal stages which imply that a mutation of genres is possible. This obviously relativizes the ontological function of a genre as does the fact that the author could use and mold a certain text type to suit his own intentions. This also implies that both the intratextual and historical dimensions are relevant for the analysis of text types (cf Doty 1972b: 440-441)

Therefore, to classify text types one needs to take the above-discussed guidelines / criteria into account. The classification of text types is, however, by no means an easy exercise: "Confusion about the appropriate generic classification of a literary work may arise from the complexity or difficulty of the text itself or from subsequent readers´ lack of comprehensive (circumspective) precision. In so far as contemporary analysis of certain primitive Christian literary genres is concerned, I suspect that both reasons for confusion exist" (Doty 1972b:414).

In the light of the fact that I am interested in the classification of the text type of 1 Peter, I will deal with the contraversial issue of the identification of different text types in the historical analysis of the strategy of 1 Peter (cf III B 3). Suffice me to remark that in the light of the lessons we have learned so far with regard to the plurimodal phenomenon of texts, we can anticipate that all three semiotic modes should be taken into account - that is the syntactic (cf criterium 1), semantic (cf criterium 4) and pragmatic modes (cf criteria 1, 2, 3 & 4). Therefore, the overexposure of one semiotic mode is probably responsible for the controversy whether structural (i e syntactic), conventional (i e semantic) or functional (i e pragmatic) criteria determine text types (cf Doty 1972b:413-422 & 439-440; Van Dijk 1980:135). In the light of this fact I would like to distinguish between pragmatic function and strategy. Whereas pragmatic function is used for text functions on micro level (e g cola and style-rhetorical functions), pragmatic strategy is used to refer to the macro level of text types.

With these observations and criteria in mind, I judge the definition of text types as "the ways in which information are organized" (cf Vorster, W S 1983:6) as an appropriate minimum definition which has the flexibility to account for all three semiotic modes. We will see later (cf III B 3) that Vorster´s implementation of this definition fails to do justice to the comprehensive strategy of the different modes. Van Dijk´s

(1980:131) more elaborate definition of superstructures (i e text types) confirms the above-described minimum definition, but adds some important qualifications which acknowledge the possibility of different combinations and the conventional character of text types: "...: eine Superstruktur ist eine Art abstraktes Schema, das die globale Ordnung eines Textes festlegt und das aus einer Reihe von Kategorien besteht, deren Kombinationsmoeglichkeiten auf konventionellen Regeln beruhen."

Van Dijk´s definition, interestingly enough, confirms my decision to deal with text types in the text-pragmatic extension of the historical dimension. Not only does he emphasize the predominant pragmatic function of text types (cf its function to structure or organize material), but he also highlights that text types are part of the historical extension of texts (cf its conventional nature). This does not mean, however, that the text type and its conventions pragmatically override the commmunicator. Ultimately the communicator is the redactor who molds his text to his taste. Let us see what this implies.

2.3.2 The text-pragmatic coherence: the communicator-redactor and style-rhetorical conventions - redaction criticism

The manipulation and redescription of the extratextual reference is a matter of text-pragmatic coherence (i e a global strategic attack on the receptor through the text). The analysis of this pragmatic manipulation of the inter- and extratextual references presupposes both the analysis of the historical semantic (as discussed under III A 2.2) and pragmatic conventions (cf III A 2.3.1) as identified with the aid of the intratextual and historical syntactics (cf III A 2.1.2). For this analysis of the historical text-pragmatic coherence we are fortunate to have the tools of redaction criticism as one of the historico-critical methods. Redaction criticism of the New Testament only got momentum forty years ago after the article of G Bornkamm "Die Sturmstillung im Mattausevangelium" in "Wort und Dienst" NF 1 in 1948. Therefore "redaction criticism" as a well-defined method is a relative late addition to the historical paradigm although the contribution of the redactor was acknowledged previously. Let us have a look what it entails.

After the sources and traditions have been traced, it still remains to analyse the final author´s synthetic implementation of this tradition material in his writing (cf Roloff 1977:6 & 31). The author indeed had his own goal with his writing and he used the tradition material to suit this purpose. John´s replacement of "Jesus´ cleansing of the Temple" is a beautiful example of redaction. In contrast to the Synoptic Gospels (which have this incident at the end of Jesus´ life) John deliberately placed it

at the beginning of Jesus´ ministry probably with the purpose of using it as a "stage-setting" of the belief in (cf Jn 2:1-12) and rejection of Jesus (cf Jn 2:13-22) which is part of the main trend in John´s Gospel.

In the New Testament we are not so fortunate as to have the "handwriting" of the author in italics and are therefore dependent on certain criteria to trace the work of the communicator-author-redactor. The following criteria are useful in determining the redactional work of the author (cf Collins, R F 1983:205; Richter 1971:167-169; Roloff 1977:36-39; Zimmermann 1978:227-241):

* The results of literary, form critical and traditio-historical analysis of the historical text syntactics serve as the basis to uncover the author´s redactional work. These results will form the basis in reconstructing both the historical text-semantic and text-pragmatic redaction;

* The changes, omissions, additions and rearrangement of tradition material reveal the intention or motives of the author;

* The "frames" within which the the tradition units are placed also reveal the theology or message of the writing as a whole;

* The composition of the text as a whole (i e the text type and form; the interrelationship between tradition and tradition, tradition and redaction; as well as the chronological and hierarchial arrangement thereof) reveals to a large extent the author´s intention. W R Farmer´s criteria of similarity (i e recurrence), distribution and interlacing (i e of more than one redactional motives) (cf Osborne 1979:318) correspond to this. Osborne (1979:320) argues in this regard: "The arrangement of the material `by the redactor´ [my addition] is probably the most imporant single clue to his theological core."

* The composition of the New Testament as a whole in turn reveals something of the intent, motives and evaluation of the church concerning the individual writings.

It is important to mention at this stage that redaction criticism ultimately remains within the clutches of the "genetisch-causaal literatuurbeschouwing" (Vorster, W S 1982:107) and obviously fails to approach a text in its totality which is the most basic element in reconstructing the message and intent of a text and consequently that of the "real author". Therefore, the redactio-critical analysis of the text will have to be interrelated to the intratextual analysis of the textual whole which should serve as the basis.

2.3.3 Text-pragmatic delimitation: change in strategy and pragmatic conventions

In the text-pragmatic delimitation the point of interest will be to profilate 1 Peter against the text pragmatics of texts in general. This will highlight the pragmatic strategy and presuppositions expressed in the text without which the reception is bound to fail. Therefore, the application of the heuristic criterium of text-pragmatic delimitation will contrast the strategy of 1 Peter with the strategy of other texts. The parameters and implications of this contrast will be vital for the successful metatextual communication of 1 Peter.

With these remarks I have concluded the application of the heuristic criteria to the semiotic modes of the historical dimension. What is left to be done is to conclude with a few remarks on the text thrust, perspective and strategy of texts within the historical dimension.

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2.4 SYNTHESIS: THE INTER- AND EXTRATEXTUAL THRUST, PERSPECTIVE AND STRATEGY

This historical excursion has illustrated the genuine human and historical origin of ancient canonized texts as a corrective against an uncritical fundamentalism within biblical scholarship. Klaus Berger (1977b:127) remarks aptly: "Die fruehchristliche Botschaft existiert nicht als abstrahierbares Kerygma `hinter´ den Texten, sondern nur in verschiedenen historischen Gestalten." This above-discussed investigation with regard to the history and "genesis" of a writing gives us important historical parameters for the reconstruction of the text thrust, perspective and strategy.

2.4.1 Text thrust: composition and interrelationship of tradition material

The historical thrust of a text is determined by the composition and interrelationship of the tradition material within a particular text (cf I B 3.4.2). In the historical analysis of the text syntactics it is often possible to identify a particular tradition circle/s reflected in the intertextual reference of a text. The analysis of the composition, application and reinterpretation of this intertextual tradition material within a particular text, exposes the historical text thrust. The intertextual thrust, therefore, represents the static parameters of the historical dimension which determines the possibilities and limitations for the dominating semantic mode in the historical dimension. The dominance of the semantic mode of the historical syntactics is evident in the light of the fact that the historical thrust reflects a dynamic function and interrelationship of the syntactic intertextual tradition material within the text. The dominance of the semantic mode is even more obvious with regard to the historical perspective.

2.4.2 Text perspective: ultimate semantic referent

I have already argued extensively that the cosmologic perspective is essentially an extratextual semantic issue, although it is obviously also reflected within the static text of the intratextual dimension. Thus the intratextual and historical text thrust is an expression of the communicator-authors´ cosmologic perspective. Based on the results of the text-semantic analysis of the historical dimension our goal in this synthesis is to draw some conclusions with regard to the extratextual referent of this perspective. Obviously the ultimate semantic referent could either be conceptual or material or a combination of both. I have already argued that highlighted master symbols and metaphors in a text usually expose this cosmologic perspective. This inevitably draws the issue of the

relationship between text perspective and reality (and consequently the reality models of the interlocutors) into the centre of the debate on the historical dimension (cf I B 3.4.2; III A 2.2.1 & 2.2.2). This confirms why the issue of the historical Jesus is so important within New Testament texts and their Christological perspective/s. The cosmologic perspective finally also determines the strategy an author chooses to communicate his message.

2.4.3 Text strategy: literary conventions

The historical analysis of the text-pragmatic strategy of a text exposes the literary conventions which dominate the text type and genre. These literary signals obviously have to suit the communicator-author´s perspective and, therefore, give us important pointers as to the intended primary reception of a particular text. Obviously this implies with regard to ancient canonized texts like 1 Peter, that secondary readers have to acquire this literary competence in evaluating the strategy of the text. This is only possible within the dynamic parameters of the historical dimension and its text-comparative analysis.

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This concludes my theoretical considerations on the historical analysis of texts. In the dialogue between Christians the interpretation of the historical dimension is often the issue of dispute in the understanding of the New Testament. More than often this issue rouses mutual suspicions. On the one hand, some are accused of rejecting the Bible as the Word of God, whilst the other side is accused of a naive understanding of the Bible as if it fell from heaven on a sunny day. In my opinion the historical dimension in the communication of the New Testament (and of the Bible as a whole) must be accounted for and analysed if Christians want to solve the crisis in their midst.

I have argued convincingly, in my opinion (obviously!), that the historical dimension is part and parcel of the communication process which amongst other things sets important parameters for the primary and possible secondary receptions of a text. We will see, however, that the intratextual and historical analyses of texts (especially the text pragmatic mode) provide us with valuable parameters for the metatextual communication of texts (i e secondary and subsequent text receptions). We will turn to this issue in chapter IV. First, let us apply this theory to the historical analysis of 1 Peter and see if it works.

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