- CHAPTER IV -

THE METATEXTUAL DIMENSION - THE FINALE:

ANALYSIS OF THE DIALECTIC COMMUNICATION OF 1 PETER

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We have now reached the final and most crucial part of this
dissertation. The challenge that now faces us is to set the
pragmatic parameters for a viable metatextual communication and
reception of an ancient canonized text. It should be obvious
that the minute and meticulous analysis of a text in the way I
have done it, could not possibly be the standard procedure for
normal textual communication. The communication of texts is
supposed to be experienced by reading and rereading them. This
was probably also what the writers of the New Testament texts
intended for their readers. We have seen, however, that in the
twentieth century we are confronted with a cacophony with regard
to the different experiences of the New Testament as ancient
canonized texts. Apart from the defects in theory and
methodology identified as the dissonant instruments responsible
for this cacophony (cf I A 3), it is partly also due to the fact
that we as secondary readers are so far removed from the initial
communication events of these ancient texts. In addition to
this, the fact that these texts were canonized, complicates our
secondary reception of them even more.

In order to gain some clear notes from this whole cacophony, I
had to proceed in the way I did. In the first place I had to
expose the dissonant instruments responsible for this cacophony.
This threw me into the auditorium of the hermeneutic and
philosophy-of-science debates. Therefore, I had to deal with
epistemologico-paradigmatic considerations which are essential
for any scientific research. Furthermore, I had to face the
theoretical debate on textual communication - especially the
controversy between the intratextual and historical approaches -
in order to reconstruct my own communication model. This
communication model then had to be illustrated in terms of a
workable methodology which was minutely and meticulously applied
to 1 Peter.

We have now reached the stage where it is possible to draw some
conclusions with regard to the primary metatextual communication
and reception of 1 Peter. These conclusions are based on the
pragmatic parameters established from the intra-, inter- and
extratextual analyses of the different text-semiotic modes of 1
Peter. Important insights proposed in the theoretical outline of

my communication theory (cf I B) have been confirmed and moulded by my exegetical experiment on 1 Peter. New insights were also gained. In the light of these insights I am proposing a number of parameters which will be able to orchestrate some kind of symphonic reception of ancient canonized texts.

It follows that chapter IV is the culmination of this dissertation and will accordingly incorporate my closing statements. Therefore I will present this chapter statement-wise with appropriate references. New insights, conclusions and the evaluation of text-immanent and historical approaches will be dealt with more extensively. Needless to say, I will inevitably have to repeat and refer to many insights and conclusions already dealt with. However, in contrast to the previous discussions thereof, I shall now emphasize and explain the text-pragmatic parameters for the metatextual finale - especially for the secondary reception - of textual communication.

I will proceed in section A by setting the pragmatic parameters for the methodological reconstruction of the metatextual communication of ancient canonized texts. The pragmatic parameters will be explained statement-wise in terms of the text thrust, perspective and strategy and their dialectic metatextual interplay. These parameters are established by the intratextual prelude and the inter- and extratextual interlude of textual communication. Section A will be concluded with an outline for a simplified but integrated metatextual reading procedure for laymen, on the one hand, and analytical procedure for students, on the other hand.

The reconstruction of the metatextual communication of 1 Peter will finally be illustrated in section B. This will be based on the resulsts of the intratextual and historical analyses of 1 Peter and will serve as the conclusion of this dissertation.

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DIALECTIC PARAMETERS FOR THE METATEXTUAL DIMENSION OF

TEXTUAL COMMUNICATION: A METHODOLOGY

1.INTRODUCTION: TEXTUAL MODES AND ANALYTICAL CRITERIA

STATEMENT 1: The basic presupposition of any textual communication is obviously the successful communication of the text and its message.

1.1 The assumption that successful communication is the primary goal of all communication acts is the only reasonable explanation for the existence of languages and sign systems in general.

This assumption is the point where the roads part between deconstructionalists (cf Van Luxemburg et al 1982:72-74; Abrams 1981:38-41) and hermeneuticists (cf Lategan 1984:13-14). Although one can sympathize with a radical scepticism in the light of the cacophony in biblical research, one will have to give "... account for the phenomenon that some form of communication does take place between individuals or groups and that, by understanding or misunderstanding, the world still goes round" (Lategan 1984:13; Combrink 1984:35; Lyons 1977:35). This is the "achilles heel" of the "indeterminate fallacy" (i e relativizing the possibilities of communication into an indeterminacy). The communicator-author of 1 Peter expressed his confidence in the communicability of his letter to encourage his readers in 5:12. Looking back on our analysis of 1 Peter this confidence has been confirmed in the light of the fact that the author´s own interpretation of his message in 5:12 was masterfully expressed and structured in his letter as a whole.

1.2 The basic confidence in the possibilities of the communication process implies that communication is part and parcel of the reality and experience of mankind.

This presupposition has an important implication for hermeneutical and exegetical text theories, namely that text theories are to be tested in the light of of their applicability and reality relevancy. This is also the ultimate challenge facing my communication theory (cf statements 20-22). This challenge will be taken up in section A 2.4 of this chapter.

STATEMENT 2: The analysis of textual communication requires a third dimension (i e the metatextual dimension) in order to give account of its ultimate goal - that is the successful communication and reception of its message.

2.1 Intratextual and historical approaches are incapable of giving account of the communication process underlying textual communication.

In the light of modern communication theories we have seen that we were able to identify at least three dimensions in textual communication, namely the static, dynamic and dialectic dimensions (cf I B 2 & 3). Although the first two dimensions have been exploited in biblical scholarship, I believe that our analysis of 1 Peter has shown that the incorporation of the dialectic dimension in textual communication has enabled us to unlock the deadlock of the "hobby fallacy" of scholars who only focus on one dimension (whether it be the static, dynamic or dialectic approach) of textual communication. Many of the traditional issues so fanatically defended by scholars, are relativized by this "third dimension".

2.2 The negligence of the "third" dimension is not only responsible for the impasse between exegetes, but also preachers' inability to enable ancient canonized texts to communicate with modern man.

Like the exegetes, ministers became stuck in either the fundamentalism of a text-immanent approach or in the sterility of a historical approach (cf Schneiders 1982:68). The fundamentalism of the text-immanent approaches is one of the results of the fact that ministers spent a great deal of their education in learning to read the Hebrew and Greek texts of the Bible without learning much (if any) of the basics of textual communication. This led them to use their dangerous knowledge of the Greek language, and their dictionaries, to interpret the Bible in a fundamentalistic way. On the other hand, the sterility of the historical approaches led ministers to take great pains in reconstructing the background of a text without being able to bridge the gap between ancient texts and modern society.

STATEMENT 3: The dialectic of textual communication is represented in a metatextual dimension which entails the pragmatic interaction between the text and its interlocutors.

This is based on the definition of pragmatics as the expression of the relationship between signs / texts and their interpreters (cf I B 3.2.1.3). This ties up with my description of the metatextual dimension as the third phase in the analysis of the communication process in which the communication event as such -

that is the dialectic between text and receptors - is analysed.

STATEMENT 4: The metatextual dimension is capable of giving account of the multidimensional and plurimodal phenomena of textual communication.

4.1 Metatextual communication requires a multidimensional and plurimodal approach to textual communication which will do justice to the dialectic interplay between the intratextual and historical dimensions of the text syntactics, semantics and pragmatics, on the one hand, and the primary and subsequent text receptors, on the other hand.

The advantage of my model lies in the fact that the traditional gap between intratextual and historical analysis of a text has been exposed as a hoax. Both the intratextual and historical dimensions of a text have a static-syntactic, dynamic-semantic and dialectic-pragmatic mode. It is true, however, that a certain mode dominates a certain dimension: the syntactic dominates the intratextual; the semantic the historical; and the pragmatic the metatextual. The interrelatedness of the different modes has been exposed: in the inadequacy of merely giving account of the synctactic mode in cola demarcation (cf II B 1.1.1, 2.1.1, 3.1.1, 4.1.1 & 5.1.1); the syntactic interrelatedness of the semantics in the oxymoron #èklektoîs parepidēmois# and the chiastic structure of the letter as a whole (cf II C 4.1 & 4.2); the syntactic and semantic bases of the pragmatic text functions and style-rhetorics (cf II B 2.3.1 & 4.3.1). This interrelatedness was also seen with regard to the different dimensions. This will be argued in statements 9, 13 and 17. The point is that my distinctions take these complex interrelationships into account by analysing the different modes in terms of the heuristic criteria (viz extension, coherence and delimitation), but at the same time serve as a simplification thereof in terms of my distinctions of "text" thrust, perspective and strategy.

4.2 Therefore the notions of "metatextual thrust, perspective and strategy" represent the static, dynamic and dialectic parameters of the intratextual, historical and metatextual dimensions of textual communication as well as the syntactic, semantic and pragmatic modes of texts (cf the diagram of my multidimensional model in I B 3.2.2 & 3.6.1).

The pragmatic mode dominates within the metatextual dimension (cf statement 3). Therefore, this chapter is highlighting the pragmatic parameters of these notions as such together with the outline of the dialectic-pragmatic interdependence and interrelationship between them. In addition to this the notions of "metatextual" thrust, perspective and strategy give account of

the actual communication and reception of texts which were neglected in biblical scholarship up till now. This will constitute the basis for the reconstruction of the primary and secondary metatextual communication of 1 Peter. The advantages of my model will be illustrated in my reconstruction of a reading procedure based on my distinctions (cf IV A 2.4).

STATEMENT 5: The limitations of a text-orientated reconstruction of the metatextual dimension of textual communication should be acknowledged.

5.1 The criteria for the reconstruction of the metatextual communication were primarily deduced from the analysis of the intratextual and historical dimensions of 1 Peter.

This surely reveals the limitations of this dissertation. In addition to the fact that one is inclined to feel that one swallow does not make a summer, the reader will also realize that this reconstruction fails to take the actual communication event as such into account. This is obviously due to the fact that the primary metatextual communication took place two thousand years ago. In terms of Segers´ (1980:18) distinction between the "werkingsonderzoek" and "receptie-onderzoek" within reception aesthetics, my metatextual dimension deals with the reconstruction of the reception in the light of the pragmatics of the text (i e a "werkingsonderzoek"). Therefore my dissertation ventures a few cautious steps in the reconstruction of a reception of ancient texts based on the text pragmatics of 1 Peter.

5.2 In the light of the fact that my theory and methodology for the metatextual communication of ancient canonized texts lack an empirical verification (i e "receptie-onderzoek" in Segers´ terminology), I had to compensate for this deficiency.

The reader must be reminded, therefore, that my communication model as such was based on the results of modern research (especially from modern reception theories) on the communication process and could therefore serve as a crosscheck for the pragmatic parameters deduced from my intratextual and historical analyses of 1 Peter.

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2.DIALECTIC-PRAGMATIC PARAMETERS FOR THE METATEXTUAL ANALYSIS OF ANCIENT CANONIZED TEXTS

STATEMENT 6: In the endeavour to set the pragmatic parameters for the metatextual communication of texts, one should keep in mind that an absolutely objective communication is just as impossible as an absolutely subjective communication is untenable.

6.1 An absolutely objective communication is ruled out in the light of the fact that communication is the creation of meaning by communicators and receptors (cf I B & C).

This brings the personal and subjective emission and reception of texts into play. This has important implications for the metatextual communication of texts if we do not want to fall into the clutches of positivism and its tyrannical rule (cf Schneiders 1982:52) and its dangers of zealous certainty (cf Herzog II 1985:115). It implies that one should reckon with the phenomenon of multiple meaning and interpretation of texts. The reader will recollect that this was illustrated in our analysis of 1 Peter on syntactic (cf the alternative immediate-constituent analyses and cola divisions in II B 1.1.1, 2.1.1, 3.1.1, 4.1.1 & 5.1.1), semantic (cf the multiple interpretations of lexemes in II B 1.2.2 & 2.2.2) and pragmatic (cf the multiple interpretations of cola functions in II B 2.3.1 & 4.3.1) levels. This was even more evident in the multiple interpretations of the intertextual (cf the different traditio-historical reconstructions in III B 1.2.1, 2.1.2.1, 2.2.2.1, etc) and extratextual (cf the different suggestions of authorship and "Sitz im Leben" in III B 1.2.2, 2.1.2.2, 2.2.2.2, etc) dimensions of 1 Peter. In an interesting article Lategan (1982:48-50) emphasizes that multiple meaning and interpretation is a reality that we must reckon with in the light of the fact that this phenomenon is part and parcel of the origin and development of biblical texts themselves. Schneiders (1982:61) formulates this hermeneutical challenge very appropriately: "Perhaps one of the major methodological problems that will have to be faced as a renewed hermeneutical theory is developed is that of the criteria of validity in the interpretation of texts which are frankly admitted to be plurisignative by nature and therefore intrinsically susceptible of multiple interpretations, and even of several valid interpretations".

6.2 On the other hand, this statement has the important implication that intercommunication is utterly meaningless and consequently non-viable without a basis of confidence that a reasonable degree of successful communication is possible.

Therefore all intercommunication presupposes syntactic, semantic and pragmatic conventions which are honoured by communicators and

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receptors alike. Although it is the case that the success of a particular communication act is not always important and sometimes even irrelevant, the communication of canonized texts is a totally different matter. The claim that God communicates through certain texts, makes contradictory interpretations untenable. However, this does not mean that valid multiple interpretations are ruled out.

Ultimately, this issue of the successful and valid metatextual communication of ancient canonized texts is what it is all about. Therefore in the debate on the determinacy and indeterminacy of a communication act, my communication theory has certain important parallels to Iser´s "middle position" in which he claims that texts allow multiple meaning but restrict the possibilities (cf Lategan 1984:12). This implies that one will have to be on guard for both the "objective and subjective fallacies". In my quest to establish basic parameters for different valid metatextual communications and receptions of texts, I believe I have been able to set more specific parameters for this "middle position". Let us have a look at it and see whether there is some basis for a little bit more confidence in the human experience of and encounter with texts.

STATEMENT 7: Biblical scholars have an important duty to crosscheck the community of believers´ experience and interpretation of the Bible as canonized texts.

7.1 A sound communication theory should serve as the foundation for educating the community of believers towards a responsible reception of ancient canonized texts (cf statement 21).

This is necessary in order to counter-act the cacophony of interpretations amongst believers and also to provide modern readers with a competency to read the New Testament adequately. This implies, in my opinion, that it is more important to know something of textual communication than of New Testament Greek. If secondary readers have acquired a sound communication theory good translations could be understood and experienced in a responsible way. On the other hand, a knowledge of Greek does not prevent a secondary reader from the different reading fallacies currently experienced amongst scholars and believers.

7.2 This scholarly crosscheck on the secondary reception of the Bible has the additional back-up of the interpretive tradition of our forefathers and brothers and sisters in faith (cf I B 1.2.4; Combrink 1984:35).

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2.1 THE PRAGMATIC PARAMETERS FOR THE STATIC THRUST

The following statements outline the pragmatic parameters of the metatextual thrust. These parameters are deduced from my intra- and intertextual analysis of 1 Peter (cf chapters II & III), on the one hand, as well as from the outline of my communication theory (cf I B), on the other hand.

STATEMENT 8: The text thrust represents the static constituent of the metatextual communication of ancient canonized texts.

The text as the medium of textual communication is an enscriptured, frozen and static constituent in the communication process. This is a "sine qua non" of textual communication.

STATEMENT 9: The static thrust is constituted by the dynamic interdependence between the intratextual and historical dimensions of the frozen text.

9.1 This implies that the reconstruction of the metatextual dimension of the thrust entails the analysis of the static manifestation of the three intratextual modes (i e syntactic, semantic and pragmatic) as well as the static manifestation of the inter- and extratextual syntactics on micro (e g, words, sentences and tradition units) and macro (e g pericopes, blocks and the text as a whole) levels. Our analysis of 1 Peter has shown that it is indeed possible to discern and analyse the contributions of the different modes and dimensions which establish the text thrust.

9.2 The metatextual communication of ancient texts is impossible without the dynamic tension between the static intratextual and dynamic historical dimensions of the text thrust.

This has the pragmatic implication that readers should avoid the "text-immanent or poetic fallacy" which underexposes the "frame" of inter- and extratextual references of the historical dimension as constitutive of the communication of an ancient text (cf I A 3.1). This fallacy was exposed in all three modes of the intratextual thrust (cf I A 3.4.2). The advocates of a mere text-immanent approach should not be fooled syntactically by the fact that they read the New Testament in their mother tongue. Even if they are able to read it in the original Koine it still presupposes that they have had to acquire and apply an intertextual (e g via dictionaries and grammars) database or virtual memory to decode the words and and sentences of the New Testament writings. Semantically the inter- and extratextual conventions and references of New Testament words are more than often incomprehensible for twentieth century man. This became evident in the high frequency and stringing of insider jargon in

1 Peter 1:1-2:10 (cf II B 3.2.1, 4.2.2; III B 2.4.1.1).
Christians should therefore not forget that they very often
understand the New Testament only because they have already
acquired a subconscious historical data base or frame of
reference (i e a virtual memory). Pragmatically the strategic
signals of a text are only recognized if one is familiar with the
historical pragmatic conventions of a certain community (cf III B
3).

We have already seen (cf I B 3.4.2) that semiotic, linguistic,
literary and communication theories anticipated that our analysis
of 1 Peter would reveal this dynamic interrelationship between
the text and its world. Even from a psycholinguistic point of
view it is confirmed that the act of reading always presupposes a
short-, intermediate- and long-term memory from the reader which
inevitably brings a historical aspect into play (cf Steyn
1984:53-55), namely the application of an inter- and extratextual
frame of reference / grid to a static text.

Therefore, the traditional distinction - even separation in
certain circles - of the intratextual and historical dimensions
is very problematic and should therefore be qualified. This does
not mean that the description of a text as it exists at a
particular point in time is impossible and worthless. On the
contrary, it is decisive. It does mean, however, that this
description is impossible without historical keys and apparatus.
In addition to this, it is a fallacy to believe that the
metatextual reception (i e for primary and secondary readers) of
a text merely depends on the intratextual analysis of a text (cf
I A 3.2 & 3.4). Not only does it limit textual communication to
its static dimension, but it also disregards the dynamic nature
of communication which is constituted by the inter- and
extratextual references of texts (cf Lategan 1985). This often
results in the inability to accommodate multiple meaning and
interpretation of texts. The fact is that a static text
represents a frozen textual development which can only be
interpreted in terms of a historically apllied frame of
reference.

On the other hand, this interdependence between the intratextual
and historical dimensions presupposes that the intratextual
dimension should not be underexposed. This fallacy will be dealt
with more elaborately in the pragmatic parameters of the
metatextual perspective where this underexposure can be
illustrated more effectively (cf IV A 2.2).

STATEMENT 10: The static thrust and its intratextual and historical dimensions are organized in a relief of chronological and hierarchial structures and interrelationships.

10.1 The static unity of the text in terms of words, sentences, tradition units, cola functions, pericopes and blocks is not organized in a flat pancake structure (cf II A 2.2.2).

Ignorance of the structuredness, interrelationship and different modes of the static thrust is reflected, for example, in the dispute on the theme of 1 Peter (cf I A 2.4). Therefore different scholars will absolutize different themes (e g hope, baptism, the Christian in society, etc) or functions (e g exhortation, encouragement, etc) at the cost of the interrelatedness between them.

10.2 The notion of text "thrust" has proved to do more justice to the relief of 1 Peter as a static, interrelated and structured text.

The analysis of the thrust of 1 Peter exposed the horizontal (chronological) and vertical (hierarchial) relationships between the syntactic elements. It was especially the application of Van Dijk´s criteria of omission, selection, generalizing and reconstruction to 1 Peter which exposed the chronological and hierarchial structure of the different pericopes and blocks (cf the diagrams of the different structures and discourse developments of the respective pericopes in II B). The "pancake fallacy" was also exposed in the analysis of the different semiotic modes. The syntactic-organized chiastic structures (cf II C 4.1; III C 1), the semantic contrasts and split references (cf II C 4.2), as well as the pragmatic alternation of assertive and appellative cola functions (cf II C 4.3) in 1 Peter confirmed the static-structural (chronological and hierarchial) manifestation of texts.

10.3 The text thrust sets the parameters for the reconstruction of the dynamic historical worlds of textual communication.

The analysis of the static-syntactics of the inter- and extratextual dimension reveals traditio-historical complexes which represent alternative worlds. In the analysis of 1 Peter we have identified numerous traditions (i e words, phrases and units) which were statically similar manifestated in other texts. This reflected the static manifestation of the alternative worlds behind the text. We have seen that in spite of the static nature of the thrust that this intertextual relationship opens the door for multiple meaning and interpretation of texts. This was confirmed within the syntactic, semantic and pragmatic modes of the static text (cf

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statement 6). This phenomenon emphasizes the dynamic constituent in textual communication. On the other hand, the static text does limit the dynamic reference of textual communication. This brings us to our final statement whith regard to the parameters of the static thrust for the metatextual communication of ancient texts.

STATEMENT 11: The static text thrust is the gateway for the analysis of the perspective and strategy as basic constituents in the metatextual communication act.

11.1 This parameter honours the autonomy of the text for textual reception.

Therefore the static text is the gateway for the metatextual communication thereof. This implies that textual communication demands an attentive reception which in turn presupposes a preparedness of the receptors to be manipulated by the text to some extent.

11.2 We have already seen that the thrust as the static constituent of the metatextual communication harbours the semantic and pragmatic relief (i e in terms of hierarchial structuredness) of the communication event (cf statement 10).

11.3 The static thrust is the basis from which the text perspective and strategy can be reconstructed.

This reveals the pragmatic interrelationship between the three notions. Therefore the analysis of the static thrust of 1 Peter in all three modes exposed some important pragmatic parameters for the dialectic interdependency and interrelationship between the metatextual thrust, perspective and strategy. Let us now turn our attention to the pragmatic parameters gained from our analysis of the dynamic perspective of 1 Peter.

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2.2 THE PRAGMATIC PARAMETERS FOR THE DYNAMIC PERSPECTIVE

The following statements outline the pragmatic parameters of the metatextual perspective:

STATEMENT 12: The text perspective represents the dynamic constituent for the pretextual conception and the metatextual communication of ancient canonized texts.

The analysis of this dynamic reference in textual communication was elaborately given account of in my text theory (cf I B 3.3 - 3.5) and our analysis of 1 Peter (cf the semantic analyses of the different pericopes as well as 1 Peter as a text unit - cf II B & C; III B & C). We have seen how the dominant metaphors, themes, master symbols, worlds and realities underlying the text dynamically reflected the communicator-author´s cosmologic perspective or life-and-world view. The cosmologic perspective is the dynamic force behind all texts and, for that matters, all cultural creations of man. Indeed mankind cannot function without "myths" (i e in the sense of master symbols as an expression of cosmologic perspectives): "Myths provide ways of comprehending experience; they give order to our lives" (Lakoff & Johnson 1980:186 as quoted by Du Preez 1983:7). This implies that the intra-, inter, extra- and metatextual dimensions of textual communication are decisively determined by the dynamic phenomenon of cosmologic perspectives.

STATEMENT 13: The dynamic text perspective is constituted by both the intratextual and historical dimensions of the static text.

13.1 This implies that the reconstruction of the metatextual dimension of the perspective entails both the dynamic manifestation of the intratextual semantic mode as well as the dynamic manifestation of the inter- and extratextual semantic references on micro and macro level.

It is precisely the dynamic function of the text perspective that determines the interdependence and interrelationship of the intratextual and historical dimensions. The intratextual dimension indeed represents the static macro text, but the structuredness thereof is determined by the extratextual perspective of the communicator-author (cf III C 2.1). The historical dimension represents the dynamic inter- and extratextual reference of a text, but this reference is orientated and defined in terms of the intratextual perspective. Therefore, the extratextual perspective has constraints for the static manifestation of the text whereas the intratextual perspective has constraints for the variety of extratextual perspectives reflected in the text. This dynamic function of perspectives within the intratextual and historical dimensions of

texts already suggests its importance for the metatextual communication of texts (cf IV A 2.4).

13.2 The metatextual communication of ancient texts is impossible without the dynamic tension between the static intratextual and dynamic historical dimensions of the text perspective.

Once again the "text-immanent or poetic fallacy" is also found with regard to the analysis of the perspective of a text. This implies that the relevance of the historical dimension for the metatextual perspective of a text is underexposed (cf I A 3.1). Even the accommodation of the socio-cultural world and its cosmologic perspectives on intratextual level does not do justice to the historical dynamics of textual communication. It is an insufficient compromise to acknowledge the dynamic historical aspect of textual communication. Therefore, one finds that the underexposure of the historical dimension is often in the clutches of a positivism and an objective concept of truth which believes that the canonized texts of the New Testament communicate directly from the intratextual level (cf I A 3.2). The dynamic and existential dimension of communication is flatly ignored. Therefore, let it once more be said loudly that no understanding is possible outside the historical dimension of the dynamic redescription and interpretation of semiotic and textual signs, on the one hand, and the dialectic interplay between text and receptors, on the other hand (cf III C 2). We have seen in our synthesis on the historical dimension of 1 Peter that communication is ultimately the "battle between perspectives" and a "redescription of reality" (cf III C 2). This implies that the pretextual emission (i e the enscripturation of a text) as well as the metatextual reception of a text is decisively determined by a static-dynamic interaction (i e a dialectic) between intra-, inter- and extratextual perspectives. I have already referred to Ricoeur´s observation: "We belong to history before telling stories and writing history" (Lategan 1985:121-122; cf Lategan 1982:66). Eco (1979:19) confirms this with regard to intertextual reference as an essential part of textual communication: "... every text refers back to previous texts". In addition to this "reference behind the text" (i e historical reference), Schneiders (1982:62-65) distinguishes "reference before the text" (i e existential reference) which confirms my emphasis that the dynamic and dialectic processes are inherent to all pretextual and metatextual communication acts.

Now this crusade for the acknowledgement of the historical dimension should not be mistaken as an uncritical stance towards the historical paradigm. That this is not the case should not only be evident in the light of my illustration of the cacophony echoing from the historico-critical analysis (cf I A 2 & 3), but also from my treatment of the results of the historical analysis

of 1 Peter itself (cf III A & B). Therefore my evaluation of the historical approach differs in three crucial and fundamental respects from the traditional paradigm, mainly because of its underexposure of the intratextual dimension.

Firstly, my methodology for the analysis of the historical dimension takes the criticism against the "referential fallacy" (cf Petersen 1978:39) of historical criticism into account (cf I B 3.3.2). This fallacy has to do with the fact that historical critics didn´t realize that their quest for the reconstruction of the extratextual reality or world of a text is only possible within the parameters of the semantic mode: "De fout die men echter begaat is dat de relatie kerygma / geschiedenis niet een `redaktionsgeschichlich´ probleem [or `historisch-kritisch´ for that matter - JaRo] is maar een semantisch" (Vorster, W S 1982:108). It was especially the negligence of this semantic phenomenon that led to the overexposure and malpractices of the historical paradigm. This is evident in simplistic treatment of the text as referring directly to reality and events. This implies that the historical paradigm underexposed the autonomy of the text in creating its own world. Therefore, my historical analysis was dominated by the parameters of the semantic mode (cf III A 1) and consequently had to accommodate the phenomenon of multiple meaning and interpretation (cf Nations 1983:61; III A 2.2.2) as well as a new appraisal of the issue of text and reality (cf III A 2.2.2; III C 2 & 3). Our analysis of 1 Peter, for example, exposed that the extratextual world can only be described in broad terms which is, nevertheless, necessary to establish the possible relevancy of a text. The possible extratextual "Sitze im Leben" of 1 Peter (e g persecution, discrimination, backsliding or a combination of these) opened the way for alternative extratextual worlds. Therefore, it seems to me that in spite of J H Elliott´s magnificent sociological analysis of 1 Peter (which was valid in many respects), he did not go far enough to avoid the referential fallacy. The temptation to pin-point the extratextual reality overprecisely seduced Elliott to exclude valid alternative worlds with regard to the date and authorship of 1 Peter. In my opinion, biblical scholars need not be so anxious to establish the exact extratextual parameters of a text with regard to the traditional Introduction issues. The possibility of valid multiple textual worlds (i e obviously excluding phantasies which distort the text) does not change the communication of the cosmologic perspective underlying a text. It is rather the dynamic interaction between the text and the "alternative worlds" which could help us to understand the communication of ancient canonized texts.

The second important difference between my historical analysis and that of the historical paradigm is that my model emphasizes

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that the inter- and extratextual world can only be reconstructed after the parameters of the intratextual world have been established (cf Petersen 1978:21; Theobald 1978). This precedence of the static text over against its extratextual reference is important to counteract the "genetic fallacy" of scholars who believe that a text should first and foremost be explained in terms of its genesis. This led to overprecise and speculative reconsructions of the origin and composition of texts. Not only has my intratextual analysis exposed the unwarranted hypotheses with regard to the disunity of the letter, it has also shown that the reconstruction of the genesis of 1 Peter is speculative and irrelevant for the communication thereof (cf I A 2.5; II C 1.2, 4.1 & 4.2). The authorship issue was another good example illustrating the genetic fallacy (cf I A 2.1; III B 1.2.2, 2.1.2.2 & III C 2.5). Therefore, I identified the intratextual dimension as the prelude to my analysis of the communication process. Nevertheless, "As long as we have texts we will have the challenge of reconstructing history from them, and historical method is the only rational means by which we can do so. The problem is to be a historian whithout being a historicist" (Petersen 1978:28). In this regard Petersen´s (1978:25) warning is appropriate: "If we learn our lessons well, we will not once again suffer from cultural lag by absolutizing the metaphor of mirrors [i e absolutizing literary criticism as the only means of textual analysis - JaRo] as we did the metaphor of windows [i e absolutizing historical criticism - JaRo]." Once again the rule of thumb for exegesis is confirmed which says that different exegetical methods and tools are designed to analyse different aspects of textual communication. Therefore, their possibilities and limitations should be acknowledged (cf Vorster, W S 1984a:104-123).

My last remark in the previous paragraph is related to the third difference in my application of the historical paradigm - that is my rejection of the "positivistic fallacy" found amongst historico-critical scholars who believe that their methods "... can get closer to objective thruth than any other method" (Collins, J J 1981:123; cf Nations 1983:61). Obviously these scholars disregard their own prejudices and the limitations of their methods. This fallacy was clearly exposed in the cacophony echoing from historical critical scholarship (cf I A 2 & 3). This cacophony was the outcome of a positivistic specialization and fragmentalization of the New Testament (cf Hahn 1974:21-25), amongst other things. This dilemma was severely experienced in the crucial field of New Testament theology in which the differences and incompatibilities of the New Testament message were blown out of all proportion disregarding the recognizable unity thereof. Historical positivism, therefore, did not only absolutize its own results but was also responsible for destroying the communicability (i e creating meaning) of the New

Testament. Therefore the historical analysis of ancient canonized texts should also, like the intratextual analysis, accommodate the phenomenon of multiple meaning and interpretation of texts.

This excursion to illustrate the interdependence of the intratextual and historical dimensions was in a certain sense a polemic against the overexposure and underexposure of the respective dimensions. The challenge is, however, to define their interrelationship. This leads us to the next statement.

STATEMENT 14: Cosmologic perspectives integrate, interrelate and orientate the thrust and strategy of the intratextual, historical and metatextual dimensions of textual communication.

The reader will find that the dynamic-orientational function of the cosmologic perspective will be outlined in terms of the possibilites and limitations of the static (cf 14.1 - 14.3), dynamic (cf 14.4 - 14 .8) and dialectic (cf statement 15) dimensions of textual communication.

14.1 The cosmologic-perspectival orientation of the master symbols and metaphors of texts, gives us some insight in the pretextual and metatextual dynamics of textual communication.

Normative and less important master symbols should be distinguished from each other in a text (cf Du Preez 1983:3). This implies that a hierarchial structure must be reconstructed with the aid of the identified master symbols in order to establish the dominant life-and-world perspective of the communicator (Du Preez 1983:41). Therefore, the distinction between perspectives and master symbols is useful. Perspective represents the "ultimate referent" or "god" or "unquestionable presupposition" or "life-and-death issue" of the communicator which expresses itself in a set of more and less important master symbols (i e paradigms as means of comprehending experience and ordering people´s lives and conduct). In the analysis of a hierarchy of master symbols "anti master symbols" can also be identified - that is symbols in conflict with the communicator-author´s master symbols (cf Du Preez:1983:149-150). In our analysis of 1 Peter we have seen that dominant master symbols are usually metaphorically expressed (cf II C 4.2). Therefore, an analysis of metaphors would normally reveal the dominant master symbols, although not all metaphors are necessarily master symbols. Likewise, we have seen that the semantic structure of the macro text (i e on pericope and textual levels) also reveals the dominant master symbols as an expression of the communicator-author´s cosmologic perspective (cf II C 4.1). Thus the cosmologic perspective is the "orientation point" of the pretextual emission and metatextual reception of master symbols, metaphors and ultimately macro signs (i e texts).

14.2 The cosmologic-perspectival orientation of the intra- and intertextual thrust of textual communication, provides us with a relief map for the metatextual communication of the static text.

The cosmologic perspective of the communicator-author determines his structuring of the intratextual and historical text thrust. His perspective ‾determines his choice and structuring of the master symbols, metaphors, motives and themes introduced in the text. Therefore, the thrust (together with its dominant syntactic mode) is indeed the vehicle expressing the communicator-author's message. We have seen how the paradoxical structure of the Christological perspective in l Peter expressed itself in the oxymoron #èklektoîs parepidēmois# (cf III B 1.1.1 & 1.3.1), the chiastic structures of the pericopes (cf II B) and the text as a whole (cf II C 4.2).

The cosmologic perspective of a text is also reflected in the static mosaic of the text and its tradition units. A mosaic creates a clear picture which is the result of the hierarchial contrasts of different colours. The methodological implication of this mosaic-metaphor is that the static reflection of the traditio-historical background of a text has something to say in the communication thereof. The reader will notice that my concern is for the static reflection of the traditio-historical background of the text which is something totally different from the genetic and referential fallacies which forced the inter- and extratextual worlds onto the text. My concern is only to interrelate the different units of tradition material in terms of the structuredness and imbedment thereof as a mosaic reflection of the text perspective. We have seen that this is the case in l Peter where the Christological tradition material was decisive for the cosmologic perspective (i e picture) of the text. This has significant consequences for the strategy of the metatextual communication of l Peter (cf IV A 2.3). It means that the Christological perspective was authorized by intra- and extratextual references. Reference was made to a narrative of Jesus Christ as well as Christological logia. Whether these tradition units were preserved orally or scripturally is not crucial. What is crucial, however, is the fact that the communicator of l Peter utilized them as an authorization of his message. In this regard Dresser (1973:164-165) argues with regard to communication in general that if the relationship between assertions (cf the assertive-appellative message of l Peter) and the evidence provided to authorize them (i e the Christological tradition material in l Peter) is not clear or previously confirmed, the message will be rejected. This implies that the acceptance of the message of l Peter is subjected to inter- and extratextual considerations. This leads to the following comment.

14.3 The cosmologic-perspectival orientation of the intra- and intertextual dimensions of a text, minimizes a fundamentalistic primary and secondary reception of a text.

We have seen that the intra- and intertextual analysis of 1 Peter exposed the perspectival relief of pericopes as well as of the textual whole. In the same way that the static syntactics relativizes an uncontrolled understanding of a text, the text perspective relativizes the importance and interpretation of words, metaphors, sentences and pericopes in terms of the cosmologic perspective of the text. Therefore by acknowledging the integrating and decisive function of the cosmologic perspective of a text, the dangers of the text-immanent, positivistic and fundamentalistic fallacies are diminished. This is basically the recognition of the fact that a text is in itself a redescription of reality. This implies that some estrangement between the text and its historical world took place. This is especially relevant for "ideological" texts. In reading canonized texts this insight could effectively counteract fundamentalism. This primary estrangement is relevant for primary and secondary readers. However, for secondary readers of ancient texts a second estrangement is also necessary, namely the recognition of the historical remoteness of the texts.

14.4 The cosmologic-perspectival orientation of the dynamic references to the extratextual world and reality of texts, is the key to the relevancy of the extratextual reality in metatextual communication.

The reference to the extratextual world of a text has proved to be decisive for the communication and reception thereof. However, the reader will remember that it was the extratextual Christ commitment and experience of the real interlocutors (i e their Christological perspective) that was decisive for the emission and reception of the text rather than the traditional Introduction issues of authorship, date and addressees (cf III C 2.3). This relativizes the traditional scholarly disputes as irrelevant for the metatextual communication of ancient canonized texts. Apart from the prerequisite of the extratextual reality of the interlocutors´ Christological commitment, the question of extratextual authority of the Christological tradition in 1 Peter has proved to be decisive.

14.5 The cosmologic-perspectival orientation of texts, suggests that the interrelatedness and hierarchy of the corpus of New Testament writings are also perspectivally determined.

With regard to the New Testament as a corpus of canonized texts one could determine the hierarchy and interrelatedness between

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the different writings as such in terms of the overriding and mutual cosmologic perspective and its dominant master symbols. This implies that one will have to establish the cosmologic perspective which led the church to collate 27 different writings into a corpus in the first four centuries after Christ. This perspective is constitutive for the authority of the New Testament. Edwards (1977:126) argues that the authority of Scriptures depends on the reconstruction of this perspective or to put it into his words - to reconstruct "... the most comprehensive way of speaking of God´s presence among his people." Although an outline of the cosmologic perspective of the New Testament as a whole, exceeds the parameters of this dissertation, I believe that I am on target to define it as a "Christological perspective" or as a "paschal imagination" in Schneiders´ (1982:65) terminology: "These first Christians exercised their paschal imagination in giving witness, the witness we have as the NT text." It is another matter, however, whether the different writings portray the same master symbols deduced from this perspective. It is still another question whether these different master symbols exclude each other. Obviously these issues would have serious implications for Christianity´s interpretation of the New Testament as ancient canonized texts.

We have seen that 1 Peter authorizes its Christological perspective inter- and extratextually. In the light of the composition of the New Testament, this presupposes at least that 1 Peter is orientated towards the Christological narratives which are preserved in the Gospels. It is in the light of these narratives (oral or scriptural) that the communicator-redactor-author redescribed and reinterpreted the "Sitz im Leben" of his probable readers. Therefore, the Christological reality referred to was the "ultimate reality" in the communication between the interlocutors. Ultimately his readers would have rejected his letter if his interpretation of the Christological narratives was unacceptable or "non-apostolic" in religious terms. The question is in what sense is the Christological perspective reality bound.

14.6 The cosmologic-perspectival orientation of the text-reality relationship in texts, provides the parameters within which the reality relevancy of the historical Jesus for metatextual communication should be understood.

This issue is especially relevant for the New Testament and its reference to reality. In the light of our analysis of 1 Peter we can deduce that this is important in two respects: existentially and Christologically. The first refers to the meaningfulness of the New Testament message for the reality man lives in. In the second sense it has to do with the relevance of the historical

Jesus for the New Testament message. The cosmologic perspective of the text will give some indication in what sense the text's reference to reality should be understood.

* This issue of text and reality once again confirms the fact that the inter- and extratextual reference of a text is part and parcel of textual communication. The reference to the existential reality of a text presupposes an extratextual commitment from the interlocutors in terms of a cosmologic perspective. Berger (1977b:133) confirms this in his statement that "... das Sinnziel des Werdens ... nur stets perspektivisch erfassbar ist". The Christological reference in 1 Peter presupposes an intertextual and extratextual reference to a Christ narrative and events. It has also become clear that the whole issue of the authenticity and authority of 1 Peter as a canonized text, depended on the relationship between the intratextual, on the one hand, and the inter- and extratextual, on the other hand, reference to and interpretation of the Christological tradition and reality.
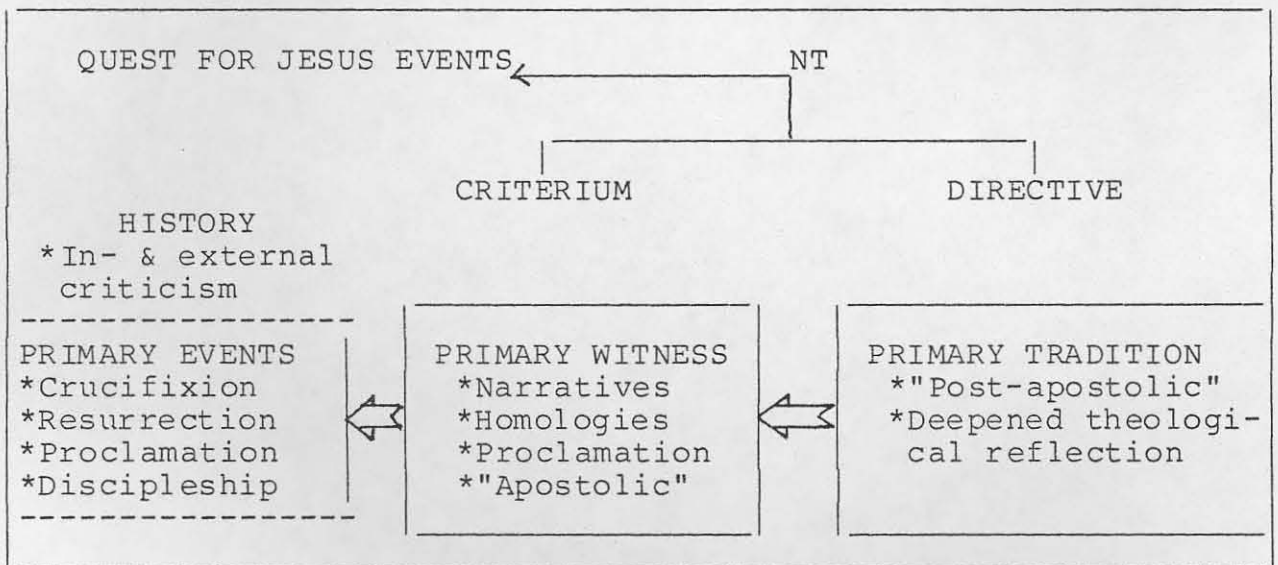
This once again exposes the text-immanent fallacy in which the autonomy of a text is overexposed. The autonomy of a text, in my opinion, refers to the precedence of the static text in the analysis of textual communication. In this sense it is justified. Raymond F Collins (1983:257) remarks aptly: "In prompting this value of the structuralist approach, one must be wary lest biblical language be looked upon as mere metaphor, as if the words of the text, a sign, had no significant designatum. A concern for the level of expression (signifier) should not obliterate the level of content (the signified). Thus `Jesus´ is more than a somewhat abstract value represented by the five-letter seme; `Jesus´ represents a concrete designatum" (cf Chryssides 1985; Edwards 1977:125-134). Therefore, the autonomy of the text does not imply that the historical dimension is irrelevant. On the contrary, with regard to New Testament texts it seems to be crucial for their authenticity and acceptance. Current metaphoric theories have confirmed the reality boundness of language as a redescription of reality (cf II A 2.2.2.1 & III A 2.2.1). Nations (1983:70) concludes with regard to the resurrection : "... that to use the term `metaphor´ (or `myth´) with reference to Christ's resurrection does not necessarily connote unreality. To be sure, it may be a halting form of speech, possibly the only way open to human language to speak about that phenomenon as God's mysterious revelatory and redemptive activity."

* The fact that the primary narrative of this Christological reality is imbedded within the argumentation in 1 Peter (as is the case in the other New Testament letters) leads me to side with Ferdinand Hahn that the New Testament as a whole reflects an

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interdependence. I have dealt with this issue to some extent in a previous article (Rousseau 1984). In the light of the fact that this interrelationship between the different documents in the New Testament exceeds the parameters of this dissertation a few remarks will have to suffice. I will base my remarks on the following sketch:

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│   QUEST FOR JESUS EVENTS◄──────────────── NT                      │
│                                      │                            │
│                            ┌─────────┴─────────┐                  │
│                            │                   │                  │
│                        CRITERIUM           DIRECTIVE              │
│       HISTORY                                                     │
│     *In- & external                                              │
│      criticism                                                    │
│     ----------------   ┌───────────────────┐  ┌──────────────────┐│
│   PRIMARY EVENTS   │   │ PRIMARY WITNESS   │  │ PRIMARY TRADITION││
│   *Crucifixion     │   │  *Narratives      │  │ *"Post-apostolic"││
│   *Resurrection   ◄┼── │  *Homologies     ◄┼──│ *Deepened theologi-│
│   *Proclamation    │   │  *Proclamation    │  │  cal reflection  ││
│   *Discipleship    │   │  *"Apostolic"     │  │                  ││
│     ----------------   └───────────────────┘  └──────────────────┘│
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The fact that 1 Peter reflects a dependency on a primary source for the narrative of Jesus Christ, warrants a distinction between primary witness and tradition. It is in regard to this that the distinctions made by Ferdinand Hahn (1975:262-280) and Peter Stuhlmacher (1979:44-47) help us a step further. They distinguish "primary tradition" ("Grundueberlieferung"), "primary witness" ("Grundzeugnis") and "primary events" ("Grundgeschehene"). Obviously the Christological perspective has some connection with a reality attached to the person Jesus of Nazareth as portrayed in the Gospels. This is confirmed in 1 Peter by the importance of the narrative and logia tradition material in the text. This implies that 1 Peter is authorized by the Christ narrative as portrayed in the Gospels which in turn is authorized by the reality of Jesus himself. Therefore, Jesus Christ is the ultimate source and authority who authenticate the Christological perspective. The fact that the addressees have not seen Him but nevertheless love Him and believe in Him, necessitates an authoritative traditio-historical line. In this regard the "apostolic witness" was crucial - it was interpreted as the authoritative tradition which is, generally speaking, decisive for succesful communication (cf Rall 1980:3). Ultimately, however, different Christological master symbols were deduced in terms of the primary events and witnesses. This, for

example, led to the exposure and rejection of false Christologies in the New Testament era (cf the Gospel of St Mark; 1 & 2 John, etc).

Although it is impossible to retrieve the Jesus events in the sense of "wie es eigentlich gewesen ist", we have the obligation to reconstruct (i e via the "primary witness") which "primary events" form the basis and foundation of the New Testament. It would seem that the relevancy of the Jesus events has primarily to do with the confirmation of the perspective of the cross paradox and the resurrection glorification (cf Schneiders´ "paschal imagination"). In the light of the strangeness of this paradox one could deduce that the extratextual reality of Jesus Christ authenticated and initiated the Christ movement in the first century after the cosmologically decisive Christ events. Hahn (1975:279) maintains "... dass das Grundgeschehen der allen Glauben und alle Verkuendigung begruendende `Inhalt´ der Theologie ist, jedoch nur in der durch das Zeugnis rezipierten Gestalt, also unter Einschluss der Auferstehung und des weitergehenden Wirkens des Erhoehten bis zur Vollendung. Wegen dieses im Ostergeschehen begruendeten Rezeptionsprozesses ist sodann das Grundzeugnis das entscheidende und bleibende `Kriterium´ fuer wahren christlichen Glauben. Die Grundueberlieferung dagegen, soweit es sich um eine weiterfuehrende Explikation des Zeugnisses handelt, ist gerade auch wegen der Vershiedenheit der einzelnen Entwuerfe als richtungweisendes `Modell´ fuer jede theologische Reflexion anzusehen, sofern dort die entscheidenden Sachfragen im wesentlichen schon im Angriff genommen sind.´

14.7 The cosmologic-perspectival orientation of the historical dimension of texts, minimizes a fundamentalistic primary and secondary metatextual reception of texts.

We have seen that the cosmologic perspective of 1 Peter was highlighted in the interaction between the communicator-author and his extratextual world. This dynamic interaction revealed the author´s Christological reinterpretation or redescription of metaphors and master symbols. The analysis of this dynamic function of perspectives provides us with parameters which could help secondary receptors to find entrance into the strangeness or uniqueness of ancient texts and also safeguard them from a fundamentalistic reception thereof. Although other scholars have emphasized the necessity for secondary readers to be alienated from ancient texts (cf Vorster, W S 1984a:118; Hahn 1972:9) in order to prevent fundamentalism (cf De Jonge 1982:80; Vorster, W S 1984a:118; Ricoeur 1975:134), they have not exploited the role which the cosmologic perspective of a text could play in this regard. In my communication theory the cosmologic perspective is responsible for the estrangement of primary and secondary

receivers in terms of the redescription of alternative perspectives. With regard to secondary readers a double estrangement has to take place. Take for example the fundamentalistic abuse with regard to the interpretation of ancient metaphors. In the analysis of ancient canonized texts the "as-if" and addressees-specific character of metaphors (cf Jordaan 1971:31) is disregarded and leads to the absolutizing thereof which often results in denominational strife on side-issues (e g using 1 Peter for dogma on baptism, the priestly office of believers, the proclamation to the dead, the politicizing of race and election ideologies, uncritical submission to the status quo, etc). The secondary receivers need a double estrangement, namely a historical estrangement which exposes the ancient and distant world of these metaphors and also a perspectival estrangement which exposes the communicator-author´s redescription of these metaphors in interaction with his alternative worlds. This could help to open up the diversity and colourful background of ancient texts and could create dynamic possibilities and analogies for the reinterpretation of these texts (cf Vorster, W S 1984a:110; Hahn 1972:9).

14.8 The cosmologic-perspectival orientation of the historical dimension of texts, minimizes a radical historico-critical relativism in the primary and secondary reception of ancient canonized texts.

"By reading the New Testament historically the interpreter realizes how human the New Testament and its message are. It is man´s thoughts on Jesus and God. It also prevents man from reaching or touching God and Jesus and making them idols" (Vorster, W S 1984a:119). Therefore the historico-critical analysis (socio-culturally and text-historically), has the important function to put the theological-authoritative and the literary-timeless approaches towards the New Testament into perspective. This is structurally the same function as that of the text perspective - that is to relativize the text in the light of the cosmologic perspective. There is, however, one important difference - that is historical criticism´s emphasis on the historico-critical perspective in contrast to the text´s own cosmologic perspective.

This difference explains why the ruthless promotion of the historico-critical paradigm had such devastating consequences. It relativized the New Testament as "God´s Word" and consequently estranged many believers from it (cf De Jonge 1982:82; Lategan 1982:59; Marshall 1977:130; Nations 1983:61). This was due to the philosophical presuppositions underlying the historico-critical method: anti-supranaturalism (De Jonge 1982:82); rationalism; analogy (Marshall 1977:127); causal correlation; and "methodological doubt". These presuppositions were overtly

expressed in Troeltsch's criteria for historical criticism: criticism, analogy and correlation (cf Kremer 1973:87). These assumptions, however, were exposed as positivistic (cf Hahn 1972:12-13). In addition to this the faulty assumption that "... only that which can be proved to have actually happened has any meaning" (Nations 1983:63) has been exposed as an ignorance of the power and meaning of myths. The disintegrative effect of historical criticism (except for redaction criticism to some extent) was amongst other things due to the neglect of the totality of texts (cf Vorster, W S 1984a:112). It is in the light of the power of myths and the totality of texts that the notion of cosmologic perspective as the integrating and dynamic force behind texts relativizes the historico-critical paradigm and its historical methods and quests. This was especially illustrated in the contrast between the (limited) rather irrelevant issues of authorship and the literary unity for the communication of a text in the light of the dominance of the cosmologic perspective (cf I A 3.1).

In spite of the devastating effects that historical criticism has had on the believing community, it is indispensable. Even those who in reaction against the results of historical criticism base the authority of the New Testament on a one-to-one relationship between text and reality will have to make use of historical criticism in order to prove their assumptions (Marshall 1977:131). Furthermore a knowledge of the primary world and reception of texts provides one with a sensitivity to one's own world which opens the possibilities and analogies for a secondary reception. Therefore one should also emphasize that "However different cultures and their respective presuppositions may be, there is, however, more that binds our world and that of the text together than that which separates us" (Du Toit, H C 1984:64). This remark is especially relevant for scholars in ultracritical circles who are at wits end with regard to the communicability of ancient canonized texts. It is especially with regard to cosmologic perspectives which give ultimate meaning to reality, that one finds that the history of mankind is bound together. Therefore the cosmologic perspective of 1 Peter relativizes and transcends the historical dimension of textual communication. This opens the door for the metatextual communication of texts - even of ancient canonized texts.

STATEMENT 15: The cosmologic-perspectival orientation of the intratextual and historical dimensions of the text strategy, implies that metatextual communication is ultimately "a battle between cosmologic perspectives".

15.1 The cosmologic perspective and its master symbols also determine the strategy (together with its dominant pragmatic mode) which an author utilizes in order to convey his message

successfully.

As a general rule the primary goal of communication is to "convince" or "inform" others. Buerger (1973:160) remarks with regard to ideological texts: "Die Sprachverwendungs-strategien ideologischer Texte, dies wird man behaupten duerfen, zielen auf eine unkritische identifikatorische Rezeptionsweise ab, deren Grundlage die emotionale Reaktion ist." This is extremely important in order to understand how strategies serve the authors of the New Testament as a library of "ideological" texts. Therefore we can deduce that the ideological perspective and master symbols of the Christian community had the power to control and manipulate the behaviour of the individuals if they were strategically applied in their documents. We have seen how the communicator-redactor of 1 Peter led a total onslaught on his receptor-readers and their commitments. The argumentative-persuasive text type is therefore a manifestation of the communicator-author´s strategy to communicate his cosmologic perspective as a perspectival orientation for his readers. The strategical processes of identification and estrangement as well as the assertive and appellative text functions were all manifestations of the author´s perspectival intentions.

15.2 Likewise the metatextual communication of a text is decisively determined by the metatextual perspectives of the interlocutors - it is a battle between perspectives.

The communicator-author´s perspective is encaptured within the static text and its thrust whereas the receptors´ perspective is presupposed in terms of the ideal receptors. In the actual primary reception of the text the compatibility of the text and real receptors´ perspectives will be decisive. The analysis of 1 Peter confirmed this. The assertive and appellative syntactics, semantics and pragmatics of 1 Peter would indeed have no effect on its readers unless the Christological perspective of the communicator-author is shared by its receptor-readers. Needless to say, this will have important implications for the secondary reception of ancient canonized texts.

However, we need to ponder a little longer on the function of the cosmologic perspective for the metatextual communication of a text. In our analysis of 1 Peter we have seen that the processes of identification and estrangement are important in the communication of the text. This ties up with the textual "gaps" identified within reception theories (cf Iser 1974:130-131). These gaps demand that the reader should fill these gaps in order to become involved in the communication event. With regard to 1 Peter we noticed that the processes of identification and estrangement created a "gap" in the communication of 1 Peter. Interestingly enough, the communicator-author of 1 Peter also

provided the means to bridge this gap, namely the Christological perspective.

A last remark should be made with regard to the fact that perspective is a decisive constituent in the communication process. This dynamic perspectival orientation of textual communication underlines the fact that interpretation and communication is neither subjective nor objective, but a dialectic relational interplay. Ultimately, communication is a "battle between perspectives". With regard to textual communication it is a battle between the cosmologic perspective of the text and that of the receptor-readers. This has important implications for the strategies which are operative in metatextual communication.

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2.3 THE PRAGMATIC PARAMETERS OF THE METATEXTUAL STRATEGY

The following statements outline the pragmatic parameters of the metatextual strategy:

STATEMENT 16: The text strategy represents the dialectic provocative constituent for the communication of ancient canonized texts.

16.1 I have already argued in statement 3 that the metatextual dimension is determined by pragmatic parameters.

This implies that the dialectic dimension holds the key to determine the pragmatic interrelationship and function of the static and dynamic dimensions of metatextual communication. This confirms the fact that the intratextual and historical dimensions are sterile without this provocation. This accusation of sterility was especially directed at the historico-critical methods applied in the historical analysis of texts (cf Edwards 1977:116-117; Nations 1983:62). This is understandable in the light of the fact that the historico-critical methods were devised to reconstruct the origin and world of a text and not their meaning and function (cf Hahn 1972:11-12; Vorster, W S 1984a:119).

16.2 We have seen in statement 15 that the perspectival-orientation of the communicator-author explains the strategical structure of the text thrust as a vehicle in order to accomplish his goal.

16.3 The processes of "identification" and "estrangement" has proved to be the elementary basis of all text strategies.

We have also seen in the discussion of the text type of 1 Peter that some kind of a basic text type is to be identified in terms of a binary structure of "presupposition-consequence" (cf III B 3.1.2). This binary structure pragmatically creates a tension of identification and estrangement which is a prerequisite for communication as such (cf III B 3.3.1 & 3.3.2). Identification is the process in which the reader identifies with the text. Jordaan (1971:35) argues that identification in textual communication is predominantly dependent on the selection of communication symbols that would entice the readers toward identification. This implies that the act of persuasion is a delicate dialectic between identification and estrangement.

Estrangement called "alienation" or "defamiliarization" (which goes back to Russian formalism) is comparable to Iser's (1974:125-145) "negation" which is one way (amongst others) of creating "gaps" in textual communication in order to entice the

reader to become involved in the communication act (cf Lategan 1984:11-12). The interplay between identification and estrangement creates a dialectic process between text and receptors (cf Iser 1974:145). This dialectic is an ongoing process during the reading and rereading of a text.

We have found that the reconstruction of the implied interlocutors has provided us with valuable insights with regard to the identification and estrangement processes within 1 Peter (cf II C 4.3). The reader will remember how we reconstructed the ideal author´s identification with (as fellow-brother-elder-witness) and estrangement from (as apostle-authorized-by-Jesus-Christ to exhort and assure) his receptors. In order to maintain a delicate balance between identification and estrangement the communicator-author used socio-cultural and religious metaphors and symbols that were most probably known to his readers (cf II B 3.3, 4.3 & 5.3.2). By the emotional and existential connotation (cf Watkins 1972:173-175; Jordaan 1971:36) of these symbols the communicator-author enticed his receptor-readers to identify with him (cf III C 3.4). We have seen how the author of 1 Peter pulled out all the stops in order to persuade his receptor-readers by masterfully fluctuating the referential and poetic sequence of events (cf II C 4.3) - especially in pericopes I-IV (e g III B 2.2.3.2 & 2.4.3.2). However, his Christological reinterpretation thereof created an estrangement or gap which required a reorientation and a challenge from the receptors to identify with his perspective. This challenge culminated in the appeal to the addressees to identify with the authorial interpretation of their status or identity as "elect strangers". The aim of this oxymoron, as a paradoxical expression, is to defamiliarize the receptors in order to create a new experience / meaning for the receptive reader.

Ultimately, the crucial factor is whether the communicator-author is able to persuade his readers to accept this paradoxical master symbol. With regard to 1 Peter the author authorized his appeal on the presupposition that the addressees shared his Christological orientation and his redescription of reality from that perspective. Obviously this has the important implication for the successful secondary reception of 1 Peter, namely that the secondary receptors should share a Christological commitment. This insight is based on our analysis of the intratextual and historical dimensions of the text strategy (cf II C 4.2; III C 2).

STATEMENT 17: The dialectic text strategy is constituted by the dynamic interdependence between the intratextual and historical dimensions of the static text.

17.1 This implies that the reconstruction of the metatextual strategy should incorporate the results of the intratextual and historical analysis of the pragmatic conventions on micro (e g style-rhetorical and text-functional devices) and macro (e g structure and text type / genre) levels. I believe our attempt to uncover the pragmatics of l Peter has proved that the analysis of the text strategy in terms of the different dimensions and modes is very rewarding.

17.2 The metatextual communication of ancient texts is impossible without the dynamic tension between the static intratextual and dynamic historical dimensions of the text strategy.

Although the strategy of a text is encaptured within the frozen intratextual text, the recognition of the historical pragmatic conventions remains a prerequisite for the metatextual communication between text and receptors. My intratextual and historical analyses of the conventional pragmatic signals in l Peter exposed the dynamic prerequisites for the metatextual communication of a text (cf II C 4 .3 & III C 3). In the light of the fact that this dynamic relationship between the static text and its historical world has alread been dealt with extensively in our discussion of the text thrust and perspective, a few remarks with regard to the pragmatic strategy will suffice.

We have seen that the text type signals important pragmatic parameters which the receptors should recognize in the light of historical conventions (cf III C 3). The fact that l Peter was an argumentative-persuasive and group-identificative circular letter relativized the importance of the "real author" for the communication of the letter. The recognition of and identification with the pragmatic signals and appellative metaphors and tradition material were far more important. This revealed the fact that l Peter was written for insiders which implies that the pragmatic communication was dependent on their extratextual Christological commitment. This created the foundation for the argumentative strategy reflected in the text. These pragmatic considerations once again exposed the fallacy of limiting textual communication to the text-immanent dimension.

On the other hand reception theories should be cautious of an "affective fallacy" by overexposing the subjective experience of the receptor in the communication event (cf Van Aarde 1985:46). The argumentative-persuasive strategy of l Peter confirms the fact that the receptors are to be estranged from their point of view in order to be persuaded to the communicator-author´s point of view. This in turn emphasizes the contribution of the static text in the communication event.

These remarks with regard to the static and dynamic dimensions of

the communication strategy have provided us with the key for the dialectic parameters for the metatextual communication of a text.

STATEMENT 18: The metatextual strategy and its intratextual and historical dimensions are organized in a relief of chronological and hierarchial structures and interrelationships.

18.1 The analysis of the text type has exposed a hierarchy in strategical conventions.

The more fundamental conventions establish the basic text types. These text types are imbedded within secondary conventions which are nevertheless important in the light of the fact that they define the strategy of the text more elaborately.

18.2 Apart from the hierarchial imbedment of text-typical features, strategical conventions are also to be linearly distinguished.

This was clearly illustrated with regard to the epistolary signals (in pericopes I, V & XVII) and the strategically implemented narrative material in 1 Peter. I have suggested that the narrative material served as a strategical device of the communicator-redactor to authenticate his message (cf III B 3.3.2; III C 3.3).

STATEMENT 19: The dialectic strategy sets the parameters for the metatextual communication of the text.

19.1 It is of the utmost importance to realize that the text strategy of ancient texts was constructed in order to address the "authorial readers".

We have seen that the analysis of the so-called implied readers led to the identification of the possible real readers. In the light of this authorial strategy all secondary readers do not belong to the text's historical, interpretive context. This is the hermeneutical challenge facing us. I believe that we have found some indications for a responsible secondary reception in the light of the dialectic interrelationship between the text thrust, perspective and strategy.

STATEMENT 20: The relief mapping of the thrust, the persuasive force of the strategy and the orientational function of the cosmologic perspective determine the success of the primary and secondary receptions of ancient canonized texts.

20.1 This statement confirms the constitutive role of the metatextual thrust, perspective and strategy for textual

communication.

Without a clearly communicated thrust and an effective strategy metatextual communication is complicated. Therefore the text should establish clear mental images (cf Iser 1974) or master symbols in order to communicate effectively. The author of 1 Peter constructed his master symbols with the aid of different metaphors which culminated in the oxymoron "elect strangers" as a designation of the identity of the addressees. Ultimately, however, the acceptability of the cosmologic perspective communicated through a text is decisive for both the primary and secondary reception thereof. Communication will most certainly fail when the perspectives of the interlocutors are mutually exclusive (cf Rall 1980:2). On the other hand, when a perspective is accepted it opens the way to utilize high language intensity in order to persuade and activate the receptors (cf Rall 1980:6). This is indeed the case in 1 Peter where the communicator-author had the confidence to pull out all the stops to exhort and assure his addressees in order to get maximum results.

I believe that my distinction between the thrust and perspective of a text has provided us with a key to unlock the dead-lock in determining the message of a text. Traditionally, scholars tried to formulate the "theme / single thought / idea" of a text in order to determine what the author wanted to convey to his readers (e g Rall 1980:1). This procedure has proved to be inadequate. Not only did it ignore the interrelationship and relief of different themes which explains why scholars differed to such an extent with regard to the theme of a writing (cf the case study on 1 Peter in chapter I section A), but it also failed to realize that the decisive orientational element in the communication event is the cosmologic perspective which creates a strategical process of identification and estrangement in order to persuade the receptor readers.

20.2 Obviously the secondary reception of texts have to be related in some way to their primary reception.

With regard to ancient canonized texts this is often a very sensitive and delicate issue. There is, in my opinion, no other way than to base the secondary reception on the probable reconstructed primary communication and reception of texts. Ricoeur (1975:134) also suggests that it is in an "... analogical way (A is to B what C is to D) that the original import, i.e., the historical interpretation, is controlling with respect to reinterpretation (Funk: 150-51) [sic]". This means that biblical scholars must have a knowledge of the ancient New Testament era, its symbols, text types and its traditions. This will help modern readers to understand why first century Christians preserved the traditions concerning Jesus and how they gave

meaning to their world from a Christological perspective and its master symbols using specific linguistic-literary aids (cf Ricoeur 1975:110). In this regard an intratextual, historical and metatextual analysis should form the basis. The historical analysis of the inter- and extratextual reference (in its syntactic, semantic and pragmatic modes) is also relevant for texts in general because the selection and application of dated symbols give us some insight into the communicator / author's life-and-world perspective (cf Du Preez 1983:16, 28-30) - in fact the historical symbols are often used to authorize the communicator's perspective.

20.3 The crucial issue of whether a secondary reception is successful depends on the question whether the secondary receivers are strategically convinced of the existential meaning and authenticity (cf Rall 1980:2) of the communicator's perspective expressed through the thrust and strategy of his medium.

This presupposes a second "naivety" of the receptor-reader-scholar-believer before the communication of ancient texts will have succeeded. It does not mean that this is a prerequisite for communication to have taken place. There is also something like uncommitted readers - that is readers to whom the message does not appeal (cf Van Luxemburg et al 1982:107; Rall 1980:2). This once again emphasizes the insight that communication is a relational phenomenon. In the end communication is a dialectic and relational battle between cosmologic and existential perspectives.

In the dialogue between committed Christians this would imply an openness and preparedness to reorientate oneself time and time again on the primary documents of Christianity. The perspectival expectations of secondary readers should be allowed to be questioned by the text, on the one hand, and the multiple receptions of fellow believers, on the other hand. This implies that the rereading of a text is important in order to grasp the perspective of a text better. This has the practical implication for the reading procedure of texts, namely that provision should be made for attentive reading (cf statement 22).

20.4 The perspective orientates the static thrust, the dynamic reference and the dialectic strategy of texts but also the New Testament as a whole. This requires the capability to read the New Testament as a relief map. Let us try to make some kind of a synopsis with regard to the hierarchial structure, characteristics and functions of the New Testament and its writings:

IV A

		TRADITIO-HISTORICAL ORIENTATION		
	OT NT	PRIMARY EVENTS	PRIMARY WITNESS	PRIMARY TRADITION
PERSPECTIVAL ORIENTATION	DYNAMIC PERSPECTIVE	PERSPECTIVAL *HISTORICAL. & ETHICAL $Orientates.	PERSPECTIVAL ..*APOSTLES... (CRITERIUM) $Authorize..	PERSPECTIVAL ..*SUB-APOST. (DIRECTIVE) ..$Authorize
	DIALECTIC STRATEGY	PERSPECTIVAL *CONVENTIONS $Persuasion	PERSPECTIVAL ..*CULTURE.... ..$Persuasion.	PERSPECTIVAL ..*CULTURE ..$Persuasion
	STATIC THRUST	PERSPECTIVAL *STRUCTURE.. (medium) $Relief.....	PERSPECTIVAL ..*ORAL & TEXT (Mainly Gospel narrative) ..$Relief.....	PERSPETIVAL ..*ORAL &TEXT (Mainly letters & Rev ..$Relief

This sketch illustrates that the cosmologic perspective is the keynote of the communication process in its totality which includes all three dimensions and all three textual modes as they are expressed in the static thrust, dynamic perspective and dialectic strategy of metatextual communication. Therefore, the perspectival-orientated communication theory does give account of the complexity of the communication process in its totality.

The traditio-historical composition of the New Testament as a corpus is likewise perspectivally orientated by the Christ events. With regard to the New Testament we have also seen that it is traditio-historically orientated by the cosmologic perspective of Jesus Christ. This enables us to distinguish between primary witnesses and primary tradition in the New Testament. In 1 Peter we found that the primary witnesses are used as authorization for its own tradition. This implies that

the perspectival-orientated tradition of the New Testament sheds some light on the canonization process as well as the interrelationship between traditions and writings within the New Testament. This will help us to discern the relief of the New Testament canon.

Furthermore, the historical and ethical references reflected in a text are also perspectivally orientated. In 1 Peter we discerned the perspectival orientation of historical themes, metaphors, traditions, events and actants as well as the ethical appeal. This enables us to see the relief of a text which is important to counter fundamentalism. My perspectival-orientated communication theory presupposes that argumentative communication is a battle between perspectives which also explains the reality of multiple meanings and interpretations.

Finally, the reader will note that the certain characteristics (*) and functions ($) of the different notions and traditions have been highlighted. This communication theory has provided us with the basic parameters for metatextual communication, namely the orientational function of the dynamic perspective, the persuasive function of the dialectic strategy and the relief-mapping function of the static thrust.

At last we are in a position to conclude section A by facing the challenge to outline an elementary framework for metatextual communication.

*

2.4 AN ELEMENTARY FRAMEWORK FOR THE ANALYSIS OF THE METATEXTUAL COMMUNICATION OF AN ANCIENT CANONIZED TEXT

STATEMENT 21: Text and communication theories are only valid in terms of their applicability, reality relevancy and problem-solving ability.

I believe that the possibilites and advantages of this perspectival-orientated communication theory and its parameters (cf statements 1-20) has proved to be a reality-orientated (i e cognitively and contextually), problem-solving (empirically and conceptually) and progressive-effective model (cf I C 2.2.5).

Let us see whether we can put this communication theory into practice for students and laymen.

STATEMENT 22: A sound communication theory should give account of the multidimensional and plurimodal character of textual communication in a simplified way.

22.1 The following reading procedure is proposed for laymen. Corresponding to this procedure a simplified but adequate analytical procedure for students is suggested (cf next page).

22.2 This reading procedure can be simplified with the aid of identification grids to provide the reader with basic distinctions which he / she has to apply to the specific text. The analytical procedure could also differ with regard to the required degree of difficulty. My experience that pregraduate students are able to do excellent linguistic, historico-critical and theological analyses of a pericope, gives me confidence that this model can be mastered by laymen. The point is that the identification of the relief of the static thrust, the dynamic orientation of the cosmologic perspective and the dialectic persuasive strategy (through identification and estrangement) would do justice to the intratextual, historical and metatextual dimensions of textual communication. I would even be prepared to say that the mere knowledge that texts are not structured like a pancake, that texts are perspectivally orientated and that communication is a battle between perspectives, is in itself a framework that children will be able to understand with the necessary illustrations.

THE METATEXTUAL DIMENSION: THE FINALE

AIMS	READING PROCEDURE	ANALYTICAL PROCEDURE

STATIC THRUST
* Relief
	1)Interrelate and struc-
	  ture pericopes & blocks
	  (captioning units)
	2)Identify tradition ma-
	  terial (commentaries &
	  identification grid)
		1)Discourse analysis
		
		2)Source analysis

DYNAMIC
PERSPECTIVE
* Orientation
	3)Identify actants, their
	  roles & master symbols
	  (reading text & identi-
	  fication grid)
	4)Interrelate actants,
	  master symbols & tradi-
	  tion material (identify
	  ultimate referent and
	  master symbols
		3)Actantical analysis
		
		4)Sociological ana-
		  lysis

DIALECTIC
STRATEGY
* Persuasion
	5)Genre / text type
	  (identification grid)
	6)Reception (reconstruct
	  interplay: perspective,
	  strategy, thrust) as a
	  battle of perspectives
	    *identification
	    *estrangement
		5)Text-functional and
		  genre analysis
		
		6)Reception analysis

Therefore, the notions of thrust, perspective and strategy together with their respective functions of providing relief, orientation and persuasion, paves the way for an adequate secondary reception of ancient canonized texts. The secondary reception as an existential actualization of the text, however, is in the last resort determined by the preparedness of the receptor to experience the reality of the cosmologic perspective portrayed in the text.

Let us conclude this dissertation by outlining the metatextual thrust perspective and strategy of 1 Peter.

*   *   *