

2.3 PERICOPE III (1:13-25)2.3.1 TEXT-SYNTACTIC ANALYSIS2.3.1.1 Text-syntactic extension: minimum traditio-historical extension - literary criticism

Once again I had to limit my analysis of the Christological tradition material in order to keep my historical analysis within bounds. I chose to focus on the tradition material in 1:17-21 where the reference to #Christós# is made explicit in the pivotal point of this cluster (cf verse 19b). Thus the reference to #Christós# in 1:19 overtly signals that Christological tradition material is probably to be found in this pericope. This is already confirmed in the intratextual analysis where the style-rhetorical foregrounding suggested the occurrence of tradition material in cola 6 and 7 (cf II B 3.3.1). The Christological tradition material in cola 7 (i.e. 1:22-25) is, however, totally metaphoric with no explicit reference to the lexemes #Iēsoûs# or #Christós#. Furthermore, in the light of the fact that the tradition material in 1:22-25 does not add any new insights to the basic structure of the "Petrine" Christological perspective (except for its specific application to Christian conduct - cf II B 2.3.2.2), I gratefully limited myself to a few cursory remarks with regard to this cluster.

.1 We noticed aporia in the repetitive imperative cola matrices of this pericope, for example the syntactic deviations through elaborate style-rhetorical imbedments both to the noun and verb phrases - especially in cola 6 and 7 (cf II B 3.3.1). This is confirmed by Kazuhito Shimada (1966:201): "... a context-analytical aporia may be seen in the fact that vs. 17 is not in a sequence of thought in the series of exhortations." Shimada (1966:200-201) also identifies a number of hapax legomena in verse 17-19 (e.g. #ēpikaléō, āprosōpolēmtōs, āgúrion, lutroō, mátaios, tímios, āmnós, āmōmos, āspilos, proginōskō, prò katabolēs kósmou#) which confirm the suspicion that we are dealing with tradition material. To this may be added a number of words and phrases that recur in 1 Peter, but differing with regard to syntax, reference and context, for example #fthartós, chrusión, ēschatos & chrónos#. Furthermore, some words and their combinations are unparalleled in the whole New Testament: #ēpikaléō# with #patéra#; #āprosōpolēmtōs#, et cetera.

These observations together with a stringing of participial clauses; antithetic parallelisms (cf Shimada 1966:234 & 264); and rhyme-rhythmical features are overwhelming evidence that we are dealing with tradition material which includes the greater part of 1:17-21.

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

.1 Verse 17 is clearly less tightly structured than verses 18-21. In addition to this the phrase #eidótes hóti ... # seems to introduce a distinguished piece of tradition which finds its climax in #Christós#. It is also to be noted that verses 20-21 do not follow logically from verses 18-19 but are rather associatively linked with participial clauses. This suggests that there is probably a break between verses 19 and 20.

.2 Our attention is therefore required for verses 18-21. In the intratextual analysis we noticed the intratextual deviation of imbedments to #eidotes hóti ...# which clipmoves through chain-linkaging to a focal point which is in turn expanded. The syntactic chaining, the approximate uniformity in length as well as the relative semantic autonomy of the imbedded phrases expose the probability of tradition material in verses 18-21. Whether this tradition material had a prehistory as a unit will be analysed in the traditio-historical analysis. At this stage it seems at least certain that verses 18-21 comprise a number of phrase formulas which have been chain-linked to a unit.

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

It seems that the Christological tradition material in 1:17-20 can be divided into two distinguished and coherent units: 17 and 18-21 (cf Shimada's threefold division viz 17a, 18-19 and 20). The fact that 1:17-21 is syntactically a unit (i.e. one colon) suggests that it should, at least for the time being (i.e. until an intertextual comparative study has proved otherwise), be treated as a unit.

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2.3.2 TEXT-SEMANTIC ANALYSIS2.3.2.1 Text-semantic extension: inter- and extratextual semantic reference - tradition history

.1 Goppelt (1978:121) remarks that "#eidótes# ... erinnert in den paulinischen Briefen als stehende Wendung die Gemeinde an eine ihr gelaefige Glaubenserkenntnis" (cf Kelly 1969:72). Now let us see what the extension of the dynamic references in the tradition material holds in stock for us.

* In the New Testament the verb #lutróomai# is found apart from 1 Peter 1:18 only in Luke 24:21 (with regard to Israel) and Titus 2:14 (with regard to Christians as in 1 Peter). The combination of #lutróomai# with #haímati Christou# in 1 Peter is nowhere else explicitly paralleled in the New Testament (cf Shimada 1966:239). Shimada (1966:240-249) argues that the "ransom" metaphor is a pre-Pauline tradition in the light of his history-of-concept analysis with regard to the tradition material in Titus 2:14 and Romans 3:24-25. He concludes that this metaphor is probably to be traced back to a Palestinian tradition of the sayings of Jesus found in Mark 10:45 (Shimada 1966:256-259; cf Goppelt 1978:122). The reference of the "ransom" metaphor in the New Testament is ambivalent (cf Goppelt 1978:121-122; Brox 1979:81). It oscillates between the Greek "Grundbedeutung" of #lutróomai# as "ransomed" or "what was paid to set one free" (i.e. referring to slaves or prisoners of war) and the Old Testament concept of "deliverance" as found in Isaiah 52:3 and especially in the context of the expiatory sacrifice in Isaiah 53:10-12. This ambivalency is reflected in 1 Peter 1:18 which probably reflects Mark 10:45 as well as Mark 14:24 which in turn allude to the unique Isaiah 53 tradition (cf Goppelt 1978:122; Shimada 1966:249-259). Manke (1975:82-84) prefers the "Pascha-Exodus-Thematik" as the traditio-historical background for the combination of the metaphors of "deliverance" and "blood" in 1 Peter 1:18-19.

* Goppelt (1978:123; cf Manke 1975:84) argues that the Christological "lamb" metaphor does not refer to Isaiah 53 as does the "ransom" metaphor, but to the paschal lamb (cf the requirements of the lamb in 1:19). This is one of a number of Exodus motives and metaphors in this pericope (cf 1:13 with Ex 12:1; 1:14 with Ex 16:3; 1:18 with Ex 13:3; 1:19 with Ex 12:5; and also 2:9 with Ex 19:5f). "Diese Beruehrungen mit der Situation des Exodus ergeben sich nicht aus einer bewussten typologischen Auswertung der at. Aussagen. ... Die Hinweise ergeben sich ungewollt aus dem Sachzusammenhang, der sich immer wieder als traditionsgeschichtlicher Hintergrund des ganzen ersten Hauptteils erweist, naemlich dem Selbstverstaendnis der Exodugemeinde in Qumran (Goppelt 1978:113). Manke (1975:87) maintains that the death of Christ as expressed by the metaphoric

blood of the lamb is related to the Paschal-Exodus and Babylonian Exile deliverance traditions.

Brox (1979:82) argues that the combination of the "ransom" and "lamb" metaphors within the context of conversion (i.e. resocialization) does not refer to the Old Testament sacrifice, but to the proselyte sacrifice: "Wie die Heiden durch das Proselytenopfer zum Bundesvolk der Juden kamen, so die Heidenchristen durch das Opfer Christi in den neuen Bund." In this regard Brox follows the remarkable hypothesis of Van Unnik ([1942] 1980:69-82) in which he (with incredible ingenuity) identified the addressees of 1 Peter as a group of Jewish proselytes (i.e. "godfearers") who became Christians and were persecuted by the synagogue. On the other hand, Kelly (1969:64-81) emphasizes that this pericope recalls the baptismal challenge of the addressees and is therefore a reflection of baptismal material - liturgical or homiletic (cf Goppelt 1978:110-133). However, another interpretation is given by Shimada (1966:238-259). He suggests that in the light of Mark 14:24 and 1 Corinthians 11:23-25 the Christological metaphors of "blood" and "ransom" had the eucharist as "Sitz im Leben" in the early church. According to the tradition this is based on the prophetic sayings of Jesus (cf Mk 10:45) as well as his words during the Last Supper (cf Mk 14:24 and 1 Cor 11:23-35). Therefore, Shimada (1966:258-259) concludes that the eucharist was the "Sitz im Leben" par excellence for commemorating and interpreting the suffering and death of Jesus Christ.

* Verse 20 reflects Jewish apocalyptic tradition in which the "... Heilsgueter, die seit Urbeginn im Himmel verborgen sind, am ende hervortreten" (Goppelt 1978:125). The similarities between verse 20 and 1:10-12 are noteworthy, but predictable in the light of the mutual semantic extension to apocalypticism. In a history-of-concept analysis, Shimada (1966:280) concludes that parallels to 1:20 are found in IV Ezra 7:28; 13:26 and 1 Enoch 38:2; 48:2, 3 & 6 which confirm the Christological remoulding of the Jewish apocalyptic messianic expectations in verse 20. Shimada (1966:292 & 301) argues that John 17:5, 24 and also Hebrews 9:26 are the closest parallels to 1 Peter 1:20. Brox (1979:83; cf Manke 1975:89-90) defines this rhythmical structured verse more precisely as an expression of the apocalyptic "Revelationsschema" (cf Rm 16:25f; 1 Cor 2:7, 10; Eph 3:5, 9f; Col 1:26; 2 Tm 1:9f) whereas Kelly (1969:75) is prepared to accept it as a Christological hymn.

* The phrase #τὸν ἐγεῖραντα αὐτὸν ἐκ νεκρῶν# in verse 21 has its parallels (although not verbatim) in Romans 4:24, 8:11, 10:9; 2 Corinthians 4:14; Galatians 1:1; Ephesians 1:20; Colossians 2:12 and 1 Thessalonians 1:10. Therefore, it is strongly attested in

the Pauline and deutero-Pauline Christological tradition material.

Having established the text-semantic extension of colon 6, the next question is obviously to determine the coherence between these references.

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

.1 The analysis of the tradition history reinforced the already established picture of an extratextual world with a predominantly Old Testament-Jewish matrix, including possible allusions to Hellenistic concepts (cf III B 1.2.2 & 2.2.2.2).

.2 The inter- and extratextual reference to the person Jesus Christ is obviously once again central. The Christological traditions discussed with regard to pericope III re-emphasized the Christological perspective reconstructed up till now. Jesus Christ is the "change agent" who bought the freedom of the addressees to enter into a "father-child" relationship with God. The "word" metaphor in verses 22-25 basically expresses the same thrust, namely Jesus Christ as the eternal "change agent" who effected the addressees' resocialization. The only difference is that the "word" metaphor is applied to their conduct in terms of their sibling "brother-brother" relationship, in contrast to the "ransom" and "lamb" metaphors which were applied to express their conduct in terms of their "father-child" relationship. Old Testament-Jewish traditions were Christologized to express this. What is new in this pericope is that the addressees' Christ-commitment is used as a basis to exhort them with regard to their life style. This pericope underlines once again the addressees as a resocialized group "... durch Anspielungen auf den Kontrast zwischen Einst und Jetzt (V 18) ..." (Brox 1979:79).

.3 It is important to note that the reference to Christ in this pericope is predominantly metaphoric. Therefore, in reconstructing the historical Jesus this phenomenon should be taken into account. This is another case in point to illustrate the necessity of the historical analysis of an ancient text. This will guard against a naive secondary reception of the text, for example the biblicistic and magical interpretation of Christ's blood. On the other hand Brox (1979:84) argues: "Das Christusgeschehen als Tat Gottes strukturiert und qualifiziert die gesamte Weltzeit und macht aus der Jetztzeit Letztzeit." This implies that the extratextual "Christ events" are cosmologically crucial and demand a quest to determine the relationship between text and reality.

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

The Christological reinterpretation of the Old Testament-Jewish traditions is the unifying factor of the different tradition complexes found in 1:17-21.

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2.3.3 TEXT-PRAGMATIC ANALYSIS

2.3.3.1 Text-pragmatic extension: inter- and extratextual text-functional and style-rhetorical references - literary and form history

.1 Goppelt (1978:121) describes verses 18-21 as "formelhaften christologischen Aussagen" (cf Manke 1975:66-70). Some scholars are prepared to argue that a Christological hymn is found within these verses. Shimada (1966:235-238) took great trouble in reconstructing the original hymn from verses 18-19 in the light of the possible redactional work of the communicator-author:

(eĩdótes hóti)
oũ fthartoĩs, ǎrgurió ē chrusíō,
ēk tēs mataĩas hemōn ǎnastrofēs patroparadótou,
ǎllà timíō haĩmati hōs ǎmnoũ ǎmōmou
kai ǎspĩlou Christoũ ēlutrothomen.

In addition to this Shimada (1966:269) reconstructed the Christological formula in verse 20 in the following way:

(Christoũ)
proegnōsménou mēn prò katabolēs kósmou,
fanerothéntos dè ep' eschátou tōn chrónōn

One must emphasize (and Shimada would be the first to accept it) the hypothetic character of such a reconstruction. Nevertheless, there is sufficient indication that this tradition material is style-rhetorically highly poetized regardless whether it is a creation of the early church or the author himself.

Therefore, one could at least conclude that 1:18-21 contains a number of Christological formula and metaphors which had their "Sitz im Leben" in the liturgical and sacramental (cf the possible references to baptism and the eucharist) tradition material of the early church. The text-pragmatic extension of Christological formula has already been identified. It extends to the functions of credal master symbols, group identification, cosmologic perspectives, as well as cultic and liturgical practices. In addition to this the primary function of metaphors as part of the Christological formula is to "redescribe reality" which includes both the processes of identification and estrangement.

It is with these possible pragmatic functions of formulae and metaphors in mind that we will now proceed to analyse the pragmatic coherence that the communicator-redactor wanted to establish with the implementation of these conventions.

2.3.3.2 Text-pragmatic coherence: the communicator-redactor and style-rhetorical conventions - redaction criticism

The communicator-redactor used a number of style-rhetorical features to persuade the addressees emotionally to identify with his cosmologic perspective. This identification which he intended, served as a basis for his exhortation with regard to the addressees' life style. From a historical dimension we are interested in the tradition material which the redactor used in this pericope to explain the foundation of the new existence of the believers. The analysis of pericope III has once again confirmed that the communicator-redactor orientated and motivated his paraenetical thrust Christologically (cf Manke 1975:99). He did this with the aid of intra-, inter- and extratextual references to and interpretations of Jesus Christ (cf III B 2.3.2.1). Therefore, his strategy with this pericope is clearly to admonish his addressees (cf the cola functions) to adhere to a new life style by activating their memory with regard to their resocialization (probably recalling their conversion and baptism) as well as their cosmologically and metaphorically interpreted traditions (i.e. liturgical and sacramental) with regard to the "Christ events". In the light of the redactor's incorporation of liturgical and sacramental (cf 1:17-25) as well as catechetical and paraenetical (cf 1:14-16) tradition material which represent the receptor-readers' cultic heritage, his strategy to make an emotional appeal on them is evident. Considering the redactor's outline of the addressees' predicament (whether it is their "real" or "ideal" "Sitz im Leben" is immaterial) in 1:1, 6-9 and 17, the redactional verse 21 is strategically important in that it split refers Christ's glorification after suffering as a promising example for the addressees in order to motivate them to accept their strange life style and social rejection for the time

being (cf #paroikia# in 1:17). From a redactional point of view verses 22-25 are also strategically important with regard to their "real" or "ideal" extratextual "Sitz im Leben" as an appeal to establish a caring community within a hostile world.

Apart from this appellative strategy to help his addressees identify with his message, the redactor once again used traditions and metaphors to estrange them from their primary worlds (i.e. their Old Testament-Jewish and Hellenistic matrices). This dual strategy of "identification and estrangement" will prove to be vital for the text-pragmatic delimitation of 1 Peter. Ultimately it will provide us with the text-pragmatic key for the primary and secondary reception of this text. Tempting as it is to elaborate on this intriguing issue, we will have to leave the discussion thereof for the historical analysis of the text type of 1 Peter (cf III B 3) whereas the implications thereof will be dealt with in chapter IV. Therefore, let us hold our breath for the time being.

The text-pragmatic coherence is clearly established in the light of the above-discussed style-rhetorical and text-historical redaction of the communicator-author. We have seen that this coherence is determined by the communicator's attempt to persuade his readers to identify with his cosmologic perspective. Obviously this text-pragmatic coherence has pragmatic implications for the pericope as a whole. In this regard Manke (1975:65) follows Kamlah "... der den Text 1,13-2,10, im ganzen als eine homiletisch reich ausgestaltete 'Grundparaenese' betrachtet, die den mit 2,11 beginnende Einzelermahnungen vorgeschaltet wurde." It is clear that this paraenetical tradition material suits the persuasive and appellative strategy of the communicator-redactor extremely well because paraenesis is essentially appellative. This "Grundparaenese" also explains the allusions to Christian baptism which signals the resocialization from the converts' primary world. In conclusion, therefore, the communicator-redactor's strategy to persuade his readers through identification and estrangement is accomplished with the well chosen paraenetical form.

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

Once again the pericope follows suit in that the author's strategy is to orientate (i.e. to create identification) and challenge (i.e. to create estrangement) his addressees in terms of their Christological perspective. A new dimension, however, is added to his strategy - that is that their Christological commitment has horizontal implications with regard to their life style. In contrast pericope II focussed on their vertical

relationship and their attitude towards their "Sitz im Leben" in general.

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2.4 PERICOPE IV (2:1-10)

2.4.1 TEXT-SYNTACTIC ANALYSIS

2.4.1.1 Text-syntactic extension: minimum traditio-historical extension - literary criticism

It is noteworthy that 1 Peter 2:1-10 only once refers explicitly to Jesus Christ with the phrase #dià 'Iēsoû Christou# in 2:5. This does not mean at all that the Christological tradition material in this pericope is limited to verse 5. On the contrary! We have seen in the intratextual analysis that this pericope is extremely rich in Christological metaphors which extend almost into each and every colon. These metaphoric words and phrases obviously reflect a series of historical conventions which are meaningful to insiders. This underlines an observation previously made that the communication of 1 Peter 1:1-2:10 (which is extremely rich in metaphors) is almost incomprehensible without a historical frame of reference or virtual memory (cf II B 3.2.1 & 4.2.2). In the light of this comprehensive extension of Christological tradition material in this pericope, I will limit myself to the explicit Christological reference in 2:5 and its metaphoric vehicle #líthos zōn# in 2:4-8.

.1 The phrase #dià 'Iēsoû Christou# is found verbatim in 1 Peter 4:11; and expanded with #anastáseōs# after #dià# in 1:3 and 3:21. This threefold occurrence in 1 Peter already suggests that it could very well be a traditional phraseology (cf III A 2.1.1.2). This probability is obviously increased in the light of the fact that 1:3 (cf II B 2.3.1) and 2:5 (cf II B 4.3.1) have already been identified as part of a style-rhetorical highly structured co-text which is an important criterium for the identification of tradition material. This is also the case with 4:11.

.2 Likewise the metaphor #líthos# in 2:4-8 clearly reflects tradition material. This is explicitly confirmed in verse 6 which is introduced by a quotation formula #dióti periéchei ên grafē ... # (cf III A 2.1.1.2; Goldstein 1973:46). In this quotation in 1:6 the lexemes #líthos, êklektós & êntimos# occur in the accusative form. It is surely no coincidence that these three lexemes also occur in 2:4 and likewise in accusative form (cf Brox 1979:95-96). The lexeme #líthos# occurs also in the highly structured and poetic verses 7 and 8. This time the metaphor is linked to the verb #âpodokimázō# just like 2:4. Makes one think, doesn't it?

Together with the fact that the lexemes #líthos, êntimos & âpodokimázō# (to name the most important) do not occur in the rest of 1 Peter, the above-discussed observations give us enough

syntactic evidence (based on the criteria of literary criticism - cf III A 2.1.1.2) to encourage us to proceed with our analysis of the inter- and extratextual reference of these phrases. But first let us determine whether there is a bigger text-syntactic coherence to be identified with regard to the tradition units.

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

.1 The rhyme-rhythmical and even syllabic structure of the 5 phrases which extend from #oikos ... Christou# in colon 4 (cf appendix A 4.1) clearly defines the aesthetic foregrounding which constitutes the syntactic coherence of the imbedments to the introductory phrase, #kai ... oikodomeisthe#. Therefore, we will have to be on the look out for intertextual confirmation for this probable tradition unit (cf Goppelt 1978:139).

.2 We have already seen that the metaphor #lithos# occurs in three separate cola, namely 3 (i.e. verse 4), 5 (i.e. verse 5) and 7 (i.e. verses 7b and 8a). The plural #lithoi zōntes# in colon 4 (i.e. verse 5) is applied to the addressees and does not come directly into consideration for the analysis of the Christological tradition material. The text coherence of the quotations in cola 5 and 7 are given facts and needn't be argued about. Their rhyme and rhythmical features confirm this (cf Goppelt 1978:139). The coherence of the imbedments to #lithon zōnta# in colon 3 needs a remark or two. In this case we likewise encounter rhyme and rhythmical features within the two imbedments (cf appendix A 4.1). It is clear that they are adversative syntactic phrases (cf the #mèn ... de# construction) which form a unit.

In the light of the fact that the above-discussed observations comply with the literary and form critical criteria (cf III A 2.1.2) for identifying the syntactic coherence of possible tradition units, we are able to conclude the analysis of the historical text syntactics.

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

In the light of the analysis of the text-syntactic extension and coherence of the possible tradition material, we are able to discern four tentatively defined tradition units which are clearly separated from each other by loosely formulated and addressees-orientated imperative and introductory phrases: verses 4; 5; 6; and 7b-8a.

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2.4.2 TEXT-SEMANTIC ANALYSIS

2.4.2.1 Text-semantic extension: inter- and extratextual semantic reference - tradition history

.1 The phrase #dià Christou 'Iēsoû# is traditio-historically obviously limited to the Christian world and its literature. This phrase is totally absent in the Synoptic Gospels and poorly attested in Acts and John (once in each). It is best attested in the Pauline tradition and second to Paul in the Petrine tradition. There could be no doubt whatsoever that this is a Christological formula. An analysis of this formula reveals that it is very versatile for the expression of the mediatory role of Jesus Christ in constituting and defining the relationship between man and God. This phrase expresses Christ as mediator of salvation (e g Rm 5:1), of thanksgiving (e g Rm 1:8), of judgement (e g Rm 2:16), of an abundant life (e g Phlp 1:11), for exhortation (e g 1 Th 4:2), in pleasing God (e g 1 Pt 2:4). This versatility of the #dià 'Iēsoû Christou# formula is comparable to that of the #ên Christō# formula, but obviously inferior to the genitive construction of the lexemes #'Iēsoûs & Christós# which serve as qualifications in innumerable ways.

The closest New Testament parallel to 1 Peter 1:5 is found in Hebrews 13:21. However, this parallel does not provide us with any evidence as to an intertextual extension of the tradition material in 1 Peter. It provides us at the most with a history-of-concept parallel in which the Old Testament motives of sacrifices and the approval of God are Christologically orientated. Although the appeal to sacrifice one's life to God in Romans 12:1 closely resembles the concept in 1 Peter (cf Goppelt 1978:146), it lacks the Christological formula as motivation.

.2 The "stone" metaphor is obviously an Old Testament metaphor in the light of a comparison with Psalm 118:22 and Isaiah 8:14 & 28:16. This is explicitly confirmed in verses 6-8 where these passages are quoted. It is clear from these verses that the #líthos zōn# is a metaphoric reference to Jesus Christ. This is confirmed by #hōn# as reference to him, but also by the election and rejection of this "cornerstone" as a metaphors for his calling and suffering which are dealt with more explicitly elsewhere in this letter (cf 1:10-12; 1:18-19; 2:22-25; 3:18-19 & 4:1). Tradition-historically the references to the rejection of Jesus are probably echoed in the proclamation of Jesus himself (cf Mk 8:31; 9:12). The parallel in 1 QS 8:7 is the closest to 1 Peter and once again confirms the Qumran tradition as a possible frame of reference for 1 Peter (cf Goppelt 1978:143). Norman Hillyer (1971:58-81) made an extremely interesting, but highly

disputable, tradition-historical reconstruction of the "rock-stone" and "sacrifice" images in 2:4-8, by linking them to the apostle Peter's confession of Jesus Christ at Caesarea-Philippi where he was called the "rock" within the context of the Day of Atonement.

.3 The other Christological tradition material in pericope IV does not add any new dimensions to the inter- and extratextual extension thereof. Without any discussion, I will shortly list the possible text-semantic extensions of the remaining Christological tradition material:

* Verses 1-3 clearly reflect the early church's paraenetical tradition material. This is confirmed by the baptismal paraenetic formula #ἀποθέμενοι# (cf Goppelt 1978:133; Kelly 1969:83), the "Lasterkatolog" in verse 1 as well as the eucharistic paraenesis in verse 3.

* The metaphor of mother's milk as vehicle for the tenor, "spiritual nutrition", was common in the Christian (cf 1 Cor 3:1; Heb 5:13), the Jewish (cf the Odes of Solomon 8:15-18; 19:1-5), the Essenic (cf 1QH 9:35f; 7:20-22) and Hellenistic (cf the Isis-myth and the Kybele mystery cult) worlds (cf Goppelt 1978:134-135; Kelly 1969:85-86). This metaphor is interrelated with another metaphor in 2:2, namely #ἡὸς ἀρτιγέννητα βρέφη# which semantically extends to the extratextual world of resocialization (i.e. conversion) and Christian baptism.

* The phrase #εἰ ἐγεύσασθε ἡὸτι χριστὸς ὁ κύριος# coincides almost verbally with Psalm 33(34):9 which confirms that we are dealing with a tradition unit. Goppelt (1978:138) maintains that it already reflects Christological tradition material which could possibly (cf Kelly 1969:89), although not necessarily, refer to the eucharist. It is possible and probable that this phrase functioned as an introductory formula for a eucharistical paraenesis. This Old Testament phrase was (via the LXX) Christologized. It is especially relevant in the celebration of the eucharist and indirectly also for the baptism according to Kelly (1969:87). This tradition is pre-Petrine (cf Goppelt 1978:137).

* Preisker (cf Goppelt 1978:139) argues that verses 4-10 consist of two strophes (i.e. verses 4-5 and 9-10) of a hymn from a baptismal service. The highly stylized structure of these verses led him to this conclusion. Verses 6-8 are then a later addition from a "testimony source". Goppelt (1978:139; cf Snodgrass 1977:97-106) rejects this hypothesis and sides with Elliott that this is rather part of a Jewish-Christian tradition which is introduced by the thematic sentences in 4-5 and expanded by "midraschartigen" comments in verses 6-10 which are applied to

the addressees and their situation.

* Goppelt (1978:139-40) argues that apart from the Old Testament basis of the Christological tradition material in 2:4-10, we find a similar combination of the same motives (e.g. true sanctuary, priestly service, the true sacrifice, the true Israel as well as an enlightening and a witness to wonderful deeds) in the Qumran literature (cf 1 QS 8:4-11; 9:3-6). There are nevertheless important differences with regard to the origin and interpretation of these motives which lead Goppelt (1978:140) to conclude that verses 4-10 are based on Old Testament-Christian tradition material and not on the Qumran tradition. Paul also uses a few of these motives in Romans 9:23-25 (e.g. Is 8:14; 28:16; and Hs 1). The tradition material in 1 Peter consists, however, of motives that are strange to Paul (e.g. Ex 19:6; Ps 118:22 and #basíleion hieráteuma#). This confirms then that this tradition is most probably part of the heritage of the Palestinian church (cf Goppelt 1978:140).

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

.1 The extratextual world referred to in the different Christological tradition units in this pericope, confirms by and large the picture which we have reconstructed so far (cf III B 1.2.2; 2.1.2.2 & 2.2.2.2).

There is nevertheless an important new dimension to be found with regard to the extratextual world of 1 Peter, namely the profile of the insider-outsider relationship. In verse 7 the word #ápistoûsin# refers to the outsiders in contrast to #pisteúousin# which refers to the insiders. It is decisive to note that the dividing principle for the distinction between the insiders and outsiders is found in their respective relationships towards the #líthos êklektós#, alias Jesus Christ. Brox (1979:102) remarks: "... das Schicksal des einzelnen entscheidet sich an Christus." Therefore, the description of the outsiders as #ápistoûsin# (cf verse 7) and #hòì proskóptousin tō lógō ápeithoûntes# (cf verse 8) are both Christologically interpreted as "unbelief in" and "stumbling over" Jesus Christ, God's elect cornerstone. In contrast to this the insiders are Christologically defined as "living stones" (i.e. built on the cornerstone, Jesus Christ) who are part of God's #oîkos pneumatikós#.

This profile of the outsiders clearly serves as a background to highlight the unique profile of the insiders (cf 2:9-10) (cf III B 2.4.3.2). The excellent sociological study of J H Elliott (1981), "A home for the homeless", exploits the metaphor #oîkos#

in order to reconstruct the extratextual world of 1 Peter. Elliott (1981:221) argues that the semantic reference of this metaphor coherently recalls the sociological, literary and religious worlds of the first century. In the secular world of the first century the protection and solace of a "household" (i.e. #oikos;) was a universal desire. "This was especially true in an age of anxiety, turmoil and dislocation such as that of the hellenistic Roman era" (Elliott 1981:221). Within this context the communicator-author utilized the #oikos concept to describe and outline the structure of the Christian household as a home for the Christian community within a hostile world. Elliott (1981:228-229) argues: "It is the image of the addressees as the household or family of God, more than any other collective symbol of 1 Peter, which coordinates the various traditional metaphors used in the document to describe the character of the new life, solidarity and salvation of the faithful. The oikos of God is the new family into which they have been born through conversion; it is the household where they are united with Jesus Christ and the divine Spirit as the covenant people of God; it is the brotherhood which binds them through the bond of fraternal love and mutual service; and it is the peculiar realm of the children of God and the Father's grace." Although some scholars reject the sociological interpretation of #oikos pneumatikós and prefer to interpret it as a reference to the eschatological temple (cf Goppelt 1978:144-145), it does not invalidate Elliott's observation that the "household" image has created a logical consistency within 1 Peter. My analysis confirmed this through the identification of the function of the actantial roles in 1 Peter in order to create a coherent, hierarchial and meaningful interrelationship between actants, metaphors, themes, subthemes and tradition material. However, Elliott (1981:282-283) overexposes the household metaphor in 1 Peter when he describes it as the ideology of 1 Peter (cf III C 2). This is primarily due to the fact that Elliott underexposes the Christological perspective and therefore fails to define the interrelationship between #oikos (ecclesiology) and #Christós (Christology).

.2 Therefore, although the household image integrates the sociological reality expressed in this pericope, I would like to emphasize (as a corrective to Elliott's view) the even more fundamental role of the Christological perspective in pericope IV. This was reflected in the redescription of the addressees' sociological reality with the aid of metaphors and Old Testament-Jewish and Hellenistic tradition material which were Christologically reinterpreted. The author did this with a diverse array of tradition material which comprised metaphors, images and quotations. What is of the utmost importance, however, is the Christological orientation of all these images and metaphors. This is also the case with regard to the new component added to this pericope, namely the addressees'

corporative (i.e. ecclesiological) relationship with the outsiders in terms of the household image (cf Goldstein 1973:116; Manke 1975:196-197). Therefore, this pericope underlines the decisive role of Jesus Christ as mediator and orientation for the total existence of the believers. It is not surprising that the sociological analysis of Elliott (1981) would also underexpose the theological tradition material of 1 Peter 2:1-10. In this regard Horst Goldstein (1973:120-137) is more balanced, although his study was also sociologically and ecclesiologicaly orientated.

In my discussion of the intratextual text-semantic coherence I mentioned that the high frequency of metaphors in this pericope complicates the metatextual understanding thereof. From a historical dimension this obviously need not be the case. Obviously readers who share the Christological jargon and conventions of the communicator would not have any trouble in identifying the Christological and ecclesiological tenors of the metaphoric vehicles used. Kelly (1969:86 & 100) argues that especially those metaphors which seems ambiguous for us, for example #kúrios# (cf 2:3) and #fōs# (cf 2:9), were accepted as conventional references to Jesus Christ in the early church. Therefore, the historical and metatextual dimension of the Christological perspective of 1 Peter is decisive in establishing the text-semantic coherence in this pericope with its variety of metaphors for Jesus Christ (H2) and the insiders (H3).

.3 The extratextual reality referred to by the Christological metaphors are only to be understood in terms of previous references such as the rejected stone as a split reference to the suffering and crucifixion of Christ as well as the elected stone as a split reference to the glory of Christ (cf 1:10-12, 18-21).

Some scholars want to limit the extratextual profile of the outsiders as a reference to Jews because of the Old Testament matrix reflected in verses 7-8. There is no reason, however, why it could not refer to the Gentiles (cf Brox 1979:101) or even to both groups (cf Goldstein 1973:63).

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

Both the text-semantic world and cosmologic perspective reflected in pericope IV are perfectly in line with the previous pericopes. Therefore, 1 Peter thus far reflects a text-semantic coherence. It is nevertheless clear that 1 Peter reflects a confrontation with alternative perspectives.

This pericope is semantically different from the previous

pericopes in that it expands its world by also profiling the sociological outsider-insider relationship. This led to the elaborate description of the sociological status of the addressees. In theological terms, therefore, this pericope emphasizes both soteriology and ecclesiology (cf Goldstein 1973:63). Note, however, that it is not the ecclesiological references that are semantically new in this pericope (cf pericopes I and III), but its description in terms of the outsiders.

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2.4.3 TEXT-PRAGMATIC ANALYSIS

2.4.3.1 Text-pragmatic extension: inter- and extratextual text-functional and style-rhetorical references - literary and form history

.1 The formula #dià Iēsoû Christoû# extends its function primarily as "a vehicle for Christological redescription" - that is in the same way as the other Christological formula (cf III B 2.3.3). The only difference is that this formula is more versatile than most others. In contrast to the Christological metaphors which function as a split reference (i.e. an extensional function) this formula functions as a filter reference (i.e. a demarcational function). Both these devices are used to estrange and identify.

These pragmatic functions of the Christological formula and metaphors are aesthetically foregrounded by their rhyme-rhythmical, metaphoric and canonical imbedments which are established either by the communicator-redactor (cf verse 4 and 5) or in already frozen tradition material (cf the Old Testament quotations in verses 6-8). All these historical features have functional implications in terms of identification (viz poetizing, emotionalizing, canonizing / authorizing) and estrangement (viz relativizing and ostracizing). The communicator-redactor used these historical features to make a total onslaught on his receptor-readers. Let us see for ourselves.

2.4.3.2 Text-pragmatic coherence: the communicator-redactor and style-rhetorical conventions - redaction criticism

The text-pragmatic function of the Christological formula #dià Iēsoû Christoû# is primarily to redescribe the community's vertical and horizontal relationships. Therefore its function is par excellence to "Christologize". This is also how the communicator-redactor applied it in 2:4 - it is to Christologize and consequently relativize his readers' predominantly Old

Testament-Jewish matrix and Jewish-Hellenistic "Sitz im Leben". This is the keynote of this pericope. All the metaphors and their inter- and extratextual references are Christologized in order to establish a coherent text-pragmatic strategy. Therefore, we are about to see how he established a pragmatic identification and estrangement with regard to his addressees' perspective on their communal, cultic and social existence.

The communicator-redactor utilized the Old Testament-Jewish metaphoric vehicle #lithos# as split reference for Jesus Christ. This provided the redactor with a tradition complex of election-rejection motives which were Christologically (i.e. messianic-eschatologically) redescribed as a model for the addressees' existential self-understanding (cf Brox 1979:95 & 100-108; Elliott 1982:419-423). The "stone" metaphor is therefore used as a Christological motivation to link the horizontal and sociological status of the insiders or believers which are paradoxically elected and rejected people just like Jesus Christ, their cornerstone. This metaphor explains their ambiguous situation, on the one hand, and exhorts them to appropriate conduct which is founded on Jesus Christ, their cornerstone, on the other hand. It is important to note at this stage that the first cluster of pericope IV is linked to the closing cluster unit in pericope III in which a positive exhortation to brotherly love was made (cf 1:22-25) in contrast to the negative exhortation in 2:1. It would seem that it is only in the light of their self-awareness and commitment to Jesus Christ as symbolized by the "stone" metaphor that their brotherly love and vocation towards God and the world becomes a reality (cf also 1:22-25; 2:17; 4:7-11 and 5:11). In the light of the discourse that follows this pericope in 2:11-5:14 - which is predominantly an exhortation to live as God's holy and elect people regardless or even because of the fact that they are strangers and sojourners in this world - the sociological self-awareness and coherence of the group of believers become vitally important for coping with this social conflict. In order to establish this the addressees as a socio-religious group of people (cf 2:9-10) are founded on (cf 2:1-3) and modelled (cf 2:4-8) to the likeness of their mediator Jesus Christ.

I have already mentioned that the profile of the outsiders in this pericope clearly serves as a background to highlight the unique insider profile (cf 2:9-10; III B 2.4.3.2). It is to the credit of J H Elliott that the pragmatic significance of this contrast in 2:4-10 was exploited in terms of the household image (i.e. #oikos#). It is fascinating that Elliott's exposition of the pragmatic function of the household image in 1 Peter correlates with my exposition of the pragmatic function of the Christological "stone" metaphor (cf the previous paragraph). The

#oikos# image was also used to provide a model for the addressees self-concept as a unique and loving brotherhood (i.e. a safe and warm home as the primary social unit) with a unique conduct code which exists in a tension with other households. It is clear that the versatility of the household image lent itself magnificently to define the household roles and rules as well as establishing a basis for "sectarian" group identity and coherence which would be necessary in a hostile world (cf Elliott 1981:220-234). The household image could thus also serve as an alternative for the "homeless" syndrome experienced in the political and religious spheres of the Hellenistic Roman world of the first century (cf Elliott 1981:221). In this regard the exhortation to the addressees to proclaim their uniqueness (cf 2:9-10) is to be understood. Therefore, Elliott has convincingly illustrated that the household image in 1 Peter was pragmatically implemented by the redactor not only to reflect their "Sitz im Leben" as a minority sectarian group of socio-religious outcasts who experienced hostility, but also to remould their identity and reality into the model of God's household in order to prevent their disintegration. Elliott (1981:232-233) emphasizes that this #oikos# of the Christian community and fraternity "... were not simply religious visions or ideas; they had to be transformed into social realities" (cf Goldstein 1973:119).

Thus in order to persuade his addressees to this cosmologic perspective, the communicator-redactor-conductor pulled out all the stops and made use of all the strategic instruments available to him to create an unresistable symphonic experience of identification and estrangement in order to reorientate and persuade his addressees to accept this Christological-sociological-cosmologic perspective. Elliott (1982:420) remarks: "Within the context of 1 Peter, 2:4-10 forms a powerful climax to the first section of the letter (1:3-2:10) and provides a basis for the exhortation to follow (2:11ff.)."

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

The communicator-redactor clearly implemented the various tradition units and material in line with his strategy up till now. He pursues this goal by utilizing the strategies of identification and estrangement in order to persuade his addressees to accept his Christological perspective. As in the previous pericopes he illustrates that this perspective has theological and sociological implications. Therefore, there is no sign of a change in strategy, but rather an intensification to the extent of a total onslaught.

The success of the communicator-author's strategy to reorientate his addressees Christologically, is clearly seen in the text-

variant reading where #chrēstós# is replaced by #Christós# in 2:3. In the light of the fact that the author clearly had the intention to play with words alluding to #Christós# through the almost identical word #chrēstós#, the variant #Christós# is text-critically to be rejected. This is also historically confirmed in the light of the early Christian formula (i.e. a homology): #kúrios 'Iēsoûs Christós# which would explain the text-variant reading. This example has clearly illustrated my point that textual criticism is much more meaningful after the intratextual and historical dimensions have been analysed. Altering a text is indeed a redactional issue which has its rightful place in the historical text pragmatics.

* *

2.5 PERICOPE V (2:11-12)

Pericope V has no explicit reference to either the lexemes #Iēsoûs# or #Christós#. Furthermore, it does not have any Christological metaphors. Therefore, I will not undertake a historical analysis of the Christological tradition material of this pericope as it probably has none. At the most we will probably be able to discern some Christologized paraenetical material such as the paraenetical address of fellow-believers as #âgapētoí# (cf Goppelt 1978:157) and the reinterpretation of the Hellenistic ethical concepts #kalós & âgathós# (cf Goppelt 1978:159). As we have already dealt with samples of such tradition material, it will not be worth our while to proceed with an extensive historical analysis.

In the introduction to chapter III, I have limited myself to the historical analysis of the Christological tradition material in the first five pericopes which constitute the theological basis of 1 Peter. Although there are still some interesting and important units of Christological tradition material left (cf 2:22-25; 3:18-22), I am convinced that we have encountered samples of the whole spectrum of Christological tradition material found in 1 Peter as a whole. These examples will provide us with a basis in order to reconstruct the Christological perspective of 1 Peter. This will be done in III C 2.

Before we draw conclusions with regard to the inter- and extratextual thrust and perspective of 1 Peter, we still have to analyse the historical dimension of the text pragmatics in order to determine the text type or genre. Therefore, let us proceed.

* *

3. THE INTER- AND EXTRATEXTUAL ANALYSIS OF THE STRATEGY AS EXPRESSED BY THE TEXT TYPE OF 1 PETER

In this section I would like to argue that although text types are ultimately a pragmatic issue in which the strategy of the communicator-author is expressed (cf III A 2.3.1), the classification of different text types should take all three semiotic modes of both the intratextual and historical dimensions of a text into account (cf III A 2.3.1). We have seen in II A 2.3 and III A 2.3 that the basic criteria for the identification of text types are their structure and function (i.e. an intratextual pragmatic issue); as well as style-rhetorical conventions (i.e. a historico-semantic and -pragmatic issue). At this stage the intratextual analyses of the structure, style, rhetorics and function of the text have already been exploited and will serve as foundation for the historical analysis of the text type.

Literary and form critical research in the past resulted in the distinction of a number of traditional literary text types for the New Testament (cf Roberts 1977:36-44; Zimmerman 1978:141-177). However, the debate on the classification of genres (i.e. text types) has been revitalized but also relativized (cf III A 2.3.1). What strikes one in the current debate on text types is the impasse in identifying a coherent set of criteria for the classification and interrelation of text types. W S Vorster's (1983:6) suggestion that the basic text types identified by Brooks & Warren and Nida should be taken as our point of departure, does not solve all our problems. Their criterium for the classification of text types - that is "the ways in which information can be organized" (Vorster 1983:6; cf Van Dijk 1980:131) - leads them to identify only five text types: narratives, expositions, argumentative texts, descriptions and lists. These distinctions, on the one hand, do not give account of the similarities between text types, for instance the fact that narration and argumentation could both have the same function (e.g. to persuade, console, etc) and structure (e.g. actantial, act and discourse structure). The distinctions between expositions, argumentations and descriptions as different text types are also not clear. On the other hand, these five text types described above do not account for the variety of formal, structural (e.g. epistolary, poetic and other forms) and functional (e.g. normative, non-normative, appellative, identification, etc) devices which are uniquely organized to constitute a specific text type. Furthermore, they do not help us to deal with a mixture of text types which is to some extent relevant in our classification of 1 Peter. In the light of the fact that the debate is at this stage rather in a state of confusion, I am forced to cross this minefield blindfolded.

In the light of the previous paragraph there are at least two issues, in my opinion, that should be accounted for, namely the similarities and differences between text types. I believe that we are more likely to get somewhere if we are able to determine whether there is something like an elementary or basic text type which would account for the similarities between different text types. Furthermore, we will have to take all three semiotic modes into account in our search for a classification of text types. Ultimately, text types are to be classified in terms of the basic and overall strategy of a text. Let us now proceed by analysing the text type of 1 Peter in the light of the syntactic, semantic and pragmatic modes of the historical dimension.

3.1 TEXT-SYNTACTIC ANALYSIS

3.1.1 Text-syntactic extension: maximum traditio-historical extension - literary and textual criticism

The text of 1 Peter has been handed down through the centuries as a literary unit extending from 1:1 to 5:14. There is no evidence that the text of 1 Peter existed in a shorter or longer form. The only text variants found with regard to 1 Peter are on word and phrase level. I will discuss some important text-critical notes of the first five pericopes under the text-pragmatic delimitation (cf III B 3.3.3) where we will be in a better position to identify the historical text-pragmatic reception and alteration of the text by different copyists.

The text-syntactic extension of the macro text is therefore a given fact. In this regard pericopes I and XVII are decisive in the light of the fact that they set the parameters for the syntactic extension. Even more important, however, is the fact that they are important signals in constituting the coherent text type of 1 Peter.

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

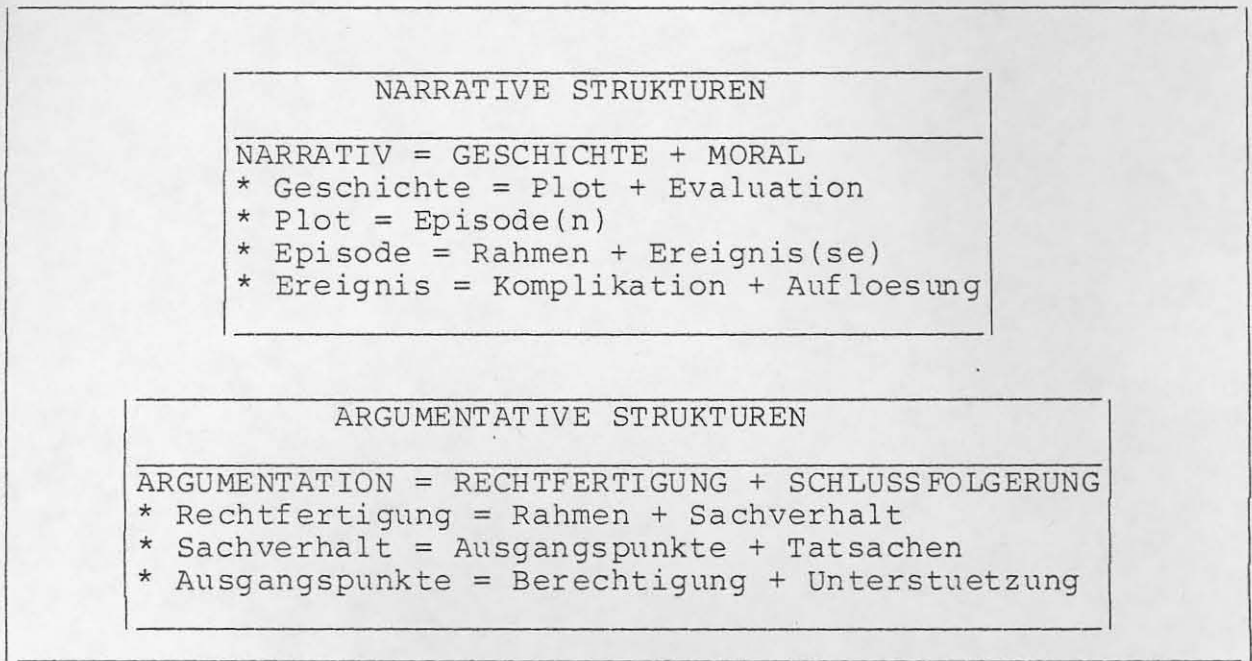
The text-syntactic coherence establishes the structural basis for the text type reflected in 1 Peter. We have seen in the synthesis of the intratextual analysis that the static thrust of 1 Peter is syntactically structured in a chiastic pattern which is enclosed by an introductory and closing pericope (cf II C 4.1). The coherence of the syntactic structure is furthermore established by the oscillation between indicative and imperative cola as well as the recurrence of the proform #humeis# which runs like a golden thread throughout the text. In addition to this the constant recurrence of tradition complexes throughout the text establishes the dynamic text-syntactic structure of 1 Peter.

This formal static and dynamic text-syntactic structure is obviously constitutive in classifying the text type of 1 Peter because it reflects the way in which material is organized in the text. However, the million-dollar question still remains to be answered, namely on what basis do we classify text types. I have already mentioned that I believe that we are more likely to get somewhere if we are able to determine whether there is something like an elementary or basic text type which would account for the similarities between different text types. This will be our first concern. Only then will we try to establish the text type of 1 Peter.

* According to Van Dijk (1980:135-139) the most basic structure is the binary distinction between topic / presupposition and comment / consequence. This is based on the insight that communication process is essentially an interplay between the "known" and the "unknown". This is also related to the fact that all communication is only possible because of similarities and distinctions (cf the process of identification of morphemes, lexemes, words and concepts). Even the basic communication process in computers is constituted in terms of binary signals symbolized by "0" and "1". Different combinations of "zero" and "one" signals are used to communicate the alphabetic symbols which are in turn also primarily combined on a binary basis. The keen observer will at once notice that Van Dijk's basic identikit for an elementary text type fits 1 Peter like a glove (cf III B 3.3.1). The binary combination of "presupposition - consequence" is found on syntactic (cf the chiasmic and indicative-imperative structures), semantic (cf the positive-negative and vertical-horizontal contrasts) and pragmatic (cf the assertive-appellative text function) levels. We are now interested, however, in the pragmatics of the text type. This basic identikit does not help us, however, to distinguish between text types. Nevertheless, it does help us to explain the similarities between narratives and argumentative texts. We will see in the next paragraph that this excursion on the elementary structure of text types, is indispensable for the analysis of the mixed text type of 1 Peter and, furthermore, to identify the differences between text types more clearly.

* Van Dijk (1980:140-159) ultimately distinguishes two main classifications of text types: narratives and argumentative texts. The other so called text types are all different versions of argumentative texts (cf Van Dijk 1980:150 & 154). This classification indeed helps us to classify the text type of 1 Peter. Whether these distinctions will suffice to classify all texts are irrelevant for this study. We shall see, however, that it is inadequate to distinguish more precisely between texts. First let us see how Van Dijk (1980:143 & 147) describes the

elementary binary structure of narratives and argumentative texts respectively:



In the light of these basic parameters we find that the literary structure of the text of 1 Peter is predominantly argumentative with a few insertions of narrative material (e g 1:10-12; 1:18-21; 2:4-8; 2:21-24; 3:18-22; 5:12-13). Therefore 1 Peter confronts us as a combination of argumentative and narrative literary structures. In this regard my suggestion to accommodate the criterium of hierarchial overcoding in order to determine the dominant text type, will be able to help us.

I would like to argue, therefore, that the argumentative structure overcodes the text of 1 Peter. I have already shown that the basic intratextual syntactic, semantic and pragmatic structure of 1 Peter fits the elementary "presupposition - consequence" structure of narrative and argumentative texts. In addition to this we find that by far the greater part of 1 Peter complies especially with the argumentative formula of "Annahme (praemiss)-Schlussfolgerung" (Van Dijk 1980:144). In contrast to this the narrative formula of "Geschichte-moral" is only found in isolated blocks. It is not surprising, therefore, that Van Dijk's (1980:145) criteria for argumentative structure (i e syntactic deduction, pragmatic conclusions and semantic implications) correlate conspicuously with the results of my analyses of the three semiotic modes. Furthermore, the argumentative overcoding is especially blatantly and overtly

stated in the three dominant pericopes in 1 Peter which serve as presignals - that is pericopes I (cf the constitution of a communicator-receptor relationship), V (cf the combination of the vocative with an imperative discourse) and the closing pericope XVII (cf the author's explicit motivation for his text which explains its argumentative structure). These structurally dominant pericopes therefore set the argumentative parameters for the whole text. This confirms Grosse's (1976:20-22) observation that presignals are hierarchially dominant. In addition to this the second person plural pronoun, the vocative #ἀγαπῆτοί#, as well as the indicative-imperative structure also confirm the argumentative structure of this text. In the analysis of the inter- and extratextual semantic and pragmatic coherence of the thrust and perspective of 1 Peter, we also found that the recurring tradition complexes also served the argumentative structure of 1 Peter.

I think the possibilities of applying the above-described elementary structure and distinction between text types have become sufficiently clear. Nevertheless, the limitations of these distinctions are exposed in the light of the fact that they fail to give account of the formal structure of 1 Peter. Our analysis of 1 Peter has revealed the highly structured and formalized introductory and closing pericopes together with the division of the body of the text:

I.* From whom * To whom * Greetings
II.# <u>Εὐλογῆτὸς ὁ θεὸς ...</u> # V.# <u>Ἀγαπῆτοί παρακαλῶ ...</u> # XV.# <u>... παρακαλῶ...</u> #
XVII.* Reason for writing * Exchange of greetings * Blessing

This structure signals the epistolary character of the text type which means that 1 Peter is a prototype of ancient correspondence. This will be dealt with more elaborately in the

analysis of the intertextual parallels as part and parcel of the historical reference of 1 Peter. In the end, however, we will have to decide which of the two basic literary constituents of 1 Peter (i.e. the argumentative and epistolary structures) is decisive for the classification of its text type. Meanwhile we have made some progression through the syntactic identification of the argumentative and epistolary parameters as conventions which determine the text type of 1 Peter. These conventions will provide us with valuable inter- and extratextual decor to understand and interpret the text type with its semantic and pragmatic signals.

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

The structuredness, distribution and recurrence of the text-syntactic units and tradition complexes are coherently intertwined to such an extent that there is no doubt whatsoever that the delimitation of the text reflects a specific and unitary macro text type which extends from 1:1 to 5:14. The explicit pragmatic signals which demarcate the text of 1 Peter (i.e. the introduction and the closing) reveal the fact that we are dealing with an ethical text delimitation (cf Plett 1975:60).

With this syntactic identikit of the text type of 1 Peter we are now in a position to compare it with other ancient text types. This requires an analysis of the inter- and extratextual semantic extension of 1 Peter.

*

3.2 TEXT-SEMANTIC ANALYSIS

3.2.1 Text-semantic extension: inter- and extratextual semantic reference - tradition history

In the historico-critical comparison of texts, ancient epistolary has been identified as a literary-semantic convention. Within the traditional parameters of literary and form criticism the "letter" has been identified as a genre or "gattung" (cf Zimmermann 1978:146). It was especially the formulary character of letters that was the focus of attention. We are now going to compare the formulary constituents of 1 Peter with that of New Testament and extracanonical letters. I will illustrate that the semantic conventions of ancient epistolary provide us with valuable inter- and extratextual decor to understand and interpret the text type with its semantic and pragmatic signals. I will divide my discussion of this intertextual comparison into the analysis of the different elements (cf Du Toit, A B 1984:6; White 1972:1) distinguished in the private letters of the

Hellenistic-Roman world:

1. PRESCRIPT:

- * Superscriptio
- * Adscriptio
- * Salutatio

2. FORMULA VALETUDINIS

3. CORPUS

- * Body opening
- * Body middle
- * Body closing

4. CLOSING:

- * Exchange of greetings
- * Farewell greeting

.1 The prescript of 1 Peter consists of the traditional superscriptio, adscriptio and salutatio (cf Du Toit, A B 1984:6-8). However, like the Pauline letters 1 Peter differs from the profane letters in its elaborate ecclesiological, theological and Christological expansions of these three elements. A B du Toit argues that influences from the Hebraic-Aramaic epistolary style or even the Jewish and Christian liturgical salutation formulae are to be found within the salutation of the New Testament letters - compare for example #eirēnē# (cf 1 Pt 1:2) and #plēthuntheiē# (only in the Petrine letters and in Jude). Opinions differ whether #charis# is to be understood as a replacement for the Greek salutation #chairein# (cf Du Toit, A B 1984:9) or whether it originated primarily from the apostolic usage of the Jewish-Christian blessing formula (cf Berger 1974:191-199). The elliptic nature of the prescript is a convention in ancient epistolary (cf II B 1.3.1).

.2 The place of the "formula valetudinis" in the Greek letter is between the prescript and the body opening (cf Du Toit, A B 1984:7). The "formula valetudinis" in the Greek letter usually had to do with the welfare of the addressees or a thanksgiving and even a prayer to the gods concerning the addressees (cf Du Toit, A B 1984:7). In the New Testament letters, however, it consists either of a thanksgiving to God concerning the spiritual wellbeing of the addressees or even of a eulogy towards God. In 1 Peter we find a eulogy in 1:3 which resembles the Jewish liturgical tradition of the "berakah" (cf III B 2.2.2.1).

.3 In the analysis of the body of the letter the SBL-dissertation of John Lee White (1972) is of great help in determining the transitional formulae which divide the corpus into a body opening, middle and closing. White analysed ancient non-literary papyri in order to compare the body of the Pauline letters with his findings. With regard to 1 Peter we find that the "formula valetudinis" probably also functions as the transitional formula for the body opening. None of the body opening formulae which White (1972:1-25) identified really fits 1 Peter. This probably has to do with the fact that 1 Peter differs from the more personal and private letters. It is only the transitional device of "joy expressions" (cf White 1972:22) in 1 Peter 1:3-8 which could possibly serve as a body opening device. However, these references in 1 Peter refer to the joy of communicator and addressees alike in contrast to White's examples which are expressions of the author's joy. With regard to the body middle we find that 1 Peter, like some of Paul's letters (cf White 1972:97), is divided into a more principal argumentative part (cf 1:3-2:10) and a more practical paraenetical part (cf 2:11-5:11). Within the body middle we recognize transitional devices such as the vocative #āgapētoi# (cf 2:11 & 4:12) and the imperative #parakalō# (cf 2:11 & 5:1). With regard to the body closing of 1 Peter we find the #ēgrapsa# formula (cf 5:12) in which the author reflects on his writing.

.4 The closing of 1 Peter includes the traditional exchange of greetings, the command to greet each other with the brotherly kiss, as well as the farewell greeting in the form of a blessing (cf 5:13-14). These features resemble that of the Pauline letters, although the greetings are not so extensive in 1 Peter. The New Testament letters differ from the conventional Greek farewell: #ērrōso / ērrōsthe#.

The fact that we were dependent on the structure of private letters of the Hellenistic-Roman world to compare the intertextual conventions of the text type of 1 Peter, limited our results with regard to the formal structure of ancient epistolary. One could probably still deduce the fact that letters are "surrogates for spoken conversation" (White 1972:39). These conversations were based on mutualities and the imparting of new information. In order to classify the semantic structure of the text type of 1 Peter more accurately, we have to compare the semantic structure of the other New Testament letters which were also addressed to a congregation/s and therefore public in nature in contrast to private letters.

We have already established that the literary-semantic structure of 1 Peter correlates with the inter- and extratextual conventions for argumentative text types (cf III B 3.1.2). This

argumentative structure is also found in the other New Testament letters. Therefore, it seems justified to conclude that the first generation of Christians especially used the epistolary form as a vehicle for argumentative correspondence. A B du Toit (1984:2-5) confirms that the Pauline letters, which constitute the greater part of the New Testament letters, were occasional, personal, conversational, brotherly and official argumentative discourse. Although 1 Peter likewise reflects these literary conventions of the first century, it differs from the Pauline letters with regard to its extratextual world. This will be dealt with in the next section.

Obviously communicator and addressees alike would recognize the function and implications of these conventional literary signals portrayed in 1 Peter. Before we return to this issue in the pragmatic analysis (cf III B 3.3.1), we have to reconstruct the extratextual world presupposed by the text type of 1 Peter. This will help us to deduce the pragmatic implications of the text type more clearly - especially in the light of 1 Peter's unique extratextual world.

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

In his discussion of the narratology and sociology of letters Norman R Petersen (1984a:30-33) provides us with 5 theses which are important in our reconstruction of the extratextual world and understanding of the epistolary genre. I am going to apply these theses directly to 1 Peter while listing them.

.1 Thesis 1: Letters presuppose some form of previous extratextual relationship (even if it is a "zero-relationship") between the communicator-author and the addressees.

* This thesis introduces the main difference (which was referred to in the previous paragraph) between the Pauline letters and 1 Peter - that is the lack of evidence with regard to a previous relationship between Peter, the apostle, and his addressees in Asia Minor. This is quite different to all Paul's letters (except Romans) which all presuppose previous extratextual relationships with his addressees. As I suggested in the previous paragraph these differences could have important implications for the text type and ultimately for the metatextual communication of 1 Peter. The important differences I am referring to, are related to Adolf Deissmann's distinction between letters and epistles, on the one hand, and the controversy in the scholarly debate with regard to the authenticity of the authorship of 1 Peter, on the other hand.

* The distinction between letters and epistles entails that in addition to private / "real" letters, one also finds documents which only use the form of the letter to publicize a treatise or a sermon et cetera (cf Roberts 1977:40). These texts are then called epistles. This distinction is relevant for the New Testament when one compares the difference between Paul's letters and Hebrews for example. Although Berger (1974:190-231) claims that all the apostolic letters are discourses clothed in letter form, A B du Toit (1984:5) justifiedly rejects this view. The Pauline letters are in the first place real letters. With regard to 1 Peter, however, it would seem that the text reflects some characteristics of the so-called epistles, for instance the sermon-like structure; generalities; absence of explicit references to the addressees and their situation; the public and official character of the text; et cetera. It is possible that the communicator-author had a message at hand which he wanted to address to Asia Minor and therefore used the circular letter form (cf Goppelt 1978:45) which was also found amongst Old Testament-Jewish literature (cf Jer 29:4-23 & syrBar 78:1 - 86:2 which are, interestingly enough, also addressed to the dispersed in Babylon). This does indeed explain a number of differences between 1 Peter and Paul's letters - especially its greater emphasis on formal and principle argumentation and its lack of personal remarks. This is probably due to the extended audience of 1 Peter as a circular letter and the fact of its formal "epistolary" character. Therefore, the church's description of 1 Peter as a "general epistle" or better, a "circular letter", is justified (cf Goppelt 1978:45). This is indeed relevant for the literary profile of 1 Peter. "Ein solches 'Rundschreiben' bleibt ein Schreiben, also ein Brief. Aber der literarischen Form nach bleibt der Uebergang zur Rede fliessend" (Brox 1979:24).

* I have also remarked that the lack of evidence confirming any relationship between the author and the addressees prior to the writing of the letter, led some scholars to suggest that 1 Peter is part of the "altkirchlicher Pseudepigraphie" (Brox 1975:78). Norbert Brox (1975 & 1978) is surely the most authoritative advocate of this view. In addition to the problem of explaining the origin of this letter in the light of the above-mentioned "zero-relationship" between Peter and Asia Minor, the traditional objections against Petrine authorship are strenuously advocated (cf I A 2.1; Brox 1978:110-112). Therefore, this hypothesis stands and falls with the presupposition that Peter, the apostle, could not have been the author of this letter (Brox 1979:23). Brox (1978:120) concludes: "Der Verfasserangabe bezeugt damit ein recht 'alltaegliches' fruehchristliches Phaenomen: die Bemuehung um Rueckbindung an die Autoritaeten des Anfangs." This would confirm the classification of 1 Peter as a "general epistle" (cf Brox 1975:94) with the additional specification that the

apostolic authorship is fictitiously used to authorize the text. Brox (1975:81; cf 1978:118-119) maintains, however, that the message of 1 Peter was existentially orientated towards the "Sitz im Leben" of the addressees: "Ein bestimmtes Petrusbild wird entworfen um paraenetisch und situationsbezogen anwendbar zu sein."

It remains to be seen what the pragmatic implications are for these reconstructed explanations of the presupposed relationship between the communicator-author and addressees. This will be dealt with in the pragmatic analysis of the possible functions of these literary conventions (cf III B 3.3.2).

.2 Thesis 2: Letters constitute a new event in the relationship between the addresser and addressees. "The letter becomes a past shared-experience to which the correspondents can refer in the same way as they refer to past face-to-face encounters..." (Petersen 1984a:30).

.3 Thesis 3: Letters imply at least one future event in the relationship addresser-addressee/s after the reception of the letter - that is the response of the addressee/s.

* In letters we therefore have reference to past and future events with the temporal point of view from which they are contemplated, located at the time of writing (regardless where it occurs within the sequence of actions referred to in the letter itself (Petersen 1984a:3; 1984b:14). Therefore, Petersen (1984a:1-17; 1984b:4-5) (following an initiative of Umberto Eco) believes that all letters have stories. In the reconstruction of the story of a letter the distinction between the referential (i.e. chronologic) and poetic sequence (i.e. as it appears in the letter) of events is important. "The abstract referential sequence is therefore constant by which we can measure the poetic variations from it in the text" (Petersen 1984a:9; cf also 1984b:13-18) which gives us access to the author's formal plot and composition of the letter and ultimately to the pragmatic intention of the author. This is related to the possibility in the reconstruction of the story of a letter which enables one to distinguish between the temporal point of view (i.e. at the time of writing) and the imaginative point of view (i.e. expectation of the future events). This imaginative point of view together with the plot of the story exposes the author's "evaluative and ideological perspective" which is crucial for the communication of a text (cf Petersen 1984b:14).

* With regard to 1 Peter theses 2 and 3 of Petersen's sociological theory of letters help us to outline an important aspect of the dynamic strategy of the text. In our intratextual

analysis of 1 Peter we have seen that it is possible to deduce the cosmologic and Christological perspective of 1 Peter from the interrelationship between the referential / extratextual and poetic sequence of events (cf II C 4.3). In the light of the fact that this perspective dominated the author's temporal and imaginative point of view, we can infer that his strategy was to persuade his receptor-readers to his point of view. This is of the utmost significance for the communication of 1 Peter (cf III C 3).

.4 Thesis 4: "Addresser, addressees, and other persons referred to in letters are related to one another within a system of typifications, relevances, roles, positions, statuses" (Petersen 1984a:31).

* In a certain sense this insight is superfluous in the light of the fact that authors will inevitably reflect the sociological structures of their societies. The analysis of this dimension, however, was until recently unexploited with regard to the New Testament letters in general and 1 Peter in particular. We have, for example, seen the valuable contributions of Elliott's (1981) sociological exegesis in order to reconstruct the extratextual world and cosmologic perspective of 1 Peter. I need not elaborate or illustrate this point again in the light of the fact that I have already done so on more than one occasion (cf the extratextual semantic analyses in III B 1 & 2).

.5 Thesis 5: The addresser's perception of the addressee/s is reflected in the style, rhetoric and tone of the letter. On the other hand, it is important to take account of the purely conventional rhetorics in ancient letter writing (cf Petersen 1984a:32-33).

* In the light of the fact that letters and epistles are surrogates for the personal presence of the communicator-author with his addressee/s (1984a:17), the style-rhetorical and text-functional features of the text are our only basis to reconstruct the extratextual perception of the author with regard to his receptors. Therefore the fundamental structure of the letter reflects what happens in the face-to-face meeting of friends: greetings followed by dialogue / conversation which is terminated with a farewell.

* Petersen's last thesis with regard to the sociology of letters emphasizes the importance of the pragmatic analysis of a text. The communicator-author's choice of the text type to communicate exposes his strategy. Therefore, our occupation with the analysis of the text type of 1 Peter is nothing less than the unraveling of the master plan / strategy of the communicator-author. This strategy reveals something of how the

"real" communicator-author integrated his perception of his addressees with his own cosmologic perspective. We have now reached the point in our analysis of the text type of 1 Peter where we are able to outline and summarize its pragmatic strategy.

Before we turn our attention to the dynamic pragmatics of 1 Peter, we have to conclude with a short remark with regard to the semantic delimitation of its genre.

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

The analysis of the inter- and extratextual reference of the argumentative and epistolary structure of 1 Peter, has clearly exposed the coherently demarcated text type of 1 Peter as a semantic convention. This implies that 1 Peter represents a specific and coherent text type. This semantic convention (i.e. the text type) is the final key to understand something of the communication process which the communicator-author of 1 Peter intended to generate amongst his addressees.

We will now proceed to analyse the pragmatic structure of the text type of 1 Peter which will, hopefully, help us to define it more adequately.

*

3.3 TEXT-PRAGMATIC ANALYSIS

3.3.1 Text-pragmatic extension: inter- and extratextual text-functional and style-rhetorical references - literary and form history

I will now give an outline of the text pragmatic extension of the syntactic and semantic structures of the text type of 1 Peter. We will take up the discussion by refreshing our memories with regard to the intratextual profile of the text pragmatics. Thereafter, I will follow up my suggestion to interrelate the text-typical syntactic and semantic structures of 1 Peter hierarchially. I would like to argue that it would be appropriate to take the fundamental binary syntactic structure of text types as our point of departure. From this basis, I believe, we will be able to give a hierarchial classification of the syntactic (i.e. cola-functional and binary) and semantic (i.e. argumentative, epistolary and pseudepigraphical) structures. In addition to this procedure, the strategic conventions of the syntactic and semantic modes of 1 Peter will provide us with some evidence in order to establish this hierarchy.

.1 The results of the intratextual analysis of 1 Peter provided us with the following text-pragmatic profile (cf II C 4.3):

* The dominant text function has been outlined as pluriperonal, persuasive and "group-identificative". This identikit of the strategy of 1 Peter was confirmed in all three semiotic modes. Amongst others it was pragmatically constituted by the dominant cola functions as well as the textual image of the implied author and addressees. We have seen that 1 Peter addressed his addressees with the second person plural proforms (i e syntactic) which were imbedded within assertive and appellative cola functions (i e pragmatic). This assertive and appellative pragmatic structure was underlined by the authority of the implied author and his request to the addressees to identify with his Christological perspective. Semantically the "persuasive-pluriperonal" features of the text were highlighted with master symbols, metaphors, paradoxes, contrasts and above all the Christological perspective of 1 Peter.

This brief recapitulation of the results of the intratextual text pragmatics, interestingly enough, confirms in more than one way the historical identification of the binary structure as the elementary basis of all text types. Let us have a look at it.

.2 Van Dijk's (1980:135-139) suggestion that the binary combination "topic / presupposition - comment / consequence" constitutes the elementary structure of all text types, has in my opinion proved itself to be a sound basis (cf III B 3.1.2). With regard to 1 Peter one will find examples to illustrate this in all three semiotic modes. This binary combination of "presupposition - consequence" is found on syntactic (cf the chiasmic and indicative-imperative structures), semantic (cf the positive-negative and vertical-horizontal contrasts) and pragmatic (cf the assertive-appellative text function) levels. We are now interested, however, in the pragmatics of the text type.

In my intratextual analysis of the cola functions of 1 Peter, I made use of Grosse's model. This led me to classify 1 Peter as a persuasive-pluriperonal and / or group-identificative text. This needs additional comments. First and foremost we have to take Grosse's (1976:28-44) basic distinction of text functions into account - that is the distinction between normative and non-normative texts (cf II A 2.3.1.1). This enables us to classify 1 Peter as a non-normative text - that is when normative is defined as "... explizit bindende Regeln des Verhaltens und des Geltens..." (Grosse 1976:29). According to Grosse's (1976:58) description of the functions of the metapositional bases "I.VOL: YOU & I.ASSERT: X", we are furthermore in a position to

make some additional distinctions. It is important to mention, however, that Grosse's distinctions are not watertight divisions and it is therefore possible to get mixed text functions. This is the case with 1 Peter. On the one hand, it is clear that 1 Peter is to be classified as part of the "meinungsbetont-persuasiven Texte" (cf Grosse 1976:58; Van Luxemburg et al 1982:108). This is obviously confirmed by the appellative text functions, metaphors, master symbols and cosmologic perspective of 1 Peter. In contrast to Grosse (1976:57-58) who distinguishes persuasive texts as unipersonal, we find that 1 Peter is undoubtedly pluripersonal (cf the I, YOU and X propositional bases of the cola functions).

In addition to this perspectival-persuasive-pluripersonal text type, 1 Peter also reflects the features of the pluripersonal-group-identificative texts (cf Grosse 1976:35-38). This is constituted by the esoteric metaphors and tradition material found in 1 Peter. These traditions are only significant and meaningful for insiders who are able to decode and identify with it (cf Grosse 1976:37-38). The results of our inter- and extratextual analysis of the style-rhetorical features in the first five pericopes of 1 Peter confirm this group-identificative function of the esoteric metaphors and insider jargon used by the communicator-redactor (cf the pragmatic analyses of the different pericops in III B 1 & 2). On the other hand, we also found that a process of estrangement was also part and parcel of the author's strategy in his implementation of tradition material. Therefore, in the light of the binary basis of text types it is possible to relate the group-identificative and perspectival-persuasive text functions in terms of the elementary structure of "identification / topic and estrangement / comment". We are also able to distinguish a poetic function within 1 Peter (cf the highly structured and poetic features in 1:1-2:10). This poetic function also serves the dominant argumentative and persuasive text functions of 1 Peter.

In the light of the binary features identified by my analysis of the intratextual and historical text pragmatics, we are in a position to classify the way in which the material is organized in 1 Peter as "group-identificative-perspectival-persuasive-pluripersonal" text which is marked by a limited "poetic" appeal. Let us now move a few steps further in our outline of this text type.

.3 We have seen that narratives and argumentative texts were hierarchially subordinated to the elementary binary structure of texts. In addition to this we were able to establish that 1 Peter is an argumentative text in which some narrative material was incorporated (cf III B 3.1.2). The argumentative structure of

1 Peter, namely "presupposition - conclusion" correlates with the "identificative-persuasive" function in terms of Grosse's model. Therefore, we can simply describe 1 Peter as an argumentative-pluripersonal text.

.4 The formal epistolary features of 1 Peter (cf Goppelt 1978:44) are obviously important pragmatic signals for its classification as a text type. It is nevertheless important to realize that these features are subordinated to its argumentative-pluripersonal features. This is obvious in the light of the fact that letters and epistles are not the only vehicle for argumentation (cf novels, poems, etc). Therefore, the epistolary dimension of 1 Peter is a qualification of its basic argumentative-pluripersonal structure. This is confirmed by the argumentative (cf the identificative and persuasive features) functions of the letter opening, body and closing of 1 Peter. White (1972:93-99) indirectly confirms my observations when he identifies the functions of the different parts of the Pauline letter body. In fact, the argumentative letter as such is an enscriptured form of phatic communication in which identification and information transfer are essential.

.5 The last feature to take into account with regard to 1 Peter is the possible pseudepigraphical character thereof and its relevance for the classification of the text type. In the light of the previous paragraph, the decision is already made. Like the epistolary character, the pseudepigraphical features - that is if one agrees with Brox - are only the formal frame within which the argumentative-pluripersonal-persuasion takes place. This is clear when we take the pragmatic function of ancient pseudepigraphy into account. Brox (1975:92-93) argues that it is to authorize the message as apostolic. In the pragmatics of pseudepigraphy the emphasis was not on the individual teachings of a certain apostle, but on the truthfulness of the message: "Der Name signalisiert in solchen Faellen Apostolizitaet, nicht Individualitaet, denn von sehr frueher Zeit an registrierte man unter den Aposteln nicht verschiedene Profile, sondern ihre totale Uebereinstimmung" (Brox 1978:119). In the end it does not really make a difference whether the authorship of 1 Peter is attributed to Peter, the apostle, or to an unknown author who claims that his message is in line with the apostolic teaching.

Thus I would opt to describe the text type of 1 Peter in a hierarchy of strategies: the elementary binary strategy (1); the text-functional strategy (2); and the formal / conventional strategy (3):


```
TEXT TYPE: STRATEGIES
*****
1) IDENTIFICATION &
   ESTRANGEMENT
*****
2) ARGUMENTATIVE-PLURIPERSONAL
   (Perspectival-persuasive &
   Group-identificative)
*****
3) EPISTOLARY
   (Poetic)
   (Pseudepigraphical)
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This hierarchial structure of 1 Peter accommodates the text-typical features of all three modes. In the description of its text type these features are all relevant for the strategy of the text. Basically, however, everything boils down to the communication process of identification and estrangement which the communicator-redactor wanted to establish through the argumentative structure of his text. In my opinion this has given us greater clarity with regard to the pragmatic extension of the text type of 1 Peter. The different pragmatic conventions of 1 Peter are overcoded by its binary argumentative structure. Therefore the strategy of this text type is to persuade his addressees argumentatively through the binary process of identification and estrangement. These distinctions are obviously decisive for the metatextual communication and reception of 1 Peter (cf IV B 3).

3.3.2 Text-pragmatic coherence: the communicator-redactor and style-rhetorical devices - redaction criticism

In our identification of the binary, text-functional and conventional strategy of 1 Peter we have also established the basis of its pragmatic coherence. All that is left to do, is to determine "why" the communicator-redactor strategically organized his material in order to establish his argumentative-pluripersonal text type. This is obviously a reconstruction and synthesis of the extratextual pragmatics of the communicator-redactor's authorial activities. In the light of the fact that this dynamic pragmatic coherence will also be discussed in the synthesis of the inter- and extratextual strategy, I will only set the boundaries for this synthesis and leave the discussion for III C 3.

The hierarchy of the text-pragmatic characteristics of 1 Peter also establishes its coherence. The epistolary form, for example, reinforces its argumentative strategy. It is noteworthy that almost all of Grosse's criteria (cf II A 2.3.2.1) for text-pragmatic coherence confirms the argumentative-pluripersonal text type of 1 Peter.

If one accepts the binary strategy of identification and estrangement as the basic strategy of 1 Peter, one obviously has to infer that the communicator-author had some extratextual orientation-point which served as a basis to initiate these processes. We have seen that this orientation-point is found in the Christological perspective of the author. This explains the Christological orientation of the identification process as well as the Christological orientation of the estrangement process. This implies that the communicator-redactor expected that his Christ-committed receptors would feel bound to adhere to the master symbols and perspective which he portrayed in his letter. In this sense 1 Peter can become a normative text for the receptors (i.e. for primary and secondary readers) who have identified with the Christological perspective of the communicator. Ultimately the communicator had to persuade his receptors which underlines the fact that 1 Peter is primarily a persuasive-argumentative text. Although Grosse's definition of normative texts as "legislative" does not fit 1 Peter at all, one can argue that from an insider point of view 1 Peter became part of the "normative" canonized texts of Christianity (cf Combrink 1984:29). However, it is important to realize what kind of "normativity" the redactor envisaged. This can be deduced from his strategy underlying his incorporation of the narrative tradition material in his discourse. It seems reasonable to deduce that it served as an authentication of his Christological perspective. This implies that the redactor used inter- and extratextual narrative material as a common denominator / point of reference to establish the basis of trust or authority in order to communicate his perspective to the addressees.

We have reached the point where the basics of the communication of this ancient canonized text have been exposed. We can infer that the cosmologic perspective of the author is constitutive for both the thrust and strategy of the text. This will be illustrated in the synthesis of the dynamic thrust, perspective and strategy of 1 Peter (cf III C).

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

The text-pragmatic delimitation of 1 Peter has been confirmed by the unity and coherence of its binary and text-functional

strategy. The ethical demarcation signals of the formal epistolary conventions (cf Goppelt 1978:44-45) serve as the pragmatic boundaries of the text by initiating and closing the communication act.

I have already argued that the historical text-pragmatic delimitation of a text also has to do with text variants (cf III A 2.1.1.1). This is based on the insight that alterations to texts are due to the reception of a text by different copyists which is ultimately a matter of intertextual and metatextual pragmatics. I have referred to the fact that we have no evidence whatsoever that 1 Peter existed in a shorter or longer form. Therefore only a few illustrations of minor text-variant readings will be dealt with:

.1 The variant #dókimon# (e.g. p72) for #dokimion# in 1:7 could pragmatically either be explained as originating from a reading or hearing mistake; or in the light of the spontaneous or deliberate preference for one of these semantic equivalent words.

.2 The substitution of #idóntes# with #eídótes# in 1:8 is likewise either due to reading and hearing mistakes or a deliberate change in order to avoid the pleonasm with #mē horōntes#.

.3 The omission of #Christou# in 1:11 by codex "B" could be explained by the fact that this tradition of the "spirit of Christ in the prophets" is unique in the New Testament and that a copyist took the liberty to omit #Christou#.

.4 The very interesting text insertion in several Latin witnesses (vg.mss Bede) is an excellent example how a pragmatic consideration such as intertextual resemblances, led a copyist to insert a whole verse between 1:19 and 20.

.5 I have already discussed the substitution of #chrēstós# with #Christós# in 2:3 (cf III B 2.4.3.3) in certain manuscripts (e.g. p72, K & L). This is clearly explained by the pragmatic substitution of words to match the creed #kúrios Christós#. The resemblances between the words and the effect of the communicator-author's word play on the receptor-copyist led to this variant reading.

.6 A last example is the various interchanges of the lexemes #hēmeis# and #humeis# with each other. These changes are especially found in the Christological tradition material in 1 Peter (cf 1:3; 2:21-25; 3:18-22). These variants could once again be explained by the historical pragmatics of the cultic and liturgical setting of these traditions in which the first person

plural is used. In the communicator-redactor's implementation and application of these traditions he sometimes stuck to the first person plural and sometimes changed it to the second person plural to address his receptors. Obviously different copyists would spontaneously or deliberately change it either to suit the first (i e that of the cultic context) or the second (i e that of the addressees) "Sitz im Leben".

These examples have adequately illustrated my point of view with regard to textual criticism. Not only does it confirm my methodological decision to implement textual criticism within the intertextual dimension of the text pragmatics, but it also confirms the relativized importance thereof as none of these variants altered the communication of 1 Peter significantly. What is of greater importance is our conclusions with regard to the dynamic thrust, perspective and strategy of 1 Peter as they are reflected in the inter- and extratextual dimension.

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