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**A MULTIDIMENSIONAL APPROACH
TOWARDS THE COMMUNICATION
OF
AN ANCIENT CANONIZED TEXT:**

**Towards determining the thrust, perspective and strategy
of 1 Peter**

by

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With gratitude to my parents, my wife Marietjie and our children who provided a loving, caring and understanding "home" during my academic sojourns

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PREFACE

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I would also like to honour so many scholars whom I have not met, but whose friendship and companionship during the long and lonely hours with my word-processor friend, meant so much to me. Although my bibliography is a tribute to all those scholars, the contributions of Heinrich F Plett and Sandra M Schneiders, whom I have experienced as academic clones, should not go unmentioned.

The fact that I wrote this dissertation in English and not in my mother tongue, Afrikaans, is a classic example of someone not counting the cost before he started. Therefore my sincere gratitude to Father Dave Mackay who was courageous enough to take the meticulous editing of the entire manuscript on his shoulders.

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I dedicate this dissertation to my parents, my wife Marietjie, our children and my in-laws. Your innumerable sacrifices over so many years to enable me to write this dissertation, have been beyond the call of duty. I trust that the privilege that you have given me of analysing and experiencing the communication of the paradoxical-Christological-cosmologic symphony of 1 Peter will give you back someone who will reflect something of the love and care of our Father in Christ Jesus.

* * *

A MULTIDIMENSIONAL APPROACH TOWARDS THE COMMUNICATION OF AN
ANCIENT CANONIZED TEXT:

Towards determining the thrust, perspective and strategy of 1
Peter

by

Jacques Rousseau

PROMOTOR: Professor A B du Toit

DEPARTMENT: New Testament

DEGREE: Doctor Divinitatis

* * *

- OUTLINE OF THIS DISSERTATION -

This dissertation is an attempt to face the current cacophony in biblical scholarship by suggesting a multidimensional approach to biblical texts, as a reality-orientated, problem-solving and progressive-effective hypothesis.

In chapter I the hermeneutical and exegetical dilemma is illustrated in the light of the history of research on 1 Peter. In section A an analysis of this cacophony identified a lack of theory and methodology as the dissonant elements in biblical interpretation. In section B a communication theory is proposed, to deal with the hermeneutical-exegetical dilemma. With the aid of insights from semiotics, linguistics, literary theory and reception theory, a multidimensional communication model is outlined, to do justice to the static, dynamic and dialectic parameters of textual communication. In order to simplify this multidimensional (i.e. the intratextual dimension as the prelude, the historical dimension as the interlude and the metatextual dimension as the finale of text analysis) and plurimodal (i.e. syntactic, semantic and pragmatic modes of a text) model, the notions of static thrust, dynamic perspective and dialectic strategy are proposed as the basic parameters and constituents in textual communication. A theoretical outline of the implications of this model is also given in section B. In section C the presuppositions underlying this model are crosschecked in the light of the epistemologico-paradigmatic parameters of the philosophy of science.



Chapters II, III and IV are an implementation of this communication model. In these chapters a methodology for the intratextual (chapter II A), historical (chapter III A) and metatextual (chapter IV A) analyses is proposed, wherafter in each of them, it is implemented, in order to determine the thrust, perspective and strategy of 1 Peter (i e in sections B and C of chapters II, III and IV respectively).

The implementation of this multidimensional approach to 1 Peter has confirmed the hypothesis that a one-dimensional approach to ancient canonized texts is futile. The over- and underexposure of the text by either an absolutized text-immanent or historical analysis is comparable to someone trying to solve Rubic's cube by turning only one level of squares. Therefore it is concluded that a multidimensional approach to textual communication which takes account of the basic relief-mapping function of the static thrust, the cosmologic-orientational function of the dynamic perspective and the persuasive function of the dialectic strategy, is required. Ultimately the analysis of the thrust, perspective and strategy of 1 Peter has illustrated new possibilities of experiencing the successful communication of an ancient canonized text as a cosmologic battle between perspectives.

/ * * *



**’N MULTIDIMENSIONELE BENADERING TOT DIE KOMMUNIKASIE VAN ’N OU
GEKANONISEERDE TEKS:**

**’n Oefenloop ter vasstelling van die gerigtheid, perspektief en
strategie van 1 Petrus**

deur

Jacques Rousseau

PROMOTOR: Professor A B du Toit

DEPARTEMENT: Nuwe Testament

GRAAD: Doctor Divinitatis

* * *

- SAMEVATTING -

Hierdie proefskrif is ’n poging om die huidige kakofonie in die bibliologiese dissiplines die hoof te bied, deur ’n multidimensionele benadering tot Bybelse tekste daar te stel as ’n werklikheids-georiënteerde, probleem-oplossende en progressief-effektiewe hipotese.

In afdeling A van hoofstuk I word die hermeneutiese en eksegetiese kakofonie geïllustreer aan die hand van die navorsingsgeskiedenis met betrekking tot 1 Petrus. Die primêre oorsake vir hierdie dilemma word geïdentifiseer as ’n gebrek aan ’n teoretiese en metodologiese onderbou vir die uitleg van Bybelse tekste. In afdeling B word ’n kommunikasie model daargestel om die hermeneuties-eksegetiese dilemma die hoof te bied. Hierdie multidimensionele kommunikasie model is gebaseer op bydraes vanuit die semiotiek, linguïstiek, literatuurwetenskap en resepsie teorie, om sodoende reg te laat geskied aan die statiese, dinamiese en dialektiese parameters van tekstuele kommunikasie. Ten einde hierdie multidimensionele (dit is die intratekstuele dimensie as die prelude, die historiese dimensie as die interlude, en die metatekstuele dimensie as die finale van teks analise) en plurimodale (dit is die sintaktiese, semantiese en pragmatiese modi van tekste) model te vereenvoudig, word drie begrippe naamlik die "statische gerigtheid", die "dinamiese perspektief" en die "dialektiese strategie" voorgestel as verteenwoordigend van die basiese elemente van tekstuele kommunikasie. Die teoretiese onderbou van hierdie model word ook

in afdeling B bespreek. Afdeling C sluit die eerste hoofstuk af deur die voorveronderstellings wat hierdie model ten grondslag lê, te evalueer in die lig van die epistemologiese en paradigmatiese parameters van die wetenskapsfilosofie.

Hoofstukke II, III en IV pas hierdie kommunikasie model toe op l Petrus. In hierdie hoofstukke word daar telkens eers 'n metodologie vir die intratekstuele (hoofstuk II A), historiese (hoofstuke III A) en die metatekstuele (hoofstuk IV A) analyses ontwerp, waarna dit toegepas word deur die gerigtheid, perspektief en strategie van l Petrus (dit is in afdelings B en C van die betrokke hoofstukke) te analiseer.

Die implementering van hierdie multidimensionele benadering op l Petrus het die hipotese bevestig dat 'n een-dimensionele benadering tot ou antieke tekste futiel is. Die oor- en onderbeklemtoning van tekste deur of 'n verabsoluteerde teks-immanente of historiese benadering, kan vergelyk word met iemand wat Rubic se kubus wil regkry deur slegs een vlak vierkantjies aanhoudend te draai. Daar word gekonkludeer dat slegs 'n multidimensionele benadering wat rekenskap gee van die basiese reliëf-karterende funksie van die statiese gerigtheid, die kosmologies-oriënterende funksie van die dinamiese perspektief en die ooredende funksie van die dialektiese strategie, reg kan laat geskied aan tekstuele kommunikasie. Die analise van die gerigtheid, perspektief en strategie van l Petrus het inderdaad nuwe moontlikhede getoon om die suksesvolle kommunikasie en resepsie van ou antieke tekste te ervaar as 'n kosmologiese stryd tussen perspektiewe.

* * *



- CHAPTER I -

INTRODUCTION: "CARDS ON THE TABLE!"

- CHAPTER I -

INTRODUCTION: "CARDS ON THE TABLE!"

An introductory chapter is a custom in scholarly work. The introductory chapter, however, is utilized for a variety of purposes. It is often used merely to describe the contents or chapter division of the work or to pay tribute and give thanks to persons who influenced them. Some use it to give an overview of the problems regarding their subject matter, while others utilize the introductory chapter to give account of the methodology applied in their research. The last approach is a step in the right direction and, in my opinion, the proper use for an introductory chapter. I would like to argue that this methodological account should be broadened to accommodate an account of the philosophical presuppositions of the scholar. This is necessary because of the diverging and often untenable contradictions in the results of scientific research. This is true of every scientific discipline and subdiscipline. The root of the problem has everything to do with the opposing "presuppositions" of scholars which lead to different approaches and consequently to different results. Although different (even opposing) approaches and results are initially stimulating and in the interest of development in scientific research, it is in the long run highly counterproductive for the development of science and inevitably results in a deadlock position between fanatical scholars.

I proceed in my introductory chapter to illustrate this very problem in section A by outlining the cacophony echoing from scholarly work in theology as a whole as well as the deadlock concerning the exposition of biblical texts (taking 1 Peter as an example). Through this brief sketch of the dilemma confronting theology, I am arguing that the whole crisis in theology boils down to a hermeneutical-exegetical crisis. In section B my theoretical-methodological considerations are put on the table by first setting the boundaries for a hermeneutical-exegetical model whereafter I define it in terms of the communication process as my paradigm for a solution to the communication crisis in biblical scholarship. The analytical processes and aids (based on the theoretical-methodological considerations) which I am implementing in this dissertation are discussed in the A sections of chapters II, III and IV respectively. As a penultimate part of my introduction, section C deals with my epistemological and paradigmatic presuppositions in order to comply with my demand to put one's cards on the table. This section exposes my covert

presuppositions and commitments in addition to the already discussed theoretical-methodological considerations. It is especially done within the parameters of the philosophy of science as a crosscheck on my hermeneutical-exegetical basis.

With these cards on the table I trust that the reader will have a detailed outline in order to evaluate the possibilities and limitations of this dissertation.

*

- CHAPTER I: SECTION A -

THE COMMUNICATION CRISIS: A CACOPHONY

1. THE COMMUNICATION CRISIS WITHIN CHRISTIANITY AND THEOLOGY: A MORAL ISSUE

The New Testament is the compilation of the primary documents of the Christian community. Although what is to be said is, to a large extent, also applicable to the Old Testament, this study focusses on the New Testament as such. These primary documents of the Christian community (henceforth the "New Testament") are part and parcel of human communication. It is very important, however, to note that from the very beginning the church used the New Testament, to a large extent, as an instrument for mass communication. This is evident when we consider Budd & Ruben's (1979:118) definition of a mass communication institution as "...a structural-functional unit, operating in a one-to-many mode, which has as its goal the purposeful diffusion of information into and with the intent of exerting control over the communicational environment, and thus controlling the behavior of individuals vis-a-vis that environment toward some end." In fact, this "intent of exerting control on others in a one-to-many mode" is part and parcel of the very nature of Christianity. Therefore, most of the New Testament writings were written with the intention of exerting control over its own community or of converting others. Even the personal letters in the New Testament soon functioned as mass communication instruments.

However, when Christianity uses the New Testament for the purpose of "exerting control over the communicational environment" (i.e. using the New Testament as a normative or canonized text), a moral issue is at stake. Barnlund (1973:49) maintains "... the aim of communication is to transform chaotic sense impressions into some sort of coherent, intelligible and useful relationship. When men do this privately, either in confronting nature or in assessing their own impulses, they are free to invent whatever meaning they can. But when men encounter each other, a moral issue invades every exchange because the manipulation of symbols always involves a purpose that is external to, and in some degree manipulative of, the interpreter of the message."

It is this moral issue that has become critical within Christianity and theology today. The church and its officials



(including biblical scholars) are trying to exert control over society with the Bible as a normative conscience-binding instrument. They often contradict each other on crucial moral and ethical issues such as evaluating political initiatives, artificial conception, marriage and euthanasia; on theological issues such as baptism, the eucharist, trinity and redemption; on ecclesiological issues such as church unity and the church's role in society; and on the exposition of biblical literature such as Genesis, Jona, Daniel, the Gospels and Revelations. When the church (supported by theological research) binds the consciences of society and its own members in such a conflicting way the question arises whether it has not become an irrelevant and meaningless instrument creating disorder and confusion. This problem is aggravated by the fact that people are inspired to fanaticism when their particular views are apparently sanctioned by "God's Word".

This one-sidedness and the ruthless promoting of one viewpoint, is also found amongst biblical scholars (as it is also found in other sciences). Let us see for ourselves!

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2.-THE COMMUNICATION CRISIS: CACOPHONY IN THE HISTORY OF RESEARCH ON 1 PETER

Although the church tradition on biblical writings was already in dispute in the first centuries A.D., it was only after the reformation and especially the enlightenment that a full-pledged war raged between historico-critical scholarship and church tradition. This created a communication crisis between the church and theology as well as among biblical scholars as such. Their evaluation and interpretation of introductory issues (such as authorship, date, addressees, situation, etc) differs to such a degree that one tends to lose faith in scholarly work. This situation prevails even today when one compares the most recent commentaries and introductions on the New Testament. Although one could agree with Elliott (1976:253) that our understanding of 1 Peter and its historical context has grown in the last decades - even that we have gained more clarity on some issues - there is no consensus whatsoever amongst scholars. As an illustration of the cacophony of different and often contradictory views which are often ruthlessly promoted by scholars, I am now going to give an outline of the different views in the Introduction to 1 Peter. Obviously it will not be possible to discuss and evaluate all the arguments for and against the different views in detail for that could develop into a dissertation on its own. I will have to limit the discussion by only stipulating the different views and their main arguments. An overall evaluation, however, will be given in section A 3 of this chapter.

2.1 AUTHORSHIP

On the authorship issue German scholarship, to a large extent, agrees that Peter the apostle could not have been the author in spite of the internal witness of the letter (cf Kuemmel 1975:421-424; Goppelt 1978:66-70; Brox 1979:43-47). The most important objections are: that the excellent Greek used in the letter is not to be reconciled with that of an uneducated fisherman; that Peter had no previous contact with the addressees; that the letter reflects no direct or eyewitness contact with Jesus but is dependent on church tradition; that the Pauline influence on 1 Peter is too strong to be identified with Peter; that Silvanus was Palestinian and could therefore not serve as a scapegoat to salvage the Petrine authorship by means of an amanuensis; and that the general character of the letter and the persecution reflects the "Sitz im Leben" of the second or third generation of Christians rather than that of Peter as part of the first generation (cf Best 1969/70:95-113; Blevins 1982:401-413). With these considerations in mind Brox (1979:41, 46 & 228) concludes that the author was a presbyter of the second or third generation Christians in Rome. Therefore 1 Peter is according to Brox (1979:226-230) a pseudonymous letter claiming



the authority and example or image of Peter, the apostle, to instruct and comfort the addressees. Goppelt, however, is reluctant to describe 1 Peter as pseudonymous. He concludes "Die Namen Petrus und Silvanus sind, misst man sie an der traditions-geschichtlichen Struktur des Briefes, alle Wahrscheinlichkeit nach kein Postulat pseudonymer Schrifstellerei, das lediglich eine formale Autoritaet vorweisen wollte. Der Brief wendet auf alle Faelle tradition an, fuer die diese beiden Namen als Sigel stehen koennen. Moeglicherweise hat man in Rom gewusst, dass diese Tradition massgeblich durch diese beiden Lehrer (Petrus und Silvanus) gepraeagt war, und sie deshalb unter ihrem Namen weitergegeben" (Goppelt 1978:69).

A view that shares Goppelt's assumption that this letter is based on Petrine tradition is the postulation of a Petrine school which was responsible for this letter (cf Best 1977:60-63; followed by Blevins 1982:401-413). Therefore, these scholars confirm the above-mentioned objections to Petrine authorship in order to serve their theory of a Petrine school (cf Blevins 1982:401-403). Blevins (1982:402) argues that there are "... at least four reasons for positing the existence of a Petrine community. First, the similarities and dissimilarities in 1 Peter, 2 Peter, and Jude could best be explained by community authorship. Second, the liturgical elements in these three letters would point to a worshipping community. Third, the unique use of Old Testament, dominical logia, early church traditions, and pseudepigraphical literature involves a community design. Fourth, evidence within the New Testament and church fathers gives that indication." He continues: "Thus we envision a school or community which traced its origin to Simon Peter the apostle. By using the name of Peter, they preserved his memory and brought esteem to their founder. They seem to have addressed each other as 'beloved' (1 Pet. 2:11; 4:12; 2 Pet. 3:8, 17; Jude 3, 17, 20). The traditions of Peter are valued (1 Pet. 5:12-13; 2 Pet. 1:13-14). Peter is set forth as author and one who is a figure of authority (2 Pet. 3:15-17). The use of the Septuagint points to a group which was involved in teaching, learning and studying. Members of the group seem to have withdrawn from society and to have seen themselves as a priesthood (1 Pet. 2:11; 2:5)" (Blevins 1982:403).

Although conservative and evangelical scholars are often prepared to accept the possibility of pseudepigrapha in the canon (cf Metzger 1972:1-24) it is often with great reserve (cf Guthrie 1970:671-684) taking great pains to prove that it is in any case not true with regard to the writings included in the New Testament canon (cf Guthrie 1970; Carrington 1951; and Winbery 1982 with regard to 1 Peter). Predictably enough, conservative scholars are much more positive towards the external evidence upholding the church tradition that Simon Peter, the apostle, was



the author of 1 Peter (cf Winbery 1982:14). Their arguments concerning the internal evidence include the following: the persecution reflected fits that of Rome in the latter half of Nero's rule (i.e. in the sixties) which according to Winbery (1982:9) would explain 1 Peter 4:12-16 irrespective of whether it refers to an official persecution or not, as well as the relatively positive attitude towards the authorities which was still possible at this stage; the Pauline traits as well as the excellent Greek in 1 Peter could easily be explained if Silvanus was indeed Peter's amanuensis (cf 5:12) who had relative freedom in the writing of the letter (cf Rolston 1977:3,4 & 8; Schweizer 1973:12; Selwyn 1947:9-17; Winbery 1982:9 & 12-14); the primitive character of the Christian beliefs in 1 Peter "... suggest a date nearer the middle of the first Christian century rather than at the end or even in the second century" (Winbery 1982:10; cf Holmer 1976:14-15; Schweizer 1973:11; Selwyn 1947:56-63); the absence of reference to the life of Jesus is to be explained in the light of the fact that 1 Peter is not a "... first-time proclamation to the people addressed" (Winbery 1982:13) - in any case there are ample echoes of the sayings of Jesus which would confirm a first-hand witness as the author (cf Gundry 1966/67:345). The interesting hypothesis of W C van Unnik (1942) which identifies the addressees of 1 Peter as Jewish proselytes provides additional arguments for the Petrine authorship, for instance that Peter as the apostle for the circumcised (cf Gal 2:7), had the authority to address these Christians.

A radically different hypothesis is proposed by K M Fischer (1978:203): "Wir sind also der Ueberzeugung, dass der urspruengliche Verfasser den Namen Paulus geschrieben hat und er erst von einem Spaeteren wohl unabsichtlich in Petrus geaendert wurde. Der Brief wird darum innerhalb unseres Buches unter die Deuteropaulinen eingereiht, wohin er nach dem Willen seines urspruenglichen Verfassers auch gehoeren duerfte." Fischer's (1978:199-203) main arguments for this conjecture comprise of the following: 1 Peter is addressed to the centre of Pauline territory; Silvanus and Mark are linked to Paul in the New Testament and not to Peter; the form of the letter is clearly Pauline; the persecution reflected in the letter is different from that of Peter's time; and the theology of the letter is markedly Pauline. This then leads Fischer (1976:203) to juggle with the names #Pétros# and #Paûlos# conjecturing that the name of the author was abbreviated #PS# (as was often done with well known names) and that a copyist misinterpreted it as #Petros# in stead of #Paûlos#.

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2.2 ORIGIN

The letter's reference to "Babylon" as the place from where it was sent, is almost unanimously interpreted as Rome by twentieth century scholars (cf Goppelt 1978:65-66; Brox 1979:41-43; Filson 1955:403; Fischer 1978:207; Moule 1956/7:8-9). Brox, however, suggests that Babylon could have been used as a metaphor for the general existence of Christians in exile.

One has to go back to the previous centuries to find supporters for the view that Babylon referred to Babylon on the Euphrates, for instance Erasmus, Calvin, Bengel, Lightfoot and Alford (cf Manley 1944:142) or to Babylon in Egypt, for instance Leclerc, Mill, Pearson, Calovius, Pott, Burton and Gresswell (cf Manley 1944:142). Manley (1944:146) sides with the latter theory concluding modestly: "The writer of these notes makes no pretensions to theological knowledge. An interest in the subject was aroused by two visits to Egypt"

One could conclude, therefore, that the issue of the origin of 1 Peter is one of the few Introduction issues that has gained widespread consensus in the twentieth century.

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2.3 DESTINATION, ADDRESSEES AND THEIR SITUATION

.1 There is a general consensus amongst scholars that the destination of the letter - that is Pontus, Galatia, Cappadocia, Asia and Bithynia - refers to the Roman provinces and not to the districts as some of the older scholars believed (cf Goppelt 1978:27 footnote 2). In the Good News Bible the description "provinces" is actually added to the text although it is absent in the Greek text.

.2 Brox (1979:24-34), Goppelt (1978:27-30) and others (e.g. Danker 1967:99; Van Unnik 1969:129; Winbery 1982:6) agree that 1 Peter is addressed to predominantly gentile Christians. Van Unnik's (1942) identification of the addressees as predominantly proselytes is not in contradiction to this, but rather a specification. These scholars therefore reject the hypothesis that the addressees in Asia Minor were predominantly Jewish Christians - a hypothesis recently revitalized by J H L Dijkman (1984). Dijkman (1984:24) believes that the addressees were Jewish converts of the Jerusalem mission to the circumcised who lived in Asia Minor as #παροικοι#. Kelly (as quoted by Blevins 1982:405) probably represents the state of research on the addressees with his assertion that it is doubtful whether there were many churches in the first century outside Palestine, at any rate in the larger centres of population, of which the members



were wholly Jewish or wholly Gentile. There is no consensus whether the addressees were mainly recently baptized Christians (cf Brooks 1974:290-305) or whether they represented an already established community (cf Danker 1967:93-102). To complicate it even more some believe that 1:3-4:11 was addressed to the new converts whereas 4:12-5:11 was addressed to the established community (cf the literary theories of Preisker and Blevins amongst others as discussed under section A 2.5 of this chapter). F W Danker (1967:101) represents the opposite view which is mainly supported by scholars accepting the literary unity of the letter (e g Brox and Goppelt): "First of all, if the addressees in both portions of the epistle have a history of suffering for the faith behind them, it is improbable that we are dealing with new converts as candidates for baptism in 1:3-4:11, unless a probationary period of some length, impossible to document, is assumed." Some believe that the addressees belonged to the poorer classes of society, but others have indicated that this is not the whole truth because 3:6 refers to well-to-do women whereas 2:13-17 was probably addressed to free men.

.3 Opinions differ on the situation of the persecution reflected in 1 Peter. Some believe that two totally different eras of persecution are represented. Brox (1979:24-35) and Goppelt (1978:56-64) judge the "Sitz im Leben" of the addressees very much the same. They agree that we are not dealing with a state persecution, but primarily with a conflict between Christians and non-Christians in everyday life (thus also Moule 1956/7:8). Their suffering included the experience of distrust, hate, slander, discrimination (social ostracism), aggression and probably (cf Goppelt) but not necessarily (cf Brox) a summoning before court because of the "grundsatzliche Anderssein der Christen" (Goppelt 1978:60) in their following of Christ which led to a polarization between Christians and non-Christians (including Jews and Gentiles). This conflict seems to have been fairly widespread in the Roman Imperium (over against the Neroine era in which the conflict was localized). Brox (1979:32) concludes that this suffering doesn't help us in dating the letter because it was a "zeitlose Realitaet oder Moeglichkeit" in the second half of the first and early part of the second century whereas Goppelt believes it reflects the era 65-80 A.D. Brox and Goppelt (cf Sylva 1980:161; Winbery 1982:4-5) are also of the opinion that there is not enough evidence to deduce two different eras of persecution in 1 Peter (cf the traditional distinction between 1:1-4:11 and 4:12-5:11). Brox (1979:33-34) explains this difference as literary dramatizing and creativity on the author's side.

In sharp contradiction to the above-mentioned, Francis Wright Beare (1945:284) overassuredly states: "In my own opinion, the references to persecution in the closing verses of the fourth



chapter correspond so exactly to the description of Pliny's methods as they are set forth in his Letter to Trajan (Book 10, Epistle 96), that we are entirely justified in concluding that it was written at that very time, i.e, 111-112 A.D., and it was quite likely that it had its origin in one of the cities of the province of Bithynia and Pontus." Winbery (1982:7) contests this hypothesis: "However, when 1 Peter is compared with the whole section in Pliny, the actual similarity boils down to the mention of 'the name' and the use of the term 'Christian.' Any actual dependence on the statement of Pliny is very questionable." Blevins (1982:404), on the other hand, assumes that events similar to those in Bithynia (111 A.D.) described by Pliny with regard to Trajan's reign, occurred in Domitian's time. He accepts the different persecution situations before and after 4:12. With regard to the latter he states: "In this section persecution is no longer a future possibility but a harsh reality, a 'fiery ordeal' which has broken out against the church" (Blevins 1982:404).

K M Fischer (1978:204), who categorized 1 Peter as a deutero-Pauline writing, also envisages the end of the Domitian reign (93-96 A.D.) as the historical background of the persecution reflected in the letter.

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2.4 THEME AND STRUCTURE

.1 Norbert Brox (1979:16-24) proposes the theme "hope" for this letter (cf Danker 1967:93-102). This hope is based on Christ's resurrection (cf 1:1-12) and has important implications for the lives of the addressees (cf 1:13-3:12) even in suffering (cf 3:13-5:11). Goppelt suggests that the theme is related to the designation of the addressees as "strangers" in the society (cf 1:1 & 2:11) which implies suffering (Goppelt 1978:40-42; followed by Blevins 1982:410-411). Brox (1979:17-18) rejects Goppelt's formulation of the theme (i.e "Die Verantwortung der Christen in der Gesellschaft") as anachronistic. This reflects two different presuppositions on the origin and theme of this letter: Brox proposes that the "Sitz im Leben" of the addressees necessitated the theme of "hope" for the author whereas Goppelt asserts that the author had something to say on the theme of Christians and society.

In addition to the different interpretations of the theme by Goppelt and Brox, we also find the following interpretations. Brooks (1974:294; cf Martin 1962:40) argue that the whole letter is to be understood in the light of the author's concern for "baptism": "Rather the entire writing becomes more understandable if it is read with the idea that the author's concern for baptism



has permeated its entire fabric." This was contested by David Hill (1976:189): "To say that the letter, or most of it, is a baptismal homily or liturgy is to treat as explicit, direct and prominent what is only implicit, presupposed and subsidiary. I Peter is paraenetical, not catechetical: and its main [sic] theme is the conduct of Christians in a situation of testing and adversity" (cf the similarities with Goppelt's theme above as well as McCaughey's 1969:40). Closely related to the baptismal theme is the interpretation of 1 Peter as a Christologized paschal liturgy in which Passover themes dominate (cf Leaney 1963/4:238-251 who extended Cross's theory). Fischer (1978:204), on the other hand, argues: "Das Zentralthema des ersten Petrusbriefs ist das Leiden der Christen. E. Lohse (Paraenese und Kerygma im 1. Petrusbrief) hat gezeigt, dass diesem Thema alle christologischen und paraenetischen Traditionen untergeordnet sind." Winbery (1982:16) views 1 Peter as a challenge towards the church to accept her identity as the people of God and to live accordingly.

Still others view the theme of the letter in a more comprehensive way, for instance Selwyn (1947:1): "The purpose of the letter is to exhort and encourage them in a time of trial; and this he does by unfolding to them the ways of God as revealed in the Gospel, by recalling to them the example of Christ, and by expounding the principles of conduct, negative as well as positive, which were inherent in their calling and their baptism."

.2 Goppelt's (1978:42) division of 1 Peter differs from Brox's (cf above under .1). His division is as follows: 1:3-2:10 (i.e. the foundation of the Christian existence as God's people in society: marked by faith, hope & love); 2:11-4:11 (i.e. the implications of their existence as strangers in society: submission to institutions and suffering); 4:12-5:14 (i.e. application and elaboration of the previous discourse concerning "dem Verhaeltnis der Christen zur Gesellschaft und der Leidensnachfolge").

As the whole issue with regard to the structure of 1 Peter is closely related to the literary unity and character of the letter, more possible and probable structures will be discussed in the following section.

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2.5 LITERARY UNITY, CHARACTER AND DEPENDENCY

.1 Although 1 Peter is composed of a variety of themes, images and associations often with an alternation in tone, style and themes, Goppelt (1978:40-44) and Brox (1979:35-38) accept the unity of 1 Peter on the grounds of its argumentative style, themes, subthemes, situation and pastoral intent throughout the letter. To this may be added that features such as the author's preference for compound words, concrete imagery and negative-positive contrasts are found in both 1:1-4:11 and 4:12-5-14. This refutes the traditional two part division of 1 Peter on the grounds of style and "Sitz im Leben" (Sylva 1980:160). Both Goppelt (1978:44-45) and Brox (1979:23-4) assert 1 Peter to be a real letter or rather a "circular letter" (i.e. "Rundbriefs" or "Rundschreiben"). Brox (1979:24), however, remarks "Ein solches "Rundschreiben" bleibt ein Schreiben, also ein Brief. Aber der literarischen Form nach bleibt der Uebergang zur Rede fliessend." Goppelt (1978:45-47) also emphasizes the excellent Greek which is reflected in the rhetorical expertise and the poetic and rhythmic style in 1 Peter.

On the other hand, scholars argue that there is a definite break between 1:3-4:11 and 4:12-end due to a difference in style (i.e. the first part is in a formal, structured and rhythmical style and the latter part in a direct and simple style) and "Sitz im Leben" (i.e. the first part reflecting hypothetical persecution as against actual persecution in the latter part). This hypothesis of disunity in 1 Peter became the linchpin for the reconstructions of the form-critical character of the writing as we shall see shortly.

In addition to the above-discussed issue of the unity of 1 Peter as a whole, the results of the form-critical reconstructions have to be added. Martin (1962:31-34) discusses the form-critical contributions of Selwyn, Windisch and especially Bultmann with his analysis of the three Christological hymns - that is 1:18-21, 2:21-25 and 3:18-22. In a certain sense Preisker's reconstruction of 1 Peter as a baptismal liturgy in which he distinguishes the minutest detail, wording and participants of the liturgical order, is the extreme limit of the form-critical approach (cf the next paragraph). It is clear that the danger of textual manipulation in the interests of a theory with regard to form-critical analysis is a real threat and, indeed, the major criticism against it (cf Martin 1962:34).

.2 The literary and theological character of 1 Peter has been one of the major issues in the history of the research (especially since the beginning of the twentieth century. My outline of this development follows that of Goppelt (1978:37-40) and Martin (1962:29-42) amongst others. Therefore, the reader will find



that reference is made to a number of outdated classics which I have not read and are consequently not taken up in my bibliography. The research of the twentieth century was initiated by Adolf Juelicher's "Einleitung in das Neue Testament" in 1906 in which he judged that 1 Peter lacked a unifying theme and coherent structure. This was confirmed by the literary-critical hypotheses of Richard Perdelwitz in 1911 proposing that a copyist combined two different texts (i.e. a short letter consisting of 1:1-2 and 4:12-5:14 with a baptismal sermon consisting of 1:3-4:11). This hypothesis was followed by Hans Windisch in 1930 and Francis Wright Beare in 1947. O S Brooks (1974:290-305) who agrees that 1 Peter is a "baptismal instructional sermon", on the contrary emphasizes the unity of the letter which he found to be held together by 3:21.

The liturgical interpretation of 1 Peter which was initiated by Perdelwitz in 1911 and Bornemann in 1919 was to be developed into greater detail by Herbert Preisker. Preisker (in his revision of Windisch's commentary in 1951) complemented the literary-critical evaluation with a form-critical analysis showing 1 Peter 1:3-5:11 as an eyewitness account (probably put together by Silvanus) of a worship service mainly composed of a Roman baptismal liturgy (cf Moule 1956/7:3 where he gives a neat outline of the liturgy and the service as a whole). The first part of the service (i.e. 1:3-4:11) was directed to the baptizands containing a "Gebetspsalm" (1:3-12); a "belehrende Rede" with the baptism act between 1:21 and 22; a baptismal dedication (1:22-25) and a baptismal festive hymn (2:1-10). The rest of the service contains paraenetical material (2:11-3:12) and a "Offenbarungsrede" (3:13-4:7) with hymns in between (viz 2:21-24, 3:18-22). The baptismal service as the major part in this worship service was concluded by a closing prayer in 4:7-11. The latter part of the letter (i.e. 4:12-5:11) is then the conclusion of the worship service as such in which the whole congregation is addressed with a "eschatologische Offenbarungsrede" (4:12-19), admonition to the elders (5:1-9), "Segenspruch" (5:10) and a closing doxology (5:11). Martin (1962:37) remarks (tongue in cheek?) that in this minute eyewitness reconstruction characters responsible for different parts of the liturgy flit across the stage in a bewildering array.

In 1954 F L Cross followed this theory of Preisker, to a large extent, but improved it in one important respect - that is the postulation of a more precise date for the baptism. He concluded that 1 Peter was the liturgy of a passover-baptism-eucharist service because of the references to the Exodus and Easter (cf the joy-suffering contrast and the paranomasia #páschō-páscha# as the background for the frequent occurring #páschō# in 1 Peter) as well as to the eucharist (cf #égeúasthe# in 2:3). In contrast to Preisker, Cross viewed 1 Peter rather as the bishop's running



commentary on the baptismal liturgy than the liturgy itself. Cross's hypothesis, however, was contested by C F D Moule (1956/57:3-11) and T C G Thornton amongst others. Especially Cross's embarrassment with the remainder of the letter (viz 4:12-5:11) clouds his hypothesis with suspicion (Martin 1962:39). M E Boismard (to a lesser extent) and A R C Leaney (to a greater extent) followed the suggestions of F L Cross. Leaney (1963/4:238-251) argued that there is enough evidence to confirm that 1 Peter is to be linked with a Passover liturgy which was current in the early stages when the early church still upheld Jewish forms of worship.

In an article in which Moule (1956/7:1-11) criticized Cross's hypothesis he suggested that 1 Peter was actually two different forms of the same letter. Letter A (1:1-4:11 & 5:12-14) was written to a community in which persecution was only a possibility whereas letter B (1:1-2:10; 4:12-5:11) was written to Christians undergoing persecution. It is especially the parallel and recurring themes in letters A and B which lead Moule (1956/7:10) to this hypothesis. Moule based his distinction of the persecution envisaged in the two letters by comparing New Testament parallel persecution-phrases (especially the Apocalypse) with that of 1 Peter. Blevins (1982:411) tries to solve the discrepancy with regard to the persecution in the letter by asserting that the Petrine school directed 1:3-4:11 as a baptismal sermon towards the new converts amongst the addressees and 4:12-5:11 as a sermon towards the larger congregation already involved in the persecution. A last hypothesis that crossed the imaginative (and overactive?) mind of B H Streeter (cf his "The Primitive Church" published in 1929) was to solve the break between 4:11 and 12 by conjecturing that the epistle was compiled, probably at Sinope in Pliny's time, by combining a sermon to a group of baptized persons (1:3-4:11) with a letter of encouragement in time of persecution (4:12-5:11) which were both probably written by Elder Ariston who may have been Bishop of Smyrna (cf Moule 1956/7:2 for a discussion of Streeter's theory).

Brox (1979:16-24) and Goppelt (1978:40) rejected the above-mentioned hypotheses (cf also Martin 1962:29-42; Winbery 1982:4-5). Goppelt's (1978:40) criticism seems to sum it up: "Beide (die formgeschichtlichen und literarkritischen Hypothesen) gehen von der Voraussetzung aus, dass eine sinnvolle Gedankenführung in dem Brief nicht zu finden sei. Gelingt es, diese Voraussetzung zu widerlegen, dann sind diese Hypothesen nicht mehr nötig, um den Aufbau zu erklären; sie werden zu Vorarbeiten für eine sachgemäße formgeschichtliche und traditions geschichtliche Analyse des Briefes." Sylva's (1980:159) comment with regard to this issue is also appropriate: "However, I note that just because baptism is alluded to does not mean that



the document is some type of baptismal document. To determine what type of document it is one must determine its focal point." In this regard a number of scholars emphasize that 1 Peter remains an epistle with the references to baptism subordinated and in the service thereof (cf Martin 1962:35 where he lists Selwyn, Lohse, Moule and Bieder to his support).

.3 The relationship between 1 Peter and the other New Testament writings has also been disputed. Goppelt and Brox argue that 1 Peter wasn't literary dependent on any New Testament writing. The similarities should rather be explained by a common oral tradition in the early church (cf Goppelt 1978:47-57; Brox 1979:22-24; Elliott 1976:246-247; Dijkman 1984:24). The relationship with Pauline theology is of special interest. Some would argue, especially Fischer (1978:199-216), that 1 Peter is "deutero-Pauline". Therefore, it is not surprising that a number of studies were undertaken to analyse the relationship between 1 Peter and the Pauline letters (e.g. Coats 1956/7:115-127; Mitton 1950:67-73). Others (e.g. Brox and Goppelt) acknowledge the similarities with Paul, but emphasize the differences as well. Elliott (1976:247) discerns aptly between Pauline dependency and honouring of Pauline tradition in his discussion of the relationship between Romans and 1 Peter: "In the case of Romans the question must be asked whether the author of 1 Peter was dependent less on a letter of 'Paul' than on a cherished document of the 'Roman community' from which he wrote. The influence then, would be more Roman than Pauline."

Goppelt (1978:47-56) also compares the relationship between 1 Peter, the Pastoral letters, James, Hebrews, the Gospels and extrabiblical literature. Two main streams of tradition are traced in 1 Peter: the Pauline (Hellenistic) and the Palestinian tradition (which includes Old Testament, Qumran, Wisdom, Apocalyptic and Gospel traditions). Brox (1979:22-24) tends to divide the influences in terms of catechetical, liturgical, paraenetical and homiletical traditions which already had fixed applications in the early church and were likewise applied by the author of 1 Peter. Dijkman (1984:24) specifies that 1 Peter represents early Jerusalem catechism. The broad representation of New Testament tradition material in 1 Peter is an argument used by Blevins (1982:407-408) to relate this letter to a Petrine school at the end of the first century when most of the New Testament writings already existed, although literary dependency is not postulated.

In the end the crucial question will be if there is something of a "Petrine" theology represented in 1 Peter. In this regard Brox is more hesitant than Goppelt who accepts a "Petrine" influence in 1 Peter. The hypothesis of a Petrine tradition is obviously rejected by Fischer (1978:198-216) who interprets 1 Peter as a

deutero-Pauline writing. One of the most important criteria in discerning a Petrine theology is whether 1 Peter reflects the so-called Palestinian or Primitive theology distinct from the Pauline and more developed theology of the New Testament. Goppelt concludes that this is indeed the case. He is supported by Paul E Davies (1972:115-122) who regards the Christology in 1 Peter as primitive and John H Elliott (1976:247-248; followed by Sylva 1980:162) who distinguishes a distinct Petrine theology or trajectory. In this regard Elliott (1976:248), therefore, also supports the probability of a Petrine circle which is to be located geographically (whether it be Antioch, Asia Minor or Rome).

Robert H Gundry (1966/7:336-350) bases his arguments for a primitive theology in 1 Peter on the frequency of dominical sayings in 1 Peter which ultimately also prove apostolic authorship in his opinion. Ernest Best (1969/70:95-113) reacted to this by showing that the relationship between 1 Peter and the gospels is minimal and that apostolic authorship is not at all certain. To this article Gundry (1974:232) once again reacted confirming his initial stance: "We may conclude, then, that good reasons remain for our seeing 1 Pt as dictated by the Apostle Peter in Rome, and for our seeing his dictation as peppered with frequent allusions to dominical sayings and incidents which were both authentic and possessive of special interest to him."

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2.6 DATE

Obviously the question of authorship determines the dating of this letter. Once again the opinions differ considerably. Goppelt (1978:64-65) argues that the nature of the conflict reflected in the letter; the lack of reference to church episcopacy; as well as the earliest probable date of the expansion of church to the whole of Asia Minor suggests a date between 65-80 A.D. Brox (1979:38-41), on the other hand, suggests a terminus ante quem of 100 A.D. (cf the literary reference to 1 Peter in 2 Peter and Polycarp's Philippian letter) and a terminus post quem of 70 A.D. (because Rome was only designated as "Babylon" after 70). Brox's dating is (with minor differences) also shared by Elliott (1976:254) who is followed by Sylva 1980:156-157 & 162). At the beginning of this century Ora Delmer Foster (1913) used the interrelationship between 1 Peter and the other New Testament writings to date this letter between 87-90 A.D. The weakness of this theory is obviously that if one tampers with the assumed datings of the other New Testament writings the whole hypothesis falls to pieces.

Scholars accepting Petrine authorship (cf I A 2.1) are bound to



date the letter by Peter's possible stay in Rome shortly before his crucifixion under Nero in the sixties. Some scholars, however, are not convinced of this tradition linking Peter with Rome. Nevertheless, scholars who propose this early date for 1 Peter find no trouble in relating the persecution reflected in the letter with that of the early sixties in Rome when the clouds of Nero's aggression gathered and were already visible. Therefore Winbery (1982:3-16) maintains that this date explains some features in 1 Peter such as the tension between the hypothetical and actual persecution; the still positive attitude towards authorities in contrast to the much later situation reflected in the book of Revelation; the cryptogram "Babylon" for Rome (irrespective of whether it was used for secrecy or merely for homiletic purposes) which designated Christians in exile. In addition to this, it could also be argued that the primitive character of the tradition material as well as the church order supports an early date.

Best's and Blevins' theory of a Petrine school limits their dating of the letter to a time when the development of such a school is probable. Blevins (1982:403) postulates that a Petrine school could have been established already at the end of the first Christian century. His interpretation of the persecution reflected in 1 Peter as "cruel treatment and harsh persecution" (Blevins 1982:401 & 403-404) leads him to conclude that 1 Peter originated during the reign of Domitian - that is 81-96 A.D. (cf Blevins 1982:411). Fischer (1978:204-206) supports this and even dates it more precisely at the end of Domitian's reign (93-96 A.D.), but then as a creation of the Pauline circle and not the Petrine circle. J D McCaughey (1969:27 & 37) and F W Beare (1945:284) date 1 Peter during the reign of Trajan (98-117 A D) without being able to identify the author.

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It should be more than obvious that the results of the research on 1 Peter echo a cacophony of opposing sounds. The question is whether we are able to identify the dissonant instruments responsible for this cacophony and whether we are able to orchestrate the different instruments into a symphony. Let us first identify the dissonant instruments.

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3. THE COMMUNICATION CRISIS: IDENTIFYING THE DISSONANT INSTRUMENTS IN THE CACOPHONY

The above-discussed Introduction issues with regard to 1 Peter clearly illustrate the babelic confusion and lack of agreement amongst scholars. This confusion is also found with regard to other New Testament writings (cf Rousseau 1985). Although many of these differences needn't be a problem (cf my conclusions in chapters II C, III C & IV), one has to acknowledge the cacophony echoing from biblical scholarship. This crisis with regard to the communication and interpretation of the New Testament texts is to a large extent the result of the lack of a comprehensive hermeneutical and exegetical theory. This is not only responsible for the overinterpretation and one-dimensional approach to the New Testament (i.e. a lack in methodology), but also for an uncritical awareness of the problems that science faces (i.e. a lack in theory).

3.1 A DISSONANT EXEGETICAL METHODOLOGY: OVER- AND UNDEREXPOSURE OF TEXTS

The lack in exegetical methodology is clearly reflected by the one-dimensional approaches in the history of research on 1 Peter. The inevitable result of a one-dimensional approach is an illegitimate overinterpretation which implies both the over- and underexposure of texts. This "over-" and "underexposure" manifests itself in the three basic modes or aspects of texts - that is the theological-philosophical, the historical and the linguistic-literary (cf my article in Scriptura 1984:50-78 where these distinctions were illustrated). Let me first explain what I mean by the over- and underexposure of the basic modes of texts before we evaluate the results of the research on 1 Peter.

The overexposure of texts distorts the communication act through the overemphasizing of a certain mode. Theologically this is to abuse the New Testament as a source of "general truths and imperatives" as if the Bible were a scientific, ethical and cultic-liturgical textbook (cf Barr 1973:13; Best 1983:181-82; Cain 1972:35). The historical overexposure degrades the New Testament to a historical textbook. This is reflected in New Testament Introduction where a hypothetic and speculative reconstruction of "who, when, why and where" is often found (cf Barr 1973:19-20; Best 1983). Another way of overexposing the historical aspect is to subject the linguistic analysis to the historico-critical method as part of the latter as H Zimmermann (1978:20) does: "Eine linguistisch geformte Exegese ... fuegt dem oben beschriebenen methodischen Weg der historisch-kritischen Forschung keineswegs eine neue Etappe hinzu ...". The overexposure of the linguistic-literary aspect considers the New Testament as a mere literary phenomenon while the main aim,



perspective and historical remoteness of these writings are neglected.

The underexposure of texts constitutes the neglect of the basic modes of the New Testament. Theologically this means that the true nature, message and intention of the New Testament are ignored. This links up with the overexposure of the historical and literary modes of the text. Historically an underexposure of texts would imply that the historical background of the text is ignored. With canonized texts this easily leads to a verbal inspiration theory believing that the writings fell from heaven containing timeless truths which are directly applicable for men of all ages. The underexposure of the linguistic-literary mode of normative texts also tends to a verbal inspiration theory. This links up with the theological overexposure of texts as oracles spoken by God himself. Therefore the combination of certain modes can be as dangerous as a one-mode approach. One could, for example, emphasize the theological approach, neglect or reject the historical approach only to take up the linguistic-literary approach (in a positivistic way) which inevitably ends in a fundamentalistic overinterpretation of the New Testament.

It is fascinating to note how Heinrich F Plett (1975:52-56 & 99-102) in his "Textwissenschaft un Textanalyse" confirms the above-mentioned observations concerning the deficiencies which result from the overemphasis of a certain textual mode. It is especially fascinating that Plett, professor in Anglistik, comes to the same conclusions regarding texts in general. His emphasis on the inextricable interrelationship between syntactics, semantics and pragmatics confirms my concern for the over- and underexposure of the different modes of a text (cf I B 3.2.2). Sandra M Schneiders (1982:68) also emphasizes the multi-dimensionality of biblical texts by warning against the overexposure of certain approaches. The interpretation of the New Testament has gone astray because of this very issue, namely the lack of a comprehensive and integrating approach. Although Plett (1975) and Schneiders (1981 & 1982) acknowledge the interrelation and multidimensionality of texts, an outline and model which accomodates the different dimensions is still to be found for biblical exegesis. This will be my main concern in this dissertation. First, let us continue by exposing different one-dimensional approaches to 1 Peter.

It is interesting to notice how the scientific focus shifted in the different eras of the research history dominating and predetermining the research and results with regard to 1 Peter. As an illustration let us briefly reflect on the developments in this century (cf Lategan 1982 for an overview of the cultural influences on methodology since the enscripturing of the New



Testament). At the turn of the century (i.e. from the nineteenth to the twentieth) New Testament science was in the grips of the history of religions school as part and parcel of the historical paradigm which dominated biblical scholarship in an ever increasing manner since the reformation and the Copernican revolution (cf Furnish 1974:338-339). In terms of the constituents of the communication model (viz source - message - receptor) Lategan (1984:3) describes this historical interest as biblical scholarship's predominant occupation with the "source". As a result of this emphasis on the source, scholars were interested in the historical reconstruction of the authorial, redactional and socio-cultural background of the New Testament documents. This interest of the historical paradigm was exploited with the exegetical methods of literary, form and redaction criticism. Form and redaction criticism developed in the first half of this century as aids in order to analyse and reconstruct the developments in the early church and its influence on the New Testament. These methodological developments were in many respects the zenith of the historical paradigm. Martin (1962:29) concludes that historical critical "... works have claimed that the reader is also able to enter into the public worship of the Primitive Church, and to hear echoes of the catechetical instruction given to its converts, in the forms in which liturgy and baptismal catechesis were becoming standardized in the Hellenistic Christian communities." Therefore, it is not surprising that the different literary theories with regard to 1 Peter as a baptismal sermon, baptismal liturgy and its different variations came to the fore. These discoveries of the "voice of the early church" in its catechesis, liturgy and missionary work were found and reconstructed from almost every New Testament writing (cf Martin 1962:29-30). It is important to note the close relationship and interdependence of the different historical methods in this regard. Take for example the development in the research with regard to 1 Peter. The literary critical interest of scholars were predominantly directed towards literary problems within 1 Peter (cf Juelicher's judgement that 1 Peter lacks a unifying theme and coherent structure) which they tried to solve with historical answers in terms of kerygmatic forms (cf the theories of a baptismal sermon and liturgy), formulas and redactional work of compilers (cf the two letters theory). Obviously, such a one-sided, one-dimensional overexposure of a text predetermines the answers of the research. This interest in reconstructing the historical background of 1 Peter (and for that matter the New Testament as a whole) ended in speculation, unproven phantasies and a cacophony of voices as was clearly illustrated (cf I A 2).

In the expositon of biblical writings scholars started to question the historical critical approach and to emphasize the synchronic dimension of texts and its related methods of



analyses. This "... first real "paradigm switch" occurred with the advent of structuralism and its emphasis on the autosemantic nature of texts" (Lategan 1984:3). It was especially during the sixties that the influence of this paradigm switch was seen amongst others in the literary theories of the "New Criticism" in America, the "Merlinisten" in Netherlands and the "Nouvelle Critique" in France (Van Luxemburg, Bal & Weststeijn 1982:65-68). In terms of the communication model the interest of scholars shifted from the source to the medium (i e the text and its message) in order to avoid the "genetic" and "referential fallacies" which dominated the historical analysis of texts - especially in biblical scholarship (Lategan 1984:3; cf J G Davies 1983; Keifert 1981:154-158). This shift in emphasis also determined the research on 1 Peter. "In contrast, analyses of sections of 1 Peter and their relation to the whole, supported by attention to the compositional devices employed, have led to a growing conviction that 'in its final form 1 Peter is a piece of genuine correspondence.' A thoroughgoing investigation of the literary style, structure and redactional techniques of 1 Peter has yet to be made. The ground work, however, has been laid. Further observations of such composition-analysis now provide a valuable literary control for the determination and interpretation of the document's theology" (Elliott 1976:249). This text-immanent orientated interest in the New Testament was also welcomed and advanced by conservative and evangelical circles which were utterly frustrated by the devaluation of Scriptural authority within the historical critical paradigm. An extreme text-immanent reaction to the historical critical approach has therefore been found in the fundamentalistic and theological overexposure of the text of 1 Peter. Examples of this "fundamentalistic fallacy" would be to use 1 Peter (erroneously according to Elliott 1976:249-250) for prooftexting the "Descensus Christi ad inferos" from 1 Peter 3:19; or the universal priesthood of believers from 2:4-10. Such a fundamentalistic approach would utilize this letter in order to settle denominational disputes with regard to baptism, election, church-state relationships, race ideologies, et cetera with an appeal to "God's Word as it stands in the text" - obviously ignoring the historical remoteness of 1 Peter as an ancient canonized text.

Recently the emphasis in textual analyses has shifted from the medium to the receptor in terms of the communication model (Lategan 1984:4). This obviously had its influence amongst biblical scholars as well (e g J G Davies 1983; Keifert 1981). The suggestion is that communication is incomplete without its "destination" - that is the reception of the text. Therefore, the emphasis is on the relationship text-reader (Lategan 1984:4) and the performance of the text. Keifert (1981:167) voices his discontent with previous exegetical procedures rather bitterly by



accusing one of his "... exegetical teachers who said at the conclusion of a strenuous textual, source, form and redactional analysis of a text, 'The rest is homiletics,' as if to say the rest is either easy, or worse, less significant." The exegetical analysis of 1 Peter has predictably also become more receptor-orientated. The pragmatic dimension of this new paradigm obviously interrelates with contextual theology which includes materialistic and sociological exegesis. In this regard some scholars have already started to exploit 1 Peter, for instance J H Elliott (1981) and his sociological analysis of 1 Peter. The receptor-orientated movement, however, has already had to recognize its "achilles heel", namely the "indeterminable fallacy" in the evaluation of different or, even worse, contradicting and mutually exclusive receptions.

In reading my dissertation, the reader would notice that I am indeed part of this last paradigm switch which strives to take the communication process to its completion. It will also become clear that, in contrast to some overreacting synchronists and diachronists, my pursuit is not primarily a defiance of the synchronic and diachronic paradigms (although I realize their limitations), but the accommodation thereof in a communication model which endeavours to do justice to all three constituents in the communication process: source, medium and receptor (cf I B).

Let us draw a few conclusions from this section. The dominance of the different methods in their respective eras resulted in the downplay of other important aspects and facets of 1 Peter as an ancient canonized text. Biblical scholars in general were seduced by positivism (Schneiders 1982:52-59) and a method monism (cf Loader 1978:3-6) which reduced the interpretation of the New Testament to one "universal" (whether it be linguistic, historical or theological). These "universals" and their corresponding methods which were philosophically absolutized, tyrannically reduced and ultimately distorted the complex phenomenon of textual communication to one mode or dimension. Take for example the tyrannical rule of the historical paradigm blowing the authorship and literary unity issues with regard to 1 Peter out of all proportion whatsoever. As we will see later (cf II C 4.3; III C 2.5) these two issues are rather irrelevant for the communication and understanding of the letter. We have also seen how structuralism reduced the dynamics of textual communication to a static phenomenon. Ultimately one will have to admit with Weideman (1981:232) "... that no single theory can supply a complete systematic explanation for the phenomena investigated by linguistic theory."

Therefore, a lack in method often reveals itself in a one-mode approach which leads to a one-sided over- or underexposure of texts. It has become clear, however, that the dissonant



methodology is only the reflection of the philosophical and cultural trends of different eras. Therefore, the lack in methodology is only the symptom of the disease, namely the lack of a comprehensive theory. This is then the second dissonant instrument responsible for the cacophony echoing from biblical scholarship.

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3.2 A DISSONANT HERMENEUTICAL THEORY: IGNORANCE OF PRESUPPOSITIONS AND COMMITMENTS

Scholars often ignore that their methods and approaches to their object of analysis are philosophically based or should I say "biased" (cf Weideman 1981). It is important to note that the historical paradigm, its procedures and results were especially predetermined by the post renaissance, reformation and enlightenment philosophies of Lessing, Kant and Hegel (to name a few) which influenced prominent theologians such as Baur, Strauss, Ritschl, Schleiermacher and Troeltsch. Michel (1979:207) remarks that Kant's emphasis on the reason, empirical experience and the anthropologization of religion makes "... ein durchgaengiger roter Faden sichtbar: eine tiefsitzende Skepsis angesichts der Zuverlaessigkeit geschichtlicher Ueberlieferung" (cf Lategan 1982:57-60). This absolutizing of the reason and the critical orientation towards history explicitly marked biblical scholarship (cf the debate on 1 Peter as discussed above). This became explicitly evident in Troeltsch's criteria of criticism, analogy and correlation for the historical paradigm (Michel 1979:206-207).

Ultimately the rise of radical historical criticism in biblical scholarship at the turn of the century, inevitably made the pendulum swing to the other side. The grip of the "objective" historical positivism and its relativizing of history was shattered by the first world war (1914-1918). This led to existentialism which emphasized man's responsibility to create meaning for himself in this world as it is not to be found in his past (cf philosophers such as Heidegger, Sartre and Camus). In biblical scholarship Barth, Bultmann, Ebeling and Fuchs, indeed with different paradigms, represented this existentialistic quest for meaning from Scriptures which resulted in the theological interpretation thereof (cf the theological commentaries on 1 Peter by Bigg, Schlatter, Schweizer, Selwyn, Cranfield, Schelkle, Leaney and Kelly).

As a reaction to the emphasis on the "source" (via historical criticism) and the subject / receptor (via existentialism), structuralism tried to eliminate "... subject, geschiedenis en wil (intentionaliteit) als factoren bij het verstaan van de tekst



..." (Lategan 1982:65). Overagainst the freedom, uniqueness and relativism of the historical and existential approaches, structuralism maintained that reality is part of a formal system of recurring patterns. It was especially Russian formalism, the Pragian school and French structuralism which influenced a variety of text-immanent approaches (e.g. linguistics, narratology and generative poetics) within biblical scholarship (cf. Lategan 1982:66-67).

This overemphasized concern for "... die universele en die negering van die kontingente" (Combrink 1983:9) amongst structuralists made the pendulum swing once again to the dynamics and extratextual pragmatics of texts. In a certain sense this was a revival of existentialism and historicism. Once again this echoed in the philosophical arena (cf. Popper and Kuhn) as well as in the philosophy of language which became pragmatically, semantically, and sociologically orientated. Together with these developments texts were seen as part of the complex phenomenon of human communication. This resulted in multidimensional, integrative and comprehensive communication models as we will see shortly.

This superficial survey to illustrate the influence of philosophical-theoretical movements in science in general and biblical scholarship in particular, will have to suffice. The conclusion is obvious, namely that a lack in the theory or philosophy of science is as dangerous as a lack in methodology for text analyses. Schneiders (1982:52) observes "... that all interpretation, no matter what its methodology, operates out of hermeneutical presuppositions that are philosophical, that is, ontological, epistemological, and aesthetic in nature. To be unaware of these presuppositions does not make them inoperative; it simply makes them ideologically tyrannical."

In the discussion of the Introduction to 1 Peter this lack in theory became evident in the phenomenon of method monism. I would now like to discuss additional factors which should also be included in the theoretical considerations of biblical exposition such as the scholar's commitments and presuppositions; inconsistencies; lack in validating criteria; inappropriate questions posed; the possibilities and limitations of methods, science and human knowledge in general.

Let us first illustrate how a scholar's view of the authorship, date and situation of 1 Peter can be traced back to the scholar's commitments and presuppositions. Take for example a conservative scholar such as Carlton L. Winbery (Professor at New Orleans Baptist Theological Seminary) and his attempt to defend the apostolic authorship of 1 Peter. Interestingly enough, Winbery (1982:8) was quick to recognize the bias of scholars defending an



opposing view with regard to the origin of the letter (which is obviously related to the authorship debate): "The efforts to associate "Babylon" with the literal city in Mesopotamia have behind them the desire to deny Peter's ministry in Rome for anti-Catholic reasons. Church tradition is totally against such a position". Unfortunately he failed to articulate his own presuppositions which forced him to a paradoxical exposition of #Pétros# in 1:1 and #ἐν Βαβυλῶνι# in 5:13. Winbery (1982:8) rejects scholars taking "Babylon" on face value and argues that it is a cryptogram for Rome in contrast to his acceptance of the face value of "Peter" as referring to the apostle (1982:13). Therefore, he rejects scholars who argue that "Peter" is symbolic and a pseudepigraphical device (1982:11). This example reveals how scholars inconsistently change their methodological approaches (i.e. realism exchanged for symbolism and vice versa) according to their commitments and presuppositions. Their covert commitments causes them to make these type of switches unconsciously and, therefore, prevents them from giving account of it. Ultimately the end justifies the means. Examples of this kind of inconsistencies can be multiplied infinitely.

Another case in point is the way in which scholars turn their opponents' point of view upside down by exchanging their opponents' presuppositions (whether critical or conservative) for other presuppositions establishing a foundation for their arguments which ultimately confirm their own point of view. This can be illustrated for example by the main argument for or against Petrine authorship. Scholars are unanimous with regard to the excellent Greek used in 1 Peter. Critical scholars conclude from this fact that Peter, the apostle, is ruled out as the author presupposing that a Galilean fisherman is illiterate (cf Acts 4:13) and stays that way throughout his life. Conservative scholars are prepared to uphold Petrine authorship by presupposing either that Peter had a good knowledge of Greek due to the influence of Hellenism in Galilee or that Peter used Silvanus as an amanuensis. The same holds true for the dispute on the origin of the cryptogram "Babylon" for Rome. Some argue that it could have originated as early as 70 A.D. (as a result of the Neronian persecution) whereas others argue that Rome only became the archenemy in the latter half of the Domitian period (i.e. 90 A.D.). In J H Elliott's (1976:246) article this same phenomenon is exposed where the parallels between 1 Peter and 1-2 Thessalonians are interpreted either as literary affinities or literary dependency in order to prove apostolic and pseudonymous authorship respectively. It is disturbing that scholars give way to this kind of juggler's trick by means of twisting arguments to justify their ends. The fact is that both critical and conservative scholars are unable to prove the different presuppositions that underlie their explanations of the excellent Greek of 1 Peter or the origin of the cryptogram "Babylon" for Rome.

Scholars would have served science better by acknowledging that the phenomena of the excellent Greek or the situation of the persecution reflected in 1 Peter are neutral facts which are multi-interpretable. In this regard the distinctions of J M Ross (1976:214-221) which classify information or "facts" into juridicial categories of conclusive, persuasive, suggestive, neutral and irrelevant evidence are noteworthy. In the Introduction issues one find that biblical scholars very often use neutral and suggestive evidence as conclusive arguments. Elliott (1976:248) confirms this malpractice when he argues for the liberation of 1 Peter from "Pauline bondage": "Literary affinities and the use of tradition cannot provide the main proof for either apostolic, Silvanine, or pseudonymous authorship." Interestingly enough, like Ross, Ricoeur proposes "juridicial reasoning" as the basis for the validation of differing interpretations, although Ricoeur concedes that the procedures of validation "... are closer to a logic of probability than to a logic of verification" (Michell 1984:45). This lack in the application of validation criteria in the theological debate is certainly one of the major causes for the deadlock situation we find ourselves in.

In addition to the necessity of the validation of evidence scholars will also have to acknowledge the limitations of certain questions posed. Take for example Elliott's (1976:248) conclusion that the authorship issue is secondary in the light of the compelling evidence of a Petrine circle. One could even take this further and relativize the authorship issue in terms of this writing as an autonomous literary creation as such or as part of the New Testament canon in which authorship is subjected to the canonical perspective and master symbols (cf my view on this in chapter III B 3.3.1; III C 2.5 & IV B 3).

It is therefore, in the light of the previous paragraph, important to acknowledge the limitations of certain evidence and questions posed. This has the implication that scholars should acknowledge the limitations in the application of their methods. With regard to different methods we have seen that the overexposure of the historical critical method entangles one in a vicious circle in which the answers to the problems identified, were predetermined. Take for example the literary-critical identification of a break between 4:11 and 12 in 1 Peter. The identification of this problem inevitably leads to the historical explanation thereof in terms of form, "Sitz im Leben" and authorship. To this Elliott (1976:249) comments: "Observations about sources have too quickly become conclusions about genre; supposed indications of disunity (especially the "break" between 4:11 and 12) have been exaggerated;" Therefore, it is not surprising that a linguistic-structural approach could come to a



different (and most certainly more balanced) view acknowledging the unity of the letter. W S Vorster's (1977a:34-35) plea on this issue of methods and their limitations is appropriate: "Again I wish to underline the importance of determining the objectives of the researcher. This is not a plea for a monism of method. On the contrary, it is a plea for sound methodology" (cf also Cain 1972:29-43).

The point I want to make is that unless scholars reflect on their theoretical and methodological presuppositions and commitments the scientific debate will remain in an impasse. Compare in this regard my article "Woord, Waarheid en (Nuwe Testamentiese) Wetenskap" (1985:1-16) in which I illustrated how the differences with regard to Introduction issues between distinguished scholars such as Werner Georg Kuemmel and Donald Guthrie can be explained by their theological and denominational commitments and background.

Ultimately, scholars will also have to reflect on the possibilities and limitations of human and scientific knowledge. Karl-Heinz Michel (1979:210) suggested in his article "Die Bibel im Spannungsfeld der Wissenschaften": "Eine Dogmatisierung sogenannter wissenschaftlicher Ergebnisse ist alles andere als angebracht, weil noch die beste Wissenschaft menschliche, und das heisst unvollkommene irrtumsfaehige und revisionsbeduerftige Wissenschaft bleibt." This requires modesty and patience: "A. Einstein soll einmal Kardinal Faulhaber im Spass gefragt haben, wie er sich verhielte, falls die Wissenschaft die Nichtexistenz Gottes beweisen wuerde. Faulhaber habe ruhig geantwortet: 'Dann warte ich geduldig, bis sie ihren Rechenfehler gefunden haben.' Solche der erkannten Wahrheit gewisse Gelassenheit steht uns Christen in der wissenschaftlichen Diskussion unserer Tage gut an" (Michel 1979:210).

In dealing with the two major dissonant instruments responsible for this scholarly cacophony in biblical science - that is a lack in theory and methodology - we will have to find a solution. In New Testament science the two relevant disciplines are hermeneutics and exegesis which both deal with theoretical and methodological issues. I shall now proceed in section B to give an outline of the hermeneutical-exegetical boundaries to which I would like to adhere in this dissertation in the light of the discussion up till now. The extremely important umbrella issue related to the theoretical-methodological considerations - that is the possibilities and limitations of human knowledge (as identified above) - will be dealt with in section C and will serve as a crosscheck on my hermeneutical-exegetical boundaries and the construction of a problem-solving communication model.

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- CHAPTER I: SECTION B -

THE COMMUNICATION PROCESS AS A HERMENEUTICAL-EXEGETICAL MODEL:
ORCHESTRATING A SYMPHONY

1. HERMENEUTICS

1.1 DEFINITION

It has become clear in the discussion up till now that the dilemma in biblical scholarship is predominantly a theoretical-methodological issue (i.e. hermeneutical-exegetical in theological terms). It is evident that the process of understanding is complex and therefore one has to start by outlining the parameters of the hermeneutical issue in order to deal with the problem in its totality.

New Testament hermeneutics obviously has the intention to operate "scientifically" (cf. Michell 1984). This endeavour to maintain a scientific approach is not only directed against the isolation of the New Testament for insiders only, but also to engage in a dialogue with other sciences and non-Christians concerning a meaningful understanding of the reality in which we live. This is to my mind the correct interpretation and actualization of 1 Peter 3:15 in an era in which reason, technology and science form the foundation of dialogue: "Always be prepared to make a defence to any one who calls you to account for the hope that is in you..." (Revised Standard Version). This is especially urgent in the light of the embarrassing cacophony echoing from the theological debate within the church and biblical scholarship.

New Testament hermeneutics and exegesis are therefore challenged to save face and give credibility to the exposition of the New Testament. To reach this goal New Testament hermeneutics should emphasize the sound principle that the Bible is to be explained no differently than other books (cf. Luther's and Turretini's views on this as quoted in Kuemmel 1973:22-3 & 58 respectively; cf. Nida 1969:7; Barr 1961:296). This implies that New Testament hermeneutics should therefore benefit from the insights of other sciences which deal with written communication (e.g. semiotics, linguistics, literary science and communication science) in order to construct a comprehensive and problem-solving method for textual analysis. Therefore both Deist (1980:113) and Schneiders (1981:32) describe hermeneutics appropriately as an interdisciplinary endeavour. I have thus joined the company of the new hermeneutics initiated by G. Ebeling and E. Fuchs in which

the hermeneutical debate has been broadened to include the whole question of "understanding and interpretation" in all its complexity (cf Roberts 1977:66-67; Thiselton 1977:308-333; Ramm 1971:130-140). Van Luxemburg et al (1982:75-80 & 84-85) showed, interestingly enough, that the term "hermeneutics" has also become relevant in literary science with regard to the "interpretation" of texts. They also emphasize the necessity for multiple and interrelated criteria for a literary theory.

Having established the prerequisites of New Testament hermeneutics as a scientific and interdisciplinary endeavour, I shall first proceed by defining New Testament hermeneutics as such as well as its parameters which will be able to solve the problems of the dissonant instruments responsible for the cacophony in biblical scholarship. These hermeneutical considerations are, to a large extent, based on an article I wrote in 1982-1983 (published in 1984). In section B 2 of this chapter I shall discuss the fascinating similarities between my hermeneutical parameters and current communication models as a motivation for my choice to solve the hermeneutical-exegetical impasse in terms of a communication paradigm.

Obviously one could define New Testament hermeneutics elaborately and in more than one way. I prefer to define it in terms of its minimum requirements: New Testament hermeneutics is the sub-discipline within New Testament science which theorizes on the understanding and interpretation of the New Testament. This definition is reconcilable with the general description of hermeneutics by biblical scholars (cf Roberts 1977:67; Schneiders 1982:58-59; Stuhlmacher 1979:15; Westermann 1963:10). This definition based on the minimum requirements for hermeneutics has the advantage that it doesn't preconceive and limit the scope of hermeneutics. For this very same reason the definition demands some explanation.

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1.2 HERMENEUTICAL PARAMETERS

In the light of the above-formulated definition as well as the problems facing us, I believe that New Testament hermeneutics as the "understanding and interpretation of the New Testament" should include at least the following aspects in its theory:

1.2.1 Giving account of scholars in the totality of their being.

This refers to aspects such as the scholar's life-and-world view, commitments and presuppositions which are part and parcel of the hermeneutical process. The view of man in terms of a "tabula rasa" (i e a blank page) has long since become untenable. Man

and his understanding of reality is influenced by a series of factors: philosophical, economical, political, social, et cetera (cf Thiselton 1980:3-10; Van Luxemburg et al 1982:81-85; Herzog II 1983:115; Du Toit, H C 1984:52-65). We will have to give account of these factors if we hope to reach a solution in the current confusion regarding the interpretation of Scriptures. This very point has been clearly illustrated in the discussion of the dilemma regarding the interpretation of 1 Peter where the commitments and presuppositions of different scholars have been exposed as responsible for their different views (cf Rousseau 1985). Because commitments and presuppositions operate on "gut level", it is not strange that scholars often defend their respective views fanatically and immorally. This inevitably results in an impasse in biblical research. Therefore it is essential that these cards which primarily represent premises "outside" the parameters of New Testament science as such, should also be placed on the hermeneutical table.

In exposing this serious deficiency in scientific research, I have committed myself to express my own commitments. I have chosen to do this within the parameters of the philosophy of science which explicitly deals with theoretical and methodological issues in science as well as the possibilities and limitations of human knowledge (cf I A 3.1). Therefore, in order to double-check the possibilities of my communication paradigm as an answer to the hermeneutical-exegetical dilemma, I have to take notice of the results of the philosophy of science. I will have to evaluate and match both my own hermeneutical-exegetical presuppositions as well as my ultimate commitments in the light of the philosophy of science's debate on epistemological and paradigmatic issues. This will be dealt with in section C of this chapter.

1.2.2 Giving account of the science model and methods of the scholar.

Every scientific discipline has certain presuppositions with regard to its practising of science. The evaluation of these presuppositions and scientific models is part and parcel of any hermeneutical procedure. De Jonge (1982:76-77) emphasizes that "... tot op de wortels doorvragende en eigen interpretatiemethoden en modellen voortdurend kritisch beschouwende wetenschap blijft een onontkoombare opgave." This is currently one of the major emphases in the philosophy of science as we shall see in section C.

We have already seen how different methods (each with their own philosophical background) applied to the exposition of 1 Peter led to a cacophony of echoing answers and results. We found that the linguist, historian and theologian would give us three

different answers with regard to 1 Peter - obviously because they ask different questions and consequently implement different models and methods with regard to the Bible (cf Cain 1972:29-32). I have already suggested that the different methods express different questions asked to the text. Van Luxemburg et al (1982:82-83), for example, discerns six different sets of criteria which could be used for a literary analysis revealing six different literary facets: expressiveness; intentionality; reality-boundness; sociological influence; emotive reception; and the relationship with tradition. These distinctions as well as the diverse menu of questions with regard to biblical analysis could, in my opinion, be related to primarily linguistic-literary, historical and theological-philosophical questions. This was confirmed when we traced the contours of the developments in the history of research on 1 Peter in particular and philosophy in general.

Therefore in the construction of a theoretical model for New Testament hermeneutics one will have to give account of the scholar's overt, but also covert methodological presuppositions. These presuppositions are primarily premises "within" the parameters of New Testament science as such. It is obvious that this is the point where New Testament hermeneutics and exegesis meets. Especially in our evaluation of methods and models we will have to evaluate whether appropriate methods are applied and whether there is some relationship, hierarchy and chronological order in which we should apply the methods to the texts. Malbon (1983:222) rightly emphasizes in this regard that "... hermeneutics need to reaffirm that all inquiry is interrelated." The importance of an exegetical methodology and the honouring of the specific nature of the New Testament texts in this regard will become clear in the discussion of the next hermeneutical boundary.

1.2.3 Giving account of the specific nature of the New Testament writings as study object

To understand the New Testament according to its specific nature and intention, is one of the cornerstones of a sound hermeneutical model. It is clear that the nature of the New Testament writings supplies New Testament hermeneutics with important building blocks in the construction of a hermeneutical model. On the other hand we find that New Testament hermeneutics has important guidelines for the understanding of New Testament texts. We are therefore caught in a vicious circle "within" the parameters of New Testament science.

The only way to break this vicious circle is to apply hermeneutical theory in terms of an exegetical analysis and to evaluate from time to time whether justice is done to the

"understanding of the New Testament writings" (cf Plett 1975:12-13 where he argues that textual analysis is the basis for the empirical verification of a text theory). The proof of the pudding is in the eating thereof. Thus the hermeneutical symphony will only succeed to the extent in which the exegetical performance adequately interprets the textual music. In this regard I have already suggested that the multidimensional and plurimodal nature of the New Testament texts should be fully accommodated. The illustration of the interpretation of 1 Peter has sufficiently exposed the deficiencies of one-mode approaches which distort the complex nature of 1 Peter as a text.

1.2.4 Giving account of the research history

Finally, it is important to acknowledge that the endeavour to understand the New Testament has a long history. Therefore we have the privilege of gaining important insights from those scholars who wrestled before us to understand the New Testament. It is, however, not only a privilege but also imperative to take notice of the research history through a literature study in order to free us from a one-sided and biased understanding of the New Testament. "This obviously implies the desirability, indeed the necessity, for people of as many backgrounds and worlds as possible to enter into the work of interpretation" (Herzog II 1983:115). It was especially in the dialogue and counter-arguments of scholars over decades that theories were tested to the utmost. In the dialogue on 1 Peter it has been invaluable to expose the deficiencies and advantages of different hypotheses. Therefore, we will have to take notice of our brothers and sisters in faith (i.e. those who belong to our church tradition: reformed, presbyterian, etc); our cousins in faith (i.e. those Christians who belong to other Christian families: RCC, charismatics, etc); our grandparents in faith (i.e. our Christian forefathers: Luther, Calvin, Augustine, etc); our children in faith (i.e. the young churches which are the result of our missionary work: black, coloured, indian and third world churches). The bibliography of this dissertation is evidence of taking this hermeneutical parameter seriously. It should be stressed, however, that research in the twentieth century faces the dilemma of an unserveable and indigestible wealth of literature.

In addition to the acknowledgement of research history "within" the boundaries of New Testament science, we will also have to move "outside" these boundaries to listen to our neighbours in the scientific (cf the interdependence of disciplines in scientific research), but also the everyday world (cf man's search for meaning or understanding in general). This once again confirms the importance of accommodating the insights from the philosophy of science in section C of this chapter.

These remarks on the definition of New Testament hermeneutics form the foundation and parameters for my construction of a comprehensive, interrelational and integrating hermeneutical model. It is appropriate at this point to turn our attention to communication science and its fascinating possibilities for New Testament hermeneutics. We will soon see how the above-discussed hermeneutical parameters are comprehensively and meaningful integrated within a contemporary model of the communication process.

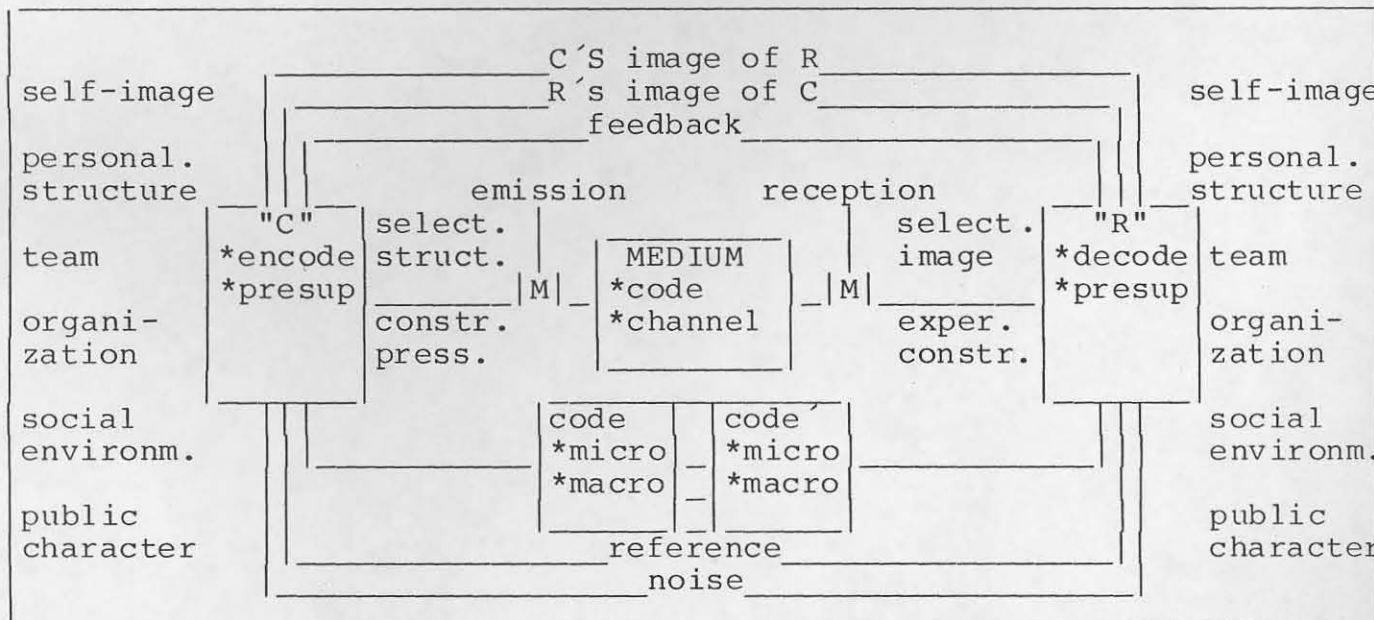
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2.-COMMUNICATION SCIENCE AND HERMENEUTICS

2.1 THE COMMUNICATION PROCESS

I am convinced that biblical scholarship can benefit tremendously by integrating the above-mentioned considerations in a communication paradigm. It is especially the insights from communication science that deserve serious attention and could help New Testament hermeneutics to find a comprehensive hermeneutical-exegetical model which in fact does account for most of the theoretical considerations discussed above.

Since Lasswell's simple linear model in 1948 which initiated communication science in our century, the full complexity of communication has come to be acknowledged, and models of communication nowadays strive to account for this process in its totality and its interrelatedness. A German scholar, G Maletzke, proposed a comprehensive model, which is relatively dated and not without fault, but nevertheless accounts usefully for most of the factors involved in the communication process. "This methodically and thoroughly built up model shows mass communication as a social psychologically very complicated process, in which explanations are more likely to be of a multi- than of a single-factor type" (McQuail & Windahl 1981:36). The following illustration of the communication process is based on Maletzke's model with some modifications from the models of H F Plett and E U Grosse:



(copied from McQuail & Windahl 1981:36-41; Plett 1975:40-46 and Grosse 1982).

.1 The four basic components of communication - that is communicator ("C"), message ("M"), medium ("Mm") and receptor ("R") - are obviously the building blocks of Maletzke's and Plett's models. A number of factors, however, determine the interrelationship between the four basic components. These factors can in my opinion be divided into static, dynamic and dialectic parameters. This means that each static component has its unique or dynamic contribution to the communication process but each constituent is also dialectically limited by the other components. These three parameters will prove to be decisive for my communication theory of ancient canonized texts. However, let us first have a look how these parameters express the communication process in general.

In a schematization like the one above everything appears, unfortunately, very static. Plett's model, however helps to express the dynamic and dialectic nature of the communication process (which lacks in Maletzke's model) by describing the activities of the communicator with "encoding" and "emission" and those of the receptor with "reception" and "decoding". When dialectic interaction occurs via feedback or dialogue the roles of communicator and receptor dynamically interchange. The basic activity which is at stake in every communication process is the emission and reception of the message (cf the definition of communication under 2.2). In this process all four static components have a unique and dynamic contribution but always within their dialectic relationship to each other. Let's have a look.

2.The message needs a medium through which it could be transferred. Plett's distinction between the code and channel of the medium is an improvement to Maletzke's undefined "medium" and is of great importance. The code of the medium could range from gestures to Morse code to language with all its subcodes (e.g. English, German, Greek, etc). The different codes could be channeled differently, for instance sound-acoustical or graphical-optical. This distinction between the code and channel of the medium is important because different codes and channels have a unique influence on the communication process in general and on the message in particular. Therefore my distinction between static, dynamic and dialectic parameters is applicable here to the extent that both the medium and message dynamically (uniquely) constitutes (statically) the dialectic communication process. This is also true with regard to the other constituents in the communication process.

.3 Maletzke argues that the relationship between the communicator

and his message is influenced by dialectic dependent variables - that is the communicator's selection and structuring of the message, on the one hand, and the message's constraints and pressures limiting the communicator on the other hand.

The selection and structuring are amongst other things dialectically dependent on the pressure or constraint from the message content (cf the difference between a report of a funeral and a gossip column) and the medium (cf the different requirements of communicating through a newspaper or television). Furthermore, psychological and sociological factors dynamically determine the communicator and his selection and structuring of his message (cf Kelley 1977:37-53). Compare the communicator's self-image and personality structure (whether he regards himself as or has the make-up of an interpreter, crusader, conformist, etc); his working team; organization; and social environment (e g their values and expectations) as well as the public character of the media content (e g control exercised through public and professional opinion) as factors influencing his "gatekeeping" in the communication process.

.4 The dialectic relationship between the medium and receptor is likewise complicated by two factors namely the pressure / constraint of the medium on the receptor and the receptor's image of the medium. This influences the receptor's reception and selection of the media content on the one hand, and effects his experiencing of it and responding to it on the other hand (i e dialectic dependent variables).

The above-mentioned dynamic variables in the dialectic medium-receptor interrelationship are dependent upon the receptor's dynamic (unique) self-image; social context (e g people tend to reject information that is contrary to their own or group values); his personality structure (e g some people are more easily influenced than others); and whether he is part of the public or not (e g people react differently in mass communication and in face-to-face communication).

.5 In the dialectic relationship between the communicator and receptor a number of factors should be taken into account. The communicator's image of the receptor (i e the implied receptor) is a factor which help to determine his selection and structuring of his message and medium. On the other hand the receptor's image of the communicator and his values (i e the implied communicator) determines whether the receptor identifies with the communicator and his message (cf Lategan 1985:99-107). In this regard the notion of "feedback" is also important in the development and success of the dialectic communication process.

Three additional factors which are especially important for the

success of the dialectic communication between communicator and receptor, are to be mentioned. The first two factors are related to the medium of the communication act. For any communication to succeed one has to accept that there are a common competence and frame of reference with regard to the medium (i.e. code and channel) used as well as the "real world" reference of the medium and its micro and macro codes. Grosse's distinction (1982:100-113) between the micro and macro structure of the medium is enlightening. He distinguishes between the "Darstellungsschemata" of the basic syntactics as the micro structure and the "Ordnungsschemata" of the genre and "Weltbild" as the macro structure. In textual communication this micro and macro structure expresses and presupposes the substratum of the author's psycho-sociological world and background. On the other hand, the micro and macro structure supra impose a superstratum on the reader confronting his evaluative "Weltbild". The decisiveness of this superstratum for persuasive communication should be evident.

The last factor is the notion of "noise" which could be any kind of disturbance which hampers communication. Thus "noise" could include a number of disturbances depending on one's definition. In contrast to Plett (1975:41) who limits the notion of "noise" to disturbances within the channel itself, Kelley (1977:29) includes the possibility of psychological and sociological factors as "noise".

This concludes my outline (based on the models of Maletzke, Plett and Grosse) of the static, dynamic and dialectic parameters the communication process. It should be evident that the prerequisites of the communication process are complex making the success or outcome of any communication act dependent on a variety of factors. Jakobson's (1960:353-359) six factors involved in communication (i.e. sender, receptor, message, context, code and channel) correspond, by and large, to the above-discussed communication model contributing, however, valuable insights with regard to the different functions of these factors in the communication act (cf also Van Luxemburg et al 1982:102-105). We will return to Jakobson's contribution at a later stage (cf II A 2.3.1.1). The semiotic and textual implications of the above-illustrated model (as spelled out by Plett) are discussed under I B 3.2. The exegetical-methodological application of this communication model to the texts of the New Testament is done in the introduction to chapters II, III and IV. With this outline of a communication model, let us try and define the phenomenon of "communication" with its static, dynamic and dialectic parameters.

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2.2 DEFINITION OF COMMUNICATION

The complexity of the communication process makes it very difficult to formulate a definition that does justice to all the factors involved. Jordaan (1971:1-3) dealt with this dilemma and showed how different definitions are one-sidedly focussed on one or more facets of communication. Therefore, some scholars in communication science try to formulate a definition on the basis of the minimum requirements for the communication act. Kelley's (1977:9) definition seems to me the most appropriate: "communication occurs whenever we create meaning from our interaction with the world". This existential definition was already proposed by Barnlund in 1964 (cf Barnlund 1973:44) and has since gained wide acceptance (e.g. Jordaan 1971:3; Roelofse 1982:3-4, 11; Budd & Ruben 1979:94-126; Trent et al 1973:58-67). This definition accommodates intentional and unintentional; direct and indirect; verbal and non-verbal; organismic; intra-, inter- and mass communication; and recognizes man as the primary factor in communication (emphasis on this insight is also reflected in the recently developed interest in the receptor or audience-centered approach).

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2.3 COMMUNICATION SCIENCE AND HERMENEUTICS

The above-mentioned definition of communication is inextricably intertwined with New Testament hermeneutics which deals with the theory of the "understanding" of the New Testament writings (cf I B 1.1). The fact that they are both scientific disciplines operating on an interdisciplinary basis establishes the common ground between them. This will be illustrated in my discussion of the communication process in terms of a text theory (cf I B 3).

.1 The parallelism between the definitions of hermeneutics and communication science is clear (cf I B 1.1 and I B 2.2). Both are sciences theorizing on the act of creating meaning (i.e. understanding) in man's existence in and through his interaction with the world (of which the New Testament writings are part). This implies that the parameters of a communication approach to the New Testament will, to a large extent, coincide with the boundaries of the earlier discussed hermeneutical considerations.

.2 Hermeneutics as a discipline, as well as the New Testament as ancient written texts, are ultimately and essentially concerned with the communication process. Therefore hermeneutics and communication science coincide structurally (cf the four static-dynamic components of the dialectic communication process

in both, viz communicator, medium, message and receptor) and functionally (cf the dialectic process of "understanding" and that of "creating meaning").

.3 The "creation of meaning from the New Testament" implies a dialectic interplay between the static subject with his / her dynamic (unique) premises (i e premises outside New Testament science) and the dialectic understanding of the static object (i e the New Testament) with its dynamic (i e unique) nature (i e within New Testament science). This clearly coincides with the relationship between communicator and receptor (as subjects) and the medium (as object) conveying a certain message. This will involve the first three hermeneutical parameters discussed previously (cf I B 1.2.1 - 1.2.3).

.4 In my outline of the communication process the two main causes of the dilemma in biblical scholarship (i e a lack of a comprehensive methodology and a theoretical reflection on presuppositions) were extensively given account of. Compare in this regard the schematization above with the variety of factors involved in the dynamics of the communication process as a whole (cf I B 2.1). This could serve as a checklist not only for the scholar in evaluating his own presuppositions and background, but also for the construction of a text theory for textual communication (cf the hermeneutical parameters in I B 1.2.1 - 1.2.3).

.5 The hermeneutical parameter of giving account of the research history (cf I B 1.2.4) as a crosscheck on research results is paralleled by the interests of reception-aesthetics within communication science and its focus on the phenomenon of multiple interpretation.

Therefore, the communication paradigm is not only an appropriate hermeneutical approach in order to understand and interpret biblical texts, it is also the proper key to unlock the deadlock situation of a jammed and stripped "understanding" of biblical texts. Therefore, we shall now try to orchestrate a symphony out of the the existing cacophony in biblical scholarship.

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3. THE COMMUNICATION PROCESS AS A HERMENEUTICAL-EXEGETICAL MODEL FOR ANCIENT CANONIZED TEXTS

3.1 INTRODUCTION: CONSTITUENTS THE COMMUNICATION PROCESS AS AN ORCHESTRATED SYMPHONY

I have already mentioned how my pursuit for a comprehensive hermeneutical-exegetical approach led to an encounter with Heinrich F Plett's "Textwissenschaft und Textanalyse" at the end of 1984. In this section it will become clear how my text theory links to Plett's and how his theory reshaped mine and stimulated new initiatives. I was challenged to accommodate the semiotic, linguistic and literary disciplines and their insights in an hermeneutical-exegetical model. The tendency nowadays, fortunately enough, is indeed to study texts on an interdisciplinary basis (cf Plett 1975:11-13; Van Dijk 1980:1-3). This tendency is to be noted for example in linguistics which became communication science orientated (e.g. pragmalinguistics) since the initiatives of Roman Jakobson in 1958, as well as sociologically orientated (cf sociolinguistics as a relative new discipline). Therefore, Plett (1975:12) argues that linguistics changed from a structural (generative-transformational approach) to a "sozio-kommunikativen Orientierung". This gave rise to new terminology such as "Textwissenschaft", "text linguistics" and "text theory" in which the scope of traditional linguistics and literary science were broadened to accommodate a communication approach and an all-type literary interest (cf Plett 1975:11). These new developments in text theories will most definitely be able to assist my quest for a comprehensive hermeneutical-exegetical model in terms of the interrelated communication process and its static, dynamic and dialectic parameters. Let me first give an outline of how I should like to proceed in doing this with regard to textual communication.

It is obvious that written texts (as one form of communication amongst others such as intrapersonal oral, verbal, non-verbal, etc) have their specific characteristics and requirements. As the New Testament is part of written communication we first have to spell out the implications of a communication model for written texts in general. The reader will note that in my two articles published in 1984 and 1986 three aspects were distinguished and interrelated as constituents in written communication (i.e. texts). Interestingly enough, these three aspects of texts were also identified by Lategan (1982:50-52) with regard to the New Testament. Lategan, however, didn't define the interrelationship of these aspects at all. I pursued this very goal during 1982-1983 which resulted in the article published in Scriptura (1984) and which I refined in terms of a communication model during 1984 (i.e. a paper I read at the New Testament Society of South Africa and published in

Neotestamentica 19 in 1986). Although the description of and the interrelationship between the three aspects as constituents of textual communication constitute the foundation of my text theory, the reader will note, however, that important improvements were made.

The first constituent in the communication process of texts is the static text itself. The communicators and receptors of the New Testament writings have long since passed away and the media (i.e. copies of the original texts) are, phenomenologically speaking, our only "gateway" (as a matter of fact and also on account of the primary communicators choice) to uncover those ancient "communication acts". This coincides with Plett's (1975:44) observation that the absence of the communicator in written communication implies that the static medium (e.g. the book) becomes the secondary sender or text producer. In my article in Scriptura (Rousseau 1984:61-63) I referred to the sign aspect of texts as the gateway of textual analysis. In this dissertation I decided to refer to the "intratextual dimension" of the static medium or text as the gateway in the communication process.

A second constituent in the communication of written texts is the role of the communicator/s, media and receptor's within their unique and dynamic "worlds". This means that we have to reckon with the time- and historical boundness of texts (e.g. the New Testament writings as media of "communication acts" of almost 2000 years ago). The medium has already been identified as the gateway and therefore the starting point in uncovering the communication between the historical or fictional communicator/s and receptor/s (interlocutors) within their dynamic "worlds" (i.e. contexts). The second phase is therefore to determine the dynamic reference between the medium, the ideal interlocutors and their contextual worlds. I previously referred to this phase as the historical analysis (Rousseau 1984:63-66). In this dissertation I decided to stick to this terminology by referring to both the inter- and extratextual dynamic reference of the text, the ideal interlocutors and their worlds, as the "historical dimension". Therefore, the reader will find that I have often used "inter- and extratextual dimension" as an alternative for "historical dimension".

The third and final constituent has to do with the event of the dialectic communication process itself. This differs considerably with my previous interpretation of the third constituent as the faith or theological aspect of texts (Rousseau 1984:66-69). Although this final constituent does focus on the message of the text as such, I now propose to accommodate the message as part of the final dialectic communication event. In this phase the "success" of the communication of and reception of

the message through its static medium and within its dynamic socio-communicative context is to be determined. I have named this constituent the "metatextual dimension" of textual communication in the light of the fact that it transcends the static and dynamic dimensions of textual communication by incorporating the dialectic between the text and real receptors.

Now the intratextual, historical and metatextual dimensions of textual communication were defined in terms of static, dynamic and dialectic parameters respectively as well as in three phases following each other chronologically, which are prerequisites for the successful interpretation and communication of written texts (Rousseau 1984:69-75). These dimensions could ultimately provide us with the basic parameters for a secondary communication of ancient canonized texts. This is then the embryonic conception of my communication model which I believe could resolve the existing cacophony in biblical exegesis. It should be clear that the analyses of the static and dynamic aspects of texts form the foundation for the reconstruction of the dialectic interlocution between texts and receptors. Therefore the analysis of the symphonic communication of texts should proceed in three distinct phases: the prelude in which the intratextual and static text of the music is experienced and analysed; the interlude in which the dynamic reference of the music is determined; and the finale in which the dialectic interlocution and reception of the symphony are evaluated.

The dominant modes and characteristics of these dimensions as well as their relationship towards each other have to be argued and motivated in a detailed text theory. As I have mentioned earlier, the text theory of Heinrich F Plett proved itself to be most appropriate for my communication paradigm. His theory enabled me to refine and interrelate the three dimensions of the communication process.

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3.2 SEMIOTIC, LINGUISTIC AND LITERARY THEORY WITHIN A COMMUNICATION PARADIGM: H F PLETT AND MY MODEL

3.2.1 The integrating text theory of H F Plett

Plett develops his text theory in a circular fashion. He starts off with a theoretical discussion of literary concepts from which he deduces a threefold semiotic approach to texts (i e his text linguistics) to conclude finally with a systematic literary text model. In this whole exercise Plett emphasizes that in the construction of a text theory the text analysis is the empirical verification basis of the theory (cf Plett 1975:12-13).

3.2.1.1 Literary concepts and texts

Plett (1975:16-19) argues that literary science is in a crisis because it has great difficulties in defining its field. This is the result of a terminological impreciseness and the lack of criteria for the evaluation of a hierarchial classification of literary types. With reference to M H Abrams and his book "The Mirror and the Lamp" published in 1958, Plett (1975:19-20) discusses four different concepts of literature: mimetic, expressive, pragmatic (i e receptive) and objective (i e rhetorical). This is taken as a starting point in the discussion and construction of his text theory.

.1 The mimetic literary concept deals with the relationship between the text and the world in terms of fiction and reality. Through the centuries (starting with Plato and Aristoteles) different evaluations of the fictionality and reality of literature have been encountered (cf the eras of Romanticism, Idealism and Realism) (cf Plett 1975:20-23; Van Luxemburg et al 1982:31-46).

.2 An expressive literary concept has to do with the emotional, spontaneous and creative expression of the artist or author. The author becomes the absolute determinative factor in his work. The text represents the author (Plett 1975:23-25).

.3 A receptive literary concept deals with the effect of the text on the audience or readers. This includes the effect of the mimetic, expressive and stilistic characteristics of the texts on the reader. The criterium in this literary concept is the reader who is influenced by a number of factors. Psychogogical factors such as morals, aesthetics and affections influence the evaluation of literature (e g a strong ethical or aesthetic approach would result in totally different evaluation of "acceptable" literature). Nowadays the emphasis is rather on the sociological effect of literature (e g books that changed world history). As a result of this there is also research done on the



effect of texts on texts (i e diachronically) to determine cultural influence and the continuity thereof. This implies the overstepping of time, spatial and cultural boundaries. It is possible, therefore, to discern psychological, sociological and philosophical receptions of texts. Within this literary concept the receptor becomes the author. The reception of texts, however, is a very complex phenomenon and many answers still have to be found (Plett 1975:25-29).

.4 The rhetorical literary concept deals with the literary form of literature. Important is the deviation of literature from the everyday language to establish a literary work of art. The distinction between literary and non-literary work is, however, one of the main issues of debate (cf Plett 1975:29-30; Van Luxemburg et al 1982:17-30).

Although scholars through the ages often emphasized one or more of these literary concepts (usually at the cost of others), it is very important to note that the different concepts of literature do not exclude each other, but are interrelated, for example, a mimetic text surely is an expression of the author in a rhetorical form which has an effect on the reader. Likewise a rhetorical text is an expression of the author which in some way relates to reality (without which it would be totally incomprehensible) and effects the readers thereof. In fact, each one of these four concepts are essential for the communication of all texts (cf Plett 1975:30-34).

3.2.1.2 Literature as a semiological phenomenon

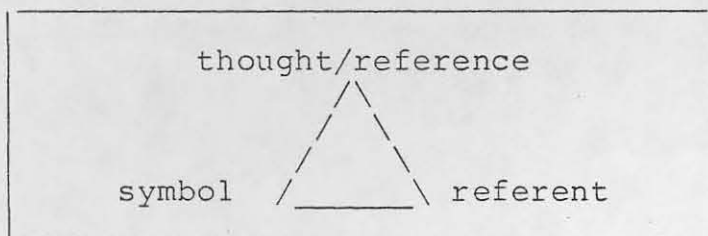
These distinctions described above are also relevant for semiotics (i e the science of signs). In the semiological process the following are presupposed: a communicator (which emits signs - i e expressive); a receptor (which receives signs - i e receptive); a referent (which refers to reality - i e mimetic) and the code (which represents the repertoire of signs - i e rhetorical) (Plett 1975:34). To my mind, it is especially communication science which emphasized the interrelatedness and dynamic characteristics of these components. These insights regarding the interrelatedness of literary science and semiotics have the advantage of placing literature within a universal framework of sign systems and consequently in a communication paradigm. Plett (1975:34-37) envisages that this will lead to a better understanding of literary and non-literary works. Naturally one should be careful of oversimplifying the matter and forcing it into a system. Plett's criteria (1975:34-37) for determining the textuality of texts must, however, first be discussed.

3.2.1.3 Texts as a semiological and communication phenomena

Plett (1975:39) argues that the text is the macro or super sign which also consists of the different semiotic components. Joining Eco (1976:32), Plett regards semiotics as part of the communication process through which semiotics is defined comprehensively and dynamically. Plett's text theory is based on the following semiological and communicational distinctions. Note that this is Plett's (1975:40-46) application of the communication process (as discussed in I B 2.1) on the phenomenon of written texts:

.1 In a semiotic definition of signs, distinctions must be made between linguistic and non-linguistic signs as well as literary and non-literary signs. It is therefore possible that the materialistic body of the signs can differ (e g acoustical, graphical, gestures). Written texts are based on a graphical system of signs (i e language).

.2 Texts as semiotic signs consist of linguistic signs based on social conventions. Ogden and Richard's triangle is important when dealing with language as a social convention. They distinguish in their triangle between symbol, thought / reference and referent. The arbitrariness of signs is obvious in the light of the different possible interrelations between these distinctions. In the light of Ogden and Richard's triangle one has to distinguish different relationships to reality in textual reference: "Die Art und Weise, wie die Beziehung zwischen Referent und Textzeichen interpretiert wird, bestimmt den Wahrheits- und Wirklichkeitsgehalt des Textes" (Plett 1975:43).



Petersen (1984b:5-9) shows clearly that this distinction between symbol and reality is one of the most crucial differences between the old and the new linguistics. Whereas the old linguistics conceived signs as referring directly to real world objects (i e "thinking history"), the new linguistics (traced to De Saussure) rediscovered the Stoic insight that signs mediate objects to us not directly but much more complicated namely through concepts or images (i e "thinking story before thinking history"). De Saussure requires that one first moves from the signifier to the

signified and only then to the referential object. These distinctions should be kept in mind for the whole issue of text and reality. This important principle will be taken up again in section B 3.3.2 of this chapter in the discussion of text semantics.

.3 Texts can therefore be defined as macro- or superlinguistic signs consisting of smaller signs (Plett 1975:39). The different distribution and application of the smaller signs make different text types possible. One can also distinguish codes and subcodes in texts (e g English vs London English). These codes channel a particular message. This could be done through different channels for example sound-acoustical or graphico-optical. Written texts are obviously channeled through graphico-optical means. "Noise" could hamper this communication (e g poor letter or paper quality). Furthermore, one could distinguish different medial objects of communication such as a tape recorder and radio for acoustical communication and manuscripts and books for optical communication.

.4 The communicator is the author who encodes the text while the receptor is the reader who decodes the text. When the communicator is not the author (e g a book) the medium is called the secondary sender. Communicators and receptors have certain presuppositions in common as well as differing presuppositions. Therefore textual communication isn't an isolated phenomenon but part of the human communication act in its totality.

.5 Ultimately the most significant in Plett's (1975:46-51) text theory is his matching of the insights from communication science and literary science with the semiotical distinctions of Buehler and Morris.

* In 1934 Karl Buehler described language in his "Relationsmodell" as an organ ("organon") or instrument in the communication over something between people. In this model he distinguishes between the linguistic signs as "Ausdrucks-(Symptom-)Zeichen" as in relation to the communicator; the "Appell-(Signal-)Zeichen" as in relation to the receptor; and the "Darstellung-(Symbol-)Zeichen" as in relation to reality (cf Plett 1975:47). His model correlates with the literary model which was discussed earlier: mimesis ("Darstellung"); expression ("Ausdruck") and reception ("Appell"). The sign-immanent (rhetorical) dimension of texts lacks in his model.

* In 1938 C W Morris made the following distinctions within his semiotic model: syntactics (i e the relation between signs); semantics (i e the relation between signs and referents) and pragmatics (i e the relation between signs and its interpreters). The reader should note that my reference to these

semiotic modes (i.e. syntactics, semantics and pragmatics) in the rest of this dissertation is based on Morris's definition. In this model all four literary concepts are accounted for: syntactics = rhetorical; semantics = mimetic; and pragmatics = expression and reception. These three aspects are part of one process and cannot be separated.

This led Plett (1975:46-51) to combine the insights of Buehler and Morris in a semiotic model consisting of syntactics, semantics and pragmatics which would be able to accommodate the theoretical insights of literary science, semiotics and communication science. This text theory of Plett prompted me to combine certain aspects of my approach with his - especially my distinction between the intratextual, historical and metatextual dimensions. Ultimately my text theory is redescribed and simplified with the aid of three notions: thrust, perspective and strategy. Let me explain.

3.2.2 My multidimensional and plurimodal text theory

Plett (1975:52-56) emphasizes that the above-discussed dimensions of a text are interrelated and cannot be isolated - that is the formal-structural or syntactic; the communicative or pragmatic and the significative or semantic. "Eine isolierte Syntaktik verzichtet auf Zeichenbenutzer und Zeichenrealitaet und folglich auf die kommunikative Signifikanz des Textes. Eine isolierte Pragmatik hingegen vernachlaessigt die Kombinatorik der Textelemente und ihren denotativen Gehalt. Und schliesslich ermangelt es einer isolierten Semantik an der zeichenstrukturellen Relation und ihrer kommunikativen Einbettung in konkrete Situationen der Textuebermittlung" (Plett 1975:52). This is an "integrativen Textwissenschaft" where the closely knitted interrelationship between syntactics, pragmatics and semantics is honoured. This interrelationship was neglected for the greater part of this century. Since Ferdinand de Saussure syntactics was isolated from pragmatics and semantics into a "immanentes Relationssystem" as "langue" (in De Saussure's terminology) and "competence" (in Chomsky's terminology) (Plett 1975:56-57). The historical approach was exchanged for a intratextual approach (cf Lyons 1968:45-50). The intention was to gain maximum generalizing and predictability. But this led to the neglecting of the creation, reception, historical boundness and intertextuality of texts (Plett 1975:56-57).

Plett argues that in the analysis of a text these three dimensions (i.e. "modes" in my model) - syntactics, semantics and pragmatics - are relevant whether the text is analysed from a theological, sociological or linguistic interest. Furthermore, in the relationship between these modes one can discern a number of combinations in which the different modes are in turn dominant



or subordinate to the others (cf Plett 1975:54). This insight of Plett is very important as we will see now and also later on (cf I B 3.3 - 3.5).

At this very point I would like to incorporate aspects of my text theory which is, in my opinion, an improvement and clarification of the interrelationship of the different textual modes. The three modes of texts (i.e. the syntactic, semantic and pragmatic) are part and parcel of all three dimensions of textual communication as introduced earlier (cf I B 3.1) - that is the intratextual, historical and metatextual dimensions. The intratextual dimension was identified as the static dimension of the text or medium; the historical dimension as the dynamic inter- and extratextual reference of the medium and the ideal interlocutors within their "worlds"; and the metatextual dimension as the dialectic communication and reception of the message of the text. The keen observer will have noticed that there are extraordinary parallels with the three semiotic modes: like the intratextual dimension, text syntactics (i.e. the relationship between signs) is primarily a static mode; like the historical dimension, text semantics (i.e. the relationship between signs and referents) is primarily a dynamic mode; and like the metatextual dimension, text pragmatics (i.e. the relationship between signs and its interpreters) is primarily a dialectic mode.

These parallels obviously made me think. Not only did I realize the inextricable intertwinedness between the different dimensions of textual communication and the different semiotic modes of texts, I also realized that it opened new possibilities to give account of the multidimensionality of textual communication. On the other hand, I also realized that the complexity of this interrelationship should be simplified. This led me to relate the different dimensions and modes in terms of their common denominators - that is their static, dynamic and dialectic parameters. It is in this regard that my notions of "the static thrust, dynamic perspective and dialectic strategy" were conceptualized as the culmination of my communication model. It was actually as a result of my analysis of 1 Peter in terms of the above-discussed dimensions and modes, which brought me to the insight that the trimodal bases of the intratextual and historical dimensions constitute the static, dynamic and pragmatic parameters for a metatextual dimension. I found that these three notions gave some expression of the complex communication process in a simplified but integrated way. Let me explain it with the aid of the x- and y-axes of a graphic grid.



DIMENSION: (PARAMETERS:)	INTRATEXTUAL PRELUDE (STATIC)	HISTORICAL INTERLUDE (DYNAMIC)	METATEXTUAL FINALE (DIALECTIC)
X:-----			
MODE: (PARAMETERS)			
SYNTACTIC (STATIC)	##### # # # #	* * * *	#####: STATIC THRUST % % % %
SEMANTIC (DYNAMIC)	##### # # # # #	* * * * * *	##### DYNAMIC PERSPECTIVE % % % %
PRAGMATIC (DIALECTIC)	##### # # # #	* * * *	##### DIALECTIC STRATEGY:% % % % %

The x-axle represents the different dimensions of textual communication whereas the y-axle represents the different semiotic modes. Note how the dimensions and modes are interrelated in terms of their respective static (#), dynamic (*) and dialectic (%) parameters to constitute the metatextual thrust, perspective and strategy of textual communication.

In textual communication the medium is the static constituent in the sense that the words, sentences, paragraphs, tradition units and ultimately books (even the New Testament as a compendium of books) are syntactically and intratextually structured and frozen. This implies that the the "static thrust" is constituted by the interrelationship, chronological order and hierarchy of the frozen intratextual and historical text units. Therefore the static thrust is the combination of the static parameters of the x- and y-axles. Obviously the text-syntactic mode is decisive in determining the text thrust. In the metatextual dimension as the outcome of the communication process, the text thrust represents the static autonomous constituent determining the dialectic interplay between the text and its receptors.

In contrast to the static intratextual dimension, the historical dimension represents the dynamic constituent which is dominated by the semantic inter- and extratextual references. Of the utmost importance in the textual communication, however, is to determine the "ultimate referent" of a text. This represents the ultimate commitment or text "perspective" which inspired and explains the existence of the enscriptured communication. It is especially in the historical dimension that the perspective as the ultimate semantic referent dominates the other text modes. The metatextual perspective, however, is determined by the sum total and dynamic tension between the static intratextual semantic reference thereto (i.e. the x-axle) and the dynamic historical referent thereof (i.e. the y-axle). The dominance of the semantic mode in the reconstruction of the dynamic perspective is obvious. Ultimately the perspective constitutes and explains the dynamics of text creations and interpretations and is therefore obviously vital in the metatextual finale.

Finally, the success of the metatextual communication is determined by a third dimension - that is the metatextual dimension which represents the dialectic constituent of textual communication. Once again both the intratextual and historical dimensions of the text-functional and style-rhetorical signals determine the dialectic strategy of textual communication. This third notion is dominated by the pragmatic mode and is, like the thrust and perspective, vital in the metatextual communication. Even though it is possible that the thrust and perspective of a text could clearly be distinguished, it could still fail to fulfill the aim of the communication act (whether it is to persuade, shock or comfort the receptors).

Ultimately, the success of the metatextual communication is determined by the dialectic interplay of the intratextual and historical dimensions of the thrust, perspective and strategy of the text and the real receptors thereof. The theoretical bases of these static, dynamic and dialectic parameters of textual communication will be outlined in sections 3.3, 3.4 and 3.5 respectively. Obviously this text theory will have to be implemented in terms of a methodology which in turn has to be tested in the analysis of Peter in chapters II and III. It is only in chapter IV that I shall be able to draw some conclusions with regard to the success of my text theory.

Let us now proceed with my text theory by first attending to the intratextual dimension of textual communication.

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3.3 THE INTRATEXTUAL DIMENSION (THE PRELUDE): THE STATIC MEDIUM / TEXT

3.3.1 Introduction

I have already argued that the medium is the gateway and therefore the starting point in the analysis of textual communication. As a medium, an enscriptured text is a static and a syntactic intratextual interrelation of linguistic signs (cf Lategan 1985:108). This brings a number of insights from different disciplines into play, for instance semiotics, linguistics, literary science and communication science (cf Plett's theory above in I B 3.2.1).

3.3.2 Semiotic, linguistic and literary theory within a communication paradigm: the static medium / text of the intratextual prelude

In my outline of the communication process I have already distinguished between the code and channel of the medium. Let us apply these theoretical considerations to the New Testament. The New Testament as written texts presupposes a graphico-optical channel (i.e. the perception of symbols or codes on some durable surface). The code of the New Testament writings is Koine Greek and was initially written on papyrus and parchment scrolls. It is important to recognize that the New Testament is actually a compendium of Greek writings which initially were not part of "one book". Furthermore, we don't have the original copies of the New Testament writings - only numerous copies which differ to some extent from each other. This has certain implications as we will see later on. Whereas the channel and code are part and parcel of the medium, I will from now on use the term "medium" to refer to the linguistic-literary expression of the New Testament which presupposes and includes the graphico-optical channel and Koine Greek as the code.

Having identified the New Testament as part and parcel of communication by means of an enscriptured textual medium, some basic implications should be highlighted.

We have seen in the introduction (I B 3.1) that it is important to define the relationship between the intratextual, historical and metatextual dimension to written texts. The fact that the medium is "methodologically" (cf Luz 1982:503; Loader 1978:6; Petersen 1984b:20) the gateway in the analysis of enscriptured communication (cf I B 3.1 & 3.2 above), makes it imperative to start off with an intratextual analysis of the medium in all three modes (i.e. syntactic, pragmatic and semantic). It is important, however, to note that the intratextual dimension is dominated by the static parameters of the syntactic mode. This



implies that an intratextual analysis of a text concentrates on the the text-immanent syntactics (e g the relationship between words), pragmatics (e g the strategy and function of words and sentences) and semantics (e g the dominant and recurrent reference to certain themes and motives) of the frozen and static text.

I will now make a few observations with regard to the intratextual dimension and its syntactic (i e the dominant mode), semantic and pragmatic modes as means of reconstructing the intratextual thrust, perspective and strategy. The methodological implications thereof will only be dealt with in chapter II section A.

.1 Syntactically an intratextual approach to texts would imply the analysis of the relationship between letters, morphemes, words, sentences and paragraphs. Therefore, the New Testament texts presuppose knowledge from the communicants on five levels: phonological, lexical, syntactic, conceptual and pertaining to beliefs (Miller 1973:8). These aspects of language are of course inextricably intertwined (cf Van Luxemburg et al 1982:98-101). It follows that insights from general linguistics (with all its subdisciplines) are relevant and of the utmost importance for an hermeneutical-exegetical model for the New Testament. The analysis of the syntactic mode of the static text will expose the intratextual thrust which the communicator-author wanted to establish through his organizing and structuring of the syntactic elements such as words, sentences, paragraphs and bigger text units. In my discussion of the model of the communication process (cf I B 2.1) this was referred to as the selection and structuring of the message which was determined by the communicator as well as the message content and its medium. This encoding resulted in a frozen and static textual enscripturation. It is in this respect that the emphasis of the text-immanent approaches on the "autonomy of the text" could be extremely useful. The exposure of the "genetic" and "referential" fallacies in this regard is important. Scholars from the historical paradigm were accused (often justifiedly) that they interpreted ancient texts in terms of their origin and socio-cultural world which often lead to a missing of what the text itself wanted to say (cf J G Davies 1983:45-47). This confirms the procedure of using the medium / text as the gateway in textual analysis - that is first to listen to what the text wanted to say in its own right. This decontextualized and dehistoricized autonomy of a text inevitably leads to the problem of valid textual interpretations which is in need of a historical check (cf J G Davies 1983:52-53; Schneiders 1982:62-63 & 68). This issue will be raised again in the next section (cf I B 3.5). Nevertheless, we will have to acknowledge the autonomy of the static text in the analysis of textual communication.



Therefore the intratextual dimension is dominated by the syntactic analysis in order to reconstruct the static text thrust as expressed on micro and macro level (cf Grosse's distinctions in I B 2.1). In determining these levels (especially the macro level) we have to incorporate the syntactic analysis of the semantic and pragmatic modes of the intratextual dimension.

.2 Semantically the intratextual dimension has to do with the text-immanent occurrence and recurrence of themes and their intratextual reference to each other in some hierarchy or inter-relationship. This defined interrelationship between and hierarchy of different themes and motives within a text help us not only to reconstruct the thrust of the text but also the perspective and master symbols of the communicator-author. According to the model of the communication process (cf I B 2.1) the communicator's selection and structuring of the message within the medium are determined by a variety of factors such as values, attitudes and beliefs. This correlates with Grosse's reference to "Weltbild" as part of the macro structure of texts. It is in this regard that my notion of text perspective is crucial. It gives account of the ultimate reason for the existence of a particular text. Kelley (1977:38) refers to these values, attitudes and beliefs which determine the communicator's message and medium as his "perception". Ricoeur speaks of the "existential referent" which led Michell (1984:46-47) to remark: "This does not imply a return to the romantic 'divination' of the author's intention but refers to a commitment that is mediated by the entire explanatory procedure that precedes and engenders it." Obviously the perspective as an existential referent is not only expressed within the static text of the intratextual dimension, it also entails an extratextual reference which brings the historical dimension into play.

The notion of text perspective is especially relevant for the communication of more serious existential literature (e.g. religious texts). Guided by the work of Gadamer, Schneiders (1982:64) remarks that classic works have perennial significance for the very reason that they interpret the existence of man with abundance of truth and beauty. James Barr (1973:33) confirms this view with the following statement: "It is perhaps possible to maintain that any literary appreciation implies, or induces, or is related to a general view of the world, a way of understanding life, a 'spirituality.' In this sense, it may be said all great literature, whatever its subject matter, possesses a theological dimension" (cf Du Preez 1983:33-34). Ricoeur (1975:34-35) confirms this with regard to parables which reflect limit expressions of limit experiences in human life. The frozen expression of this text perspective will have to be syntactically analysed. In this frozen form it is to be determined within the



parameters of the intratextual semantic mode of the text thrust. We will return to the notion of text perspective in my discussion of the historical and metatextual dimensions.

The implications of the semantic mode once again confirm my communication model which presupposes that the intratextual and historical dimensions are indispensable constituents in the communication process. Especially the notion of perspective draw our attention to the extratextual reference of the text semantics. This is again related to the phenomenon of polysemy or multiple meaning which is also determined by the extratextual context and symbolic connotation. This was, interestingly enough, acknowledged by structuralists such as Propp and Levi-Strauss (cf Collins 1983:242-243). However, the phenomenon of multiple meaning and interpretation, even in the intratextual dimension, will confront us again within the parameters of the historical dimension and will therefore be discussed more elaborately under I B 3.4.

.3 The pragmatic implications of the intratextual dimension have to do with the function of words, sentences, pericopes and text units within the text. "Die Pragmatik als Wissenschaft widmet sich der Analyse von Sprechakten und allgemeiner von Funktionen sprachlicher Aeusserungen und ihrer Merkmale in Kommunikationsprozessen" (Van Dijk 1980:68). Style, rhetorics and text functions are thus the relevant issues in this regard. Just as sentences can be semantically true or false, sentences (and texts as a whole) can pragmatically succeed or fail (cf Van Dijk 1980:71). This is especially important with regard to the New Testament writings which are in the form of a library of literary documents. This implies that New Testament scholars should benefit from contributions made by those literary critics who share a common literary sensitiveness with New Testament scholars (cf Barr 1973:10-33). In its static intratextual form the text pragmatic mode helps to constitute the text thrust. It should be clear, however, that text pragmatics also has a historical dimension which can be reconstructed through the gateway and on the foundation of the intratextual text pragmatics.

Barnlund (1973:48) argues that there are at least 6 people involved in the pragmatics of intercommunication - that is the source's self-view, the receptor's view of the source, the source's idea of the receptor's view of him and vice versa (this relates to the distinction between real and ideal author / reader - cf Segers 1980:19-25; Van Luxemburg et al 1982:88-94). This distinction between the real and ideal interlocutors could be extremely useful in determining the strategy of the communicator-author as well as the possible outcome of the communication act as a whole, namely the reaction of the receptor-readers. This distinction between the real and ideal



interlocutors confirms that the text pragmatic strategy of a text is determined by both the static intratextual expression thereof and the dynamic historical reference thereof. Furthermore, it is already obvious that the strategy will play a decisive role in the metatextual finale as we will see in section B 3.5 of this chapter.

This concludes the theoretical considerations of the intratextual prelude as the gateway in the communication process. In the implementation of analytical-exegetical methods and aids for a intratextual analysis the predominantly syntactic parameters of the trimodal static text must be acknowledged as the basis for the reconstruction the intratextual thrust, perspective and strategy. The discussion of the intratextual dimension of the text semantics and pragmatics already gave an indication that more is to come. Let us therefore turn our attention to the historical dimension and its predominant semantic parameters as well as its dominating notion - that is the "dynamic perspective".

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3.4 THE METATEXTUAL DIMENSION (THE INTERLUDE): THE DYNAMIC INTER- AND EXTRATEXTUAL REFERENCE

3.4.1 Introduction

Texts are devised instruments or artifacts for communication amongst human beings. The fact that language and literature are the creation of man, implies that the historical aspect is the most fundamental characteristic of textual communication. Symbols and texts are the product of mans cultural-historical creativeness. From a communication paradigm "... it should be noted that all three constituents of the communication process are addressed by the historical paradigm..." (Vorster, W S 1984a:105) - that is the medium, the communicator and receptor. The autonomous and independent medium remains the "gateway" through which the historical dimension in all its facets can be discovered. That was one of the reasons why we started off with the medium as the static expression of a specific communication act. Nevertheless, this static text is frozen history reflecting the dynamics of a historically determined creativeness, reference and interpretation of man. The fact that history is the dynamic creation of man implies that communication (as a product of man's creativeness) is also dynamic. This issue is especially relevant in the text-semantic mode. This is illustrated by the fact that there are internal (biological, psychological and sociological) and external (temporal, geographical and contextual) presuppositions determining the interlocution of every communication act and thus also the semantic value of texts from word to text level.

The previous paragraph explains and confirms the necessity to incorporate the dynamic world of texts as a constituent in the communication process. With enscriptured communication this can only be done in the second phase (interlude) of textual communication after the autonomous static text has been analysed. The dynamics of the communication process, indeed necessitates the analysis of the interaction between the ideal interlocutors, the medium and their inter- and extratextual "worlds". This is of great importance when we are confronted with the dynamics of ancient and culturally-distant texts. The necessity of some kind of validation for a secondary reception becomes even more imperative when ancient texts are used as canonized texts.

3.4.2 Semiotic, linguistic and literary theory within a communication paradigm: the dynamic inter- and extratextual semantic reference of the historical interlude

In the light of my introductory remarks it has become clear that communication is amongst others a historical endeavour which is



semantically determined through the dynamic inter- and extratextual reference between text and "context" (i.e. the socio-psychological or communicative background) (cf. Van Dijk 1980:69; Steyn 1984). My distinction between inter- (i.e. between texts) and extratextual (i.e. the socio-cultural frame of reference) reference coincides, to a large extent, with Eco's (1979:20-22) distinction between "intertextual" (i.e. reference to other texts) and "common frames" (i.e. the interlocutors' encyclopedic knowledge). For Eco (1979:20) a "frame" is a "data structure" which is essential for communication to take place. Humans are programmed with these frames (including intertextual and common frames) which enable them to encode and decode (i.e. to communicate). Therefore, the historical dimension focusses on the "frames of reference" without which communication is impossible. Now, we have already seen that "reference" is a semantic issue. Therefore, the historical dimension is predominantly determined by the dynamic parameters of the semantic mode. Although the semantic mode is dominant in the historical dimension of texts, the threefold semiotic distinction of syntactics, semantics and pragmatics are also relevant and must be accounted for.

.1 The historical dimension of the text syntactics has to do with intertextuality or the text-historical aspect of the text. It is possible to detect (although always with a lesser or greater degree of probability) a historical intertextuality within a communication act. This is done through a historico-critical analysis in the sense of the German "Historische Kritik". The intertextual syntactic detection of tradition material in the communication act will be the starting point, whereafter the historical extratextual comparison and history could be undertaken: "The literary critical notion of the autonomy of the text can be taken too far, but as a matter of method, even of historical method, it is still the best procedure to elicit from the text we are concerned with what it has to say before relating what it says to other texts" (Petersen 1984b:20). The frozen and static enscripturing of intertextual reference is the basis for the historical analysis of the text thrust. The communicator-author has the freedom to create his own intention through his selection and structuring of tradition material within his textual composition constituting an inter- and extratextual thrust which should be honoured by the receptor-readers. Ultimately, however, the intratextual and historical constitution of the text thrust is the expression of a perspectival frame of reference. This brings us to the text-semantic mode which dominates the historical dimension.

.2 The historical approach of the text semantics deals with the reference of the text to the communicator, receptor and their extratextual "world" or socio-cultural background. First and



foremost this presupposes an analysis of the real communicators and receptors within their worlds of meaning. The interlocutors are part of and therefore influenced by their physiological, psychological (cf Hovland, Janis & Kelley 1964:1-134; Miller 1973:3-12) and sociological (Uribe-Villegas 1977:9-44; Best 1983:181-94) background (cf the illustration of the communication model in I B 2.1; Plett 1975:79-82). This is reflected in the meaning or message they create (Jordaan 1971:3-7). Thus the semantic mode of the communication process is especially important to expose the dynamic historical parameters of text creations. This doesn't mean an ignorance of the intratextual basis of the text semantics (cf I B 3.3.2 and 3.4.2), but it is important to note that communication is made possible by the interaction between text information (text) and the historical memory (i.e. the register of semantic references) of the interlocutors. In fact, interlocution is based on historically determined communication conventions which are part of the interlocutors frames of reference (cf Lategan 1985:110; Steyn 1984). For communication to succeed between the communicator and receptor, it is necessary to have in common a language competence, frame of reference (which includes the socio-cultural, linguistic, literary and philosophical background) and actuality experience (Anderegg 1973:9-26; Fritz & Muckenaupt 1981:102-5; Van Dijk 1980:82-95). As I have said earlier, this is even more important in the analysis of ancient documents because we are so far removed from their world. One should remember, furthermore, that the interlocutors' semantic world or frame of reference includes both the socio-cultural and text-historical facets.

A word of caution, however, is appropriate at this stage. Text-historical and socio-cultural reconstructions are always hypothetic with a higher or lower degree of probability. Especially when we encounter a "Kontextverlust" (as is often the case with the Bible as ancient texts), semantic gaps are created and require that the receptor becomes the "Texthersteller" which leads to big differences in interpretation between receptors (cf Plett 1975:86-91 & 99).

The last remark in the previous paragraph necessitates some remarks on the issue of multiple meaning and interpretation within the communication process (cf Lategan 1984; Combrink 1984). This is closely linked to the basic presupposition in communication science and reception theory which implies that readers differ in their interpretation of texts because the receptor ascribes meaning to his world which includes texts. The communication model is accounting for this in the communicator and receptor's "selection and structuring of the medium content" (cf I B 2.1). Communication is therefore a creative process (Iser 1974:129). This means that the realities we encounter are



ultimately created by ourselves (cf Blignaut & Fourie 1970:26-47; Budd & Ruben 1979:115). This has the implication that each and everyone can interpret a text in his own way (cf Herzog II 1983:110-111 following H-G Gadamer against E D Hirsch Jr). The problem arises with canonized texts (like the New Testament) when different (even opposing) interpretations of the same text are presented as "Gods will". This kind of problem is studied by the recently developed reception theory which compares the different receptions of a text in order to shed more light on the multiple interpretation thereof (cf Segers 1980). If we as biblical scholars do not acknowledge this fact we shall continue to live in a fool's paradise where everyone believes that he alone has the whole truth. William R Herzog II (1985:115) remarks in this regard: "I would judge that the difficulties raised by the spectre of living tentatively, even more modestly, in faith are not to be compared to the miseries caused by zealous certainty." On the other hand one should guard against the fallacy that there is no meaning at all (cf Combrink 1984). Nevertheless, the accommodation of the dynamics of semantic reference in the historical dimension of the New Testament texts is a prerequisite for a successful primary and secondary communication and interpretation of the message (which is the goal / finale of the communication act). This will free biblical scholars from a positivistic and dogmatic approach which is to a large extent responsible for the cacophony and resulting moral crisis in theology. This is in accord with the developments in the philosophy of science which nowadays rejects the idea of objective or absolute truths and operates with relational truth (cf section C of this chapter). The subjectivity and multiple interpretation of texts "...werden in der Wissenschaft dadurch kontrolliert, dass vor Analysebeginn stets die Praemissen, unter denen die Analyse stattfindet, genau vereinbart werden. Auf diesem Wege der 'Intersubjektivitaet' scheint allein pragmatische Textforschung moeglich. Andernfalls herrschen Intuition und Spekulation" (Plett 1975:92). The phenomenon of multiple meaning and interpretation is closely linked to the importance of perspective, master symbols and metaphors in the historical dimension of the communication process as we will see in the next paragraph.

In fact, the notion of text perspective does not only explain the phenomenon of multiple interpretation in textual communication, it also represents the ultimate extratextual referent of text-semantic reference (cf I B 3.2.2). The perspective/s expressed in the communication act consist of a number of master symbols which are basically semantic and metaphoric-symbolic (cf Du Preez 1983:2-4; Chryssides 1985:146-147). Therefore we will find in my methodological considerations on the historical perspective that a text theory on "metaphors" is very useful for the analysis of a text perspective (cf II A 2.2.1 & 2.2.2). It is



obvious that different perspectives and different sets of master symbols explain the phenomena of multiple meaning as well as multiple interpretation. Therefore, determining the perspectives involved in a communication act is decisive for the metatextual finale as we shall see in I B 3.5. With regard to the text semantics of the historical dimension, however, Plett illustrates the far reaching text-semantic implications of possible different reality models as an expression of different perspectives and master symbols. Related to the issue of reality models is also the "text-reality" issue which is important in the theological debate. Therefore let us turn our attention to the issue of text and reality in the light of Plett's discussion of reality models. The following paragraph will also prove to be relevant for the metatextual communication and reception of texts.

Plett (1975:99-102) defines semantics as the relationship between signs and reference. He furthermore distinguishes between text signs as referring to conceptual or mental phenomena (i.e. designative) and text signs as referring to reality or empirical phenomena (i.e. denotative). This relationship between designatum and denotatum is difficult to determine and depends on which reality model the semiotics are based. A positivistic reality model would reject every sign that doesn't have a denotatum as speculation whereas an idealistic reality model accepts "dass Bewusstsein" as the only norm for reality. A third possibility would be to decide on a "socio-communicative referentiality" where the reference of the signs are determined by the norms of the community and its communication. Underlying these three approaches, Plett argues, are three different concepts of truth: a factual concept (i.e. syntactic-semantic); a logical concept (i.e. semantic); and a communicative concept (pragma-semantic). This coincides with the distinctions in the philosophy of science between objective, subjective and relational concepts of truth respectively as we shall see in section C. Obviously these different master symbols concerning man's concept of truth are determined by a person's life-and-world perspective. These master symbols are crucial for the metatextual finale of the communication process. This means that communication between interlocutors with different concepts of truth is very problematic and often impossible (e.g. a realist vs an idealist; a fundamentalist vs a relativist; a Christian vs a communist, etc). Plett decides for the socio-communicative or pragma-semantic concept of truth. It is a comprehensive and dynamic reality model in the sense that it accommodates multiple interpretation of texts and the related different reality models as well as the different frames of reference of the interlocutors (Plett 1975:99-102). Thus Plett as a linguist has opted for a relational perspective of truth which has important implications for the "text-reality" issue.



The perspective on the relationship between text and reality is important for biblical scholarship in two respects. In the first place it explains and validates the phenomenon of multiple interpretation in biblical scholars' quest for ultimate truth (cf the discussion above). In the second place it is important issue to determine the degree and manner (direct or fictional) in which texts refer to reality outside the text (Van Luxemburg et al 1982:31-38) or create their own reality within the text (Anderegg 1973). This is a major concern in Christianity - especially in the quest for the historical Jesus. This issue has become a tug-of-war between text-immanent and historical paradigms amongst biblical scholars. As a preliminary remark I would suggest, however, that the text is the only sure basis of reconstructing the historical facets (the interlocutors and their background as well as the reality referred to) and the relevance thereof. We will have to return to this issue in chapter IV.

Ultimately, however, communication is only possible if there is some kind of relationship between text and reality: "... even the so-called selfcontained texts can communicate only because of the underlying existence (although not explicitly expressed) of a relationship or tension between the text and extratextual reality, between sign and referent. "We belong to history before telling stories and writing history" (Ricoeur as quoted by Lategan 1985:121-122). This confirms my observation at the beginning of my discussion with regard to the historical dimension, namely that the historical aspect is the most basic constituent of a text although we use the linguistic-literary aspect as our gateway.

.3 The historical dimension of the text pragmatics has to do with the conventions determining the function or strategy of the text. In this analysis the relationship to other texts is crucial - thus a literary comparison is implied. The literary frame of reference of the original communicator and receptors is decisive for recognizing the literary signals which determine the success of the communication act. The implications and relevance of different literary signals within different literary text types should therefore be analysed. This requires the competence to distinguish between different text types (genres): narratives (cf Anderegg 1973 and Eco 1979:3-43), expositions, argumentative texts, descriptions and lists (Vorster, W S 1983:6). The demands that the different text functions (e g informative, normative, critical, etc) and perspectives (materialistic, apocalyptic, Christian, agnostic, etc) put on the understanding of different text types must be acknowledged. The New Testament authors had the freedom to choose the medium, structure and strategy through which they wanted to communicate. This has the important implication with regard to the New Testament that we should honour the author's choice of text type and strategy as well as



the constraints which the text type imposes on the author and the reader (cf the communication model in I B 2.1) - otherwise we could totally misunderstand the author's intention through his writing. It should be obvious that this text-pragmatic choice of the communicator-author is determined by the perspective he wanted to communicate. This confirms once more that the historical dimension is dominated by the semantic mode and its ultimate referent or cosmologic perspective.

That concludes the theoretical considerations of the historical interlude as the second phase in the communication process. In the implementation of analytical-exegetical methods and aids for a historical analysis in section A of chapter II we will therefore have to accommodate the predominantly semantic parameters and dynamic nature of the interlude in the communication process. Let us now turn our attention to the finale of the communication process.

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3.5 THE METATEXTUAL DIMENSION (THE FINALE): THE DIALECTIC PRAGMATIC COMMUNICATION

3.5.1 Introduction

The final communication of texts is determined by the communication process in its totality and interrelatedness. It is only now that the parameters of the intratextual and historical dimensions have been accounted for that the dialectic parameters for the metatextual communication can be outlined. The dialectic relationship between these basic constituents of the communication process (i.e. the static medium and its dynamic semantical reference) determines the outcome of the communication of the communicator's message. The question is whether it is possible to construct a theory of "parole" (performance) in addition to "langue" (competence) (Plett 1975:79-82).

3.5.2 Semiotic, linguistic and literary theory within a communication paradigm: the dialectic pragmatic communication of the metatextual finale

The ultimate goal of any communication act is the successful communication of the message between communicator and receptor. Although the actual interpretation of the communication act is in everyday life normally done spontaneously by paying attention to the communicator, the respective roles of the intratextual and historical dimensions in textual communication have not been solved amongst biblical scholars. As a matter of fact, this is one of the main reasons for the impasse amongst scholars in theology. I would now like to venture on untrodden paths (cf Van Iersel 1979:67-68) by trying to give theoretical guidelines and criteria for the third dimension of the communication of ancient canonized texts. This can only be done on the basis of the interrelationship and interplay between the parameters of the intratextual dimension of the medium and the historical dimension of the ideal and real interlocutors' world. This third dimension in textual communication is one of the missing keys which could help us to unlock the deadlock situation between the intratextual and historical approaches. Ultimately the reconstruction of the metatextual primary textual reception is the only way to reconstruct analogical parameters for a secondary reception (cf Ricoeur 1975:134).

Once again the interplay between the intratextual and historical analysis should be accounted for in all three semiotic modes of the text (i.e. syntactic, semantic and pragmatic). In this metatextual finale (as the dialectic outcome of the communication process) the dialectic parameters of the pragmatic mode are dominant and therefore determine the syntactic and semantic modes of the metatextual finale. As pragmatics involves the



communication between the interlocutors through a particular medium, it is obvious that successful communication is, on the one hand, determined by the receptor in his existence and interpretation of the different modes of the text. This implies that text pragmatics is "dynamic" but also "relative". Plett (1975:92) confirms this in his statement: "Pragmatische Textualitaet ist nur in der diachronen Dimension vorstellbar. Der diachrone Textbegriff kennt keine Statik, sondern allein die staendige Dynamik fortschreitender Textbildung". On the other hand, communication is determined by the fixed syntactic, pragmatic and semantic modes of the text (which are "static" and "absolute"). Apart from this static intratextual constituent, the dynamic historical inter- and extratextual world is likewise constitutive for all communication acts. Therefore, although the pragmatic mode is dominant in the metatextual dimension, it is only within the multidimensional interplay that we will be able to set some parameters for the metatextual dimension of the communication act. This will be outlined with the aid of my concepts of the metatextual thrust, perspective and strategy.

.1 The metatextual thrust is constituted by the syntactic parameters of the intratextual and historical dimensions. The main issue will be to determine whether the text thrust is clear, well structured and coherent or whether it is open for multiple interpretation or even misinterpretation.

The text thrust serves as the static syntactic constituent in the dialectic metatextual finale. This implies that the analysis of the metatextual thrust accounts for both the intratextual and historical structuredness of the text - that is the static and structured text with its interrelated and hierarchy of intratextual-historical themes, motives and tradition units. The analysis of this relationship will not only help to expose the metatextual perspective of the author, but will also give us some insight in the communicator-author's prerequisites for the primary reception of the text. This will obviously provide us with some parameters for a secondary reception of ancient canonized texts.

.2 I have already argued that the semantic mode has an ultimate referent / perspective which is decisive in the creation (i e encoding) of texts. I would now like to focus on the importance thereof for the reception (i e decoding) of texts. In my analysis of 1 Peter I shall speak of the "cosmologic perspective" of the text as the decisive constituent determining the success of the communication act.

The identificaton with the message and intent of a text or communication act is determined by the reality models of the receptors (cf Du Preez:1983:4). The emission (i e encoding) of a



message is done existentially within the parameters of a certain reality model or life-and-world perspective. This is also true of the interpretation (i.e. decoding) of a message. It is clearly an existential matter in which the experiencing and evaluation of the communication act is interpreted in terms of truth, values, aesthetics and actuality. When the perspective of a communicator isn't grasped "adequately" (either because of an incompetent medium, communicator or receptor) the communication act is bound to fail. It is also possible, however, that the communicator's perspective is understood but nevertheless rejected by the receptor. The fact is that the interlocutors (communicators and receptors alike) are sociologically determined by the conceptual system of their respective societies. This usually results in the rejection of any irreconcilable perspective unless the receptor is persuaded to accept it.

As I have noted earlier cosmologic perspectives are conceptual systems which are metaphorically and symbolically expressed (cf Du Preez 1983:2-4). The dominant metaphoric and symbolic concepts in each society function as the master symbols for the meaningful understanding of a complex world and the meaningful interaction between group members (cf Du Preez 1983:1-8). When the world-and-life perspective (which consists of a number of master symbols) of the communicator and receptor differ, communication either fails (the receptor fails to understand the communicator or the communicator fails to convince the receptor) or succeeds (the communicator succeeds to communicate in terms of the receptor's perspective or the communicator succeeds in convincing the receptor to accept his perspective). This boils down to an important principal namely: "We honor the symbol, not the man" (Duncan 1953:123 as quoted by Du Preez 1983:4). This means that the communication process as a whole is ultimately and decisively determined by the life-and-world perspectives (each with its own set of master symbols) of the interlocutors. Rosenthal (1973) argues convincingly that this is especially applicable to non-personal communication (e.g. textual communication) in which the message and its symbols are decisive in the act of persuasion (cf IV A.2).

This excursion above illustrates and confirms that "cosmologic perspectives" and their respective "master symbols" are decisive in determining the encoding and decoding of a message. This implies that the intratextual and historical dimensions of the syntactic, semantic and pragmatic modes of the text find their intention from the communicator's theological-philosophical perspective (Rousseau 1984:68). Even the choice of a text type (as a decisive pragmatic signal for the successful communication of texts) is subordinated to the communicator's perspective. This is only the logical development of the insight that an author first has something (theme / message) in mind which he



utters with the aid of language (cf Louw 1976:122; Keifert 1981:166). This was also confirmed by the definition of communication as the process of creating meaning - and this is obviously done from some perspective! The author's perspective on reality (which includes his life-and-world view, values, commitments, etc) dominates his entire message and is therefore the key in understanding him. Steyn (1984:58) elaborates on this issue from a psycholinguistic approach to texts where he argues that communicators often tend to forget the micro intentions of their writings, "But to assume that the author also forgets his macro-intentions is hard to believe". In addition to the communicator's macro intentions (e g his perspective), the reaction to and evaluation (identification or rejection) of the text is in turn determined by the receptor's "stellung zur Welt und zur Wirklichkeit" (Buerger 1973:15) - (i e the receptor's perspective). In everyday communication this happens spontaneously. I am interested, however, to account for this within my text theory which I will have to test in my analysis of 1 Peter.

It should be clear that the notion of "perspective" is crucial in the communication process. This is not only important for the understanding of texts, but also as an explanation for the canonizing of the different writings. Apart from different factors which enhance the credibility of a message (e g contents, source, presentation, the receptor, etc - Rall 1980:2-3), it is important that certain perspectives and values have to be shared for a message to become authoritative (cf Eco 1979:3-43 and his discussion of the TeStWeSt model; Trent 1973:104-10). Man acts and is manipulated to act in a certain way (e g accepting and identifying with certain texts as normative) by the identification or rejection of symbols / perspectives: "Deur die simbole waarmee geidentifiseer word, te beheer, kan die gedrag van die betrokke persone gemanupileer word" (Du Preez:1983:5). Therefore the perspective of the individual writings of the New Testament played a decisive role in their acceptance as part of the canon. Herzog II (1983:113-114) refers to this canonizing function of "perspective" (or "ideology" and "myth" in their terminology) in human culture and especially religion as the "legitimizing of a social world".

The notion of cosmologic perspective also implies that a New Testament text, for example, shouldn't be seen as a pancake where all words and texts are on the same level - it should rather be seen as a relief map which must be illuminated / understood from a certain perspective (cf Luz 1982:517; Schneiders 1981:29). This will prevent a naive reception of the text. Furthermore, one will be able to recognize that symbols expressing a specific cosmologic perspective are historically and rhetorically determined (Bryant 1973:14). This implies that symbols can become



outdated and esoteric (Hitchcock 1979:178-193). This obviously has important implications for understanding the Bible as canonized texts. What is normative and what is expendable (e.g. baptism, the last supper, liturgical and ethical conduct etc)? This means that the notion of the author's perspective will be the only key to unlock this riddle of normativity which is the essence of the moral crisis in the communication of the New Testament. Ultimately the communication of texts only succeeds when the receptors grasp the author's perspective and reacts according to his intention (cf McGuire 1973:244; Nida 1969:1).

In solving the moral crisis within Christianity, the notion of perspective can also be helpful in another way. In the light of the fact that the moral crisis boils down to an ideological / perspectival confrontation amongst Christians, they should first (laymen and scholars alike) verbalize their own ultimate commitments and master symbols (cf Herzog II 1983). They should put their cards (i.e. presuppositions concerning God, reality, science, the Bible, etc) on the table. As Christians who identify themselves with the Old and New Testament as the primary and canonized documents of Christianity, they should then dialectically compare and evaluate their cosmologic perspectives and master symbols with those of biblical writings. Through this dialectic exercise Christians should be able to re-evaluate and settle their differences satisfactorily although not finally. This will be a giant step towards the solution of Scriptural abuse, on the one hand, and the accommodation of the multiple meaning, dimensionality and interpretation of texts, on the other hand.

.3 Finally within the text pragmatic mode of the metatextual dimension our aim is to determine the parameters of the text "strategy". The metatextual dimension of the text pragmatics, focusses on the communication processes which the communicator-author put into action through the text strategy implemented in his text in order to convince his receptor-readers. Like the metatextual thrust and perspective, the strategy is constituted by the dialectic interplay between the intratextual and historical pragmatic devices. On intratextual level the cola functions, style-rhetorical devices and text structure are all part of the text-pragmatic mode. Ultimately one should remember that "Pragmatische Textualitaet ist nur in der diachronen Dimension vorstellbar" (Plett 1975:92). This entails that the strategy of the text is also determined by dynamic historical conventions which constitute the text type.

Obviously the success or failure of the communication act depends to a large extent on the strategy which is utilized to communicate the communicator's cosmologic perspective. The text strategy is, however, not the only constituent which determine



the communication act. The thrust and perspective are likewise constitutive for the communication act. It is the parameters of this interrelationship between the thrust, perspective and strategy which are to be defined more precisely. In the light of our theoretical discussion up till now, it seems that the text perspective plays a decisive role in the author's creation of a text thrust and his choice of a text strategy. The analysis of 1 Peter will hopefully throw more light on the parameters of the thrust, perspective and strategy for the metatextual communication of ancient texts.

This concludes my theoretical basis for the metatextual dimension of textual communication. In the application of analytical-exegetical methods and aids one should ultimately accommodate the dialectic and pragmatic interplay between the trimodal intratextual and historical dimensions of the communication process as the basis for the metatextual communication of a text.

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3.6 CONCLUSION: THE COMMUNICATION PROCESS AS A HERMENEUTICAL-EXEGETICAL MODEL FOR THE NEW TESTAMENT AS ANCIENT CANONIZED TEXTS

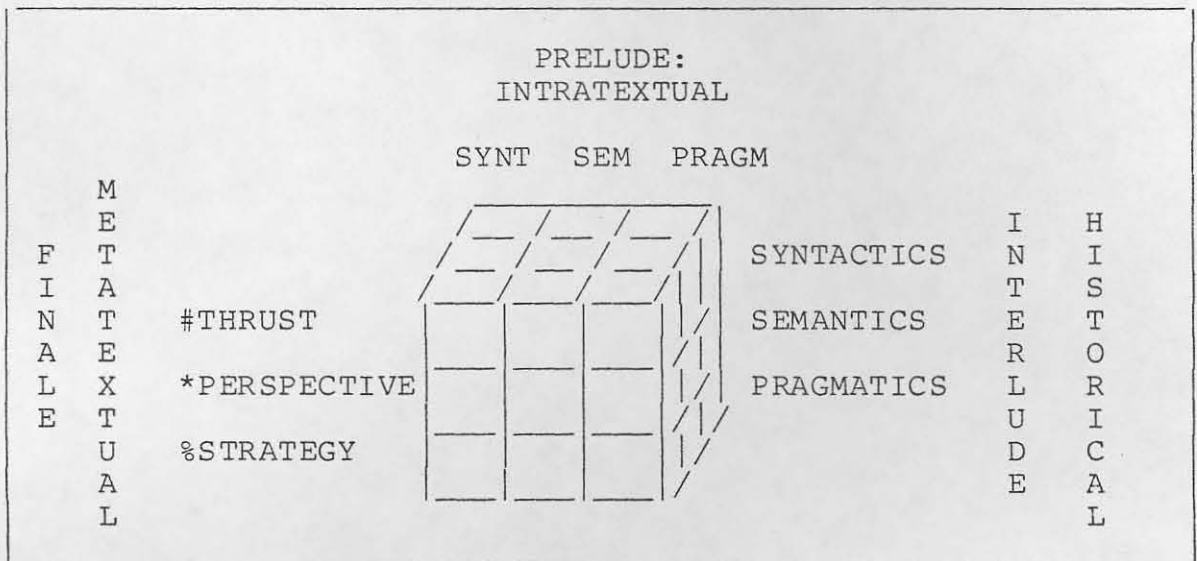
This communication model shouldn't be mistaken for a methodological potpourri. In my opinion, this multidimensional, plurimodal and chronological approach offers a viable answer to the main cause of the hermeneutical crisis, namely the overinterpretation of one dimension and / or mode which inevitably leads to either an over- or underexposure of texts. Thus the different dimensions, modes and phases have been carefully and argumentatively interrelated. In this regard the noteworthy article of P R Keifert (1981:153-168) "Mind reader and Maestro: Models for understanding biblical interpreters" is to be mentioned. His analysis confirms the multidimensionality of textual interpretation showing especially the need for the metatextual finale (i e "performance" in his terminology). His choice for an audience-orientated approach is, however, a case in point which, although he acknowledges the interrelatedness of the different dimensions and modes, neglects to outline this interrelationship. This forces him in his own words to "downplay" (Keifert 1981:167) the historical dimension which inevitably leads to the overexposure of the theological dimension opening the gap for fundamentalism and its counterpart relativism. Therefore I have argued that the communication process is constituted by the totality, chronological order and interrelatedness of the intratextual, historical and metatextual dimensions of the New Testament texts. Thus this comprehensive hermeneutical-exegetical model is clearly defined in a precise determined interrelationship based on the complexity of the dialectic nature of textual communication. Let me then conclude with a schematization of the three distinct dimensions, the three different modes of texts as well as the former established phases of textual analysis (viz prelude, interlude and finale).

3.6.1 The cube of textual communication: multidimensional, plurimodal, chronological and trinotional

I am going to use Rubic's cube to illustrate and integrate my communication model which was reconstructed with the aid of contributions from semiotics, linguistics and literary science. This cube so vividly explains the inextricable intertwinedness and interrelatedness of communication as one phenomenon of our complex reality, that it almost stunningly reveals the inadequacy of our over- and underexposure of textual communication. In this illustration the prelude represents the analysis of the intratextual dimension (which is dominated by the syntactic mode); the interlude represents the analysis of the historical dimension (which is dominated by the semantic mode); and the finale represents the analysis of the metatextual dimension (which is dominated by the pragmatic mode). The ultimate aim of



these three chronologically ordered analyses is to establish the metatextual thrust (#), perspective (*) and strategy (%) as defined above. I have argued that the introduction of these notions will enable us to integrate and simplify the complexity of textual communication into a manageable and comprehensible model which does justice to the static parameters (constituted by the syntactic mode and the intratextual dimension), dynamic parameters (constituted by the semantic mode and the historical dimension) and its dialectic parameters (constituted by the pragmatic mode and the metatextual dimension) of textual communication.



Anyone who have had some experience with Rubic's cube will know for sure that there is no way of getting the cube right without interrelating all the different squares and dimensions in chronological phases. The neglecting of the different dimensions, modes and notions is, to my mind, one of the main reasons for the impasse between the historical, theological and linguistic approaches to biblical texts. Biblical scholars were fools to believe in the illusion that one can solve the complex cube of textual communication by the futile and infantile exercise of turning only one level of squares (whether it be the historico-critical or linguistic-structuralist or theological-fundamentalistic methods) monotonously.

In the light of these distinctions we inevitably need different tools or methods to analyse the static, dynamic and resulting dialectic dimensions of the communication act. In this regard the heuristic criteria of extension, delimitation and coherence will be used to describe and define the syntactic, pragmatic and



semantic modes of texts (Plett 1975:56) and will help us to determine what methods are to be applied to reveal the text thrust, perspective and strategy. The implementation of the heuristic criteria will only be dealt with in my discussion of the exegetical methods and aids applied in my dissertation (cf sections A of chapters II, III & IV respectively). In my methodological outline I will have to treat the different dimensions and modes separately. Elizabeth S Malbon (1983:222) strikingly remarks: "... one cannot focus on everything at once./29/ In this the scholar, whether a traditional historical critic, a structuralist, or a hermeneuticist, is no better off than a child at a three-ring circus - and no worse off either". Although the modes and dimensions are inextricably intertwined (which necessitates me to make cross-references), I (as a child in a three-ring circus) will separate them in order to gain maximum methodological clarity and analytical output. In the light of the fact that the exegetical methods have traditionally been separated in terms of the intratextual and historical dimensions respectively, I shall first analyse 1 Peter intratextually and then historically. Only in my metatextual analysis will I propose a simplified alternative to establish the dialectic parameters of the thrust, perspective and strategy of textual communication.

It is evident that this model where the different constituents of the communication process are in interrelation with each other will have a circular, cross-referential and double-checking effect. It is once again to be noted that this communication paradigm complies magnificently to the hermeneutical-exegetical requirements and parameters which were formulated in order to solve the deficiencies and impasse in biblical scholarship. Obviously the ultimate problem would be for Christians to agree on this communication model - which is presumptuous to say the least. Nevertheless, since we live in a world of uncertainties we are bound to this kind of rhetorics to promote one's view and hopefully influence some (if one is a pessimist) or many (if one is an optimist). However, the proof of the pudding is in the eating thereof. It is exactly in this respect that one has the privilege of checking one's theories with colleagues and scholars over the world by means of their published writings. One such encounter with a theological clone was so rewarding and exciting that it simply could not be left unmentioned.

Therefore, before we proceed to section C where I am going to check my communication model from a philosophy-of-science perspective, I am first going to show some interesting parallels between my text theory and that of Sandra M Schneiders of the Jesuit School of Theology at Berkeley.



3.6.2 Confirmation from a theological clone: Sandra M Schneiders

I have already mentioned the uncanny similarities I discovered between our approaches when I read her two articles during the finishing off of this dissertation at the beginning of 1986. It was indeed a fascinating experience, theologically speaking, to meet my twin sister.

Schneiders shares my discontent with regard to proof-texting and historical criticism as examples of the over- and underexposure of texts (cf I A 3.1): "An exclusively historical critical approach that is one-sidedly concerned with the former [i.e. what the text meant - JaRo] is sterile. But an exclusive and uncritical concern with the latter [i.e. what the text means - JaRo] will result in fundamentalism or uninformed pietism" (Schneiders 1981:37 & 1982:68). Fascinatingly enough, Schneiders (1982:52-58) likewise evaluates these reductionist approaches to Scriptures epistemologically in terms of a "positivistic seduction". Compare in this regard my analysis of the dissonant instruments responsible for the cacophony echoing from biblical scholarship (cf I A 3.1 & 3.2). Almost predictably Schneiders (1981:27-37) acknowledges and subscribes to the current more balanced "... full scale, non-reductive hermeneutical theory which would include both the philosophical and the literary dimensions and within which historico-critical exegesis would be properly seen as an indispensable moment in the full interpretive process" (Schneiders 1982:58; cf I B 1-3).

Via Paul Ricoeur and Hans-Georg Gadamer, Schneiders (1981:32-37; 1982:58-68) outlines a multidimensional approach (contrary to the Ricoeur reception of J G Davies and his polemic against historical criticism in his 1983 article) which has mindboggling similarities with my model (cf I B 3.2.5). She argues for the precedence and autonomy of the text (cf my intratextual prelude / gateway) with reference to Ricoeur's text theory which entails amongst others that: a text is semantically independent of the intention of its author; a text is referentially independent of its originating circumstances; a text is not bound to its original audience in determining its meaning; and a text represents a literary genre which involves the reader in a determinative way (Schneiders 1981:33-34 & 1982:59-60). Ricoeur's text theory also had some important implications for Schneiders' dimension of textual interpretation, namely that interpretation is a dialectic process of interaction between the text, its literary genre and the interpreter; that metaphoric texts are susceptible of multiple interpretation; and that the validation of probable valid textual interpretations is controlled by the interpretive dialectic between text and interpreter (Schneiders 1981:34-35 & 1982:60-61; cf Michell 1984:44-45). On the issue of multiple interpretation Schneiders (1981:34) remarks: "This is one reason



why historical and literary criticism are important in establishing the text, clarifying the genre, getting to the real meaning of words themselves in their own historical context, and so on." In principle Schneiders' view on multiple interpretation and the validation of textual interpretation coincides with my dialectic metatextual finale which presupposes an interaction between the static text and its receptor-readers.

Certainly the most exciting parallel between Schneiders' theory and mine is found in the correspondence between her ontological dimension (i.e. the goal of interpretation and understanding) and my metatextual finale (cf my theory as discussed above in this section). She remarks: "Ricoeur is in substantial agreement with Gadamer that understanding finally consists in a fusion of horizons between the world of the reader and the world of the text, in the act of appropriation by which the reader openly engages the reference or truth claims of the text, risking his or her own 'world' in the confrontation with the world of the text and surrendering to the truth about the subject matter" (Schneiders 1982:62). The notion of "truth claims" / "world" and its role in persuasive communication clearly corresponds with my notion of "cosmologic perspective". I will return to Schneiders' application of Ricoeur and Gadamer's theory in terms of her "paschal imagination" which corresponds to my "Christological perspective" in chapter IV.

With this exciting confirmation of my own thoughts, I will boldly and courageously continue to outline the methodological implications of my symphony of textual communication in detail in the A sections of chapters II, III and IV respectively. But first let us do a final check on my communication model and epistemologico-paradigmatic commitments in the light of the insights from the philosophy of science.

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- CHAPTER I: SECTION C -

EPISTEMOLOGICO-PARADIGMATIC CONSIDERATIONS:

A CROSSCHECK ON MY PARADIGM AND PRESUPPOSITIONS WITHIN THE
PARAMETERS OF THE PHILOSOPHY OF SCIENCE

1. INTRODUCTION: DECLARATION OF INTENT

In the opening paragraph of this dissertation I pleaded for a broader conception of "introductory chapters" to scholarly works which obviously includes dissertations. I stated in short that an introduction to a dissertation should include an analysis of the philosophical presuppositions of the scholar. This requirement was repeatedly confirmed by the insights from hermeneutics, semiotics, communication science, reception theory and the sociology of knowledge. The necessity of exposing one's philosophical presuppositions has also become much clearer - especially in the light of the role of "perspective" (i.e. in the sense of an ultimate commitment) and "master symbols" (i.e. in the sense of meaningful paradigms for everyday living) in the communication process. In this regard I would like to give account of the important parameters of "epistemology" and "paradigms" as found in the arsenal of the philosophy of science. Although these notions from the philosophy of science are specifically related to the "theory of knowledge" and "scientific models" respectively, they are also indirectly related to the "universals of knowledge" (especially the perspectival orientation of all knowledge) and "conceptual models" (especially master symbols and their conduct-modulatory function). In the light of these structural parallels with the notions of the cosmologic perspective and master symbols and their important role in the communication process respectively, I agree with Van Huyssteen (1986:3-6) that the epistemological and paradigmatic theories within the philosophy of science should be incorporated in all methodological and hermeneutical questions within theology.

In contrast to plying my trade in reclusion, I have thus once more committed myself to an honest and open dialogue where all cards are on the table. Too much time and energy has been wasted in the past in futile and senseless disputes for the very reason that scholars failed to reveal their declaration of intent, epistemological presuppositions, their paradigms, their theme demarcation and modus operandi. This was clearly illustrated in



section A of this chapter where the communication crisis within Christianity as well as biblical scholarship (illustrated from 1 Peter) have been discussed. At present, there is most probably no scientist (even in physical science) who won't admit the epistemological, paradigmatic, socio-historical, hypothetic and limited character of science. This was extensively argued by philosophers such as Karl Popper, initially, and later Thomas Kuhn who changed much of the current evaluation of the capabilities of science (cf Van Huyssteen 1983 & 1986 where he argues how these two scholars in particular shattered the traditional positivistic approach to science). Popper (1963:30) suggested that we should "... give up the idea of ultimate sources of knowledge, and admit that all knowledge is human: that it is mixed with our errors, our prejudices, our dreams, our hopes; that all we can do is to grope for truth even if it be beyond our reach." The only way to incorporate the epistemological and paradigmatic parameters of science is obviously by a critical evaluation of scholars' epistemological paradigms. A scholar who isn't prepared or neglects to put these cards on the table for everyone to see, is playing the one-man cardgame "patience" wherein he is engaged in an oracular monologue.

Giving account of one's epistemologico-paradigmatic presuppositions include, in my opinion, one's premises "outside" and "inside" his discipline (Rousseau 1984:55-56). I have already dealt with the text-theoretical considerations (cf I B which included my hermeneutical and textual communication theory) which constitute part of my paradigm and, therefore, reflect a number of my premises outside New Testament science. I will now proceed by explicitly summarizing and profiling my already overt and (up till now) covert epistemological and paradigmatic intentions and presuppositions underlying this dissertation (i.e. premises "outside" New Testament science). Some of my paradigmatic premises within ("inside") New Testament science have already become clear in this introductory chapter. In the remaining chapters, however, it will be defined explicitly and meticulously in the construction of the analytical methods and their application to a New Testament text (chapters II-IV), on the one hand, and in particular in my concluding and evaluative remarks (cf chapter IV), on the other hand.

An account of one's epistemologico-paradigmatic presuppositions "outside" New Testament science should include, in my opinion, one's traditionally "prescientific" (we will see later that this distinction is outdated) and epistemological presuppositions and commitments as well as one's science model and paradigmatic commitments. I have already spelled most of these presuppositions out in a paper read in 1983 and published in 1984 (cf Rousseau 1984:52-60). The reader will find that the



epistemological and paradigmatic presuppositions are not always clearly distinguishable and will, therefore, inevitably overlap.

* *



2. EPISTEMOLOGICO-PARADIGMATIC PRESUPPOSITIONS

2.1 MY ULTIMATE COMMITMENT AND EPISTEMOLOGICAL PRESUPPOSITIONS

2.1.1 Jesus Christ as mediated through ancient canonized texts: my ultimate commitment and related master symbols

Just like any linguistic-literary (or symbolic for that matter) expression "... implies, or induces, or is related to a general view of the world, a way of understanding life, a spirituality ..." (Barr 1973:33), this dissertation is a linguistic-literary expression of a certain life-and-world perspective (ultimate commitment) reigned by a number of master symbols. This study reflects a perspective which regards the Bible as the primary, fundamental books and witnesses of the origin of Christianity and is therefore treasured as the orientation point for Christianity today. This implies that my ultimate commitment to the person and teaching of Jesus Christ as it is contained and interpreted in the New Testament against the background and the matrix of the Old Testament as a relevant, meaningful and determinative life-and-world view, is to be correlated to this reality in terms of the epistemologico-paradigmatic parameters of the philosophy of science which is accessible and open for criticism by anyone. A ghetto science (and therefore a ghetto theology) doesn't benefit mankind - on the contrary it captivates mankind.

With this approach I take the accusation of a "retreat to commitment" against theology by Hans Albert and William Bartley seriously: "The leading protestant theologians of the twentieth century have embraced as fact the philosophical contention that rationality is logically limited, that every man makes some ultimateley irrational commitment; and they have used this contention to excuse rationally their own irrational commitment to Christ" (Bartley 1964:215). Taking Bartley's criticism serious doesn't mean, however, that "commitments" are excluded from science. Van Huyssteen (1986:37-87) has convincingly argued how even Bartley is committed to "non-commitment" and that it was left for Thomas Kuhn to pave the way for a broader concept of rationality which would fully accommodate "commitments" in science. This was an improvement on the "critical rationalism" of Popper, Albert, Bartley and also the outstanding theologian, Wolfhardt Pannenberg, who was one of the first to accommodate the insights of Popper and Kuhn within theology (Van Huyssteen 1986:95-124). Van Huyssteen's (1986:158) own "critical-realistic rationality model" rejects in no uncertain terms any scientific model (including physical science) which excludes "ultimate commitments" as "... wetenskapsfilosofies verdag en selfs ongeldig." This implies that a distinction between "prescientific" (in an "ultimate commitment" sense) and "scientific" (in a paradigmatic sense) presuppositions in order



to exclude the former, is untenable. Both are essentially part of science. Even the so-called traditional distinction between natural and supernatural phenomena has come into question: "Wissenschaftlich waere heute eher das Umgekehrte: dass man sich trotz aller technischer Moeglichkeiten offenhaelt fuer das total Unvorhersehbare und Unerklaerliche" (Michel 1979:211).

My Christological and biblical perspective on life is, however, determined by the paradigm that the biblical witness did not only originate as part of ancient everyday reality, but that it should be meaningful within this reality. Therefore, it should be analysed with the aid and insights of the other sciences. This then links up with the intention to engage in a dialogue with other sciences and the avoiding of an ascetic monologue. The analytical dissection of the New Testament writings and their message resulted in a cacophony of fragments which necessitates the above required interdisciplinary and integrated approach. Ultimately, theology's right of existence in giving meaning to this reality will be decided on the battlefield of the hermeneutical-exegetical pursuit to orchestrate the communication of the perspective (heart) and master symbols of these ancient canonized texts into a beautiful symphony complemented by different sounds and instruments.

The above-discussed ultimate commitment and master symbols as premises outside New Testament science as such, already reflected an epistemological parameter, namely the endeavour to have a meaningful and integrated understanding of "this reality" in which we live in terms of the Christ proclamation of the New Testament texts (cf I B 1.1.2).

2.1.2 A meaningful interpretation of this reality: an epistemological commitment

The quest for a meaningful interpretation of this reality presupposes that one can't escape reality. This has important implications for an epistemology. It means first and foremost, that we live in this "reality" or "world". Therefore we must give account of the complex reality in which we live in order to understand this reality better and also to make it bearable. To flee from reality is senseless (because it is impossible in reality), cruel (because one is time and again disillusioned by reality) and miserable (because one doesn't learn to enjoy this reality) (Rousseau 1984:56).

The alternative to this commitment is a rejection of reality and realism claiming the "guidance of the Spirit" as one's ultimate commitment. This inevitably leads to an infinite subjectivism reigned by a variety of radical and opposing confessions and dogmas each claiming to be the truth or "God's will." In such an



approach there is often no room (or at the most an untenable dualism) for "reason" or "science". It is obvious that the rejection of the reality in which we live, makes any dialogue and epistemological pursuit impossible and senseless. This implies that the analysis and message of the New Testament have to be relevant for this reality in which we live. This dialogue with reality is indeed part and parcel of the church's missionary task. If Christians should ignore the realities of this world, it would mean the death of Christianity.

It has become clear that my perspective and master symbols have forced me to theorize on the phenomenon of human knowledge which threw me right into the arena of the philosophy of science. Thus the understanding of God and the understanding of reality have a common denominator, namely the epistemological dimension.

2.1.3 God and reality as an epistemological issue: science of religions, theology and the church

It is just as senseless to believe in a God who has nothing to do with reality as it is to flee from reality. If God is "real", then He is inevitably related to this "reality". The concept or creed "MY GOD" presupposes two basic components: the transcendence of God which implies that He is totally different and the immanence of God which implies that He is immanent in man's reality.

Each religion will define the meaning of God's transcendence and immanence in its own way and with its own symbols. If Christians accept that God is revealed through the Scriptures of the Old and New Testament, together with the assumption that this world is his creation, then it follows that Scripture and nature, faith and reality should correlate. If this isn't true, Christianity is playing a senseless game. "If there were indeed no connection between our lives and God, then everything that we have to say about God would be in vain" (Pannenberg 1975:1; Collins, J J 1981:125). In this sense we could state that even God (and therefore the Old and New Testament as witnesses to him) can't escape reality. If he is "really" God then this is his reality as Michel (1979:219) states: "Eben weil Gott dieser Welt nicht ferngeblieben ist, kann auch der Wissenschaftler seiner Wirklichkeit nicht entfliehen."

Theology is part of the subdiscipline "science of religion" which studies the relationship between God and reality. This implies that theology is part and parcel of the broader scientific study of reality. This confirms the mutual concern between theology as "... man's search for and response to 'ultimate meaning' ..." (Michell 1984:40), and epistemology which reveals man's search and theory of knowledge (i.e. ultimate meaning) in this reality.



It is Christians' responsibility (especially their scientific disciplines "theology" and "biblical studies") to make evident why they believe that the Christian faith is unique. They will have to verify why they regard a collection of ancient writings as God's Word and why it still has something to say to twentieth century man. What makes it different from the millions of other writings through the ages? What relevance does it have for heart transplants, space travels, politics, war, nuclear armament and pollution?

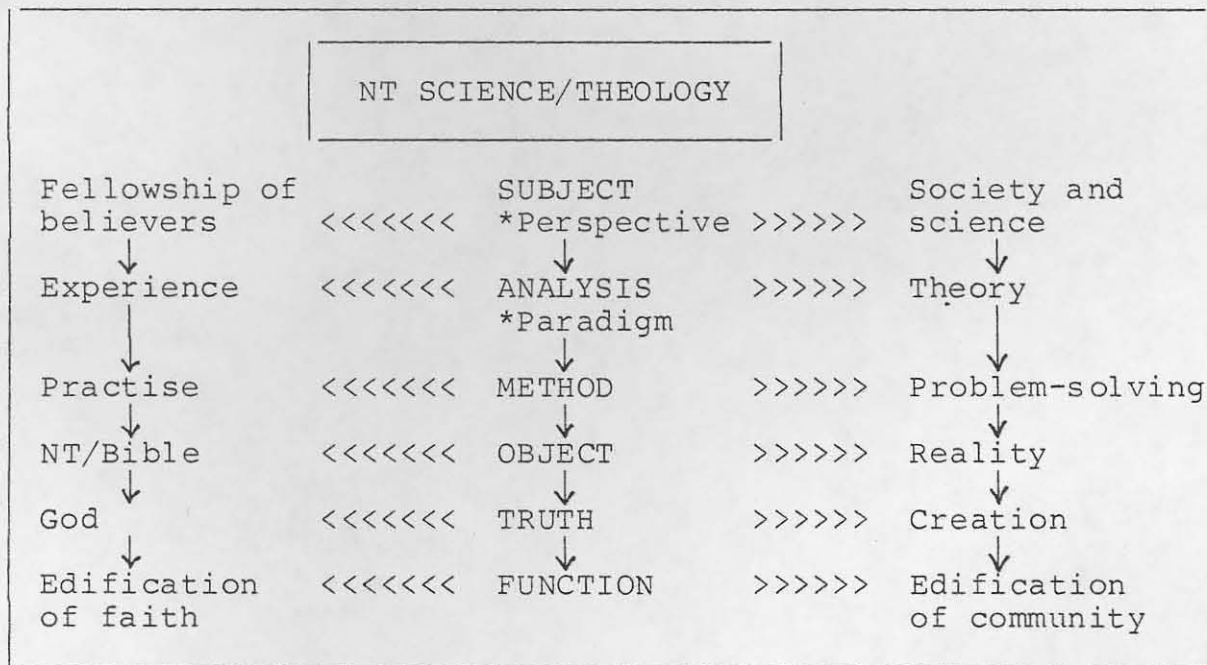
In this whole quest theology and biblical studies will have to proceed within the parameters of science in their study of the Old and New Testament. The subdiscipline New Testament science, therefore, should be on a par with other disciplines studying textual communication. That is the reason why I made use of disciplines such as semiotics, linguistics, literary science and communication science in the construction of my hermeneutical-exegetical theory which forms the foundation of this dissertation. This is also why I am correlating my communication paradigm with the results of the philosophy of science.

In the endeavour to correlate the concept of God with this reality with scientific means, it is important to realize that the "language" of the believer, the church and theology differ from each other (i.e. distinctions especially emphasized and explored by Van Huyssteen 1986:177-187). The intention of theology is first and foremost to fulfill the requirements of science, whereas the church has to fulfill the existential needs of the religious experience of its members. It is, however, important to note that the language of religious experience is the foundation and origin of Christianity and consequently the object of theological reflection (Van Huyssteen 1986:171-173). Obviously it is a long and tedious path to move from metaphorically verbalized religious experience (as is found in the Bible and the church's dogma) to a scientific theological reflection. It is to the credit of Van Huyssteen in his "critical-realistic rationality model" that he has bridged this gap in a responsible way which is fully in accord with the parameters of the philosophy of science. He argues that although the origin / roots of Christianity is found in believers' experience of God (this obviously includes Jesus of Nazareth as well as his followers through the centuries), this experience is related to this reality: "In die lang geskiedenis van Christelike teologiese refleksie het die grondmetafoor van die Christendom homself nie alleen op ongelooflike kreatiewe wyse deur die insig en geloofservaring heen van gelowige mense gehandhaaf nie, maar het die maksimale sin wat hierdeur as antwoord op eksistensiële lewensvrae gegee is en nog gegee word, goeie en genoeg redes verskaf (inderdaad nooit finale, positivistiese 'bewyse' nie) om dit wat in ons teologiese uitsprake direk of indirek oor God



beweer word, te glo" (Van Huyssteen 1986:176; cf Rousseau 1984:69). And also: "Nie alleen teologies vanuit die geloofs-betrokkenheid van die teoloog nie, maar ook wetenskapsfilosofies word dit nou duidelik dat ons teologiese teorieë inderdaad na 'n werklikheid bo en groter as ons verwys" (Van Huyssteen 1986:177). This is not a retreat to a positivistic approach. Therefore, Van Huyssteen (1986:176-177) emphasizes the hypothetical, socio-historical boundness and eschatological nature of this knowledge of the "ultimate Reality" (i e God).

In the light of the previous paragraph, we can conclude that religious experience reflects reality. This implies that theological reflexion on religious experiences operates on an epistemological and scientific level. This basis provides the biblical scholar with the confidence that he is on a par with other scholars and within the parameters of the philosophy of science. We could schematize the New Testament science with its double obligation - that is towards society and science, on the one hand, and the church and the believers, on the other hand - in the following way:



(This schematization is a modification of the schema found in the publication of the Gereformeerde Synode van Delft 1980:12-13).

With regard to science and the community the righthand column is relevant: it is the scientific search for truth in this reality - ultimately to serve the community. With regard to the church and



believers the lefthand column is applicable: it is the search for truth (God) in this reality through the mediation of the Biblical writings - ultimately to edify the believing community.

This concludes the verbalization of my ultimate commitments and my epistemological presuppositions. From these commitments it has become clear that I am committed to understand the New Testament in relation to this reality and within the parameters of a scientific paradigm. Therefore I will now proceed to analyse my paradigmatic commitments to science.

*



2.2 PARADIGMATIC COMMITMENTS: SCIENCE AS A MASTER SYMBOL

2.2.1 Controlling this reality

This whole dialogue concerning commitments, truth and reality has to do with the understanding and controlling of this world (cf Strauss 1978:313-5). It follows, therefore, that research can't be limited to the mere gathering of knowledge as such (i.e. a masturbation science). This knowledge should ultimately serve mankind to understand and control this world (cf Du Preez 1983:32). With this in mind our analysis and understanding of the New Testament should also have the objective to make a contribution in understanding this world. This is then my first paradigmatic commitment to science.

The problem is, however, that this reality can be understood in as many ways as there are people with different presuppositions (cf I B 4.3.1). Therefore, the challenge is (and this is my next paradigmatic commitment) whether we are able to understand and control this reality in a responsible and meaningful way. This implies that in addition to my epistemological parameters and commitments, I have to define a scientific paradigm which accommodates these parameters.

2.2.2 The scientific control of this reality

If we don't want to waste our time, we should try to understand and control this reality in a scientific-argumentative way. Without this premise any dialogue concerning this reality would be utterly senseless because every one would only entangle himself in a personal monologue in which he echoes his own beliefs without accounting for it.

The question is, therefore, what is meant by a "scientific-argumentative way" of doing things? In this regard the master symbols in the current debate within the philosophy of science will be decisive, because once again science can be practised in a number of ways.

.1 The most basic and unique characteristic of scientific acts is: theoretical-logical analysis or theoretical abstraction. That means the theoretical identification and distinguishing (i.e. analysis) of the different aspects of reality with the aid of logical criteria (Strauss 1978:1-8; cf Van Huyssteen 1986:187-188). There are also other criteria that are relevant in describing scientific activities such as rationality, verification, methodology, subject-object relation, systematizing, et cetera. These criteria are, however, not limited to scientific acts but are also part of other walks of life. They are therefore to be distinguished from the primary



criterium (i.e. theoretical-logical analysis) which is the distinctive and unique characteristic of science.

.2 A second master symbol is that science forms part of the complex process of understanding of reality (which includes man with all his presuppositions and socio-cultural boundness as the analysing subject). This implies that man isn't able to constitute absolute and timeless truths. The contributions of Karl Popper and Thomas Kuhn were decisive in shattering the logical-positivistic paradigm with its master symbols of objectivity, verification, empirical facts and man's "infallible" reason (cf Van Huyssteen 1986:15-22). The limitations of science were especially confirmed by Kuhn's conclusive argumentation that big discoveries and developments in natural and human science (cf Michel 1979:210) were never the result of reason alone - more often they were the result of conceptual transformations (cf Van Huyssteen 1983 & 1986:63-87; also Herzog II 1983:108 and their reference to Kuhn's "gestalt-switches"). Therefore we will always have to reckon with man's limitations and the way in which knowledge develops in our description of science. Herzog II (1983:113) argues that Kuhn's notion of paradigm is too limited and "... needs to include one's personal and social location, political convictions and values all of which shape and influence what one 'discovers' in a text."

These basic parameters of the philosophy of science confirm my own conclusions drawn from the results of the history of research on 1 Peter (cf I A 3); my hermeneutical parameters (cf I B 1.2); and also my communication model (I B 3). These limitations of scientific research were illustrated by the cacophony of research results in biblical scholarship which were caused by the fact that the different scientific paradigms (e.g. historical, linguistic or theological) came into the clutches of positivism (cf Thyen 1971; Scneiders 1982:52-58). Herzog II (1983:106) remarks with regard to the positivistic scientific paradigm which reigned since the Enlightenment: "The entire process assumed, indeed required, that the observer of the text was neutral, that the text harbored an isolable and identifiable meaning that could be established scientifically and that the neutrality of the exegete and the objectivity of the process were safeguarded by the use of appropriate interpretive tools. Confident in their achievements, generations of exegetes presented their 'assured results' and undoubted conclusions only to have their successors transform them into doubtful results and unwarranted assumptions."

The above-discussed limitations of scientific knowledge requires that one should incorporate other parameters in one's scientific paradigm.



2.2.3 The scientific control of this reality in its totality

One of the reasons for the limitations of scientific knowledge is found in the fact that reality is studied fragmentally within the different subdisciplines of science. Different subdisciplines focus on different aspects of reality for example mathematics on "number", physics on the "physical", linguistics on "symbols", religion on "faith", et cetera (cf Strauss 1978:3).

Because of the fact that the different subdisciplines each has its own study object and therefore occupies itself with a fragment of reality, it often results in a fragmented and even a faulty understanding of reality. The epistemological and paradigmatic boundness of all scientific disciplines makes this inevitable. It is therefore imperative that scholars should take note of the results of other subdisciplines. I have already shown how semiotics, linguistics, literary science, communication science, hermeneutics, Greek, science of religion, history, sociology, psychology and ultimately the philosophy of science are relevant for this dissertation and its analysis of the communication of ancient canonized texts. The interdependence of the sciences makes an integrative approach, in my opinion, imperative for the development of science. Strauss and Visagie (1983) have argued convincingly that theology, for example, can't operate without reckoning with the other sciences. They showed conclusively that for example concepts like the "uniqueness" or the "omnipresence" of God are based on our view of number and space (which could be faulty or one-sided if we don't acknowledge the insights from mathematics). It is in the dialogue between different disciplines that crosschecking and -fertilization takes place to the benefit of science.

The disadvantages of fragmental research is clear in all scientific disciplines in the sense that it claims general truths for a fraction of reality while it disregards the totality. Although fragmental research could benefit the refining and testing of methods its limitations should be acknowledged. It is only in a synthesis which honours the totality of the fragments where analytical results find ultimate and maximal meaning. Michel (1979:212) remarks: "Die Wirklichkeit der Welt und des Menschen ist eben unvergleichlich komplexer, differenzierter und auch geheimnisvoller, als unsere besten wissenschaftlichen Methoden es fassen koennen. Darum wird sich and der grundsatzlichen Offenheit und Revisionsfaehigkeit des wissenschaftlichen Apparates der Grad der Wissenschaftlichkeit entscheiden."

The two previously discussed master symbols of my scientific paradigm, namely the limitedness and interdependence of scientific disciplines, enforce a third master symbol:



2.2.4 The relational nature of truth in the scientific control of this reality

In the quest for "truth" man and his limited and fragmental interpretation of truth reflect the important role of personal involvement. Something is true "for me". As we have already seen, man is socio-culturally determined and this implies that his interpretation is influenced by his whole background. This means that our knowledge of reality will always be one-sided and therefore tentative. Interestingly enough, this is also confirmed by the semantic issue of sign and reference in semiotics (cf Plett 1975:99-102) and also by the definition of "communication" (i.e. the act of creating meaning) and the results of the newly developed reception theories. Especially the implications of the notions of "multiple meaning and interpretation" as well as "perspective" in my communication model as discussed under I B 3.4.2 and 3.5.2 respectively, are relevant in this respect. The concept "relational truth" reckons with this very fact (cf Gereformeerde Synode van Delft 1980:12-13; Herzog II 1983:112). This concept is an improvement on the former distinction between truth (i.e. objective) which has to be acknowledged (i.e. subjective). We can't know objective truth - only in relation to man (cf Deist 1979:16-22; 1981:2-11; Heyns 1974:85-96; Strauss 1978:319; Pannenberg 1977:346-48; Schneiders 1982:54; Van Huyssteen 1981:291-302; Van Niekerk 1982:150-65). Therefore the concept of "relational truth" is extremely useful to acknowledge the parameters of "truth" which is in line with the recent developments in the philosophy of science.

It is precisely because of this fact that everyone stands in a particular relation (determined by his presuppositions and socio-cultural background) to the truth, that the theologian has the freedom to understand reality from his frame of reference (i.e. the biblical message). This, however, doesn't free him from a scientific approach nor from the demand regarding "relevancy" which brings us to the last master symbol in my scientific paradigm.

2.2.5 Progression in the scientific control of this reality

This whole dissertation gives expression to a desire to find better answers in our engagement, analysis and control of this reality. It reflects the hope of that New Testament science will progress in its endeavour to make ancient canonized texts communicate meaningful with twentieth century man.

In the evaluation whether scientific projects are a progression or regression one would have to agree on certain criteria for evaluation. This critical evaluation is essential if science



wants to serve mankind at all. Certain criteria are already implicitly part of this dissertation (as a matter of fact in all scholarly work). Nevertheless, I would like to verbalize them now as they are part and parcel of one's commitment which functions as a master symbol.

The engagement of science and its disciplines with reality already presupposes the basic criterium - that is the degree of reality relevancy or "werklikheidsrelevansie" (cf Rousseau 1984:74-75). This implies that the scientific work which correlates the closest to reality and consequently gives the greater clarity or meaning to phenomena in reality should be evaluated as the better answer at that point in time. This criterium correlates with Van Huyssteen's three criteria: reality concernment; critical and problem-solving ability; and the constructive and progressive ability of science. To my mind, these criteria are only different aspects of the basic criterium of "reality relevancy" (cf Van Huyssteen 1986:172-173).

Van Huyssteen (1986:173-186) has two requirements for a reality-concerned theology, namely a cognitive (i.e. intellectual) and contextual (i.e. expressive) concern for reality. Cognitivity presupposes a scientific realism (i.e. theology that refers to entities in this reality) and a truth convergence (i.e. progression in theology) whereas contextuality requires the coherent and trustworthy accommodation of religious experience, the church and theology as relevant contexts for theological scientific reflection (Van Huyssteen 1986:177-187).

Van Huyssteen's (1986:187-206) second criterium (i.e. the critical and problem-solving ability of theology) determines the ability of a theology to solve empirical and conceptual (paradigmatic) problems in the areas of its object (the Bible), its tradition and science as a whole. The latter correlates with my interdisciplinary and integrative approach.

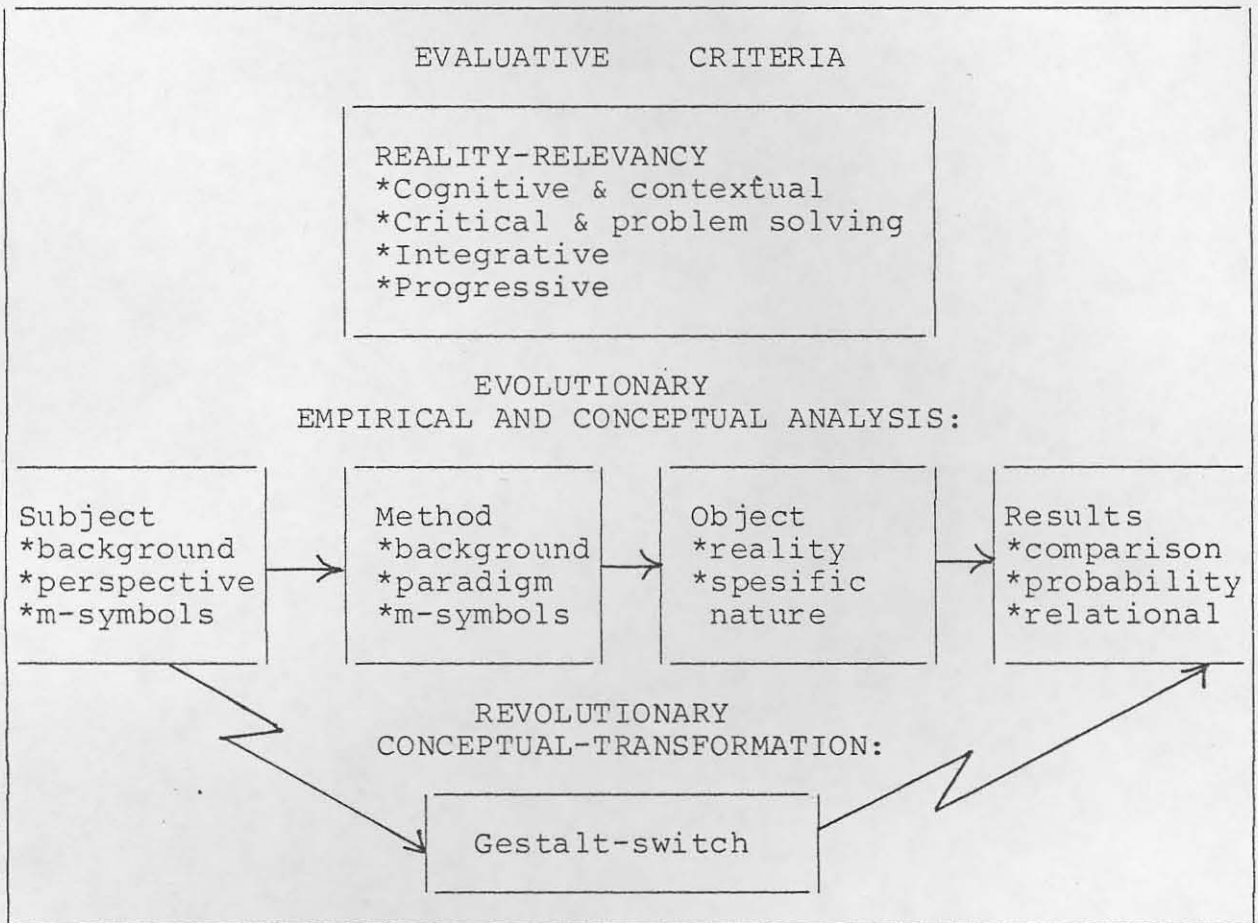
The criterium of progression shifts the emphasis from rationality to the capabilities and progressiveness of a theory in solving problems more effectively without disregarding the tentativeness thereof (Van Huyssteen 1986:206-214). Needless to say, a meaningful progression in a scientific discipline could either be revolutionary or evolutionary.

This is then the challenge of theology as a whole and for New Testament science in particular: "In hierdie proses staan die Bybel, as ons eksklusiewe toegang tot Jesus van Nasaret, sowel as die kreatiewe, konstruktiewe vermoë van ons teologiese refleksie, voor 'n permanente en fassinerende uitdaging: om naamlik op krities-realistiese wyse tentatiewe maar geloofwaardige uitsprake te maak oor die werklikheid van die Objek waaroor ons vooruit-



grypend nadink, en in Wie ons glo" (Van Huyssteen 1986:214).

I would like to summarize the constituents, characteristics, criteria and development of the scientific process with the following schematization:



Ultimately, the reader will have to evaluate if this dissertation has enhanced the progression of New Testament science. The reader and more specifically, the history of New Testament research, however, will be the final judge in the years and decades to come. I am hoping, at least, that it would be judged as a scientifically responsible and methodologically sound dissertation. That would have fulfilled the aim of doctoral theses in general and therefore worth my while. If it provides more clarity in the field of New Testament science, I would gratefully accept it as a graceful bonus.

* *



3. CONCLUSION

This dialogue with the philosophy of science has, in my opinion, confirmed the symphonic parameters of my communication model as an hermeneutical-exegetical answer to the cacophony echoing from biblical scholarship. The "cards" of my epistemological and paradigmatic commitments are on the table for everyone to see. The challenge is, therefore, for scholars from all disciplines who want to engage in a dialogue regarding the communication of ancient canonized texts, to put their cards on the table as well. Scientific dialogue without this kind of exercise is doomed and senseless. If someone, for example, has "hidden cards" which presupposes that reality as a whole is evil and should be avoided; or that science is profane; or that truth is absolute; or that the dogma of the church is faultless; or that religion is primitive and outside the bounds of science; or that Christianity is irrelevant, any dialogue concerning the understanding of the New Testament will be in vain and senseless - unless the presuppositions concerning the above-mentioned issues are first evaluated and discussed.

In the light of my commitment to dialogue, it follows that this study doesn't claim to have absolute truth or final answers. It must be clear that the results of this dissertation claim validity only against the background and acknowledgement that it is based on a cosmologic perspective which includes a specific ultimate commitment paradigm, methodology and a necessitated thematic demarcation. It therefore doesn't matter if "... all will share my conclusions - for few may - but that all will admit the problem facing our discipline, and see "the solution" [my addition] from somewhat the same angle. That, indeed would be something" (Barnlund 1973:56).

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- CHAPTER II -

THE INTRATEXTUAL DIMENSION - THE PRELUDE:

ANALYSIS OF THE STATIC TEXT OF I PETER

**THE INTRATEXTUAL DIMENSION - THE PRELUDE:
ANALYSIS OF THE STATIC TEXT OF I PETER**

In the hermeneutical-theoretical construction of my communication model, I argued that the medium is the "gateway" to enter the communication process of ancient documents such as the New Testament. It was also argued that the analysis of the static medium implies an intratextual analysis of the syntactic, pragmatic and semantic modes of the text. Although the different modes are inextricably intertwined it is methodologically better to separate them in order to deal with each mode on its own (cf Loubser 1981:1-5). This approach has the advantage that the scholar can scrutinize each mode in its own right which ultimately leads to well-founded conclusions. This is also why I chose to separate the analyses of the different dimensions although it will become clear in due course that they are so interdependent that one cannot analyse one dimension without referring to the other. The interrelatedness of the communication process will be dealt with explicitly in the metatextual dimension in chapter IV.

Based on my theoretical discussion of the intratextual dimension (cf I B 3.3), I will proceed in section A of this chapter to discuss the most basic static-syntactic parameters for the intratextual analysis in terms of the heuristic criteria of text extension, coherence and delimitation. In the light of these parameters and criteria I will discuss the methods and aids which will be applied in the intratextual analysis. It is important to realize that there are a number of linguistic, literary and semiotic methods and aids suitable for the syntactic analysis. A person needs only to page through a linguistic text book such as Lyons' "Introduction to theoretical linguistics" (1968) or his "Semantics" (1977) to become aware of this fact. Obviously different scholars often prefer different methods to reach almost the same goal. This fact emphasize the advantage of my approach to first determine the parameters in the light of Plett's heuristic criteria of what is to be achieved (in this case the intratextual analysis of the text) before the methods are chosen. This text-theoretical approach realizes that methods are developed to attain a certain limited goal and shouldn't be blown out of proportion as if one method alone is designed to analyse a text in all its complexity. This is often found to be one of the malpractices in a method-orientated approach. Although each method has its own advantages and emphases, I was obviously forced to select certain methods and aids to illustrate how the

heuristic criteria could be implemented in our analysis of the intratextual dimension. This has the implication that one could still delve deeper into the text or even focus on a certain phenomenon by applying other methods. I believe, however, that if the static text is analysed in the light of the heuristic criteria, other methods would only contribute qualitatively to the analysis of the intratextual dimension and not change the interpretation fundamentally.

In section B I will limit my in-depth analysis to the first five pericopes of 1 Peter. This is done for two reasons. It is obvious, firstly, that an in-depth analysis of 1 Peter as a whole would not only exceed the scope of a doctoral dissertation, it will also take up the rest of my life. In the light of the fact that I have some intentions of doing other things in life, I gladly accept this limitation. However, there is a second more scholarly reason, namely that the first five pericopes (1:1 - 2:12) constitute the theological basis of 1 Peter (cf Elliott 1982:420) and will therefore suffice to illustrate my communication model. The analysis of the remaining pericopes (i.e. 6-17) will only comprise cursory conclusions in order to get a picture of the whole discourse. I will thus proceed in section B to analyse the text on sentence and pericope level in terms of the syntactic, semantic and pragmatic modes respectively. In section C 1 Peter will be analysed as a static textual unit in its totality. This analysis of the macro text will once again be divided into a syntactic, semantic and pragmatic analysis. In conclusion the thrust, perspective and strategy of the intratextual dimension of 1 Peter will be outlined.

In order to avoid unnecessary duplication as well as lengthy descriptions and explanations, a schematization and summary of the intratextual analysis is found in appendix A. In my argumentation I shall constantly refer to these schematized analyses. Therefore the reader is advised to unfold the analyses of the relevant pericopes in order to get a clear and visual picture of my intratextual analysis and its results.

In the light of the fact that my intratextual analysis emphasizes the autonomy of the text and also because my selection and combination of methods haven't been applied to 1 Peter before, the works of biblical scholars were not only deliberately avoided in the initial stages of this analysis, but were also of little help. Clark and De Waard (1982:2) confirm this procedure within an intratextual analysis. Therefore, I only checked my intratextual analysis afterwards in the light of the intratextual observations of other scholars. These intratextual observations are more than often covertly expressed and intertwined with historical observations because the standard literature on 1 Peter as a rule does not separate the intratextual and historical dimensions. Meanwhile let us turn our attention to my exegetical-methodological considerations in section A which will

form the basis for my analysis of 1 Peter in sections B and C.

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- CHAPTER II: SECTION A -

STATIC PARAMETERS FOR THE INTRATEXTUAL DIMENSION OF TEXTUAL

COMMUNICATION:

A METHODOLOGY

1. INTRODUCTION: TEXTUAL MODES AND ANALYTICAL CRITERIA

In the light of my theoretical considerations on the intratextual dimension (cf I B 3.3.2), it follows that my analysis thereof will make use of the insights and contributions of the structuralist approach which is to be credited for re-emphasizing the structuredness, wholeness and meaningfulness of reality (cf Van Loggerenberg 1985:8-9). This philosophical orientation led to the acknowledgement of the autonomy of texts and the development of different structuralist approaches to texts (cf I A 3.1). Obviously the "narrative theory" as one of the main streams within structuralism was of limited interest for my analysis of 1 Peter as an argumentative text. As I was schooled in the paradigm of the South-African discourse analysis, this had a decisive influence on my intratextual analysis. The reader will find, however, that due to the serious deficiencies of that paradigm I had to break out of it in order to accommodate a more comprehensive communication paradigm. Nevertheless, although my intratextual analysis has a much wider scope than the South-African discourse analysis (especially with regard to text semantics and pragmatics) definite traits of my heritage will be visible.

The intratextual analysis of textual communication is inevitably occupied with a static text (i e the medium) consisting of a combination of linguistic signs (cf I B 3.3.1). This implies that the intratextual dimension is determined by the syntactical mode or "zeichenkombinatorischer Sicht" (cf Plett 1975:59): "Syntaktisch' im semiotischen Sinne heisst: Verknuepfung von Zeichen mit Zeichen." (Plett 1975:56).

Obviously the syntactic mode operates on different levels. It is relevant on phonological, morphologic, syntactic and textual level (cf I B 3.3.2; Plett 1975:57-58). My intratextual analysis of 1 Peter will focus on both the micro (i e sentences and phrases) and macro level (i e pericopes and the text as a whole). Based on the assumption that a communicator (i e the author with regard to 1 Peter) wanted to convey a message through his text as a whole, one's orientation-point in an intratextual analysis is ultimately the textual level. Therefore, the ideal

(although it's not always possible) is to analyse a text as a whole.

In the light of my theoretical discussion it follows that the "combination of signs" determines texts in all three (distinguishable but not inseparable) semiotic modes. This will become clear in my discussion of the static-syntactic parameters of the text syntactics, semantics and pragmatics on micro and macro level. This is an improvement on the predominant syntactic and semantic (in a restricted sense) parameters of South-African discourse analysis. My comprehensive semantic and pragmatic modes give account of the static intratextual dimension in all its complexity. Needless to say, my accommodation of the historical dimension in the second phase is foreign (almost despised in certain circles) to structuralists.

In my outline of the semiotic parameters of the intratextual dimension Plett's heuristic criteria (cf I B 3.2.5) of "extension, delimitation and coherence" are to be applied. These distinctions will prove to be enlightening and of great help for a comprehensive text analysis. Let's have a look at the implementation of these criteria!

* *

2. STATIC-SYNTACTIC PARAMETERS FOR THE INTRATEXTUAL ANALYSIS OF THE TEXT

2.1 THE INTRATEXTUAL ANALYSIS OF THE SYNTACTIC MODE

2.1.1 Text-syntactic extension: code, colon division, minimum and maximum extension

2.1.1.1 The text-syntactic code

The New Testament was written in Greek. It is therefore obvious that the Greek text will always be the primary source in the analysis of the New Testament. Translations are at most an aid for the New Testament scholar. This implies that Greek grammar, vocabulary and syntax will be the foundation of the analysis of 1 Peter.

The fact that the New Testament was written in the everyday-language of that time (i.e. Koine-greek), means: "Greek and Hebrew are simply languages, like any other languages, and they are to be understood and analysed in the same manner as any other ancient tongues" (Nida 1969:7). Naturally each language has its own peculiarities (e.g. grammatical), but there are also general language rules and insights that are true of all languages. It is in the light of this fact that I am now going to outline my theoretical basis for the intratextual analysis of New Testament texts.

We first have to outline the methodological implications of the heuristic criterium in order to establish the text-syntactic extension of a text. As syntax has to do with the ordering of sequences of words into phrases, clauses and sentences (cf Abrams 1981:95) we now have to define a criterium to determine the basic units which could serve as building blocks for the text-syntactic extension.

2.1.1.2 Sentences or cola as building blocks for text-syntactic extension

The verse division in the New Testament is unfortunately made without any linguistic principle and leaves us with the task of making a more adequate division of thought units. I have chosen to use the "colon" as the basic unit for establishing the text-syntactic extension of texts. This is based on the presupposition that texts can be divided into standardized independent thought units (i.e. sentences / cola) which could serve as a sound basis for text analysis. The technical term "colon" goes back to Aristoteles and Demetrius who used it to designate an independent thought unit. It has recently been

revitalized in circles which practise structural and discourse analysis (e.g. within the New Testament Society of South Africa).

A sentence or colon is defined as an independent thought unit consisting of a noun phrase (plus embedded words or sentences) and a verb phrase (plus embedded words or sentences) (cf Du Toit, H C 1977:1). The cola division of 1 Peter in appendix A is done on this basis.

It should be stressed, however, that it is often difficult to demarcate the different cola - especially when one has to decide whether causative, final or participle clauses are to be interpreted hypotactically or paratactically (cf Du Toit, H C 1977). Although cola division is within the South-African discourse analysis primarily a syntactic endeavour, one is often forced to take semantic and pragmatic considerations into account (cf Riekert 1981:7 and his criticism on Van Rensburg's overexposure of the text-syntactic mode). As a relativization of the principle of cola division which is at most an aid in textual analysis, it should also be stated that the decision whether it should be one or two cola is not that crucial. When two cola are so closely related that they could also have been taken as one colon, they are in any case directly linked in the cola grouping.

2.1.1.3 Minimum and maximum text-syntactic extension

The text-syntactic extension of cola is unlimited because cola can be added to each other continuously. Logically the minimum extension in constituting a text is the linking of two related cola or sentences (cf Plett 1975:58-59). Henceforth, I will stick to the technical term "colon" to designate the basic unit of text-syntactic extension. This brings the discussion on the first heuristic criterium (viz extension) for the text-syntactic analysis to a close.

2.1.2 Text-syntactic coherence: grammatical reference, structural markers and cola structure

The second heuristic criterium for the analysis of the text syntactics is "coherence" without which a text wouldn't be able to communicate at all (cf Plett 1975:60).

As a basic rule I accept that the syntactic coherence of cola individually and corporately is grammatically and intratextually determined. This means that the criterium of coherence is applied to texts in the fashion of a wider growing spiral with the textual whole as the final and decisive constituent of coherence. It also entails that text coherence is semantically and pragmatically determined. This will be dealt with in due

course (cf II A 2.2.2 & 2.3.2).

2.1.2.1 Text-syntactic coherence on colon level

Grammatically the coherence of a colon can be analysed with a number of methods and aids such as immediate-constituent analysis, phrase-structure analysis, context-sensitive grammars and transformational grammars. With these methods one can determine the grammatical relationship of words to each other within a sentence. One often finds that the words and phrases in a colon can be linked in more than one way which obviously entails that multiple meanings and interpretations are possible. This will be confirmed and illustrated in our analysis of 1 Peter (cf II B 1.1.2 & 2.1.2).

The results of my analysis of the text-syntactic coherence of cola are incorporated in and symbolized by the arrangement of and the connective lines within the schematizations of the discourse analysis in appendix A and will be discussed only if it is necessary. It is obviously impossible to deal with the grammatical structure of 1 Peter in depth within the scope of this study. Our focus will rather be on the text-syntactic coherence on macro level.

2.1.2.2 Text-syntactic coherence on macro level

For the analysis of the text coherence of 1 Peter on macro level I am going to use "structural and discourse analysis" which was specifically devised for an intratextual analysis (cf Den Heyer 1979:95). "Structural analysis" has to do with determining the design pattern or structure as such of recurrent thoughts used by the author in a pericope or larger unit. "Discourse analysis" is really a specialization of "structural analysis" which is applied to the analysis of the logic development of the discourse or argumentation of a pericope or larger unit as it is arranged through the selection and arrangement of words and sentences in an intratextual whole by the author (cf Du Toit, A B 1974:56). As a result of the fact that these two methods are so closely related, the methodological steps are virtually the same.

For the discourse analysis of a text the "pericope" is the most convenient, independent, meaningful unit to work with. J P Louw (1973:103) describes it in the following way: "The pericope is the largest perceptible whole, but also the smallest sensible unit of a discourse to be taken separately while still having some autonomy of its own and exhibiting its own peculiar structural pattern." Plett's definition for the minimum requirement of a "text" as two related sentences (1975:57-59) is too fragmental in the analysis of a relatively long text such as

1 Peter. Therefore the analysis of the text is initially done pericope wise. The reconstruction of the discourse development of the text as a whole is based on the results of the pericope analysis which includes the following criteria: grammatical reference, structural markers and cola structure. These text-syntactic criteria will serve as a basis for the syntactic analysis on pericope and text levels. Den Heyer (1979:95-102) distinguishes additional criteria in comparison to mine. This is due to the fact that he doesn't differentiate between the syntactic, semantic and pragmatic modes as I have done.

Plett (1975:60-70) also discusses a number of criteria in determining text-syntactic coherence. He argues that text coherence is text-internally created by explicit or implicit conjunctions which refer either backwards or forwards for example: "anaphora / substituens / thema / bestimmte artikel / pro-formen", on the one hand, and "kataphora / substituendum / rhema / unbestimmte artikel" on the other hand. These elements include, in my opinion, both the grammatical and structural coherence markers by virtue of their reciprocal grammatical and structural reference. The grammatical coherence markers are to be distinguished in terms of a hierarchy, for instance some grammatical markers determine whole phrases or even a colon (e.g. hypotactic and paratactic conjunctions) whereas others only relate two words with each other (e.g. the genitive construction). The structural coherence markers are recognized in terms of the recurrence (i.e. frequency and repetition) and distribution (i.e. syntactic relationships in terms of distance, linkages and contrasts) of syntactic units (which include grammatical and structural markers). This is applicable on all syntactic levels: word, colon, cola group, pericope, pericope group and text level. Thus recurrent cola structures will also determine the syntactic coherence. Ultimately the nature, frequency and distribution of the coherent elements are structurally important in distinguishing different text types (cf. Plett 1975:70) which will be dealt with within the intratextual and historical analysis of the pragmatic mode of texts.

It is obvious that these criteria will be applied in a wider-growing-spiral fashion - that is the distinction of grammatical and structural coherence markers on colon, cola group, pericope, pericope group and ultimately on text level. Because the last two levels can only be analysed after the whole text is analysed on the other levels, I will divide my discourse analysis of 1 Peter into the analysis of sentence and pericope units (i.e. in section B of this chapter) which will be followed by the analysis of the whole text on pericope and text level (i.e. in section C of this chapter). Thus the pericope is the unit which links the analysis of the micro and macro levels of a text. "Enerzijs moet het kunstwerk als geheel geanalyseerd worden wil het

werkelijk tot zijn recht komen en wil de lezer op het spoor komen van de dieptestructuren, maar anderzijds maakt de begrensdheid van het menselijk verstand het noodzakelijk deze analyse in verschillende fasen te laten geschieden" (Den Heyer 1979:95).

A critical note should be added before we proceed. Structural and discourse analyses are often dominated by syntactic criteria. This deficiency has also been identified by Loubser (1981:7-11) and Riekert (1981 and 1983). This is usually done at the cost of the text-semantic and -pragmatic modes. Although Van Dijk (1980:23) acknowledges the morphological and syntactic relationship between sentences, he argues on the other hand that the relationship between sentences are predominantly semantically determined. It is however, in my opinion, correct to assume that the syntactic mode is inevitably the basis, but also that one could not complete an analysis of text coherence without taking the other modes into account. Structural markers, for example, can also be distinguished on the basis of semantic and pragmatic criteria (cf Loader 1978:26; Loubser 1981:33). This implies that the results of a discourse analysis - that is the outline of the structure, discourse development and pivot point - can only be discussed as a synthesis of the intratextual analysis in all three modes. This probably explains the discontent amongst scholars with the predominant syntactic criteria of the South-African discourse analysis in order to determine text coherence (cf Riekert 1981 & 1983; Du Toit, A B 1981).

The third and last heuristic criterium for the analysis of the text-syntactic mode requires our attention now.

2.1.3 Text-syntactic delimitation: text / pericope breaks and coherence

The text-syntactic delimitation is applied by Plett as a criterium in determining the beginning and end of a text. I am applying this criterium, however, also in the demarcation of pericopes as text units.

The criteria in demarcating a text could either be "emical" or "ethical" (cf Plett 1975:59-60). When a text unit does not refer backwards or forwards at the beginning and end of the text respectively, it is called an "emical" text. A text which is defined by text-transcending demarcation signals (e.g. headings and signals such as "end", etc) is called an "ethical" text.

In pericope demarcation, however, such an absolute demarcation is obviously out of the question. Backward and forward references will inevitably occur because the different pericopes are part of a textual whole. Therefore, in pericope demarcation the criteria

of grammatical signals (signalling text breaks) and text coherence (i e syntactically, semantically and pragmatically determined) will be decisive. It is obvious that one will have to start with a tentative pericope demarcation as a working base. Only at the end in the synthesis will one be able to decide on a pericope demarcation in the light of the analysis of the syntactic, semantic and pragmatic modes. Therefore let us see what the other modes have in stock for us.

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2.2 THE INTRATEXTUAL ANALYSIS OF THE SEMANTIC MODE

2.2.1 Text-semantic extension: semantic domains and generic categories

The heuristic criterium for the semantic extension of a text has to do with "der referentiellen Einheit der Sprachelemente" (Plett 1975:102-103). This implies that texts consist of semantic units which can be grouped in terms of a hierarchy of generic categories. It is clear that we have now moved from the predominant linear level of text syntactics to the cross-referential and depth-contrast relief level of text semantics. I divide the analysis of text-semantic extension in the semantic analysis of words, on the one hand, and the generic categorizing thereof on the other hand. These distinctions will once again be applicable first to the pericope level and eventually to the text as a whole.

2.2.1.1 Lexemes and their text-semantic extension: semantic domains

It is important in this regard to note that there has been some interesting developments in the lexicographical field. Interest is now focussed on lexemes and their semantic fields rather than their origin (etymology) (cf Nida 1975a:11-14). "Componential analysis" is a method designed for the semantic analysis of lexemes. For this methodology I am indebted to the work of Eugene A Nida (1975a) "Componential analysis of meaning: An introduction to semantic structures" who is in turn influenced by the works of Ward H Goodenough and Floyd G Lounsbury.

Componential analysis is of great importance in determining the relationship (extension) between lexemes. Nida (1975a:154-173) distinguishes different methods for a componential analysis of lexemes: methods for one's mother tongue (e.g. the vertical-horizontal or overlapping procedures) or for foreign languages (e.g. contextual, informant and lexical procedures). Obviously the componential analysis of the text of 1 Peter is worth a dissertation on its own. In my analysis of 1 Peter I am only interested in the semantic extension, coherence and delimitation of the text which implies that the tagging of lexemes in terms of their generic categories will suffice. Therefore, I am not doing a componential analysis but a componential identification of lexemes. The fact that an enormous amount of scholarly work has already gone into the interpretation and translation of 1 Peter (cf for example the resemblances in current translations), provides me with a sound basis for the componential identification of the lexemes in 1 Peter.

Firstly I am to determine whether a lexeme is an object (O), event (E) or an abstract (A) (cf Nida 1969:37-38 & 1975a). Thereafter I will proceed to define the lexemes more precisely as there are different kinds of objects, events and abstracts (i.e. generic categories). Words like "speak, quarrel, preach, pray, lie" et cetera are "communication events" whereas "eat, drink and die" are "physiological events". The generic categories as described by Nida (1975a:178-186) will be used to categorize and structure the semantic domains of the lexical units in 1 Peter.

It should be clear, however, that the semantic analysis of sentences and especially lexemes is determined by the text as a whole and should therefore be crosschecked after the analysis of the text as a whole has been finalized. Furthermore, the limitations of componential analysis in general and mine in particular should also be stated. Scholars could easily differ in their distinguishing of the dominant semantic domains because semantics is dynamic (cf the phenomenon of multiple meaning and interpretation). In addition to this I want to emphasize that my componential analysis of 1 Peter is a tentative one. Its aim is only to help distinguish the referential unity and semantic coherence of the pericopes. Therefore the reader will find that I am interested in establishing the relationship between lexemes in terms of their common domains (i.e. the generic categories) rather than their diagnostic components. The latter issue could prove to be worth while and important for 1 Peter. Therefore, the limitations of my semantic analysis in this regard is readily accepted.

2.2.1.2 Lexemes and their text-semantic extension: generic categories

Obviously the analytical results of the text-semantic extension have to be structured. One will find that the different lexemes of a text can be grouped into different thematic categories. Because the pericope level has been chosen as my working base, my synthesis of the text-semantic extension will be done pericope wise.

The structuring and grouping of the lexemes will be done according to their dominant semantic fields (i.e. components) which will enable one to distinguish generic categories. The interrelationship between the semantic domains and generic categories will be dealt with in the analysis of the semantic coherence and delimitation of the text. I would once again wish to emphasize the tentativeness of the generic demarcation of lexemes due to the dynamics of the semantic mode. Fortunately, this dilemma is not as acute on generic level as on diagnostic level. This leads us to the next heuristic criterium for the semantic mode, namely the semantic coherence of a text.

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

Text-semantic coherence is determined by the semotactic coreference of text units (cf Plett 1975:104-107) and, in my opinion, also referential unity (which Plett indirectly assumes). The semotactic coherence helps to constitute the structure of the discourse. This criterium is extremely useful on pericope level. The criterium of referential unity, on the other hand, is more applicable to the macro level where the coherence can be tight or loose, explicit or implicit. Often when the semantic coherence is implicit one finds that a specific reality model (which includes different frames of reference, perspectives, worlds and actuality experiences) is presupposed (cf Plett 1975:104-107; Van Dijk 1980:28, 40, 49-50 & 54). In this regard the analysis of the referential unity could help to identify the specific reality model dominating the text coherence. Therefore, it is clear that both syntactics and pragmatics help to determine the text-semantic coherence. This confirms, once again, that text coherence is determined by all three semiotic modes. With further reference to my distinction between the analysis on pericope and textual levels, I am now going to discuss the text-semantic coherence on both these levels.

2.2.2.1 Text-semantic coherence on pericope level:

The criteria for the analysis of the text-semantic coherence are threefold: the semotactic structure, coreference and referential unity.

Semotactic structure and coreference are signalled by the distribution and repetition of semantic units; anaphorical and kataphorical semantic references; causative and logic relationship between semantic units; as well as by topic-comment units (cf Plett 1975:60-70; Van Dijk 1980:29 & 38). Although Den Heyer (1979:98-99) doesn't differentiate between syntactics and semotactics, he distinguishes a number of codes / signals which could help us to determine the semotactic structure: topographic, chronologic, strategic, social, symbolic and mythological codes.

The referential unity is determined in the light of the results of the componential identification of semantic domains and generic categories. This enables one to discern pericope themes and subthemes within a particular pericope. The coreference (i.e. interrelationship through linkages) between the different themes and subthemes (i.e. generically categorized) is important in determining the coherence of a pericope. Compare Eco's

(1979:26-37) distinction between topics and isotopy in this regard.

Obviously the referential unity or compatibility of these themes and subthemes also determines the coherence of a pericope. This has to do with the question whether a pericope (or text for that matter) forms a meaningful and integrative whole. In contrast to the semantic coreference (where the interest is only in the semantic linkages as such) the emphasis in referential unity is on the compatibility of the semantic units. From the reference and coreference of themes and subthemes the question of hierarchy and sequence of themes and acts are appropriate, for instance the important and less important themes (cf Eco 1979:27); as well as the poetic narrative sequence (cf Petersen 1984a:1-17 & 1984b:12-16) must be accounted for. This hierarchy is established by "blowing up" or "narcotizing" certain themes or motives (cf Eco 1979:23). In this regard the notion of "foregrounding" is also relevant. Foregrounding is, amongst others, brought about by extrapatterning, metaphors and style-rhetorical devices (cf II A 2.3.1.2).

It should be emphasized again that the compatibility of the themes and subthemes (which includes designative / "ideal world" and denotative / "real world" referential symbols) is dependent on the life-and-world perspective of the communicator. This obviously has both intratextual and historical implications. It is important to bear this in mind when modern scholars judge the semantic coherence (especially on intratextual level) of an ancient pericope or text. This implies that scholars should avoid categoric judgements in the intratextual analysis of the text-semantic coherence because the life-and-world perspective of a modern scholar could differ from that of an ancient author and the semantic coherence he wished to constitute.

For the analysis of the text-semantic coherence Teun A van Dijk provides us with a useful method. Van Dijk (1980:41) argues that just as sentences are more than the sum of the words, texts are more than the sum of their parts. It is on the level of "macro structures" that Van Dijk (1980:45-49) distinguishes important rules for the analysis of macro structures, namely omission, selection, generalizing and construction.

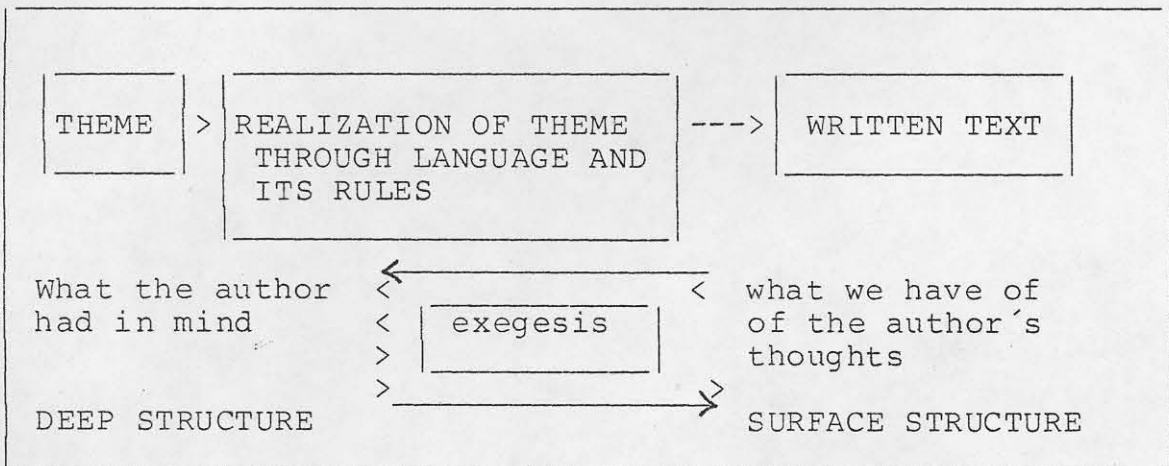
The first two rules (i.e. omission and selection) are "deletion rules" in which one reduces the information to a theme by the omission of irrelevant information and the selection of crucial information in a text. Sometimes the theme could be manifested in one or more sentences within a text. The last two rules (i.e. generalizing and construction) are the "substitution rules" through which one reconstructs the theme of a text by generalizing and construction (cf Eco 1979:27-31). It is clear

that these rules are especially applicable in establishing the text thrust for texts as a whole but also on pericope level. The interrelating of themes and subthemes as constituents of the text thrust will serve as a basis to determine the text perspective, master symbols and socio-cultural world of the text (cf II A 2.2.2.2).

In the light of the above-mentioned it is evident that no intratextual analysis of texts is independent of the historical and metatextual text-pragmatics in which the receiver has to reconstruct the semantic macro-structures with the conscious or unconscious application of the four criteria. Therefore, it is important not only to distinguish between different semantic levels within the macro structures, but also to reckon with the possibilities of multiple meaning and interpretation of texts (cf Plett 1975:104-107; Van Dijk 1980:42-43 & 49). These issues will have to be accounted for in the methods applied within the historical and metatextual dimensions. For the moment, however, let us turn our attention to the text-semantic coherence on the text level within the intratextual dimension.

2.2.2.2 Text-semantic coherence on text level

In my communication theory of texts I have argued that a text is a communication act which ultimately expresses the communicator's perspective and master symbols. This coincides with the belief that a text is the result of an idea or theme that someone would like to convey (cf Louw 1976:122; Den Heyer 1979:94). We could schematize it in the following way:



By "surface" and "deep structure" is meant: "Die oppervlakte-struktuur het te make met die vorm waarin 'n taal-element, hetsy

woord, sin of groter taaleenheid deur 'n spreker of 'n skrywer geformuleer en gebruik word. Die dieptestruktuur het te doen met die bedoeling wat die oppervlaktestruktuur ten grondslag lê" (Vorster, W S 1974:39 footnote 75; cf Den Heyer 1979:94). Note how exegesis has to proceed from the surface structure to expose the deep structure which in turn explains the surface structure more adequately.

The theme of a text is not only the semantic basis of texts which explains and determines the subthemes and the hierarchy thereof (cf Van Dijk 1980:42-43), but it also influences the syntactic and pragmatic modes of a text. Take for example the sentence "Women like domineering men" (this example is found in Deist 1980:17-18). Syntactically and consequently pragmatically as well, one could take "domineering" either as verb with "like" or as an adjective of "men". It is therefore clear that the co-textual theme will be decisive in determining the meaning of this sentence. This superstructural and integrating dimension of a "theme" initially led me to introduce the notion of "text thrust" as a more comprehensive expression of the traditional notion of "theme" (cf I A 2.4.1).

In the text-semantic analysis of the coherence of the text as a whole, the same criteria and methods used for the pericope analysis are applicable, namely Van Dijk's deletion and substitution rules for determining semotactic structure, coreference and referential unity. The application is only on a bigger textual scale.

At this stage in the analysis it becomes possible to reconstruct the "intratextual world" of the text which includes an analysis of its socio-cultural world, its life-and-world perspective, its ideal interlocutors and their story. I have already stated that although the "world" of a text has a very explicit historical reference it is nevertheless reflected intratextually. The focus in the intratextual analysis should therefore be on this "ideal" or "proposed" world reflected in the text (cf Lategan 1985:133) and not on the "real world" reference (which is a historical issue). The importance of exposing this textual world is vital in the communication process because "To organize a text, its author has to rely upon a series of codes that assign given contents to the expressions he uses. To make his text communicative, the author has to assume that the ensemble of codes he relies upon is the same as that shared by his possible reader" (Eco 1979:7). Umberto Eco's "ensemble of codes" does not only include the linguistic and literary codes (which were the focus of our analysis up till now) but also the socio-cultural codes or "world" as well as the life-and-world perspective reflected through the ideal interlocutors in the text. Therefore, it is not surprising that Eco (1979:3-43) remodels

Petofi's "Text-Struktur- Welt-Struktur-Theorie" (i.e. TeSWeST-model) as a basis for his theory of textual communication.

It is precisely in the analysis of the textual world that the master symbols and ultimately the life-and-world or cosmologic perspective reflected in the text, are exposed. Developments in the sociology of knowledge have unleashed new initiatives in this regard (cf Elliott 1981; De Villiers, P G R 1984). Norman R Petersen (1984b:18-30; 1984c:1-24; 1984d:1-29) has recently made interesting contributions with his implementation of the new sociological criticism for biblical literature. Petersen accounted for the "symbolic universe" (cf my distinction of "cosmologic perspective") which forms the parameters within which communication takes place defining the identity and roles of the interlocutors (cf also Elliott 1981:1-20 and his sociological theory for exegesis).

Petersen leans heavily on Peter Berger and Thomas Luckman and their theory of the sociology of knowledge. They argue that signs (language and symbols) objectify typifications in the form of recipe knowledge which provides individuals with the competence to perform routine acts in everyday life (Petersen 1984a:21-22). This recipe knowledge is shared between the interlocutors within shared spheres of relevance (predominantly institutionalized conduct). In addition to recipe knowledge there is also subjective or self-identificative knowledge which is a synthesis of typifications of one's behaviour, experience and relations and which constitutes a "symbolic universe" (Petersen 1984a:23-33; 1984b:18-19). A symbolic universe is a comprehensive system ("world") which explains, legitimates and defines the institutions and individual identities (cf Herzog II 1983:112). Symbolic language provides the possibility to present "heavenly realities" in terms of everyday experience (e.g. God as "Father"). Symbolic universe represents reality directly and people usually take it for granted, unreflectively - it is prior to any reflection on them (i.e. an "ultimate commitment"). This is not only reflected in all literature (including letters) but it also determines the receptor's approach and evaluation of texts (cf Eco 1979:22). It is, however, important to distinguish between the symbolic universe and theological reflection on it (the latter is rather consciously deduced implications of the symbolic universe / ultimate commitment).

To reconstruct the symbolic universe one has to analyse the conceptual, legitimating machineries (such as mythology, theology and philosophy) as well as the implied interlocutors roles as they are reflected in the static text. The communicator-author took this symbolic universe over from "significant others" who

are in charge of socialization. This has historical implications as we will see shortly. In analysing this symbolic universe, it is important to distinguish between primary socialization, secondary socialization and resocialization. Primary socialization is the world into which a child is socialized involuntarily (e.g. family and social structures). Secondary socialization has to do with entry into subworlds (e.g. entry into a profession, hobby, etc). Resocialization has to do with the voluntary entry or change (i.e. conversion in religious terms) into a totally different world or symbolic universe. These distinctions will prove themselves to be extremely relevant in the analysis of ancient canonized texts. Petersen (1984b:22-29; 1984c:11-24) showed convincingly how the analysis of social and symbolic actors, their roles and relationships, different social institutions as well as the notions of socialization and resocialization (cf Petersen 1984d:1-29) can help us to determine the symbolic universe of authors. "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). These "actors" can be related as equal:equal; superior:inferior; and inferior:superior or as a combination of these possibilities in different spheres of life (e.g. a father is a superior to his son within the family but an inferior to his son within the field of, for example, computers). It is this kind of sociological interrelationships and semantic references which serve as a criterium for the reconstruction of the textual world and perspective on intratextual level. Therefore, in this analysis the role of the interlocutors and their sociological matrices will have to be identified.

R F Collins (1983:242-251) has illustrated that this interest in the world / perspective / symbolic universe of texts is also found amongst the pioneers in structuralism, for example Levi-Strauss (cf his "myth"), Greimas (cf his "universal square"), and Daniel Patte (cf his "semantic universe"). W G Doty (1972:525) also noted this contribution of structuralists with regard to the interpretation of the New Testament: "I imagine that the structuralist approach would have demonstrated much sooner what is now fully in view with respect to supposed theological frameworks or "cores" of primitive Christianity (kerygmata, creeds, chronological [sic] outlines, and the like)".

Eco (1979:22) is convinced, as I am too, that the success of the communication event depends on the interaction between the "worlds" of the text and the receptor/s: "Since the reader is supposed to single out ... the elementary ideological structures of the text, this operation is overdetermined by his ideological subcodes" (cf Lyons 1977:38). Therefore the intratextual analysis of the text semantics inevitably brings the historical dimension

into play. This implies that communication is only possible within the tension and interaction between sign and referent, text and reality. In the light of Lyons' (1977:34-35) view that a convention of truthfulness is a necessary condition for the operation of language (i.e. communication), the importance of the overlapping of intratextual and extratextual conventions is confirmed. The point I would like to make is that my methodology on intratextual text semantics acknowledges the dynamic referential structure of communication. This dynamic character of text semantics demands from us to give account of the extratextual reference of texts as well as the metatextual performance thereof. This will be dealt with in the historical and metatextual dimensions respectively.

Let us conclude with a few remarks on the delimitation criteria of text semantics

2.2.3 Text-semantic delimitation: theme shifts and thematic coherence

Plett views text-semantic delimitation as the semantic demarcation of a text in terms of "thematic changes" or "Themawechsel" (cf Plett 1975:103-104) which could be signalled by textual signals (e.g. headings, conjunctions, etc). The pursuit of text-semantic delimitation is especially relevant to demarcate pericopes as textual units.

The criteria for the text-semantic delimitation of pericopes include semantic text breaks (i.e. theme and topic changes) as well as the relative text-semantic coherence within a pericope. Obviously it is impossible to postulate absolute text-semantic delimitations because the different pericopes of a text are semantically interrelated. Furthermore, the reader will find that the semantic delimitation doesn't necessarily coincide with syntactic and pragmatic boundaries. In the analysis of 1 Peter we will therefore try to establish the prominent thematic changes although this issue is not always clear-cut.

*

2.3 THE INTRATEXTUAL ANALYSIS OF THE PRAGMATIC MODE

I have argued in chapter I (cf section B 3.3.2) that the intratextual text pragmatics deals with the text-functional strategy (which includes "text functions", rhetorics and style) of the static text. In this regard I found the contributions of linguistics and literary science to be extremely useful.

Linguistics and literary science have been separated for a long time. But "Textwissenschaft" and "communication science" have emphasized the dependency of both disciplines on each other (cf Grosse 1976:9). It is important to note, however, that the linguistic and literary analysis of the medium have intratextual and inter- and extratextual (i.e. historical) implications. It is especially within the parameters of the intratextual analysis that the gap between linguistics and literary science has been bridged by the notion of "text function". I will try to avoid the general concept of text function as a synonym for text pragmatics and reserve it for the more technical sense, namely the strategic signals which determine the text type or "Verstehensmodus".

For the theory and methodology of "text functions" I am especially indebted to Ernst Ulrich Grosse (1976) and his "Text und Kommunikation. Eine linguistische Einfuehrung in die Funktionen der Texte". Although Grosse deals in particular with text functions of non-literary texts it is also applicable and of relevance for literary texts (Grosse 1976:9-10). We will see that the theory of text functions has important implications for literary classifications.

In addition to the theory of text functions and text types I have also included style-rhetorical considerations because it is part and parcel of the text-pragmatic mode of the intratextual dimension. I therefore join the ranks of those scholars who emphasize the "Persuasionszweck" (Plett 1975:140) of style and rhetorics. This style-rhetorical theory is based on Heinrich F Plett's theory which was greatly influenced by Roman Jakobson. My analysis of Peter will, however, not focus on the style-rhetorical analysis. It will rather be an excursion to illustrate the full scope of the text-pragmatic analysis.

With these introductory remarks in mind, let us continue to have a look at the methodological basis I chose, to do justice to the heuristic criteria for the text-pragmatic mode within the intratextual dimension.

2.3.1 Text-pragmatic extension: cola- and style-rhetorical functions

"Pragmatische Textextension wird gemessen am Massstab der kommunikativen Funktionseinheit" (Plett 1975:84). This functional unity of a text are determined by the dominant text strategy or elocution (Plett 1975:84). This extension of the text strategy has obviously to do with the linking of cola which have the same pragmatic function. I will now proceed by first discussing text functions (in Grosse's sense of communicator-receptor signals qualifying the text type) and secondly style-rhetorical functions (i.e. stylistic and persuasion techniques) on colon level.

2.3.1.1 Text-functional analysis of cola

Grosse (1976:115) defines "text function" with reference to Coseriu "... als Instruktion des Empfängers ueber den fuer den jeweiligen Text vom Sender gewuenschten Verstehensmodus". It is important for the receptor to notice the different "instructions" which determine the function of a text. On this basis texts could be divided into text classes depending on the dominant function or functions in the text (cf Grosse 1975:74). Each text class consists of a number of "... konventionellen Grundformen, den Texttypen ..." (Grosse 1976:115) each with its own rules of composition.

Under the text-pragmatic extension within the intratextual dimension I am only interested in distinguishing the different text functions on colon level. Although Grosse reserves text functions for the text level, he argues that the different text functions are reflected on sentence level. The interrelationship of the different text functions is part of the text-pragmatic coherence on pericope and text level (cf II A 2.3.2). The text-pragmatic coherence is in turn the basis for distinguishing between text types. Therefore, I will first proceed to discuss Grosse's theory for text functions in order to apply it on colon level and text level.

Grosse developed certain criteria and instruments to determine text functions. His basic formula in determining a text function is:

TEXTFUNKTION(TF) = +/- HANDLUNGSREGELN(H) +/- PRAESIGNAL(PS)
 +/- APPELLFAKTOR(A) + METAPROPOSITIONALE BASIS
 (MB) + PROPOSITIONSTYP(P) (Grosse 1976:116)

* The "Propositionstyp" (P) is the matrix of the sentence. In the light of his communication triangle there are three proposition types: I, YOU and "X" (i.e. "others"). Thus the three different subjects governing the matrix, is the dividing principle for the proposition types (cf Grosse 1976:12, 17).

* The "Metapropositionale Basis" (MB) has to do with the type of instruction / proposition the communicator wants to give to the receptor (cf Grosse 1976:15-16). The following metapropositional bases can be distinguished: "ASSERTION, APTUS, POSSIBILE, NECESSE EST, VOLO and AESTIMO" (cf the explanation of the different MB's in the following paragraphs). It is in this regard important to take note of Grosse's (1976:76 & 86-87) distinctions of "syntactic modes": declarative (which includes the following MB's: ASS, APT, POSS, AEST, NEC & VOL); interrogative (with the MB: VOL) and imperative (with the MB: VOL).

* The "Appellfaktor" (A) has to do with the persuasive character of the sentence. This is accomplished with the aid of or the absence of evaluative words and rhetorical figures (e.g. questions and parallelisms) (cf Grosse 1976:17-19). The function of style-rhetorical figures, however, is more than persuasion (cf its aesthetic function) and furthermore requires an elaborate theoretical basis. Therefore I deal with it under a separate heading (cf II A 2.3.1.2).

* "Praesignalen" (PS) such as introductions and headings help to determine the function of a text (cf Grosse 1976:21). Usually the "Propositionstyp, Appellfaktor, Praesignalen and Metapropositionale Basis" coincide in order to constitute a certain text function.

* It is also possible that the text function can be determined by the pragmatic "Handlungsregeln" (= social conventions) from without the text. In most cases these social conventions can be deduced from within the text, but in exceptional instances the social conventions are presupposed and are therefore determined extratextually (cf Grosse 1976:22-25).

This definition of text function reflects a hierarchy. The social conventions (H) could change the text function as a whole,

just as the presignals (PS) govern the appellative factor (A), metapropositional basis (MB) and proposition type (P) of a sentence. In the same way the appellative factor governs the metapropositional basis (MB) and the proposition type (P). Likewise the metapropositional basis (MB) governs the proposition type (P). This rule must be taken into account when the text function (TF) is determined.

It is interesting to note that text functions are reflected in virtually every colon as an integral part of the whole text. However, there are only a limited number of metapropositional bases through which the communicator could inform the receptor concerning the basic nature of his communication (cf Grosse 1976:44-50):

ASSERTION:	(ASS)	= to assert / stand up for the truth of something
APTUS:	(APT)	= realizability of doing something
POSSIBILE:	(POSS)	= presuming the degree of probability of something
NECESSE EST:	(NEC)	= necessity / inevitability of something
VOLO:	(VOL)	= desirability of something
AESTIMO:	(AEST)	= estimation of something

These six metapropositional bases can furthermore be qualified in terms of purposelessness (which could express retrospectivity, concurrency and to a lesser extent prospectivity); prospectivity; purposefulness; as well as factuality or non-factuality (Grosse 1976:44-58).

Grosse discerns between a number of text functions. His primary distinction is between normative and non-normative texts. Consequently the normative and non-normative texts are divided and each has its own classifications.

Non-normative text functions are distinguished in terms of the communication triangle - that is texts with unipersonal (referring to one person only), pluripersonal, and poetic functions. The unipersonal function refers only to one person whether it be first, second or third person. The pluripersonal functions (when more than one person is involved) can have more than one goal: contact, group action and identification (cf Grosse 1976:31-44). Grosse (1976:41-43) also distinguishes a poetic function in which he follows Jakobson's and Mukarovsky's definition of poetics: aesthetic function (poetics) dominates

when the relationship between the language symbols and their linguistic contents is emphasized and the extralinguistic reality is in the background (i.e. when the text has its own world). Poetic and pluripersonal identificative text functions may have an appellative function (e.g. group songs) but are not necessarily reckoned as normative texts. Group-identificative texts are also relevant for the church, political parties and nations which have unifying symbols (including texts). These symbols function as identification of insiders and provocation or confrontation of outsiders (cf Grosse 1976:35-38).

The normative text functions are divided into legislative (i.e. laws and rules expressed by the third person + APT & NEC: e.g. can & must or only by a PS) and performative (e.g. "I declare...") functions. In this regard we find that semantics and pragmatics often coincide. Semantically it is expressed as a causative (CAUS) sentence: I CAUS: X = Y. These causative functions can be divided into the following text functions: proclamatory (PROCLAM) (which include verbs of discerning, proclamation, institutionalization, etc); certificatory (CERTIF) (including verbs of certifying, attestation, etc); procuratory (PROCUR) (including verbs of authorization); obligatory (OBLIG) (i.e. verbs of selfdiscipline / obligation); conventional (CONVEN) (i.e. verbs of agreement); declaration (DECLAR) (including verbs of declaration) (cf Grosse 1976:58-66).

It is important to note, however, that a communicator could have a secret intention (consciously or unconsciously) which is not reflected in the text function as such (e.g. an informative news article could persuade the receptor to a certain point of view). In text pragmatics the text function could be compared to elocution, whereas the "wirkung" of the text can be compared to Searles perlocution (e.g. through arguing one can convince; through warning one can frighten; etc). Therefore, one could distinguish "indirect" functions in written texts which have "Fernziele" (i.e. further / secondary goals) (cf Grosse 1976:68-72).

The keen observer will have noticed that most of Roman Jakobson's (1960:353-359) now almost famous distinctions of six text functions in terms of the communication model (cf my discussion thereof in the following paragraph 2.3.1.2) are somehow incorporated within Grosse's more elaborate distinctions. The only text function that is omitted altogether is Jakobson's metalinguistic function while one could also feel that the referential function is only indirectly accounted for in Grosse's model.

With the aid of Grosse's model I will analyse the different text functions of the different cola in 1 Peter. This will be included

in appendix A and referred to in my analysis of the intratextual text pragmatics of 1 Peter.

2.3.1.2 The analysis of the style-rhetorical functions on colon level

Style and rhetorics were traditionally part of literary science. However, since the developments in semiotics, "Textwissenschaft" and communication science it has been acknowledged that literary science is part of textual science in general (cf Plett 1975:120). I am now going to give account of the aesthetic function of the style-rhetorical aspects within the intratextual dimension. In this regard different insights from semiotics are important and should be taken into account.

.1 The semiotic dimensions of "literaritaet"

In the light of the fact that Plett (1975:121-23) uses Morris' and especially Jakobson's model to construct his text-aesthetic model, we will first turn our attention to Jakobson's theory.

Jakobson distinguishes six functions of "Einstellung" in communication which corresponds with the constitutive factors of communication: emotive function (related to the communicator); conative function (related to the receptor); referential function (related to reality); phatic function (related to interpersonal contact); metalinguistic function (related to language itself as object of communication); and poetic function (related to the emphasis on the message for its own sake). It is especially Jakobson's distinction of the poetic function which could help us in establishing a theory on the style and rhetorical aspect of texts.

Jakobson uses the notion of "equivalence" in defining the text-immanent or sign-syntactic aesthetics of texts. Although Plett (1975:121-123) argues that this is a one-sided approach in which the pragmatic and semantic aspects are neglected, he follows suit for a practical reason, namely that the linguistic approach has already been thoroughly researched whereas the pragmatic and semantic approaches are very complex, hypothetic and would require a great amount of research. It is therefore important to remember that this syntactic text aesthetics should also be accounted for in the other semiotic modes. In the text-pragmatic mode I am particularly interested to determine the functional and strategic value of the style-rhetorics. Therefore the results of my style-rhetorical analysis could well be accounted for under Grosse's "Appelfaktor" in the text-functional analysis (cf 2.3.1.1 above).

In the text-immanent analysis of the style and rhetorics, linguistics provides us with the following insights and criteria which are to a large extent influenced by Jakobson's contributions.

The sign-aesthetic linguistics distinguishes between aesthetic foregrounding and non-aesthetic backgrounding (cf Plett 1975:125-8). Non-aesthetic backgrounding is represented by the everyday or standard language. The problem is to define and discern everyday language from literary language. The distinction is often not clear-cut (cf Plett 1975:126-27). Aesthetic foregrounding is just as difficult to determine. The following criteria, however, could help us to some extent (cf Plett 1975:127-33):

* Ungrammaticality as an aesthetic deviation. This is not always true because every grammatical error is not necessarily literary aesthetic.

* Equivalence as an aesthetic deviation (e.g. synonyms, analogies, parallelisms, etc). Jakobson (1960:358) states in this regard: "The poetic function projects the principle of equivalence from the axis of selection into the axis of combination" (cf Plett 1975:129). It is, however, not always easy to determine whether each and every equivalence is aesthetic or not for it could be merely accidental or unintentional.

* Occurrence as an aesthetic deviation (i.e. statistical occurrences of rare linguistic phenomena). This is also very subjective and often inconclusive.

* Recurrence as an aesthetic deviation (i.e. statistical frequency of linguistic phenomena / redundancy). The distinction between aesthetic frequency and non-aesthetic rareness isn't clear-cut.

It should be obvious that the above-discussed criteria reflect contrasting pairs: ungrammaticality / occurrence versus equivalence / recurrence. When these features are concentrated in a text, they are literary aesthetic and cause a "Verfremdung" from everyday language.

.2 Plett's design of a text-aesthetic model

In the design of a text-aesthetic model the question is whether we are to distinguish between style and rhetorics. Van Dijk distinguishes style and rhetorics in the following way: in rhetorics the emphasis is on the persuasive optimal effectivity of sentences as well as texts as a whole, whereas style emphasizes the adequacy of the grammatical characteristics of sentences / sayings (Van Dijk 1980:112-114). Van Dijk's

distinction is sound but in the light of a text-pragmatic interest in strategical functions, irrelevant. Therefore one could say that style and rhetorics represent qualitative communication where the grammatical and syntactic requirements of correct language are exceeded. This implies that style and rhetorics are virtually the same in terms of the text-pragmatic criterium of qualitative communication (cf Plett 1975:139-142). In this dissertation style and rhetorics will be treated from this point of interest.

Plett's (1975:147-150) linguistic sign-syntactic model provides us with the means to establish the aesthetic character of a text with the aid of his distinction between linguistic deviation and linguistic unity:

* The linguistic deviation in texts can either be "regelverletzende" (such as addition, subtraction, permutation and substitution) or "regelverstaerkende Deviation" (e.g. equivalence of signs). These deviations are part of a linguistic segment / unity (e.g. phonological, morphologic, syntactic, semantic and graphemical). The aesthetic character is therefore determined in the light of the relationship between the linguistic deviations within the co-text of the linguistic unit / segment. Plett (1975:136-138), furthermore, operates predominantly with the deviational criteria of ungrammaticality and equivalence whereas the criteria of occurrence and recurrence are eliminated although he acknowledges that statistics could be of some help. In my analysis of the style-rhetorics in 1 Peter I will mainly make use of Plett's (1975:225-282) distinctions with regard to syntactic and semantic deviations and equivalences.

* A few examples of deviation-stilistics will have to suffice. P. J. Maartens (1980:6-22) lists a few style-rhetorical devices which illustrate the deviations with regard to syntactic and semantic units. Most of these distinctions are also found in Plett. Maartens' syntactic theory operates within the linguistic paradigm of phrase-structure and transformational grammar which presupposes the following formula as the working base: S (sentence) = NP (noun phrase) + VP (verb phrase). In the light of this formula, the following transformations will stilistically highlight a text: topicalization (i.e. highlighting a constituent by placing it in the sentence-initial position); noun-phrase shift (i.e. to the sentence-final position); adjective-shift (i.e. to the sentence-final position); deletion (i.e. omission of any basic constituent). Maartens (1980:18-22) also emphasizes extrapatterning such as parallelisms, coupling and chiasmi as foregrounding (highlighting) devices on syntactic level. On semantic level Maartens (1980:8-18) discusses metaphors as means of foregrounding. He argues that the metaphorized word (i.e. the

vehicle) represents the focus in a discourse whereas the referent (i.e. the tenor) represents the frame. In this interrelationship of the tenor and vehicle some semantic features are suppressed and others emphasized.

In the intratextual analysis of *1 Peter I* will illustrate a few of the deviational features which constitute its style-rhetorical pragmatics. Let us conclude with a few remarks on the possibilities of aesthetic linguistics.

.3 Possibilities of aesthetic linguistics

In the past linguistic literary models (e.g. Jakobson's) were predominantly syntactically orientated which eliminated aspects such as the text production, reference and historical dimension. This was due to the fact that these scholars wanted to construct an "objective" literary theory (cf Plett 1975:124-125). Pragmatic criticism of the deviation-stilistics centers on its a-historical, "kontextlose" and relational semantic (i.e. neglecting the referential semantics) nature (cf Plett 1977:9-22). "Damit ist schliesslich gefordert, dass jede Analyse von Literaturtaet auf dem Boden der historisch-hermeneutischen Wissenschaften zu stehen habe" (Plett 1975:133). There has indeed been a development in linguistics to face the above-mentioned criticism (cf for example the reception theory of Jauss, Iser as well as Weinrich and his plea for a "kommunikative Literaturwissenschaft"). Another issue is whether linguistics is able to give an answer to the criticism from literary science that linguistics can't solve the problem of fictionality. However, there have also been developments in this direction where fictionality has been linguistically analysed in terms of a socio-communicative angle (Plett 1975:133-36).

Therefore, Plett argues that an aesthetic linguistics is possible when it is based on well-founded presuppositions. This implies that one will have to acknowledge that the poetic / aesthetic character of linguistic deviations is basically determined by its aesthetic function in terms of its structure and reception. This requires a historical and metatextual approach in addition to the intratextual approach. "Langue" must be complemented by "parole" (cf Plett 1975:136-38). Nevertheless, the possibilities of aesthetic text syntactics should be acknowledged.

My incorporation of the style-rhetorics (i.e. sign-aesthetics) under the text-pragmatic mode meets the above-discussed criticism against the limitations of a mere syntactic sign-aesthetics to some extent. Furthermore, the historical and metatextual dimensions of the text pragmatics (cf III A and IV A) will account for the polifunctionality and reception of the style-rhetorical characteristics of texts. For the moment, however, the application of the heuristical criterium of

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coherence for the intratextual text pragmatics requires our attention.

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

Text-pragmatic coherence is determined by intratextual and extratextual conventions. Intratextual coherence is determined by the unity between text functions and style-rhetorical characteristics. The extratextual conventions include the communication conventions in a society as well as the presuppositions of the communicator and receptor. This will be dealt with under the historical text pragmatics. The fact that the extratextual communicator created his text as a coherent meaningful whole (at least from his point of view) leads us to accept his text as our working basis: "Fuer die pragmatische Konstitution des Textbegriffs genuegt es zunaechst aber, dass der Autor aus seiner kommunikativen Perspektive diese Zeilen zum Text erkluert hat" (Plett 1975:87).

Let us now proceed to determine the methods and criteria which will enable us to establish the text-functional and style-rhetorical coherence on pericope and text levels.

2.3.2.1 Text-functional coherence of pericopes and texts as a whole (i e macro texts)

Text-pragmatic coherence is primarily determined by the unity and especially the dominant text function in a text. Grosse (1976:72-74) discerns the following criteria as relevant in determining the "dominant function".

- * The presignal (PS): a heading such as "Recipe Book" determines the text function of the whole book;
- * Text introductions and descriptions;
- * The main thesis of a text;
- * Main sentences: they determine subsentences;
- * The appellative element;
- * The dominant semantic sentence type;
- * The text-closing signals.

In texts without a presignal or introduction we are obviously left to operate with Grosse's notion of metapropositional basis and proposition type to establish the text coherence. On pragmatic grounds the recurrence of the metapropositional basis

(MB) and propositions type (P) has everything to do with the intention of the communicator, his view and expectation of the receptor as well as the text cohesion: "Die haeufige Wiederkehr einer MB und eines Propositionstyps ist eines der wichtigen Mittel innerhalb dieser (auch durch die Senderkalkulation der Empfaengererwartung bestimmten) Strategie der Herstellung von Textkohaerenz" (Grosse 1976:101). The recurrence of metapropositional bases and proposition types is an important criterium for text coherence because the phenomenon of "noise" in the communication channel necessitates repetition (redundancy) of the metapropositional basis and propositions type to ensure that the message gets across. "Registerwechsel" (i.e. change or interruption) also necessitates the recurrence of the metapropositional basis and proposition type to reorientate the receptor (cf Grosse 1976:101-105).

In the light of the text-functional distinctions based on the recurrence of the metapropositional basis and proposition type, the following classification of text functions can be listed (cf Grosse 1976:13 & 120):

1. Normative functions;
2. Contact functions;
3. Group-identificative functions;
4. Poetic functions;
5. Reflexive / metafunctions;
6. Invitation / persuasive functions;
7. Mixed functions (i.e. mostly a combination of invitation & informative functions) and
8. Informative functions.

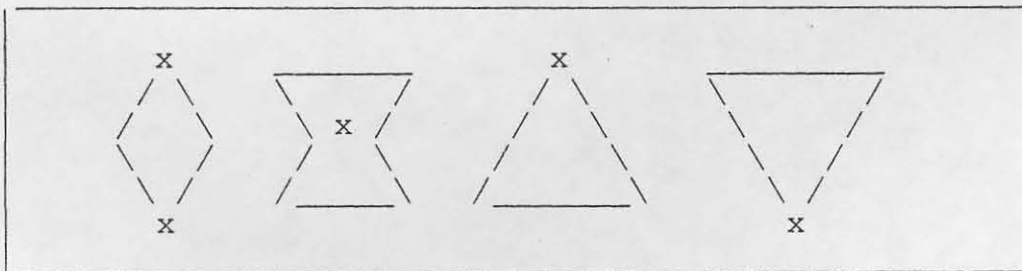
The experienced reader will immediately observe that these classifications are not watertight. Nevertheless, they could help one to discern certain features dominating a text. The reader will find that these distinctions are extremely helpful in the analysis of 1 Peter. It is important to note at this stage that the identification of text types and genres depends to a large extent on the dominant text functions. However, this generic classification and identification of text types can only be done in the historical dimension based on the results of a literary comparative study (against Loader 1978:10). Obviously, the intratextual analysis of the text-typical features provides the identikit (based on the dominant cola and text functions) for this intertextual comparison and classification of text types.

2.3.2.2 Style-rhetorical coherence on pericope and text level

On pericope and text level the style-rhetorical text coherence has to do with the structure of textual units. Combrink (1983:9) confirms this by relating structural and discourse analysis with the "hoe van die teks" which is style-rhetorically determined and thus part and parcel of the text-pragmatic mode.

* One of the most basic prerequisites for human communication is the fact that language has to have some structure. Without structure we wouldn't be able to understand each other: "Anyone using language - except in the case of an unsuccessful expression of language - is naturally applying structuring. This structuring may be striking or unnoticed, deliberate or spontaneous, firm or loose, successful or less successful, yet structuring remains an irrefutable fact whether at word or sentence or more comprehensive level" (Du Toit, A B 1974:55; cf Den Heyer 1979:93).

Structure and meaning are inseparably bound together. Who would recognize "NEALR" as "LEARN"? This insight is also true for sentences, text functions, chapters and writings as a whole. It is possible that a pericope or bigger unit could have one of the following structures: diamond, hourglass, triangle (upright or upside down) (cf Louw 1976:123 where he quotes J E Jordan "Using Rhetoric" 1965:125):



The symbol "x" shows the pivotal point of the text. The limitations of these structural models should, however, be recognized. The structures of pericopes are often more complex and often a combination of more than one of the above-discussed possibilities. In this regard Loubser's (1981:38) relativization of Maartens' distinction of the focal sentence of a cluster is justified. Nevertheless, the analysis of the structure will prove itself essential in determining the text thrust which aims to interrelate the different themes and subthemes of a text.

Different structures of pericopes can be distinguished amongst

which we find the circle composition, the chiasmus and parallelism. It could be of considerable help to symbolize the different thoughts in a pericope with letters of the alphabet. This has the advantage that one could immediately see the recurrent themes to determine the structure: a-b-b-a (chiasmus) or a-b-c-d-d-c-b-a (circle composition) or a-b-a-b (parallelism). One should be cautious, however, not to absolutize one pattern or structure. One often encounters different patterns depending on different criteria (e.g. syntactic, semantic or pragmatic). Therefore Riekert's (1981 & 1983:31) plea to incorporate syntactic, semantic and stylistic criteria in determining text structures is appropriate. It is only after the structure has been analysed in all three modes that one will be able to draw some conclusions with regard to the structure which is essential in establishing the text thrust. In this regard the noteworthy binary hierarchical model of J. A. Loubser (1981) should be mentioned as a method to discern the hierarchical relationship of themes in establishing the text thrust. Although Loubser (1981:47-51) rightly exposes the overexposure of the syntactic mode in the South-African discourse analysis and pleads for a more comprehensive approach, he fails to do justice to his own requirements. He doesn't accommodate the text-pragmatic mode properly and also fails to discern the crucial notion of "perspective" or "ultimate commitment" in his hierarchical model. This confirms once again the interrelatedness of the textual modes. With regard to the hierarchical relationships constituting the text thrust the analysis of the syntactic, semantic and pragmatic structures is essential.

Certainly one of the most exciting developments in recent research on style-rhetorical analysis is found in reception theory's distinction between "real" and "ideal" (also called the "implied" and "model") interlocutors. The ideal interlocutors could either refer to the intra- or extratextual implicit (i.e. implicitly deduced) and explicit (i.e. explicitly identified) interlocutors (cf. Segers 1980:19-24; Van Luxemburg et al. 1981:88-97). It is especially the analysis of the ideal interlocutors which enables us to reconstruct and expose the coherent style-rhetorical strategies used in the intratextual dimension of textual communication. It is the interrelationship between the intratextual ideal interlocutors which gives us a "heuristic device to uncover the meaning of the text" (Lategan 1985:100; cf. Segers 1980:22; Vorster, J. N. 1984). "Author and reader stand in a 'chiastic' relationship to one another - the implied reader is a construct of the real author and the implied author is a construct of the real reader. The first is necessary to prepare the expected response to the text, the latter is a text-guided image in order to get a grip on this intended response" (Lategan 1985:105). This interrelationship between the ideal interlocutors can only be deduced in the light of and as a

result of the thrust, perspective and strategy as exposed by the syntactic, semantic and pragmatic analysis of the text as a whole and will therefore be discussed in the synthesis of the intratextual analysis of 1 Peter as a whole. In this actantial analysis of the implied interlocutors I will have to limit myself to the criteria applicable to analyse persuasive functions in argumentative texts such as 1 Peter. A narrative, for example, requires its own set of criteria for actantial analysis and is in fact more complex. The following should function as criteria in the actantial analysis of persuasive texts: the identification of literary signals / conventions which set the parameters for the actantial roles; the ideal receptors as the symbol of identification and anticipation between the real interlocutors (i.e. an actantial role); the ideal author as the symbol of identification for the real receptors (i.e. an actantial role); mutual socio-cultural subcodes as vehicle of identification (i.e. authoritative traditions units, worlds, master symbols and perspectives); movement in the textual persuasion (i.e. through gaps, contrasts, surprises, redescription, split reference, extratextual reference and in extreme cases changes in subcodes which obviously risk a break in communication); openness and closedness of texts (i.e. for a multi- or one-dimensional interpretation); poetic and referential sequence of events as a device to establish a temporal and imaginative point of view (cf Eco 1979; Lategan 1985:99-107; Vorster, J N 1984).

Ultimately style-rhetorical coherence also determines the text type. When one compares various forms of literature (i.e. an historical-comparative study), one finds numerous peculiarities as well as resemblances between literary forms which enable us to group and distinguish literature style-rhetorically. The historical-comparative study is part of the historical analysis and will be discussed there. On intratextual level the syntactic, text-functional as well as style-rhetorical characteristics are decisive in establishing the characteristics peculiar to the text and its text type (Grosse 1976:9-10 & 115). These syntactic characteristics should be adequately exposed with the aid of the above-discussed methods for the text-pragmatic analysis of the intratextual dimension.

2.3.3 Text-pragmatic delimitation: function and style-rhetorical change

The text-pragmatic delimitation is determined by a twofold communication break signalled by the beginning and ending of a text (cf Plett 1975:84-86). These signals could differ depending on the conventions applicable for a specific text (cf for example the beginning and ending of a letter to that of a sermon). In some cases text-pragmatic delimitation is solely determined by

the communicator/s and receptor/s. With regard to written texts, however, the text-functional and style-rhetorical coherence of a text is a decisive criterium for this demarcation on micro and macro level. Therefore a change in text function and style-rhetorics serves as a signal for a text-pragmatic break.

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2.4 SYNTHESIS: THE INTRATEXTUAL THRUST, PERSPECTIVE AND STRATEGY

To close the analysis of the individual pericopes (in section B) as well as the pericope blocks (in section C) one still has to make a synthesis of the syntactic, semantic and pragmatic analyses of the text. This synthesis will be divided into a conclusion on the intratextual thrust, perspective and strategy of the pericopes and the text as a whole.

2.4.1 Intratextual thrust: structure, discourse development, theme & subthemes

The intratextual thrust is dependent on the structure, discourse development as well as the theme and subthemes within the text. Therefore, the first step in determining the thrust will be to determine the structural interplay between the cluster and block units on micro and macro level. In this interplay one is usually able to discern one or more pivotal points (cf Jordan's models) revealing the parameters and structure of the text thrust. Together with the discourse development in terms of the main semantic line of thought one is able to formulate the thrust of a pericope or text as a whole. Although there is a basic correspondence to my use of "thrust" and the traditional reference to "theme", I interpret "thrust" in a more comprehensive way. The "thrust" of a text is more than just a catchword or an abstraction typifying a discourse or text which is often how "theme" is understood (cf Abrams 1981:111) on the one hand, and less than a summary which often doesn't reflect the gist of a discourse, on the other hand. I use "thrust" to describe the interrelationship of the different subthemes in a comprehensive formulation which aims to reflect the syntactic gist of a text as the communicator-author expressed himself with the aid of all three semiotic modes. "Deze bedoeling van de schrijver kan niet weergegeven worden door de som van de afzonderlijke woorden en/of zinnen, maar uitsluitend door het geordend geheel van het verhaal of van de rede waarin woorden en zinnen op een bepaalde manier functioneren. Het geheel is meer dan de som van de afzonderlijke delen. Die volgorde van woorden en zinnen is niet toevallig of omkeerbaar, met elkaar vormen ze een netwerk van relaties. De structuur is beslissend voor de semantiek" (Den Heyer 1979:94). Although the text perspective is intertwined with the thrust, it is to be distinguished as the culmination of the semantic mode in contrast to the thrust as the culmination of the syntactic mode. This implies as we have seen earlier, that the syntactic thrust sets the static parameters for the semantic perspective and the pragmatic strategy within the intratextual dimension.

2.4.2 Intratextual perspective: ultimate commitment and master symbols

I have already defined the perspective of a text as the ultimate commitment of an author. This ultimate commitment is the author's life-and-world view and is inevitably reflected in the text he wrote. It is obvious, however, that this perspective can only be finally established and reconstructed in the light of the analysis of the text thrust on macro level. Nevertheless, we will have to start with the pointers to this perspective on pericope level. On pericope level I am therefore interested in the actantial roles, "world", hierarchy of themes and subthemes as well as master symbols (i.e. universals or ground metaphors) which express the author's cosmologic perspective. In the syntheses of the different pericopes in section B, I will utilize the text thrust to identify the different hierarchy of themes and master symbols which will eventually form the basis for the reconstruction of the author's perspective in section C. With the aid of Van Dijk's deletion and substitution rules; Eco's remodeling of Petofi's "Text-Struktur-Welt-Struktur-Theorie" (i.e. TeSWeST-model); and Petersen's criteria for sociological criticism I will expose the the cosmologic perspective and its accompanying master symbols.

2.4.3 Intratextual strategy: function

The third and last conclusion to be drawn has to do with the overall strategy of the author with his text. The dominant cola functions and style-rhetorics reflected in the text thrust, will be used as building blocks in the determining of the text strategy on intratextual level. It is furthermore, especially the distinction between real and ideal (also called the "implied" and "model") interlocutors which enables us to reconstruct the communicative strategy on intratextual level with the aid of the criteria identified above (cf II A 2.3.2). Obviously the identification of the literary text type will be decisive in determining the text strategy. This is of the utmost importance as different text types require different interpretation rules and sets the parameters for the relevancy of questions to be asked to the text. This will be dealt with in section C as well as in chapter III section A. What is important on intratextual level, however, is to conclude on the pragmatic constituents of the reconstructed text thrust in order to typify the text and ultimately to categorize it after a text comparative study (i.e. within the historical dimension). Constituents relevant in typifying a text are text functions, style-rhetorical characteristics, and ideal actantial roles. In this regard it is also important to distinguish between "open" (i.e. pluriprobability of textual interpretation) and "closed" (i.e. monoprobability of textual interpretation) texts which depends on

Static parameters for the intratextual dimension: A methodology

the communicator-author's strategy (cf Eco 1979:3-43; Iser 1974).

The above-discussed notions of intratextual "thrust", "perspective" and "strategy" synthesize my intratextual analysis and will form the basis and point of reference for the historical and metatextual analyses.

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- CHAPTER II: SECTION B -

THE INTRATEXTUAL ANALYSIS OF THE THRUST, PERSPECTIVE AND
STRATEGY OF 1 PETER ON COLON AND PERICOPE LEVEL

I will now proceed with the intratextual analysis of 1 Peter on colon and pericope level in all three semiotic modes and according to the heuristic criteria of extension, coherence and delimitation as outlined in section A.

As mentioned previously I will try to avoid unnecessary duplication as well as lengthy descriptions and explanations by referring to the schematization and summary of the intratextual analysis in appendix A. Therefore, the reader is advised to unfold the analysis of the relevant pericopes in order to get a clear and visual picture of my intratextual analysis and its results. The reader is also advised to keep the first page of appendix A unfolded for a quick reference to the abbreviations used in the appendix.

It should be emphasized that my analysis does not claim (by no means at all) to be an exhaustive and complete analysis of the different pericopes in 1 Peter. Although my integrative and comprehensive text-theoretical approach often requires a more elaborate and comprehensive analysis I am inevitably forced to limit my analysis of the text to the more important facets. My comprehensive text-theoretical basis was necessary for me to illustrate the interrelatedness of the different modes and dimensions of textual communication. Furthermore, my text theory forced me to analyse at least the syntactic dimension of 1 Peter as a whole because a text can only be understood as a communication act in its totality. Only in the historical and metatextual dimensions was I able to demarcate my analysis more specifically. Therefore, my intratextual analysis of 1 Peter inevitably had to select and focus on the more important and outstanding features of the syntactic, semantic and pragmatic modes of the static text. If this incomplete and tentative analysis only succeeds in illustrating the multidimensionality of textual communication, the interrelatedness of the textual modes and the possibilities of a plurimethodological approach, it has been worth the effort. Therefore, let us now proceed to probe into and uncover the static intratextual or text-immanent world of the text.

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1. PERICOPE I (1:1-2)

1.1 TEXT-SYNTACTIC ANALYSIS

1.1.1 Text-syntactic extension: cola and pericope division

.1 Obviously the text syntactic extension of pericopes is at this initial stage of the analysis only a hypothesis and will have to be tested during the analysis itself. Nevertheless, we are fortunate to have the demarcations of other scholars as a working basis. It is generally accepted that the first pericope extends from 1:1-2. The minimum extension of these two verses is shown in terms of my cola division (cf appendix A). This rather short pericope can be divided into 2 cola. Colon 1 is elliptic in the sense that the the verb "to write" is presupposed as is customary in introductory formulas of letters. It is nevertheless an independent colon because an ellipsis is based on the presupposition that the reader can reconstruct the self-evident omission (cf Blass & Debrunner 1961: 253-256). It is possible (at least grammatical) that colon 2 could comprise verse 2 as a whole. This possibility depends on whether it is "Greek" and in line with the author's usage thereof for a sentence to start off with such expanded prepositional clauses. Semantic, pragmatic and intratextual considerations will have to help us decide whether the prepositional clauses are linked to #èkלקטוֹיִם פֶּרִיפִּדְמוֹיִם# (1:1) or to #חָרִיִּם ... פְּלֶתְהִיָּע# (1:2). This illustrates the limitations of syntactic criteria for an intratextual analysis (cf II A 2.1.1.2).

1.1.2 Text-syntactic coherence: grammatical reference, structural markers and cola structures

In the syntactic grouping of the cola, considerations such as grammatical reference (e g anaphoric and kataphoric), structural markers (i e the recurrence of syntactic units) and cola structures (i e the distribution of syntactic units) will serve as criteria.

.1 The linkage between the two cola is grammatically evident in the light of the anaphoric #הוּמִין# in colon 2 which refers to #èקלקטוֹיִם פֶּרִיפִּדְמוֹיִם# in colon 1.

.2 Definite structural markers highlight this pericope. These structural markers are recognized by their strategic importance and recurrence in this pericope itself as well as in the rest of the text (cf Eco 1979:26). The following structural markers can be identified:

colon 1:

#Pétros apóstolos#
 #Iēsoûs Christós# (cf 1:1-5:14)
 #ēklektós & parepidēmos# (cf 2:1-12)
 #ēis, katà & ên#
 #prógnōsis# (cf 1:20)
 #hagiasmós# (cf 1:15,16, 22)
 #hupakoē# (cf 1:14, 22; 3:6)
 #haíma# (cf 1:19)

colon 2:

#cháris kaī êirēnē# (cf 1:3-13; 2:19; 3:7; 4:10; 5:5,10,12,14)

Our next point of interest is to determine the syntactic interrelationship between these structural markers.

.3 The coherence and structure of this pericope is very interesting. A structural analysis of the cola results in the following. The subject or communicator-author, #Pétros#, is defined by the lexemes #apóstolos# and #Iēsoûs Christós#. He addresses himself to the #ēklektoîs parepidēmois# (dative) which is in turn expanded. Although #parepidēmois# in 1:1 is in particular expanded by #diasporás... Bithunías#; and #ēklektoîs# by #katà ... Christoû#, it is to be noted that #ēklektoîs# and #parepidēmois# are syntactically in apposition to each other and are therefore grammatically a unit. Hiebert (1980a:65) confirms this priority of the grammatical evidence over against the interpretation of #ēklektoîs# as a separate noun in addition to #parepidēmois# which is often preferred for doctrinal and translational purposes. Although there is semantically a tension between the two words, we will soon see that the context of 1 Peter confirms the intentional combination of the two concepts. It is, interestingly enough, possible that #katà ... Christoû# could be an expansion of #Pétros apóstolos# (cf Selwyn 1947:119). This is in view, however, of the whole text highly improbable because the motives occurring in the imbedment #katà ... Christoû# are consequently applied to the addressees throughout the text. It is furthermore noteworthy that the expansion #katà ... Christoû# has a threefold demarcation which is in each case introduced by a preposition (i.e. #katà, ên & eis#). Each expansion has its own actant (viz #theòs, pneúma, Iēsoûs Christós#). Similar triadic expansions are found more often in this document (cf pericopes II and III). An immediate-constituent analysis also shows the interesting possibility (which I have already referred to in 1.1.1 above) that colon 2 could comprise verse 2 as a whole. This would imply that the verb

#plēthuntheiē# governs the prepositional clauses #katà ... Christoû#. It should be mentioned at this stage that #katà ... Christoû# will be found to fit more neatly as an expansion of #èklektoîs#. This is confirmed in 1:2 by the semantic reference to the origin and goal of this election as expressed by the lexemes #prógnōsis, hagiasmós & hupakoē# (cf the semantic analysis in II B 1.2; Brox 1979:57; Arichea & Nida 1980:9).

1.1.3 Text-syntactic delimitation: text breaks and coherence

.1 With regard to 1 Peter as a textual whole we are dealing with an ethical text delimitation. The beginning and ending of the static text are explicitly signalled for the receptor-readers by the communicator-author and his utilization of "Grenzsignale" (cf the first and last pericope of the text).

In order to demarcate clusters within a pericope as well as pericopes as a whole I had to improvise on Plett's (1975:59-60) distinctions for text-syntactic delimitation. Within a macro text these delimitation signals are exposed within the analysis of the syntactic coherence which enable us to discern coherent units. Only the conclusion of the cluster demarcation will therefore be mentioned under the text-syntactic delimitation because the syntactic coherence is at this stage already being dealt with.

With the above-discussed syntactic observations in mind, we are able to conclude that 1:1-2 is syntactically a unit and the only cluster of pericope I. The break with the following discourse will be confirmed as we proceed with our analysis of this and the following pericope.

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1.2 TEXT-SEMANTIC ANALYSIS

1.2.1 Text-semantic extension: semantic domains and generic categories

.1 The semantic extension of a pericope has to do with the referential scope of the semantic domains within a text. To determine the referential scope one has to compare and categorize the semantic components of the different semantic units. In table 1.2 of appendix A the semantic domains of the lexical units are described and will not be repeated here. Note, furthermore, that the domains are symbolized and abbreviated with alphabetic letters and other symbols in order to make the reference and descriptions of the domains easier. The reader will find the full list of abbreviations and symbols in appendix A. References

to the cola in which they occur will be given as well. The following generic categories are found as a result of the componential identification:

* Reference is made to actants which includes human (H1: communicator-author; H2: receptor-readers; and H3: Jesus Christ) and supernatural beings (S1: God; and S2: Holy Spirit);

* The actants are related in terms of various interpersonal relationships which are expressed with different generic categories:

POSITIVE VERTICAL RELATIONSHIPS:

H1:H3 (a|):

- objects: E=f.comm (#ἀπόστολος Ἰησοῦ Χριστοῦ# - 1)

S1:H2 (a!):

- objects: H2:E=d.j.+ (#ἐκλεκτός# - 1)
- events: intellectual (#πρόγνῶσις# - 1); ip.assoc. (#χάρις; #εἰρήνῃ# - 2); change (#πλεθύνῳ# - 2)

H2:S1 (ai):

- objects: supernatural (#θεός# - 1); kinship (#πατὴρ# - 1)

S2:H2 (a!):

- objects: supernatural (#πνεῦμα# - 1)
- events: religious (#ἁγιασμός# - 1)

H2:H3 (a|):

- events: control (#ὑπακοή - 1); religious (#ραντισμός# - 1)

HORIZONTAL RELATIONSHIPS:

H2:H5 (b_):

- objects: H2:A=status.- (#παρεπίδημος# - 1);

H2:H2 (b%):

- objects: H2-group (+ & -) (#ἐκλεκτοῖς παρεπίδημοις# - 1); geo. (#Πόντος ... Βιθυνία# - 1)
- abstracts: space (#διάσπορά# - 1)

INSTRUMENTAL:

H1:

- object: #ἀπόστολος Ἰησοῦ Χριστοῦ# - 1

To determine the inter- and hierarchial relationship of the dominant semantic domains and generic categories, we first have to deal with the text-semantic coherence.

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

.1 The dualistic and triadic semotactic structure as well as the coreference to the actants, Peter (H1) and the elect strangers

(H2), mark the semantic structure and coherence of this pericope (cf appendix A 1.1). The communicator-author (i.e. #Pétros#) is qualified in terms of his function and authority in relation to H3 (|) whereas the receptors-addressees are described in terms of a semantic tension between a status of election (vertical: a!+) and rejection (horizontal: b_-). These two semantic opposites are then explicated: first the horizontal status in terms of space and geography; and then the vertical status in terms of three carefully demarcated relationships (i.e. H2 in relation to S1, S2 and H3). Thus the vertical-horizontal tension in the description of the addressees is chiasmatically arranged in colon 1: a!, b_, b_ and a!. This confirms my previous remark that the triad of phrases is semantically linked with #éklektois#. This is already an indication that the possibility of colon 2 comprising verse 2 as a whole, is semantically less probable. In colon 2 the twofold blessing also expresses a vertical (cf #cháris & éirēnē#) and horizontal (cf #éirēnē#) relationship.

.2 The coherence of this pericope is also constituted by the coreference to the interlocutors and their interrelationship. In the first colon the communicator-author (with 2 expansions) addresses himself to his receptor-readers (which is in turn expanded). In colon 2 he greets his addressees with a blessing.

.3 In reconstructing the pericope theme one must bear in mind that the communicator-author united the references to the interlocutors (H1 and 2) in terms of their mutual relationship with Jesus Christ (H3), on the one hand, as well as with the reality of supernatural beings (S1 and 2), on the other hand. This is the semantic coherence the author wanted to establish (i.e. his selection) and faces the reader whether he likes it or not. Therefore one could deduce that the thematic reference found in pericope I operates within the thematic boundaries of "setting religious parameters for communication".

1.2.3 Text-semantic delimitation: theme shifts and thematic coherence

.1 We have seen in section A that the semantic delimitation within a pericope is determined by the change in or break between subthemes, on the one hand, and the relative semantic coherence of the pericope, on the other hand. Semantically the pericope theme of establishing communication in terms of the vertical and horizontal relationships of the interlocutors, dominates both cola. Therefore this short pericope as a whole forms one coherent cluster. The delimitation in terms of the next pericope can obviously only be confirmed after the analysis thereof (cf 2.2.3) and especially in the light of the discourse development of the macro text.

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1.3 TEXT-PRAGMATIC ANALYSIS1.3.1 Text-pragmatic extension: cola- and style-rhetorical functions

.1 The text-pragmatic extension is determined by the unity and sequence of the cola function which is a reflection of the dominant text strategy.

The functions of the two cola under discussion are clearly expressed by the P=I/X-YOU and the MB=VOLO. This reflects a pluripersonal text function in which the communicator-author utilizes request signals (i.e. VOLO) to express his desire to establish a relationship with his receptor-readers. Therefore these two cola functions express a purposefulness and a prospectivity in the introductory pericope which creates an expectation and goodwill (cf colon 2) from the receptor-readers.

It is of the utmost importance to note that this pericope is the introductory pericope and therefore plays a decisive role in 1 Peter by setting the tone for the text function of the macro text. In terms of Grosse's terminology this pericope serves as a presignal (PS) for the rest of 1 Peter.

.2 The style-rhetorical techniques of syntactic deviation through addition (cf Plett 1975:226) are found in the word couples (e.g. #Pétros ápóstolos, Iēsoû Christoû & êklektoîs parepidēmois#); as well as in dualistic and triadic imbedments to the noun and verb phrases (cf 1.1.2 and 1.2.1) which dominate this pericope. These syntactic deviations function as a demarcation and definition of the relationship between the actants. The elliptic nature of colon 1 is a syntactic deviation through subtraction of the verb. This is due to a historical convention as we will see later (cf III B 3.2.1).

The paradoxical semantic deviation, #êklektoîs parepidēmois# in 1:1, is an oxymoron which is a style-rhetorical mechanism to highlight and emphasize the information content. This is true in the light of the fact that the probability of a proposition is inversely related to its information content (cf Lyons 1977:41-50). This oxymoron is furthermore linked to a triadic imbedment. This triadic structure of the prepositional clauses in colon 1 is marked by their style-rhetorical rhythm and rhyme (cf #patròs, pneúmatos & haímatos# in colon 1). These style-rhetorical characteristics together with the loaded appeal to dominant subcodes (cf Grosse 1976:35-38) or master symbols (as expressed in the triadic demarcation of H2 and the blessing in

colon 2) serve to stereotype the phrases and imply consequently an inter- and extratextual dimension as we will see in chapter III. The phonological equivalence of the fourfold repetition of words ending with #-ías# emphasizes the circumference as well as the unity of the geographic places referred to.

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

The text-pragmatic coherence is determined by intra- and extratextual conventions on the one hand, and free or multiple-interpretation, on the other hand. It is clear from the intratextual structure of 1 Peter that both cola in this pericope are part of the introduction to this writing. As a matter of fact, we will see later on that this linkage is enforced by the literary conventions determining the text (cf III B 3.2.1).

.1 Intratextually the coherence is constituted by the dominant proposition type and metapropositional basis in this pericope, namely the declared desire of the communicator (i.e. I.VOL) to communicate with the addressees. Therefore, this introductory pericope with its text function reflects a pluripersonal, group-identificative and appellative text type.

* According to Grosse's theory the text function reflected in an introductory pericope is decisive for the classification of the text as a whole. We must keep this in mind when we proceed with our syntactic analysis of the text-pragmatic mode.

.2 Style-rhetorically this pericope has a threefold emphasis: the announcement of the communicator-author (#Pétros apóstolos#); the receptor-readers; (#ēkletois parepidēmois#); and the greeting (colon 2). The possibility of taking verse 2 as one colon diminishes even further in the light of the pragmatic convention of #cháris ... plēthuntheiē# as an epistolary greeting. This will be confirmed in the historical analysis of the text strategy (cf III B 3.1.2 & 3.2.1).

1.3.3 Text-pragmatic delimitation: function and style-rhetorical change

.1 In the light of the discussion above it is obvious that cola 1 and 2 are pragmatically linked by a common text function and style-rhetorical characteristics. There is no function change or interruption. This pericope is an important pragmatic demarcation in the light of the fact that it is the presignal of the macro text.

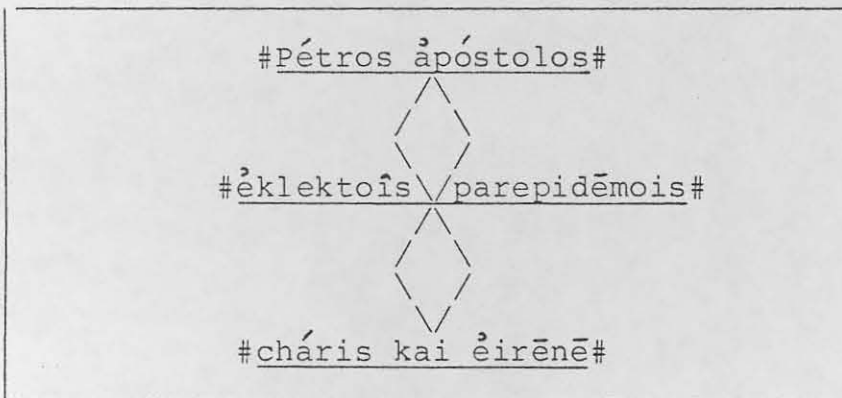
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1.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

1.4.1 Pericope thrust: structure, discourse development, theme and subthemes

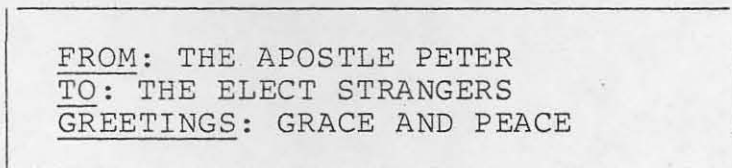
The results of the syntactic analysis can now be summarized.

.1 The thrust of this pericope is determined by its structural parameters:



Pericope I has more than one point of gravity (cf Goldstein 1973:139; Hiebert 1980a:64) which constitute the parameters of the discourse development and the pericope thrust. However, because this document is addressed (cf the function) to a specific receptor-group we can deduce that #éklektoís parepidēmois# as the designation for the addressees is the point of interest and therefore the pivotal point.

.2 The discourse develops logically from colon 1 to 2 and could be summarized in the following way:



.3 The thrust of this pericope is: "The constitution of an interrelationship between the communicator-author and the receptor-readers based on their mutual cosmologic perspective and master symbols".

The subthemes (in terms of generic categories) which the author selected to construct this thrust are:

Actants: H1, H2, H3 with S1 and S2
Interrelationships: a, b
Events: assoc., transf., c, d, f, g
Space: Geo

The thrust and subthemes are obviously decisive in determining the perspective of 1 Peter.

1.4.2 Pericope perspective: ultimate commitment & master symbols

.1 The perspective of the author reflected in this pericope is clearly a religious commitment to Jesus Christ, God the Father and the Spirit. The author presupposes that this perspective is shared by his readers. This is the very basis on which the communicator has the candidness to address his readers. The master symbols underlying this perspective are that of "election", "obedience" and "rejection".

We are also able to define the relationship between "election" and "rejection" in the light of the intratextual parameters of this introductory pericope: "Die addressaten sind aufgrund ihrer Erwaehlung Fremdlinge" (Millauer 1976:33). Goldstein (1973:140) speaks of the theological and Christologico-soteriological "... Voraussetzung der Ekklesiologie" (cf also Elliott 1982:419). This deduction is warranted by the fact that the purpose of the addressees' election as expressed by the triadic imbedment, presupposes that they have a distinct (i.e. "strange") commitment which implies a distinct form of conduct and consequently explains the metaphor #parepidēmos#. This hierarchical relationship between the two metaphoric master symbols #ēklektós# and #parepidēmos# will be confirmed with different but related metaphors in the remainder of the macro text and will ultimately be crucial for the reconstruction of the cosmologic perspective of 1 Peter (cf II C 4.2).

1.4.3 Pericope strategy: function

.1 The function of this pericope is to serve as an introduction which will establish a basis for communication between the author and his addressees. Interesting to note is that many of the themes mentioned in this pericope recur in the rest of the writing (cf H J B Combrink 1975:34-35; Brox 1979:55 & 59).

Therefore it is not unsuitable to ascribe to the first pericope the function of "creating the possibility and parameters of communication." It is indeed the overture to the musical drama of 1 Peter.

* *

2. PERICOPE II (1:3-13)

2.1 TEXT-SYNTACTIC ANALYSIS

2.1.1 Text-syntactic extension: cola and pericope division

.1 This pericope consists of 11 cola. It is important to note two grammatical particularities which have an influence on the cola division. The first has to do with the observation that the author often begins a new thought with the relative pronoun (cf 1:6-8, 12; 2:4, 10, 22-25; 3:19; 4:4; 5:9). Therefore verse 12 consists of 3 cola. Secondly, the author often uses participles as imperatives. Goppelt (1978:114, 172 & 214) refers to it as the "imperativische Partizip". This peculiarity of the author was also noticed by Daube (1947:467-488) and confirmed by Blass & Debrunner (1973:245-246, par 468). This results in three cola in verse 13 where the participles #ánazōsámenoi# and #nēfontes# function as independent imperatives together with #ēlpísate#. The imperative character of verse 13 is determined by the conjunction #diò#. These two peculiarities therefore explain why I differ from A B Du Toit (1974:65) and H J B Combrink (1975:35) who distinguishes seven and nine cola respectively. As mentioned in section A, these differences in cola demarcation are not that crucial because ambiguity as to whether cola should be separated or not usually suggests that they will be linked either as 1 colon or directly within a cola cluster.

2.1.2 Text-syntactic coherence: grammatical reference, structural markers and cola structure

.1 Grammatically we have a tightknit chain-argumentation. This is due to the vast number of relative pronouns functioning as anaphora or "Pro-formen" (cf Plett 1975:60-64) in this pericope. The function of anaphora (i.e. predominantly relative pronouns in this pericope) is to link up with or recapitulate previous cola: #én hō# (colon 2) refers backwards to colon 1; #hōn# (colon 3) and #eis hōn# (colon 4) are substitutions for #Iēsoū Christou# at the end of colon 2; in the same way #peri hēs sōterías# (colon 5) links up with #tes sōterías# at the end of colon 4; #hois# of colon 6 refers back to #profētai# of colon 5 and #hā# (colon 7) and #eis hā# (colon 8) link up with #aútā# of colon 6. This way of argumentation is a perfect example of Danes' distinction between "Thema" (topic) and "Rhema" (comment) as criteria for text-syntactic coherence (cf Plett 1975:67-70). The development of the pericope can be explained by introducing a topic in one colon with the comment on the topic in the next colon. This obviously creates a chain linkage. Cola 9-11 are linked with cola 1-8 through the conjunction #diò#.

.2 In pericope II we find a high density of structurally important words. Needless to say, there are a number of lexemes which distinguish themselves by recurring more than once in this pericope. There are, however, also other words which are structurally important because of their syntactic, semantic and pragmatic prominence. The semantic and pragmatic highlighted words will be discussed in the analysis of the text semantics and pragmatics of each pericope. Therefore, I am henceforth only going to list a few of the recurring lexemes that catches the eye in each pericope. This implies that my list of structural markers will not be complete. Nevertheless, my discussion of the syntactic, semantic and pragmatic modes will eventually give account of most of the structural markers in each pericope.

In pericope II the following structural markers catch the eye: #theós# (twice in colon 1); #Iēsoû Christós# (twice in colon 1; once each in cola 2, 5 & 11); #sōtería# (in cola 1, 4 & 5); #cháris# (in cola 5 & 11); #pneûma# (in cola 5 & 7); #apokálupsis# (in cola 2 & 11; cf also #apokalúptō# in colon 1); #agalliáomai# (in cola 2 & 4); #pístis# (in cola 1, 2, 4; cf #pisteúō# in colon 4); #kairós# (cf cola 1 & 5); #ouránós# (cf cola 1 & 7); #dóxa# (in cola 2 & 10; cf #doxázō# in colon 4); and #élpís-élpízō# (cf cola 1 and 11). This distribution of structural markers throughout the pericope constitutes to some extent its coherence. We will find in due course that the distribution and combination of these structural markers reflect the structure of the pericope as a whole.

.3 The structure of colon 1 (determined by the frequency and distribution of structural markers) is characterized by dualistic and triadic expansions to the matrix of the colon, namely #eulogētòs ho theòs anagennēsas hēmas#. Examples of dualistic expansions are #theòs kai patēr & kuriou hēmōn Iēsoû Christou#. A triadic expansion is found in the #eis# (3x) imbedments to #anagennēsas# (cf Du Toit, A B 1974:61-63; cf 2.2.2 for alternative variations on these imbedments). In the second #eis#, the lexeme #klēronómia# in turn has a triadic as well as a dualistic description. In colon 2 we have a chain linkage of expansions to the matrix #en hō agalliásthe#. Note the triadic expansion of #heurethē# in colon 2. Cola 3 and 4 are similar in contrasting #ouk idóntes# and #me horóntes# with #agapâte# and #pisteúontes# respectively. It is also structurally of interest whether the word forms #agalliásthe, #agapâte & #pisteúontes# are to be taken as imperative or indicative verbs in cola 2-4. Grammatically both interpretations are possible. This issue, however, can only be settled after the semantic and pragmatic analysis are accounted for (cf 2.2 and 2.3). Colon 5 is expanded by 3 long imbedded participle sentences. In colon 6 we have the contrast #ouch heautois humin de#. Cola 7 and 8 are both retopicalizing #autá# which was introduced at the end of colon 6.

The similarity in the structures of cola 2-4 and 5-8 is noteworthy: compare cola 2 and 5 which are both relatively long cola expanding a certain topic; compare also the relative pronouns in cola 3-4 and 7-8 which link up with the last topic (i.e. #Iēsoû Christoû# and #aútá#) of their previous cola respectively. Cola 9-11 are also structurally a unit governed by the conjunction #diò# and the combination of the imperative participles and the aorist imperative.

2.1.3 Text-syntactic delimitation: text breaks and coherence

.1 With the above-discussed syntactic observations in mind, we are able to distinguish the following cola groups: 1, 2-4, 5-8 and 9-11. This is the result of the analysis of their coherence and relationship towards each other.

.2 This pericope is a tightknit whole due to the relative pronouns (i.e. anaphora). Thus the clearest text break is the #diò# in colon 9 which is (incidentally?) the only colon (except for colon 1 which signals the introduction of this pericope) not starting with a relative pronoun. At this stage it is uncertain whether this break is signalling a new pericope because of the fact that certain structural markers in cola 9-11 are closely linked to both pericopes II and III.

*

2.2 TEXT-SEMANTIC ANALYSIS

2.2.1 Text-semantic extension: semantic domains and generic categories

.1 The semantic domains of pericope 2 (cf appendix A 2.2) operate within the following generic categories.

* The generic category of "actants" includes the communicator-author (H1), receptors (H2), Jesus Christ (H3) and the prophets (H4) as well as supernatural beings, namely God (S1), the Spirit (S2) and the angels (S3).

* We have already seen that the "relationship between the actants" is helpful in categorizing the different lexemes in this pericope. The reader will notice that certain lexemes could be categorized under different categories. Therefore this schematization only illustrates that the different semantic domains directly or indirectly express the basic relationships between the actants.

POSITIVE VERTICAL RELATIONSHIPS:

S1:H1&2 (a!):

- objects: supernatural (#theós# - 1); kinship (#patēr# - 1)
- events: association (transfer: #ēleos & chāris# - 1, 5 & 11; #klēronomía# - 1); communication (#āpokalúptō# - 1 & 6; #āpokálupsis# - 2 & 11); change (#ānagennāō# - 1; #sōtería# - 1, 4 & 5); judgement (#dokímion & heurískō# - 2); control (#tērēō & frourēō# - 1)
- abstracts: quality (#āmíantos# - 1); existence (#āfthartos, āmárantos & zāō - 1)

H1&2:S1 (ai):

- events: positive, emotive & intellectual association (#ēlpís-ēlpízō# - 1 & 11); and communication (#eūlogētós# - 1; #āgalliáomai# - 2 & 4)

H1&2:H3 (a|):

- objects: H3:E=control (#kuriós# - 1)
- events: ip.association (#písteos-pisteúō# - 1, 2 & 4; #āgapāō# - 3); sensory (#horáō# - 3 & 4)

H4:H3 (a|):

- events: intellectual #ēkzēteō & ēxereúnaō# - 5

INSTRUMENTAL:

H3:H2

- abstracts: relation (#diá# - 1; #ēn# - 2 & 11);

H4:H2

- events: transfer (#diakonéō# - 6); communication (#promartúreō# - 5)

S2:H4

- events: f.movevent (#āpostéllō# - 7)

TIME ORDER

- Tx: (#ēn kairō eschátō# - 1; #ēn āpokalúptōsei Īēsoū Christou# - 2 & 11; #télos# - 4)
- Tn: #ōlígōn ārti# - 2; #ārti# - 4; #poñon kairōn & metā taūta# - 5; and #nūn# - 7).

It is important to note that the listing of these generic categories only reveals the intratextual extension of the text semantics. In order to make any sense out of it at all, it is necessary to determine the text-semantic coherence first.

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

.1 Semotactically colon 1 could be marked by a threefold description of the benefits of God's grace (3x #eis#) (cf Du Toit, A B 1974:61-63). This structure is grammatically and

semotactically by no means the only possibility. It is possible to relate certain imbedments to other semantic domains such as: #di anastáseōs ... nekrôn# to #anagennēsas#; #eis klēronomían# to #ēlpída#; and #dià pisteōs# to the following rather than to the foregoing phrase. A chiastic pattern is found in the second #eis#-imbedment in colon 1: #teterēmēnēp#(x), #ēn ouranois# (y), #ēn dunámei theoû# (y) and #frouroumēnous# (x). Cola 1 and 2 are parallelistic in the sense that both start off with reference to a vertical communication (a! and ai respectively); followed by the present paradoxical situation of the addressees (cf Hiebert 1980b:92) who experience God's grace (Tn+) in contrast to their sufferings (Tn-); and concluded by reference to the salvation of the end time (c.Tx). Cola 3 and 4 both include similar semantic domains (although in reversed order) by contrasting their situation (Tn-) with their vertical communication (ai) and also (only in colon 4) concluding with reference to their ultimate salvation (c). Cola 5-8 change this semantic structural order by beginning with reference to this salvation (c) followed by a contrast of the previous situation (Ta: i e of the prophets) to that of the addressees (Tn) showing the instrumental role (I) of H4 and S2 in this change (cf cola 5-8). The pericope concludes (cola 9-11) with an appeal to their vertical relation (ai) and God's grace at the end (Tx) on the one hand, and also to self-control (f), on the other hand.

.2 Semotactically the following considerations confirm the analysis of the semantic cola grouping. The coreferences to the lexeme #agalliáomai# (whether the word forms are to be taken indicative or imperative is immaterial) and #Iēsoûs Christós# constitute the coherence between cola 2-4. A B Du Toit (1974:70-71), however, argues convincingly that #agalliásthe# is in both cola an imperative because the verb of "rejoicing" is normally an imperative in or after a doxology (cf colon 1). Cola 5-8 are linked by their coreferences to the lexemes #sōtería, profētēs, pneúma & apokalúptō# and their semantic synonyms. Cola 9-11 are semantically linked to pericope II by the coreferences of #ēlpizō, cháris, apokalúpsis, Iēsoûs Christós#, but are also distinguished by the new semantic reference to the self-control of the addressees.

.3 The author established a referential unity in this pericope through his redundant selection and omission of themes and subthemes. The semantic extension and coherence of this pericope (cf 2.2.1 and 2.2.2) has revealed the dominant themes and subthemes: a (i e the positive bidirectional communication between S1 and H1 & 2), Tn (i e the paradoxical present situation of the addressees) and cTx (i e the salvation of the end time). The interrelatedness of the themes a, T and cT is threaded by the redundant recurrent reference to Jesus Christ (H3) and his

intermediate role as a change agent (I). With regard to "a" Jesus Christ is the basis of the positive communication between God as his father and the #hēmeîs# (which includes the author and addressees) through his resurrection as described in colon 1. Jesus Christ is also the very foundation of the addressees emotive and interpersonal association with him (cf Hiebert 1980b:92-97). This is also the case with the regard to "T" for example: Ta (cf #promarturómenon tà eis Christón pathēmata ...# in colon 5): Tn (cf #hà nūn ânēggélē ...# in colon 7) and Tx (cf #ên âpokalúpsei 'Iēsoû Christou# in cola 2 & 11). Therefore H3 is the point of orientation in the totality of the time-orderly (i.e. past, present and future) and relational (i.e. vertical and, indirectly in this pericope, also horizontal) existence of the interlocutors (cf Goppelt 1978:95; Hiebert 1980b:103). It is important to note that the reference to this total existence is, furthermore, semantically qualified in terms of a positive change which is expressed by numerous metaphors (e.g. salvation, heritage, grace, peace, rebirth, glory, et cetera) which runs like a golden thread throughout this pericope (cf Goldstein 1973:195).

In the formulation of the thrust (cf 2.4.1) we will have to take the semantic interrelationship between these themes and subthemes (as analysed above) into account. We have seen that the communicator-author especially selected and highlighted the master symbols "Jesus Christ" and "salvation" to express himself. This will be reflected in my formulation of the text thrust. The text-pragmatic function of the different cola within the pericope structure will shed some more light on this semantic interrelationship.

2.2.3 Text-semantic delimitation: text breaks and coherence

.1 The shifts in subtheme T (= present situation of addressees) from the positive (colon 1) to the negative (cola 2-4) to a contrast with the past (cola 5-8) and a concluding appeal to their present situation (cola 9-11) as described in the semantical analysis above, confirm the previously established semotactic clusters: 1, 2-4, 5-8 and 9-11. This is also confirmed by the shifts in subtheme "a" where the dominant vertical interrelationship changes from "a!" (colon 1); to "ai" (in cola 2-4); back to "a!" (cola 5-8); to conclude with "ai" (in cola 9-11).

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2.3 TEXT-PRAGMATIC ANALYSIS

2.3.1 Text-pragmatic extension: cola and style-rhetorical functions

.1 Whether the word form #āgalliāsthe# (cf cola 2 & 4) is taken as indicative or imperative is important in determining the cola functions. In the light of A B Du Toit's semotactic considerations; the appellative nature of 1 Peter as a whole (cf the other pericopes and especially the author's self-disclosed intention in 5:12); and the change from the first person plural to the second person plural in this pericope, the imperative interpretation of #āgalliāsthe# makes sense. This is also true with regard to the verb forms #āgapāte# and #pisteúontes# which make good sense as imperatives within the co-text of their sufferings (cf Goldstein 1973:196-197). Therefore, I distinguish three metapositional bases in this pericope: AEST (1x), VOL (6x) and ASSERT (4x). The request signals (VOLO) are all of the proposition type: P = YOU while both the evaluative signal (AEST) and the assertion-signal (ASSERT) are of the proposition type: P = X. This reflects a pluripersonal text function dominated by evaluative signals expressing a retrospective factuality as well as request signals expressing a purposefulness and prospectivity.

If #āgalliāsthe, #āgapāte & #pisteúontes# are consequently interpreted as indicatives the whole pericope would (except for colon 1) consist of the MB = ASSERT and P = YOU/X. This would make the entire pericope (except for verse 13) commentarial assertions of the author concerning the readers and their salvation (cf Hiebert 1980b:93). In the end this improbable (although possible) option wouldn't alter the thrust of the text as a whole. At the most it would retard the explicit appellative nature of this text up till verse 13. Brox (1979:64-66) who accepts the verbs as indicative remarks, interestingly enough, that they have an appellative intention. This will also be confirmed by the historical text pragmatics of this pericope which reveals the appellative nature of the Christological tradition material and the identification function of hymns (cf III B 2.2.3.2 & 2.2.3.3). This is an excellent example of what Grosse meant with the overcoding of a text function with extratextual social conventions / "Handlungsregeln" (cf II A 2.3.1.1). This ultimately confirms the interrelatedness of the intratextual and historical text dimensions. Thus regardless of whether these verbs are taken as indicatives or imperatives or even as references to a futuristic present (cf Goppelt 1978:99), an implicit appeal prevails in this pericope. Therefore, I stick to my evaluation that cola 2-4 are to be interpreted as request signals.

.2 Style-rhetorically the abundant use of relative pronouns as a syntactic equivalence device is noteworthy. These relative pronouns emphasize the inseparable relationship between the dominant cola functions, namely assertion and appellative (i.e. the indicative-imperative relationship in theological terms). The phonological equivalence in cola 1 (cf. the threefold #ā-# beginnings and #-ton# endings of #āftharton, #āmíanton & #āmárantōn;) and 2 (cf. the threefold #-n# endings of #ēpainōn, #dōxan & #timēn;) as well as the syntactic deviations in the whole pericope (cf. the word couples as well as the dualistic and triadic imbedments as discussed in 2.1.2) have amongst others the functions to emphasize, confirm, elaborate, define, poeticize and formalize. The semantic equivalence expressed in the chiasmus in cola 1 has merely an emphatic function whereas the semantic deviations in cola 2, 3 and 4 (cf. the paradoxical combinations of a+ and Tn- as explained in 2.2.2) have the function of contrasting the positive vertical relationship between the readers and Jesus Christ (and ultimately God Himself) with their negative and embarrassing situation. In cola 5-8 the semantic contrast (i.e. a deviation) between the past search for grace and the present revelation thereof, has the function of emphasizing the privilege of the receptor-readers. A B du Toit (1974:66-67) exposes two sets of circular arrangements in this pericope. The circular arrangement of the triad faith, hope and love: #ēlpís, pístis, pístis, ágápe, pístis, pístis, ēlpís# is style-rhetorically noteworthy. A B du Toit (1974:66) argues that it is no coincidence at all, but reveals something of the author's intention to emphasize #ágápe# as part of this pericope's point of revolution which he identifies in verse 8. The second circular arrangement is the conspicuous pattern of the trinitarian names viz. God, Jesus Christ, Jesus Christ, God, (Jesus Christ), Spirit, Christ, Christ, Spirit, (Jesus Christ). The twofold enclosure of Christ (in terms of God and the Spirit respectively) is surely style-rhetorically significant and probably intends to express some interrelationship. Du Toit (1974:67) once again shows that this pattern balances on both sides of the pericopes point of revolution.

As mentioned earlier the style-rhetorical extension and coherence will not be dealt with in detail. As was noticed in the analysis above, the style-rhetorical aspect inevitably gets, to a large extent, its due attention within the syntactic and semantic analysis of the static text. Therefore, an in-depth style-rhetorical analysis could probably reveal some more interesting phenomena. My aim was only to illustrate how I would like to give account of style-rhetorics in a mode-oriented textual analysis. Because style-rhetorics on syntactic level basically has emphatic, rhetorical and aesthetic functions it merely reinforces the different textual modes and doesn't change

the thrust, perspective and strategy thereof.

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

.1 The pluripersonal, group-identificative and appellative function of this pericope is predominantly constituted by the appeal (= VOL) to the readers in cola 2-4 and 9-11. The estimation (AEST) of God's grace serves as the foundation (cf the #en hō# in colon 2) for the group-identificative and appellative / persuasive function of this pericope. Likewise the assertions (ASS) in cola 5-8 are a confirmation of this estimation of God's grace and serve as a basis (cf the #diō# in colon 9) for the appeal to an emotive vertical reaction and personal preparedness of the addressees. This interrelationship between the cola functions together with the style-rhetorical characteristics (which will be discussed now) is responsible for the text-pragmatic coherence. The last cluster, however, functions as a signal that more is to come.

.2 The structure of this pericope as a style-rhetorical device for text-pragmatic coherence can have more than one pattern. We could discern a chiasmic pattern: y:#sōtēria# (1), z:#agalliasthe# (2), z:#agalliasthe# (3-4) and y:#sōtēria# (5-8) with #diō# (9-11) as a hinge cluster. Another possibility (if the hinge verse is made part and parcel of pericope II) would be a parallelistic pattern: y:salvation (1), z:appeal (2-4), y:salvation (5-8) and z:appeal (9-11). Obviously these different structures are determined by different distinctions, namely the chiasmic structure by highlighting dominant syntactic structural markers; and the parallelistic structure by combining semantic and pragmatic considerations. Clearly the inclusion or exclusion of verse 13 is important in determining the structure of this pericope. Combrink (1975:36) chooses to take verse 13 (my cola 9-11) as part of pericope III. He argues that the author often gathers up certain themes from the preceding pericope in the first colon of a new pericope. He admits, however, that verse 13 could be an integral part of pericope II as well. It would be more appropriate, in my opinion, to describe verse 13 (cola 9-11) as a hinge cluster. This is syntactically (cf 2.1.2 and 2.1.3), semantically (cf 2.2.2) and pragmatically (cf 2.3.2) confirmed.

In my opinion, the structure of this pericope could be divided into 5 clusters which are related in the following pattern: x-y-y-x-y'. A chiasmic pattern can be discerned between the positive evaluation of the revelation of God's grace in Jesus Christ (= x in cola 1 & 5-8) and the appeal to an emotive association with God through Jesus Christ (= y in cola 2 & 3-4). The pericope then ends with a reinforcement of the appeal to an

emotive association with God's grace but adding an appeal to self-control (= y' in cola 9-11) which signals a change in the discourse. Thus the author selected and structured this pericope in a coherent chiasmic pattern to emphasize the tension and close interrelationship between x & y (as symbols for a pragmatic combination of semantic themes and subthemes). This structure is appropriate and does not only accommodate the different structural patterns discussed initially but also take all three semiotic modes into account. Hiebert's (1980b) description of his three divisions for this pericope, namely the description of this salvation (1:3-5); experiences related to this salvation (1:6-9); and the magnification of this salvation (1:10-12), remarkably confirms my analysis of the text thrust.

2.3.3 Text-pragmatic delimitation: function and style-rhetorical change

.1 The change in functions of the metapropositional basis from AEST to VOL to ASS to VOL confirms the syntactic and semantic demarcation of the following clusters: 1, 2-4, 5-9 and 9-11. We are now in the position to synthesize the results of my intratextual analysis of the text syntactics, semantics and pragmatics.

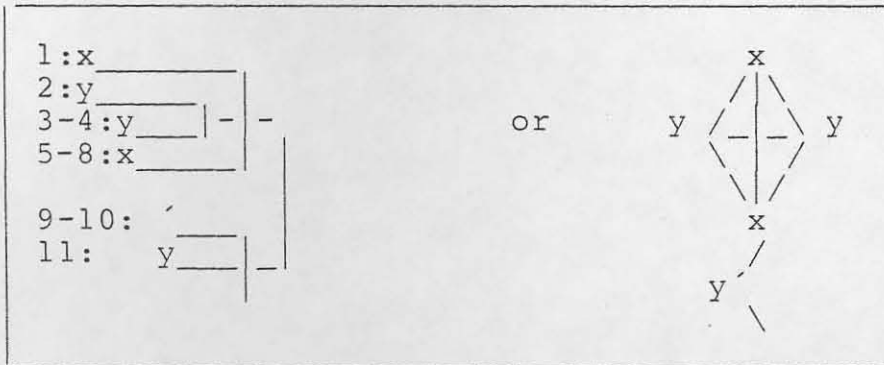
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2.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

2.4.Pericope thrust: structure, discourse development, theme and subthemes

.1 It is difficult to discern a pivotal point in the discourse of this pericope. Some literary critics believe that the emphasis of a chiasmic pattern is inevitably in the centre. I believe that a chiasmic structure creates a tension in the y-z-z-y interrelationship in which both elements (y and z) are essential for the understanding of the message. It almost creates the very same split reference as is the case with metaphors. Therefore, it seems rather as if the thrust of this pericope is see-sawing between the two master symbols introduced in the introduction: #êklektós# and #parepidēmos#. On the one hand God's grace through Jesus Christ (i.e. election) is emphasized whereupon, on the other hand, an appeal to rejoice within their tribulations (i.e. rejection) is made to the readers. This split reference of a chiasmic pattern is in a certain sense confirmed by A B du Toit's (1974) conclusion with regard to this pericope. On the one hand, he identifies the point of revolution in verse 8 (i.e. the centre of the chiasmus), but, on the other hand, opts for the diamond structure which identifies the theme at the beginning and end of this pericope. This does not only indirectly acknowledge the

tension between the two constitutive elements of the chiasmic pattern in this pericope, but it inevitably becomes explicit in Du Toit's (1974:72) formulation of the pericope theme: "You have received a glorious expectation of things to come: Praise God and rejoice in spite of affliction."



.2 The discourse develops in the following way: Colon 1 consists of an expression of thanks / praise to God for his mercies mediated through Jesus Christ which entail a living hope and an everlasting inheritance and salvation which will be revealed at the end of time. Therefore the addressees are encouraged to rejoice even if they encounter hardships for a while (colon 2), because their existence is made meaningful through Christ who is the foundation of their joy and the security of their future salvation (cola 3-4). It is this future salvation which was the subject of interest for the prophets of old and also for the angels (cf cola 5 & 8). This future salvation is inseparably linked to Jesus Christ, his suffering and exaltation (colon 5). These things (i.e. grace / salvation) which were previously veiled and prophesized by the prophets (cola 5 & 8), are now, however, revealed through the Spirit and openly proclaimed (cf cola 6-7 in contrast to 5 & 8). Cola 9-11 conclude by making an appeal to the readers to trust in this salvation. It simultaneously introduces pericope III with an appeal to self-control.

.3 This results in the formulation of the thrust as: "An exhortation to the addressees to rejoice and retain self-control, even in hardship, because they have received a living hope in God's grace and salvation through the mediation of Jesus Christ."

The following subthemes were selected to express the above-formulated thrust:

Actants: H1, H2, H3 and H4 with S1, S2 and S3
 Interrelationships: a, b (only H4:H2) and I (H3, H4 and S2)
 Events: assoc., comm., transf., c, f (\$), j
 T: Ta, Tn+, Tn- and Tx+

2.4.2 Pericope perspective: ultimate commitments & master symbols

.1 A number of master symbols which give expression of the communicator-author's perspective are emphasized in this pericope: "a living hope in salvation"; "resurrection of Jesus Christ"; "intimate relationship with Jesus Christ"; "joy amidst tribulations"; "suffering as purification"; "the privilege of the revelation of Jesus Christ"; "the decisiveness of the end time"; and the "imperative to self-control". The decisive role which Jesus Christ plays in each and everyone of these master symbols already anticipates the text perspective. This is also confirmed by the intermediatory function of H3 (i.e. Jesus Christ) in the constitution of the vertical and horizontal interrelationships and commitments expressed by the semantic domains and categories of the different subthemes and metaphors of this pericope. It is in the light of this selection, omission, interrelational and hierarchial structuring of the different subthemes, metaphors and master symbols that the text perspective will become clearer as we proceed.

The chiastic tension between the assertive (indicative) and appellative (imperative) references (semantics) and functions (pragmatics) are, interestingly enough, chronologically structured - that is first indicative and then imperative (cf II B 2.2.2 & 2.3.2). Looking back this pattern is also found in the syntactic combination of the metaphors #eklektós & #parepídēmos#. If this pattern repeats itself we will have to determine its relevance for the cosmologic perspective of 1 Peter.

2.4.3 Pericope strategy: function

.1 The function of this well-defined pericope is to persuade the addressees (through appellation and motivation / assertion) to a positive vertical association with God (i.e. the supernatural) through Jesus Christ. Verse 13 functions as a hinge which introduces a new subtheme, namely "self-control", which is based on this positive vertical interrelationship. So hold on tight, more is to come.

* * *

3-PERICOPE III (1:13-25)

3.1 TEXT-SYNTACTIC ANALYSIS

3.1.1 Text-syntactic extension: cola and pericope division

.1 Together with the 3 cola of the hinge verse (13) and the "imperativische Partizip", namely #suschēmatisómnoi# (cf Brox 1979:76), which constitutes colon 4, we have eight cola in this pericope. Although it is possible that the causal conjunctions like #hóti# and #dióti# could be very loose so as to introduce an independent colon, I have judged the #dióti# in colon 5 to be hypotactic (cf Combrink 1975:54). The rule of thumb is if a relative independent conjunction to a colon is only an expansion of a subtheme within the relevant colon, it is to be taken as hypotactic as is the case in colon 5. On the other hand, if a relative independent conjunction refers back to the previous colon or discourse as a whole, it is paratactic and therefore constitutes a new colon (cf Du Toit, H C 1977:7-8). The #dióti# in colon 7 is, however, also hypotactic. This is semantically confirmed by the fact that it is an expansion of a subtheme in colon 7 (i e contrasting the lexeme #fthartós# with #áfthartos# and #ménō#).

3.1.2 Text-syntactic coherence: grammatical reference, structural markers and cola structure

.1 The following grammatical considerations are to be noted in considering the cola groupings as expressions of the text coherence. The proform #diō# in colon 1 forms a hinge with the previous pericope (cf Brox 1979:73). Cola 2-4 are asyndetic because conjunctive proforms are absent in these cola. The comparative #hōs# in colon 4 is kataphoric (i e proleptic) subordinated to #mē suschēmatisómnoi#. The conjunction #allà# in colon 5 is an adversative conjunction contrasting colon 5 with colon 4. #Kai# in colon 6 is a paratactic conjunction with colon 5. Colon 7 is also asyndetic while the #de# in colon 8 is an adversative conjunction.

In the analysis of the text-syntactic coherence it is also important to note the personal pronoun of the second person plural which functions as a proform throughout this pericope. The second person plural is also reflected in the verb forms throughout pericope III. Furthermore, one finds that the verb phrases of 7 of the 8 cola are imperatives. Colon 8 is the exception. Thus grammatically speaking we find a coherent discourse in this pericope.

.2 The structural markers are identified through the criteria of

recurrence (at least twice in the same pericope) of lexemes and syntactic phenomena (e.g. verb forms, negations, etc) as well as their structural-strategical function (e.g. colon matrix, focal point, hinge function, etc). In the light of the fact that the semantic and pragmatic structural markers will be discussed in the following sections (i.e. 3.2 and 3.3), I am once again only highlighting the lexemes that recur in this pericope. The following lexemes catch the eye as structurally important: #hupakoē# (in cola 4 & 7); #hagios# (four times in colon 5; cf #hagnízō# in colon 7); #anastrofē# (in colon 5 & 6; cf #anastréfomai# in colon 6); #Christós# (cf cola 3 & 6); #theós# (twice in colon 6 and once in colon 7); #chrónos & pístis# (twice each in colon 6); #fthártos# (in cola 6 & 7; cf also #áfthartos# in colon 7); #dóxa# (cf cola 6 & 7); #ménō# (twice in colon 7); #rēma# (cf cola 7 & 8). At this stage one also recognizes lexemes which occur only once in pericope III, but were important in the previous pericopes: #patēr# (colon 6); #ēlpís# (colon 6); #anagennáō# (colon 7); #eūaggelizomai# (colon 8); #nekrós# (colon 6); and #záō# (colon 7). In the following paragraph, however, we will see that the structure of cola 6 and 7 are so distinct that certain other lexemes which occur only once, also become structurally important.

.3 Concerning the structure of the cola in this pericope the similarity between cola 4 and 5 is to be noted. Both cola are introduced by a clause of comparison (#hōs tékna# and #állà katà tòn kalésanta#) which are expanded by imperatives (#mēsuschēmatizómēnoi# and #genēthēte# respectively). We will shortly see that this syntactic agreement between cola 4 and 5 is semantically confirmed. The similarities between the structure of cola 6 and 7 are even more extraordinary. Not only do we find corresponding structural markers, but both have the hourglass structure (colon 6 with #Christoū# and colon 7 with #lógou zōntos# as focal points); both start with a presupposition functioning as conditional clauses (#kaì eì patēra epikaleíste# and #tàs psuchàs humōn hēgnikótes#); both have an imperative as main verb (#anastráfēte# and #agapēsate#) which is first motivated negatively and then positively (#hóti oū ... allá# and #oúk ... allá) with the positive motivation as the focal point of the hourglass structure (cf above) which is in turn expanded. Colon 8, which is rather a short colon in contrast to the others, is adversatively linked to the latter part of colon 7.

3.1.3 Text-syntactic delimitation: text / pericope breaks and coherence

.1 Syntactically we are able to demarcate the following clusters: 1-3, 4-5, 6-8 (with 7-8 as a binary cluster within cola 6-8). Cola 1-3 have already been clustered in the previous pericope on the basis of their imperative matrices whereas cola 4-5 and 6-8

are separate clusters because of their extraordinary structural similarities respectively.

.2 The asyndetic cola 4 and 7 respectively signal the clearest text breaks within the coherent syntactic structure of pericope III. This confirms the cluster delimitation in the previous paragraph. The conjunctions #διὸ# in 1:13 and #οὖν# in 2:1 signal the breaks between the foregoing and following pericopes respectively.

*

3.2 TEXT-SEMANTIC ANALYSIS

3.2.1 Text-semantic extension: semantic domains and generic categories

.1 The semantic domains represented in this pericope can be extended to the following generic categories:

* Once again the actants include both supernatural and human beings. This time it is limited to H2 & 3 and S1.

* It is interesting to note that the different generic categories in this pericope are once again expressed in terms of the various interrelationships between the actants.

POSITIVE VERTICAL RELATIONSHIPS:

H2:S1 (ai):

- objects: kinship (#patēr# - 6); supernatural (#theós# - 6);
- events: communication (#epikaléomai# - 6); f.ip.association (#hupakoē# - 4); emo.association (#fóbos & élpís# - 6); change (#genēthēte# - 5); ip.assoc (#pístis# - 6)
- abstracts: religious (#hagios# - 5)

S1:H2 (a!):

- objects: kinship (#téknōn# - 4);
- events: communication (#kaléō# - 5; #fanerōō# - 6); judgement (#krinō# - 6)

S1:H3 (a!):

- events: intellectual (#proginōskō#); f.physiol (#ēgeirō# - 6); transfer (#dídōmi# - 6)
- abstracts: quality (#dóxa# - 6); existence (#nekrós# - 6; #záō# - 7)

POSITIVE HORIZONTAL RELATIONSHIPS:

H2 (§):

- events: conduct (#ἀναστρέφομαι# - 6; #ἀναστροφῆ# - 5 & 6);
change (#ἡγνίζω# - 7)

H2:H2 (b%):

- events: ip.emo.assoc (#φιλαδέλφια & ἀγαπάω# 7);
- objects: A=ip.r (#ἁλλῆλῶν# - 7)

NEGATIVE HORIZONTAL RELATIONSHIPS:

H2 (§):

- events: emotional (#ἐπιθυμία# - 4); f.association
(#συσχεματίζομαι - 4)

H2:H5 (b_):

- events: transfer (#πατροπαράδοτος# - 6)
- abstract: status (#παροικία# - 6)

INSTRUMENTAL:

H3:H2

- objects: animal (#ἄνθος# - 6); human body (#ἡαίμα# - 6)
- events: transf.transact (#λουτρόω# - 6); change (#ἀναγεννάω
- 7); communication (#λόγος & ῥῆμα# - 7 & 8)
- abstracts: quality (#τίμιος, ἄμωμος, ἀσπιλος# 6 & 7);
existence (#φθαρτός, ζῴω & μένω# - 6 & 7)

TIME ORDER:

- Ta: #πρότερος# - 4; #ἐκ τῆς μεταίας; προγινῶσκῶ; πρὸ
κᾶταβολῆς κόσμου# - 6)
- Tn: #τὸν τῆς παροικίας ἡμῶν χρόνον & ἐπ' ἐσχάτου
τὸν χρόνον# - 6)
- Tx: #εἰς τὸν αἰῶνα# - 7)

At first glance all these different categories create the impression of an incomprehensible whole. Therefore, let us now proceed to analyse the text-semantic coherence. It is only in the coherent semotactic interrelationship and referential unity of the generic categories that we will be able to discern the semantic emphasis and structure of this pericope. One should mention that this incomprehensible intratextual appearance of this pericope is obviously comprehensible for insiders who share the metaphoric conventions in the text. This underlines the necessity of a historical analysis for all secondary receptions of ancient texts.

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

.1 The semantic reference to self-control (f.§) in cola 1-3 sets the stage for the semantic structure of this pericope. The semotactic structure of cola 4 and 5 is evident. Both are

introduced by associating the addressees in a vertical relationship in terms of kinship (a!) in colon 4 and selective communication (a!) in colon 5 after which both are followed by an appeal to self-control (f\$+ and f\$-) in colon 4 and religious conduct (f.g.\$+) in colon 5 respectively. In conclusion the main thrust of the two cola are in turn motivated by contrasting the addressees former ignorance (d-) in colon 4 and quoting scriptural proof (i.e. an event of authoritative communication) in colon 5. The similarities in semantic structure are also evident in cola 6 and 7. They are also introduced by the interpersonal association of the addressees, namely a vertical (ai: God as their Father in colon 6) and horizontal (b%: brothers of each other in colon 7) relationship. This is then followed in both cola by an appeal to a sincere (j: intellectually judged - cf #krínonta & ânupókriton#) vertical (= f.\$i in colon 6) and horizontal (= f.b% in colon 7) conduct which are both motivated first negatively (-) and then positively (+). These two cola differ, however, in the ensuing description and explication of the change agent (I: #állà timiō haimati ... Christou# and #dià lógou zōntos theou# respectively) responsible for this new conduct. Both cola qualify and highlight the absoluteness of the change agents by describing the mediators' positive relationship to God (a!: viz that God is committed to the change agents); as well as their time-historical implications (Ta & Tx: i.e. the precosmologic determination and everlasting existence and quality of the change agents).

.2 Semotactically the clustering of cola 4-5 as well as 6-7 is confirmed by their coreference. On the one hand, we are able to link cola 4-7 in the light of their extraordinary parallelistic coreference to interpersonal relationships (vertical in cola 4, 5 & 6 and horizontal in 4 and 7) and an appeal to a new (in contrast with the old) way of living that the addressees should adhere to. On the other hand, the emphatic difference between cola 4-5 where this new conduct is referred to very briefly (as if setting the tone) in contrast to cola 6-7 where it is elaborately expanded in terms of the mediation of this new life style, is enough reason to discern cola 4-5 and 6-7 as smaller clusters within cola group 4-7.

.3 The author established a referential unity between the following subthemes which are expressed by a number of metaphors (cf the historical analysis): a mediated (I) change (i.e. expressed by cultic and socio-economic metaphors) and conduct control (f) which are constantly related in terms of the addressees' vertical (a) and horizontal (b) relationships within a specific time order (T). We will see in the the rest of 1 Peter that the communicator-author often interrelates the horizontal relationship between the addressees (b%) with their vertical

relationship towards God (ai) (cf 2:17; 3:8-12; 4:7-11; 5:1-11). Obviously this actantial interrelationship will prove to have important implications for the text thrust, perspective and strategy of 1 Peter.

An analysis of the referential unity of this pericope, furthermore, reveals a split reference between #lógos# and #Iēsoûs Christós#. This is semantically more than evident. The referential unity between the lexemes #ánagennáō, záō, Iēsoûs Christós, ánástasis & eúaggelízō# established in pericope II is reflected in pericope III where #Iēsoûs Christós# is described as #tòn égeíranta autón ek nekrōn# in colon 6 and the #lógos# in terms of #záō, eúaggelízō & ánagennáō# in cola 7-8. Add to this that the lexemes #Iēsoûs Christós# and #lógos# function style-rhetorically, structurally (cf II B 3.3.1) and semantically (i e as "change agents") exactly in the same way in cola 6 and 7 respectively, the metaphoric split reference is clearly intended by the communicator-redactor. In the light of the metaphoric theory discussed in section A of this chapter (cf II A 2.3.1.2), the question to be answered is whether #lógos# is the foregrounded vehicle for the tenor #Iēsoûs Christós#. In this regard the change in lexemes (i e #lógos# which is replaced by #rēma#) could help us to uncover the split reference. Verse 25b clearly identifies the tenor of the vehicle #rēma# as "the gospel message". One is tempted to apply this directly to #lógos#, but then it does not explain the change in lexemes. Intratextually a better solution would be to exploit the semantic and pragmatic identification of #lógos# with #Iēsoûs Christós# as the "change agent". In the light of the fact that the addressees were not in direct contact with the historic Jesus (cf 1:8) but were converted through the proclamation of Christ (cf 1:12), the communicator-author interrelated the reference to the change agent (i e "Christ" or the "Word") with the aid of the lexeme #rēma#:

#élutrōthēte#(1:18)	= #Christoû#	} #rēma# = "gospel message of Jesus"
#humeîs ánagennēsas(1:3) diá#		
#ánagegennēmeîoi#(1:23)	= #lógou#	

It is much more convincing in the light of 1:10-12 and 1:25 that the split reference between #lógos# and #Iēsoûs Christós# is interrelated with the selected co-textual semantic domain #rēma# which refers to "God's word / good news concerning Jesus Christ" (i e the gospel message). Although this explanation is in line with the current interpretations of the metaphor #lógos# (cf Kelly 1969:81; Arichea & Nida 1980:46-48), it exceeds them in two

respects. Firstly, it gives a plausible intratextual explanation for the change in lexemes from #lógos# to #rēma# (cf 1:23-25), namely that #rēma# functions as a vehicle for the tenor #lógos#. Secondly, it identifies the tenor of the metaphoric vehicle #lógos# more appropriately as #Christós# (cf 1:3 and 1:18-23) and not in the first place as the "gospel message". This is in line with the important metaphoric vehicles #gála & líthos# in pericope IV which also have #Christós# as the tenor. To put the cherry on the cake the metaphor #lógos# recurs in pericope IV explicitly in 2:8 but also covertly in 2:2 (cf III B 4.2.2 & 4.3.1). This time the identification with the person Jesus Christ as the tenor of #lógos# is unmistakably clear (cf especially 2:8).

3.2.3 Text-semantic delimitation: text / pericope breaks and coherence

.1 Semantically the clusters can be delimited on the basis that cola 6-7 differ from 4-5 by the elaborate addition of subtheme "I" (change agent). It is also clear that the conduct in cola 4-5 is described in more general terms whereas cola 6-7 are more specific. Cola 1-3 constitute the hinge between pericope II and III.

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3.3 TEXT-PRAGMATIC ANALYSIS

3.3.1 Text-pragmatic extension: cola- and style-rhetorical functions

.1 The imperative request signals (P = YOU plus MB = I.VOLO) dominate this pericope entirely. It is only colon 8 that is an exception - it is an assertion (P = X-YOU and MB = ASSERT). Therefore, pericope III reflects predominantly a pluripersonal and appellative text function expressing purposefulness and prospectivity.

.2 Although this pericope is style-rhetorically dominated by the syntactic equivalence of repetitive imperative cola matrices, the syntactic deviation of elaborate style-rhetorical imbedments both to the noun and verb phrases (cf especially cola 6 and 7) is an aesthetic foregrounding which creates a co-text for the appellative nature of this pericope. The aesthetic foregrounding of the text syntactics is especially elevated by the semantic deviation - that is by contrasting their former and present life-styles as well as their imperishable salvation in contrast to the perishable. Likewise the syntactic deviation of chain linkages (i e through imbedments) which clip-moves to a focal

point which again is expanded by chain linkages (cf cola 6 and 7), is style-rhetorically important. This creates an aesthetic hourglass structure for cola 6 and 7. We have seen in the analysis of the text-semantic coherence (cf II B 3.2.2) that this style-rhetorical feature (i.e. the hourglass structure) pragmatically confirmed the identical function of #Christós# and #lógos# within the hourglass structure of cola 6 and 7 respectively. It is especially in the light of this pragmatic equation of #Christós# and #lógos# that the communicator-author is forced to explain this split reference in terms of #rēma# as I suggested above.

It is clear that the above-described aesthetic foregrounding functions as an enforcement and motivation of the appeal to the addressees. The emotive and cultic emphasis in this aesthetic foregrounding will become clear in the historical analysis. It is to be noticed that this interplay between the appellative and assertive communication with the addressees is syntactically, semantically and now also pragmatically (cf the cola and style-rhetorical functions) confirmed. In theological terms this is referred to as the variational interplay between "teaching" and "paraenesis" in this pericope (cf Brox 1979:79). Furthermore, a text-syntactic equivalence is found in the rhyme and rhythm of the phrases in cola 6 (cf 1:18-20) and 7 (cf 1:23-24) (cf III B 2.3.1.1 & 2.3.3.1). In conclusion I would like to remark that most of these features highlight all three pericopes analysed up till now and reflect as such a pattern for the style-rhetorical strategy of the communicator-author.

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

.1 It has been argued that this pericope is marked by 7 appellative metapropositional bases (i.e. in cola 1-7). It is only colon 8 that is an assertion (MB = I.ASS). This assertion has the function of motivating the appeal to the addressees by assuring them of their privileged situation (i.e. of having received the good news). Therefore, this pericope continues the pluripersonal, group-identificative and appellative / persuasive text function. Appellative factors (A) used to enforce this persuasion ranges from emotive, associative, poetic and cultic appeals which are style-rhetorically (i.e. aesthetically) imbedded.

.2 The extraordinary similarities in the individual structures of cola 4-7 have been dealt with. Now we have to take a look at the structure of the pericope as a whole. Because cola 1-3 have been identified as a hinge cluster we are left with cola 4-8. One could semantically discern a chiasmic pattern by forcing the kinship motives in terms of a horizontal and vertical emphasis:

x: children (colon 4: b%); y: the holy One who called (colon 5: a!); y: your Father (colon 6: ai) and x: brothers (cola 7-8: b%). This pattern, however, is problematic because #tékná# in colon 4 also reflects a vertical relationship. Therefore, I would prefer to base my structure on the internal semantic and pragmatic structures of the individual cola. This results in a combination of cola 4-5 (cluster x: religious conduct in general) as the introduction which sets the tone for the expansion in cola 6-8. Cola 6-8 can in turn be divided in cluster y: religious conduct in terms of their vertical relationship (colon 6); and cluster z: religious conduct in terms of their horizontal relationship (cola 7-8).

3.3.3 Text-pragmatic delimitation: function and style-rhetorical change

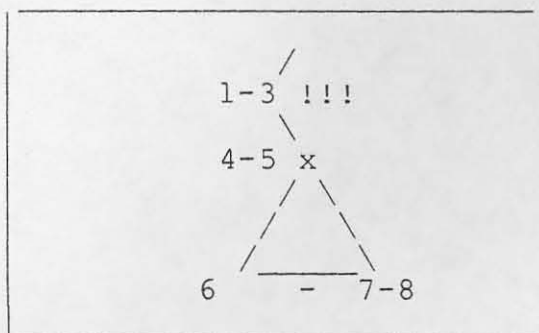
The dominating appellative character of this pericope implies no function change (except for colon 8 which is syntactically inseparably linked to colon 7). This makes it difficult to distinguish clusters from a pragmatic point of view. It is only the relative structural similarities and dissimilarities between cola 4-5 and 6-8 which give us some indication for the text-pragmatic delimitation of this pericope.

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3.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

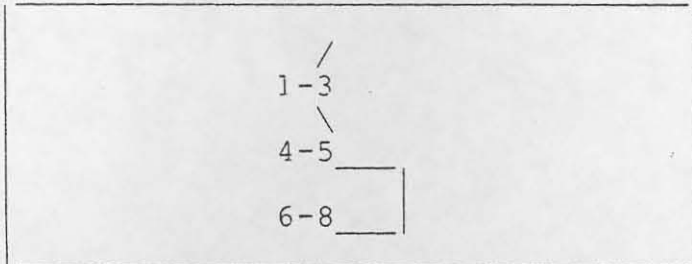
3.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 Although it is once again not so simplistic to discern a pivotal point in terms of Jordan's models, the structural boundaries have been syntactically, semantically and pragmatically determined. The hinge cluster is important in the sense that it gives the paraenetical accord (viz self-control) for this pericope as a logical implication of their salvation as it was described in the previous pericope. However, it is only in cola 4-5 that the tone for this pericope is set, namely "religious conduct-control". Cola 6-8 are only an elaboration of this theme. Therefore, I would like to propose the following structure with cola 4-5 as the pivotal point:



.2 A conclusion on the development of the discourse in this pericope can now be reached in the light of the analysis of the three textual modes. The pericope starts with cola 1-3 as a hinge cluster (cf the syntactic conjunction) which serves as an attention prompter as well as an introduction to this pericope (cf the pragmatic analysis). This introduction admonishes the addressees to be alert and to live in the hope / expectation of their future salvation which coincides with the revelation of Jesus Christ. This appeal to self-control is then explicated in religious-ethical terms which entails that they should live a holy life as obedient children who reject their previous life-style in order to follow the footsteps of the One who called them (i e their holy Father) (cf cola 4-5). This holy life is then explained in cola 6-8 in which the reference to the addressees as "children" is elaborated in terms of God as their Father and also in terms of one another as brothers / siblings of each other. In the light of this relationship with their Father they should fear / revere God in their daily conduct as residing aliens who were set free by Jesus Christ who is in turn the foundation of their relationship to God (colon 6). Furthermore, if their lives are changed accordingly they should love one another because they are born again through the living and eternal word of God (colon 7) - that is Jesus Christ who has already been proclaimed to them (colon 8).

Thus graphically the discourse develops in the following way:



In contrast to my pericope division some scholars take 1:22-25 either as a separate pericope (cf Schelkle 1976:51) or together with 2:1-3 (cf Goppelt 1978:8 & 127) under the theme "brotherly love". This division is primarily based on a content analysis (cf Brox 1979:90) without taking the coherence of the different text modes into account. In my opinion, I have convincingly illustrated that 1:22-25 is syntactically, semantically and pragmatically part and parcel of pericope III. This does not mean that I disregard the close linkage with 2:1-3. There is, however, a better solution than to force an unwarranted text break between 1:21 and 22. We will discuss this issue in section C 2.2 of this chapter.

.3 The thrust can now be formulated: "An exhortation to the addressees to be holy in their conduct towards God as well as towards their fellow believers while they are sojourning in this world, because their previous life-styles have been changed by Jesus Christ and the proclamation of 'God's word' which put them into a filial relationship with the holy God."

Subthemes:

Actants: H2 and H3 together with S1
Interrelationships: a (! & i), b (_ & %) and I (H3)
Events: assoc., comm., transfer, c, d, e, f (\$), j, l
T: Ta, Tn and Tx

3.4.2 Pericope perspective: master symbols

The master symbols found in pericope III are primarily expressed by the following metaphors: an imperative to a "holy conduct" in which God is viewed as a "Father" and the believers as "siblings"; a "liberated" and "reborn" life-style (cf the

contrast "Einst und Jetzt" as well as "Hoffnung und Sinnlosigkeit" - Brox 1979:81); and the "precosmic" and "eternal" role of "Jesus Christ" or the "Word" as the change agent.

The fact that these master symbols are interpreted in terms of "kosmisch-weltgeschichtliche Dimensionen" (Brox 1979:79; Goppelt 1978:124-126) emphasizes the role of master symbols in expressing the cosmologic perspective of a text. The decisive role of Jesus Christ in this respect already suggests the Christological perspective of 1 Peter. The interrelationship between pericope II and III as expressed by #diò# also provides us with an indication of the hierarchial and chronological structure of the cosmologic perspective, namely the imperative as a consequence of the indicative (cf Goppelt 1978:110-113). This hierarchial pattern is also found in pericope II (cf II B 2.4.2).

Likewise the actantial roles are clearly defined in terms of a family structure which was constituted through the rebirth of the addressees effected by Christ and the Word (cf Elliott 1982:418-420). In this regard the identification of God as the "Father" is significant for the hierarchial reconstruction of the cosmologic perspective, because the role of the "father" is decisive for the existence, conduct and future of his "children" (cf Manke 1975:100) within the totality of their cosmologic world.

3.4.3 Pericope strategy: function

.1 This pericope fits neatly into the appellative strategy directed at the addressees in order to persuade them to adhere to a holy conduct. The communicator-author used emotional, text-historical and style-rhetorical motivations and assertions of their vertical and horizontal commitments to persuade them. This pericope is therefore syntactically, semantically and pragmatically a coherent pragmatic unit.

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4. PERICOPE IV (2:1-10)

4.1 TEXT-SYNTACTIC ANALYSIS

4.1.1 Text-syntactic extension: cola and pericope division

.1 Considering the imperative participles in cola 1 and 3 as well as the five nominal cola (i.e. 6, 7 and 10-12) in which the verb #einai# as a copula is omitted, pericope IV consists of 12 cola. A few remarks regarding some cola divisions seem warranted. Although imperative participles are syntactically linked to the previous discourse, it seems that the semantic and pragmatic modes override the syntactic mode which could justify the demarcation of a new colon. Therefore, I have chosen to demarcate cola 1 and 3 as separate cola. Obviously, when one limits cola demarcation to syntactic considerations, 2:1-4 should be taken as one colon. However, I believe that although syntactic considerations should dominate cola demarcation in general, one should not ignore semantic and pragmatic considerations - especially when the latter clearly overrides the syntactic mode. #Dióti# (in verse 6) as a causal conjunction could be taken either hypotactically as part of colon 4 or paratactically introducing a new colon (cf Blass & Debrunner 1961:238). I have judged that it introduces a new colon in the light of the fact that #dióti# refers back to colon 3 and 4 as a whole and is therefore not imbedded within colon 4. This text-semantic argument (cf 4.2.2) is in accord with the criteria for colon demarcation as proposed by Louw (1979:27 & 39-40). Within colon 5 we distinguish two further cola which are, however, subcola because they are quotations determined by the matrix of colon 5.

4.1.2 Text-syntactic coherence: grammatical reference, structural markers and cola structure

.1 The proform #oun# (i.e. a consecutive conjunction) in colon 1 indicates either a return to the previous topic after the parenthetic colon 8 in pericope III, or it could summarize what has previously been said in order to form a transition to a new topic or pericope (cf Blass & Debrunner 1961:234-35). This issue can only be settled after we have considered the semantic and pragmatic modes of the text. In cola 2-3, 8 and 11-12 the conjunctive proforms are absent and are therefore asyndetic. The comparative #hōs# in colon 2 is kataphorically subordinated to #ēpipothēsate#. Colon 4 is linked by the proform #kai# (i.e. a copulative conjunction). The proform #dióti# as a paratactic causal conjunction introduces colon 5. The proforms #oun# (colon 6) and #dē# (cola 7 and 10) are consecutive and adversative conjunctions respectively. The relative pronoun #hoi# is a

proform in cola 8 and 11 which refers back to #apistoúsin# in colon 7 and to #humeîs# in colon 10 respectively. The #hoi# in colon 12 is the masculine plural article which also recapitulates #humeîs# in colon 10. The relative construction #eis ho# in colon 9 refers back to cola 7 and 8. This confirms that colon 9 should be taken as a separate colon - that is apart from the fact that it has an independent noun and verb phrase in any case.

Once again the proform of the second person plural (as expressed in #humeîs# and the verb forms) is of great importance in determining the syntactic coherence of this pericope.

.2 The following structural markers can be identified: #pás# (3 times in colon 1; #líthos# (in cola 3, 4, 5 and twice in colon 7); #ékлектós# (in cola 3, 6, 10; cf #kaléō# in colon 10); #éntimos# (in cola 3, 5; cf #timē# in colon 6); #theós# (cf cola 3, 4 & 11); #pisteúō# (in cola 5 & 6; cf #apistéō# in colon 7); #hieráteuma & hágios# (cf cola 4 & 10); #laōs# (in colon 10 and twice in colon 11); #oikodomeō# (cf cola 4 & 7); #nûn# (in cola 11 & 12); #eleēō# (twice in colon 12). A few other structural markers catch the eye when one takes the foregoing pericopes into account: #lógos# (in colon 8; cf #logikós# in colon 2) #Iēsous Christós# (in colon 4); #kúrios# (cf colon 2); and #záō# (cf cola 3 & 4).

.3 Pericope IV is highly structured just like pericopes I-III. Compare once again the high frequency of twofold (cola 3, 4, 5, 7 and 10-12), threefold (colon 4?), fourfold (cola 5, 7 and 10) and fivefold (cola 1, 4? and 10?) expansions or imbedments. In colon 1 we encounter a chain linkage of 5 words linked by #kaì# (4x) and the excessive use of #pás# (3x). Colon 2 is introduced by a comparative clause followed by the imperative #ēpipothēstate# which is in turn followed by a final clause (#hína ... #) and also the protasis in the last part of the colon. The structure of cola 4 and 10 are similar to colon 2: starting off with a comparative clause (i.e. #kaì autoi hōs líthoi zōntes# and #humeîs de génos éklektón... # respectively) followed by a verb (#oikodomeîsthe# in 4 and omitted in 10) which is in turn followed by a final clause (#anénégkai# and #hópōs#). Cola 4 and 10 are also similar to one another in the light of the excessive binary combinations of words (e.g. #oikos pneumatikòs & hieráteuma hágion# in colon 4 and #génos éklektón, basíleion hieráteuma & éthnos hágion# in colon 10).

4.1.3 Text-syntactic delimitation: text / pericope breaks and coherence

.1 Syntactically the following clusters seem verified on the basis of the strong grammatical linkages between the cola: 3-5, 6-9 and 10-12. At this stage nothing is to be concluded on cola 1

and 2 as well as on the linkage of the clusters. Therefore let us proceed to the semantic analysis in order to gain more insight into the composition of this pericope.

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4.2 TEXT-SEMANTIC ANALYSIS

4.2.1 Text-semantic extension: semantic domains and generic categories

.1 The following generic categories dominate this pericope:

* The actants referred to are: H2, H3, H5 and S1

* Once again the relationship between the actants is decisive for the distinction of semantic domains and categories:

POSITIVE VERTICAL RELATIONSHIPS:

H2: `H3' (a | & b):

- objects: milk (#gála# - 2); #kúrios# - 2)
- events: association (emotive: #ēpipothéō# - 2; #pisteúō# - 6); physiol (#aúxanō# - 2); sensory (#geúomai# - 2); movement (#prosérchomai# - 3); building activity (#oikodoméō# - 4); emotive (#kataischúnomai# - 5)
- abstracts: quality (#timē# - 6)

H2:S1 (ai):

- events: movement (#ānaférō# - 4); cultic (g: #thusía# - 4)
- abstracts: quality (#pneumatikós# - 4)

S1: `H3' (a!):

- events: control (f: #títhēmi# - 5); intellectual (d: #ēklektós# - 3, 5)
- abstracts: quality (#ēntimos# - 3, 5)
- objects: stone (#lithos, lithos akrogoniaios, kefalē gōnía# - 3, 5 and 7)

S1:H2 (a!):

- events: intellectual (j: #eúprosdéktos# - 4); communication (#kaléō# - 10); association (#ēleéō# - 11); transfer (#peripoiēsis# - 10)

NEGATIVE VERTICAL RELATIONSHIPS:

H5: `H3` (a|):

- events: intellectual (j: #āpodokimázō# - 3 & 7); association (#āpistéō#: 7); movement (#próskomma# - 7, #proskóptō# - 8); emotive (#skándalon# - 7); control (f: #āpeithéō# - 8)

S1:H5 (a!-)

- events: control (f: #títhēmi# - 9)

INSTRUMENTAL:

`H3`

- abstracts: relational (#ēn aútō# - 2; #pròs hōn# - 3; #dià Iēsoū Christou# - 4; #ēp' aútō# - 5; existence (#záō# - 3)
- objects: #gála# (2), #líthos, kefalē gōnía, pétra# (3, 5 & 7), #lógos# (8)
- events: change (#sōtēria# - 2); building activity (#oikodoméō# - 4)

HORIZONTAL RELATIONSHIPS:

H2:H2 (b\$ & %):

- events: control (f\$: #āpotíthēmi# - 1, #basíleios# - 10); communication (#dólos, katalaliá# - 1); emotive (#fthónos# - 1)
- abstracts: positive-negative (#kakía, hupókrisis# - 1) religious character (#pneumatikós, hágios# - 4); quantity (#pás# - 1)
- objects: H2 (#bréfe# - 2; #líthos, oikos, hieráteuma# - 4; #génos, hieráteuma, éthnos, laós# - 10 & 11)

H2:H5 (b_):

- abstracts: relation (contrast: #dè# - 7 & 10)
- events: communication (#ēxaggéllō# - 10)

TIME ORDER/REALM:

- Tn (#ārtigénnētos# - 2; #nûn# - 11 & 12)
- Ta vs Tn (#skótos & fōs# - 10 and #poté & nûn# - 11)

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

.1 The structure of colon 1 is semotactically characterized by a fivefold expansion to the imperative of "conduct control" (f.\$) on horizontal level (b). The rest of this pericope is style-rhetorically highlighted with a number of metaphors (cf I B 4.3.1). It is, therefore, not a coincidence that the key in unlocking the semantic coherence of this pericope is found in its metaphoric references. Although the semantic coherence of this pericope is, to a certain extent, blurred because of this high density of metaphors, a close scrutiny nevertheless revealed the

following. Colon 2 introduces a metaphor of newborn babes (i.e. referring to the addressees) which are encouraged to long for their nourishment. The communicator-author in turn subtly identifies this nourishment (#gála#) with #kúrios# (cf Goppelt 1978:136). This is done through a syntactic linkage between #kúrios#, on the one hand, and the metaphor #égeúsasthe# and the ambiguous proform #én aútō#, on the other hand. At this stage, however, it is important to note that #én aútō# could refer to either #gála# or #kúrios# as the tenor of the vehicle #aúxēthēte# and likewise the vehicle #kúrios# could either refer to the tenor S1 or H3. Once again the author very cunningly identified #kúrios# with H3 (cf the style-rhetorical analysis of #logikós# and #chrēstós# as well as the co-textual analysis in II B 4.3). Therefore, colon 2 describes the relationship between H2 (i.e. the addressees) and H3 (i.e. Jesus Christ). Now this sets the tone for what is to follow.

In cola 3-9 the relationship H2:H3 is defined in terms of a new metaphor - a "stone-building" concept. In colon 3 the link with #kúrios# (alias 'H3' which split refers to #gála#) is established by #prós hōn#. The #líthon zōnta# in colon 3 is dualistically expanded by contrasting the negative and a positive appreciation thereof. Colon 4 continues to reinforce the relationship H2:H3 by transferring the "stone" metaphor corporatively to the addressees as well. This relationship results in a positive relationship (ai & !) towards God (S1) through (and now the author flashes his secret trump card for all to see) Jesus Christ whereby the author interrelates H3 with the #líthos zōn#. In colon 5 a quotation is used to confirm the intermediate role of H3 in the H2:S1 interrelationship. Cola 6-9 contrast the relationship of insiders (H2) and outsiders (H5) to this "elect-living-cornerstone" which is replaced once in colon 8 by a previously used metaphor for Jesus Christ, namely #lógos# (cf pericope III). Cola 10-12 are actually part of this contrast (cf the #de# in colon 10) between insiders and outsiders, but are distinguished from the previous cola by introducing a fourfold string of new metaphors for the addressees. These socio-political and religious metaphors clearly express the corporative relationship established between H2 and S1 through the mediator H3. The string of metaphors in colon 10 are followed by a final clause in which physiological (#skótos & fōs#) and time-orderly (#poté, nūn#) contrasts are made. It is within this co-text that the final clause introduces the proclamation (#éxaggéllō#) of the acts of the "One" who took the initiative (#kaléō#) in establishing their new sociological and eschatological status (cf Goppelt 1978:154). These acts were extensively and metaphorically explained in pericope IV.

Lastly the syntactic parallels between cola 2, 4 and 10 are

semotactically confirmed: each colon starts with a metaphoric introduction which is followed by an exhortation, a goal and a motivation. This in itself confirms the coherence of pericope IV but at the same time provides the demarcation of the clusters (cf 4.2.3).

.2 The fact that this pericope operates on such a highly strung metaphoric and symbolic level, makes the semantic references complicated and often difficult to follow. It is needless to say that this pericope will become almost incomprehensible for the normal average reader of this text. This implies that the historical dimension is extremely important for the communication of pericope IV (cf III B 2.4.2.2). The primary reception of this text, which was probably read in the meetings of the early church, was probably unproblematic (even stimulating) because of this very fact that they shared the historical conventions of the communicator-author (cf Minear 1982:243). For our understanding of this ancient text we are, however, forced to make an in-depth intratextual analysis of the text semantics.

Semantically the syntactic coherence between cola 3-5 and 6-9 is confirmed by the coreference in cola 3-9 to the #lithos zōn# introduced in colon 3. Cola 10-12 are also semantically a unit with the coreference of the semantic related lexemes #génos, éthnos & láos# found in colon 10 and the Old Testament quotation in cola 11-12. The chiasmic coreference established by the references to insiders and outsiders within cola 6-10, is also constitutive for the semantic coherence of this pericope: x:#humîn# (colon 6); y:#âpistōusin# (colon 7); y:#proskoptousin# (in colon 8); x:#humeîs# (colon 10).

At this stage we are in a position to discuss cola 1 and 2 and how they fit into this pericope or rather into pericope III and IV. It is clear that these two cola have a hinge function just like 1:13 hinges pericope II and III. Pericope III ends with a cluster group in which the loving relationship between the reborned siblings is motivated. In pericope IV cola 1 and 2 corefer to the semantic themes of brotherly love (expressed in colon 1 by calling on the addressees to put away everything that could jeopardize brotherly love - cf the componential analysis), rebirth, and also an allusion to the metaphor #lógos# (cf #ártigénnēta bréfē# and #logikōn# in colon 2). On the other hand cola 1-2 link semantically with cola 3-12 in two ways: colon 2 introduces the topic for cola 3-9 (i.e. the tenor #kúrios# for the vehicle #lithos zōn# which dominates cola 3-9); as well as the topic for cola 10-12 (i.e. the tenor #bréfōs# for the vehicles #génos, láos & éthnos# in 10-12). The text coherence between cola 3-9 is confirmed in the programmatical colon 3 which contrasts election and rejection of Christ in anticipation of the election (cf cola 4 & 5) and rejection (cf cola 6-9) of mankind. Likewise

cola 3-4 anticipate the semantic development in cola 5-12: the election-rejection contrast in colon 3 reoccurs in cola 5-9; and the corporate description of the addressees in colon 4 reoccurs in cola 10-12 (cf Brox 1979:95-96; Elliott 1982:419-423; Kelly 1969:89).

We have already seen that the semotactic analysis of the text coherence identified #Iēsous Christós# as the tenor for the metaphoric vehicles #gála#, #líthos zōn# (cf Goppelt 1978:141) and possibly also #fōs# (cf Kelly 1969:100). Therefore, the great number of coreferences to the tenor "Jesus Christ" in this pericope is decisive for its semantic coherence. Furthermore, the readers would surely have noted the parallels and close relationship between pericopes III and IV (cf Kelly 1969:82). This is especially evident in the light of the importance of the Christological metaphors in these two pericopes. This interrelationship will be discussed in detail within the analysis of the text of 1 Peter as a whole (cf II C 2.2).

.3 The referential unity has indirectly already been dealt with in my analysis of the semotactic structure and semantic coreference. This pericope resembles a trio (i.e. three-part composition) which is in unison due to its highly strung and complex metaphoric pitch which constantly and predominantly refers to the relationship between H2 (as a group), H3, H5 and S1. Once again it is important to note the decisive and mediatory role of H3 (i.e. either positive for H2 or negative for H5) in the constitution of the the relationships H2/H5:S1; H2:H2; and H2:H5 within the cosmologic time order (Ta & Tn). What strikes the eye in addition to the decisive role of H3 is the emphasis on the corporative status of H2. The communicator took great trouble to define this status with a vast number of religious and socio-political metaphors. At this stage it has already become clear that a specific referential unity throughout (at least thus far) creates a coherent melody in 1 Peter.

It should also not go unnoticed at this stage that the semantic correlation between cola 10-12 (i.e. 2:9-10) and pericope I (i.e. 1:1-2) is extraordinary conspicuous. In addition Goldstein (1973:120) shows that the references to God's mercy (cf 1:3 and 2:10) also frame this whole section. These observations will be followed up in II C 2.2

4.2.3 Text-semantic delimitation: text / pericope breaks and coherence

.1 Although I have identified a chiasmus between cola 6-10, the theme shift from #líthos zōn# (in cola 3-9) to #humeîs dè# (in 10-12) justifies the cluster grouping: 3-9 and 10-12. Cola 1-2

have also been identified as a cluster in the light of the discourse in pericope III. However, the strongest argument for the cluster demarcation (viz 1-2, 3-9 and 10-12) is the change in metaphors: from #bréfōs# (colon 2) to #lithos# (colon 3) to #laos# (colon 10); different exhortations: from #ēpipothēsate# (colon 1) to #oikodomeisthe# (colon 3) to an omitted verb (colon 10); and different goals: from #hina ēn autō auxēthēte# (colon 2) to #ānenégkai pneumatikàs thusías# (colon 4) to #hópōs tàs āretàs ēxaggeílēte# (colon 10).

Although the semantic interrelationship between the cluster-groups has been explained in this analysis, we are not yet in a position to finalize it. We still have to consider the pragmatic analysis as well as the coreferences in 1 Peter as a whole.

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4.3 TEXT-PRAGMATIC ANALYSIS

4.3.1 Text-pragmatic extension: cola and style-rhetorical functions

.1 Together with the imperative participles there are 4 cola with the P = YOU and MB = I.VOL (cf cola 1-4). It is possible that the nominal colon 10 could follow the imperative cue of the parallel structured cola 2 and 4 and be interpreted as an imperative to the addressees, namely "to be" what you are. Once again the only other metapropositional basis governing this pericope is P = X with MB = I.ASSERT (cf cola 5-9, possibly 10 and also 11-12). Thus this pericope reflects a pluripersonal text function which is dominated by request signals expressing purposefulness and prospectivity on the one hand, as well as evaluative signals expressing both a positive factuality of the relations H2:H3 and H3:S1 and a negative factuality of the relation H3:H5 and S1:H5.

.2 Style-rhetorically this pericope reinforces the author's affinity to interrelate the appellative with the assertive in his communication with the addressees. In contrast to pericope III where the emphasis of the cola matrices was on the appeal to a relationship with God (cola 4-6), one another (colon 7), and the retrospective assertion of a relationship with Jesus Christ (cola 6-7), we now found in pericope IV that it is just the other way round: the appeal is to an actualized relationship with Jesus Christ (cola 1-9), with one another (cola 1-12), and the retrospective assertion of God's involvement (cola 4-12). A new feature, however, is the introduction of a purposeful prospectivity (goal) of this relationship with Jesus Christ and one another (viz #auxēthēte, ānenégkai & ēxaggeílēte# in cola 2, 4 and 10 respectively). This style-rhetorical equivalence between cola 2, 4 and 10 (which is based on the syntactic and

semantic features) together with the style-rhetorical deviation through syntactic imbedments of word pairs (i.e. twofold, threefold and fourfold expansions - cf especially cola 1, 3, 5, 7 and 10) and also semantic contrasts (cf especially cola 5-8 and 10-11) are important not only for reinforcing, poeticizing and formalizing of the pericope function, but are also vital in determining the structure of this pericope. The redundant use of metaphors is also a very significant aesthetic foregrounding in this pericope. The imperative colon 1 (with its repetitive machinegun-like expansions) reminds one of 1:13 which served as an attention prompter and a hinge cluster between pericopes.

Although these remarks do not reflect the style-rhetorical depth of pericope IV, they must suffice. A last style-rhetorical remark with regard to colon 2 is, however, to be followed up (cf 4.2.2). The communicator-author used a cunningly clever style-rhetorical device to identify the tenor of the metaphoric vehicle #gála#. To attain this goal he made use of "word play" twice in this colon, namely #logikòn# and #chrēstòs# which could be linked to #lógos# and #Christòs# respectively. The word play #chrēstòs-Christòs# is a literary metaplasm (i.e. a phonological deviation through substitution - cf Plett 1975:155) whereas #lógos-logikòn# is paronymic (i.e. morphologic equivalence through resemblance - cf Plett 1975:216). Therefore the metaphor of milk as nourishment for spiritually newborn babes split refers to the "word" in 1:23-25 (via #logikòn# in 2:2) and even more explicit to Christ Himself (via #chrēstòs#) (cf Brox 1979:92-93; Goppelt 1978:136-137). These pragmatic considerations confirm the syntactic linkage and the semantic split reference of the Christological metaphors in this pericope.

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

.1 The text-pragmatic coherence is text-functionally constituted by a pluripersonal, group-identificative and appellative pericope function (cf the MB = I.VOL and I.ASSERT). Once again the interrelationship between the two is tightly knit. The request to the addressees to cherish the relationship with Jesus Christ and one another is motivated by a loaded religious, cultic socio-political, emotive and identificative (by demarcating themselves from outsiders) appeal.

.2 As a result of the syntactic and semantic analysis the structure of this pericope is to a large extent determined. Three clusters have been discerned: X (cola 1-2), Y (cola 3-9) and Z (cola 10-12). The parallelistic features in the three clusters (viz corporative metaphors, imperatives and goals) have already been discussed. Pragmatically (although it is rather a

diachronic matter) it is to be noticed that each cluster ends with some sort of quotation from the Old Testament. Structurally this pericope is a coherent whole reflecting parallel structures in all three clusters. If colon 10 is taken as a MB = I.ASSERT the conformity in cola functions together with the changes in the proposition type confirm the chiasmic pattern of cola 6-10: y (P = YOU); z (P = X); z (P = X) and y (P = YOU). At this stage it is difficult to discern a clear structure for this pericope as a whole. It seems, however, if colon 1 hinges pericope III and IV as an attention prompter and that colon 2 sets the tone for this pericope by giving the key for all the instruments that will play in this trio. Clusters Y and Z are only an elaborate semantic explication of H3 and H2 respectively as introduced in colon 2. Colon 3 is the pivotal point in cluster Y (cola 3-9) because it is a concentration of the topics expanded in cola 4-9. Although the topic of cluster Z (cola 10-12) is anticipated in cola 2, 3 and 4, it forms a pragmatic climax to this movement with an ascending staccato-like description of the addressees which concludes with a moving contra-sogetto. Therefore, I would opt for a diamond structure for this pericope in the light of the syntactic, semantic and pragmatic considerations which identified two decisively important pivotal points in pericope IV, namely cola 2-3 and 9-11.

4.3.3 Text-pragmatic delimitation: function and style-rhetorical change

.1 If colon 10 is accepted as reflecting an imperative character the change in cola functions confirms the style-rhetorical parallelistic structure which distinguishes clusters X (cola 1-2), Y (cola 3-9) and Z (cola 10-12). This is confirmed by the syntactic and semantic text delimitations. Within cluster Y (cola 3-9) the cola-functional change confirms the syntactic linkages of cola 3-4, 5 and 6-9.

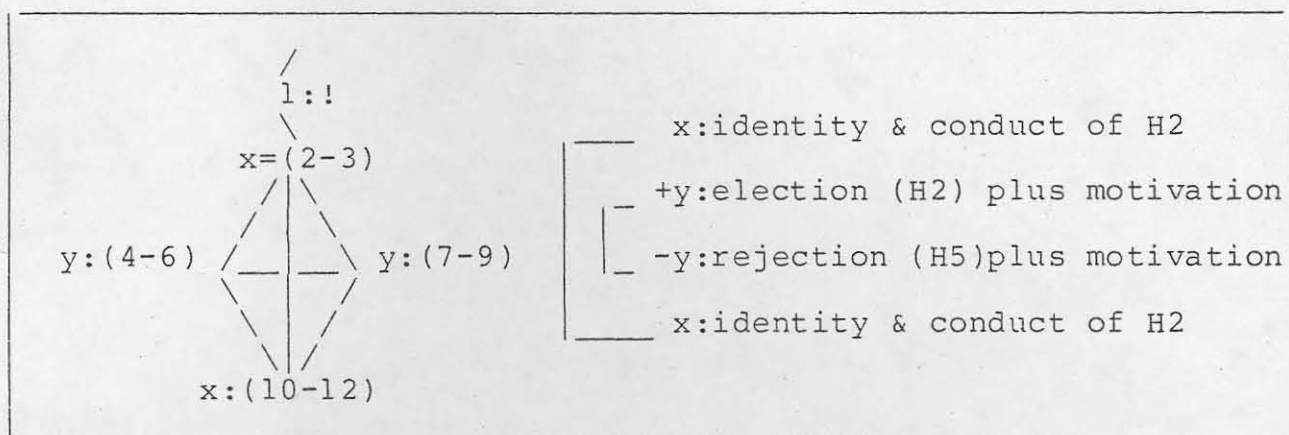
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4.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

4.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 I have already argued that the semotactic structure of this pericope is repetitive within the clusters themselves: X (1-2-3-4); Y (1-2-3-4) and Z (1-2-3-4) where 1 represents a metaphoric clause; 2 an exhortation; 3 the goal; and 4 the motivational assertion. Thus merely taking semantic considerations into account (which place clusters X, Y and Z on an even par) doesn't help us in discerning a hierarchial structure for the pericope as a whole. It is only when we take

the pragmatic considerations into account that one gets a clue as to how the clusters fit into each other and where the emphasis lies. In terms of Jordan's models the diamond structure gives the best expression of the pragmatically emphasized pivotal points (cf 4.3.3). Pragmatically this pericope develops from an attention prompter (colon 1) and a brief introduction (colon 2) setting the tone for an elaborate semantic expansion in cola 3-9 in which the positive-negative contrasts between "election" and "rejection" play a decisive role. This is concluded with a pragmatically highlighted cola 10-12. Therefore, some kind of chiasmic tension is found in this pericope:



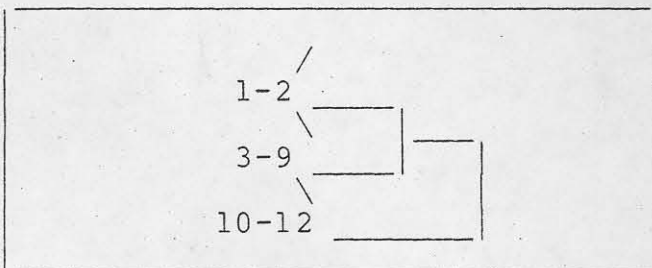
.2 In the light of the comprehensive analysis of this pericope we can reconstruct the discourse in the following way: The exhortation in colon 1 serves as an attention prompter with a repetitive (machinegun-like), staccato style (cf the pragmatic analysis) in which the addressees are admonished to put away everything that could jeopardize their brotherly relationship (colon 1). Introducing the first dominant metaphor of newborn babes the addressees are admonished to grow up in the Lord (colon 2). As newborn babes their maturing is directly related to the nutrition found in Jesus Christ (colon 2). Colon 3 (which introduces cola 3-9) is an asyndetic consecutive motivation in which the metaphoric reference to Jesus Christ as nutrition (colon 2) changes to a metaphoric reference to a cornerstone of a building. Therefore the addressees should be built up into a spiritual house with Jesus Christ as their living cornerstone (cola 3-4). Both cola 5 and 6-9 are parenthetical to the discourse by motivating Jesus' election as cornerstone from the Old Testament (colon 5) and concluding with the existential relevance of Jesus Christ as a stumbling block for unbelievers in contrast to a precious cornerstone for the addressees as believers (cola 6-9). The discourse is finally and logically concluded by a

change in the previously dominant metaphor (i.e. from "cornerstone") to metaphors describing the corporative sociological status of the addressees which is ultimately the goal of the newly born babes (colon 2) who should grow up in (i.e. build on) Jesus Christ (cf. cola 3-9). This new self-consciousness and socio-religious identification of the addressees are the basis of their boldness to proclaim God's salvation act to the world.

This pericope can be summarized in the following way:

- 1-2: Put away everything that could jeopardize your relationship with each other and grow up in the Lord just as newborn babes depend on their milk;
- 3-9: For the Lord is God's elect cornerstone and the foundation of your very existence as living stones in God's spiritual building. This cornerstone, however, is at the same time a stumbling block for the unbelievers;
- 10-12: Therefore, as a chosen race and a holy nation, you are also elected by God and should thus proclaim His mercies to the world

Graphically the discourse develops in the following way:



.3 Thrust: "An exhortation to the addressees to grow up in and build upon the Lord (i.e. Jesus Christ as their nutrition and God's elected cornerstone) by accepting their elect-corporate status and function (in contrast to the unbelievers) in order to love one another, being built up together, to serve God and witness to the world in their present situation."

Summary of subthemes:

Actants: H2, H3 and H5 together with S1
Objects: O1 and O2 (O2 = H)
Interrelationships: a+ (!, i &), a- (& !), b (_ & %) & I(H3)
Events: assoc., comm., physiol., sensory, movement, build., emotive, c, fl, d, g, j
T: Ta and Tn
Abstracts: quality, existence, +/- conduct, religious character, quantity, relation

4.4.2 Pericope perspective: master symbols

This highly strung metaphoric pericope obviously contains a number of master symbols which are often different expressions of the same concept. Jesus Christ and his decisive role in the H2:S1 relationship is described with a number of metaphoric master symbols such as "milk, word, living stone, cornerstone, headstone" and possibly "light" (?). The following metaphoric master symbols are also important in this pericope: "God's election" (of H2 and H3); "God's calling"; the believers as "siblings" and "God's corporate people" (expressed by a number of metaphors); the imperative to "brotherly conduct"; the "mediatory role of Jesus Christ"; "rejection of the unbelievers"; and "proclamation of God's grace in Jesus Christ by the addressees".

All these master symbols reflect essentially a particular cosmologic perspective expressed predominantly by defining the interrelationship between the different actants within a specific time order. It is especially the hierarchy of these master symbols that interest us. The mediatory role of Jesus Christ has already been mentioned in the previous paragraph. God's role is clearly described as a sanctioning (cf the lexemes #ἐκλεκτός & ἐντιμος #) of the mediatory and dividing role of Christ in order to constitute a socio-religious and God-pleasing (i.e. elect and holy) community in contrast to rejected and disobedient outsiders. Brox (1979:95-96) exposes in his analysis of 2:4-10 that the paradoxical implication of the "stone" metaphor for Christ described in verses 4-5, serves as a model in the application of the metaphor to the addressees: election vs rejection in verses 6-8 (cf 4b-5a); and the addressees as God's elect in verses 9-10 (cf 5b-d). Goppelt's (1978:152) conclusion with regard to the addressees' historical orientation, suggests the orientation of 1 Peter's cosmologic / Christological (i.e. clearly modelled on Jesus Christ's orientation) perspective: "Thr

geschichtliches Handeln ist zuerst und zuletzt vertikal orientiert." Therefore, the contours of the cosmologic perspective as expressed by numerous interrelated master symbols, are starting to form a comprehensive and coherent picture. We are almost ready to draw our conclusions in this regard (cf II C 2).

4.4.3 Pericope strategy: function

.1 This pericope continues with the appellative strategy in order to persuade the addressees through an emotive and style-rhetorical motivation and assertion of their vertical and horizontal status and commitments to adhere to a holy conduct which includes an intimate relationship with Jesus Christ, brotherly conduct, serving God, group identification, and witnessing to their new existence. This is syntactically, semantically and pragmatically expressed in various ways.

* *

5. PERICOPE V (2:11-12)

5.1 TEXT-SYNTACTIC ANALYSIS

5.1.1 Text-syntactic extension: cola and pericope division

.1 This short pericope consists of only one colon. The rather long verb phrase includes the infinitive (final) #ἀπέχεται#, the relative #ἡαῖτινες#, and the participle #ἔχοντες# as imbedments to the matrix #παράκαλῶ# (cf Combrink 1975:55).

5.1.2 Text-syntactic coherence: grammatical reference, structural markers and cola structure

.1 Colon 1 begins with the vocative #ἀγαπῆτοί# which is followed by the verb phrase introduced by #παράκαλῶ#. #Παράκαλῶ# dominates the entire colon and is therefore grammatically expanded by a comparative clause (viz #ἢ ὡς παροίκους καὶ παρεπιδήμους); an infinitive final clause with its own short participle imbedment (viz #ἀπέχεται ... ψυχῆς); as well as a participle clause with its own rather long imbedment (viz #τῆν ἀνάστροφῆν ... ἐπισκοπῆς)). The proform #ἡμῶν# in 2:12 obviously refers back to #ἀγαπῆτοί# in 2:11. Therefore, in the light of the criterium of grammatical reference this pericope reflects a syntactic coherence.

.2 The only noteworthy lexeme that recurs in this pericope is #καλός#. However, this should not mislead us because there are a number of structural markers to be identified in the light of the previous discourse: #ἀγαπῆτός, παράκαλέῶ, παροίκους, παρεπιδήμους, ἀπέχομαι, ἐπιθυμία, ἀνάστροφῆ, ἔθνος, ἔχομαι, καλός (2x), κακοποιός, δοξάζω & θεός##.

.3 Structurally the colon matrix catches the eye because it is the first pericope introduced by the vocative. It could therefore also have semantic and pragmatic implications (cf II B 5.2 & 5.3). The participle imbedment to #παράκαλῶ# (i.e. 2:12) is expanded by a final clause #ἵνα ... δοξάσῃσιν ... ἐπισκοπῆς# which is in turn expanded by a double clause #ἐν ᾧ ... κακοποιῶν# and #ἐκ τῶν ... ἐποπτεύοντες#. The structure of this colon has therefore proved to be tightly knit and rather complex due to the numerous hypotactic imbedments.

5.1.3 Text-syntactic delimitation: text / pericope breaks and coherence

.1 In the light of the above-discussed text-syntactic considerations which exposed the close syntactic linkages, we are able to discern an independent pericope which is demarcated from

the previous pericope by the structurally highlighted vocative #ágapētoí# in 2:12, but also from the following pericope which is introduced by the pericope demarcator #hupotássomai# in 2:13 (cf also 2:18 & 3:1).

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5.2 TEXT-SEMANTIC ANALYSIS

5.2.1 Text-semantic extension: semantic domains and generic categories

.1 The following semantic domains dominate this pericope:

* Actants: H2, H5 and S1

* Most of the other semantic domains are used to express the interrelationship between the actants.

POSITIVE HORIZONTAL RELATIONSHIPS:

H1:H2 & H2:H2 (b%):

- objects: H2-group:socio-religious(+) (#ágapētós#)
- events: comm.control (#parakaléō#)

NEGATIVE HORIZONTAL RELATIONSHIPS:

H2:H5 (b_-):

- objects: group-H2:socio-political(-) (#parepidēmos#);
social(-) (#pároikos#, #kakopoíōs#;
group-H5 + socio-religious(-) (#ēthnos#)
- events: comm.(-) (#katalaléō#); sensory (#ēpopteuō#)

H2:\$ (b\$-):

- objects: human being = H (#psuchē#)
- events: assoc.control(-) (f: #ápéchomai#, #strateúomai#
emotive (#ēpithumía#); conduct (l:#ánastrofē#);
control(+) (f: #ēchō#)
- abstracts: religious character (#sarkikós#, #kalós#)

POSITIVE VERTICAL RELATIONSHIP:

H5:S1 (ai):

- objects: S1
- events: comm.emotive.assoc. (#doxázō#); assoc.movement
(#ēpiskopē#)

TIME ORDER:

- Tx (#ēn hēméra#)

Let us see if there is some coherence to be reconstructed from this variety of semantic domains and categories.

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

.1 The semotactic structure of colon 1 provides the basis for the paraenetic character of this pericope. This pericope is therefore an exhortation to the addressees with regard to their self-control (f.\$) as a group and also with regard to their horizontal conduct (b_) towards outsiders (cf Goldstein 1973:38). Verse 11b is contrasted with 2:12 (cf Goppelt 1978:157). This is skilfully brought about by the common lexeme #échō# which is semantically contrasted by the compounded lexeme #ápéchomai# (f.\$-) in verse 11b and #échō# (f.\$+) in verse 12a. This creates a semotactic coherence (i e through semantic contrast) in pericope V. In the imbedment to the participle clause in verse 12, we encounter an antithetic chiasmus: #katalaloûsin (x: b_.comm.-) ... kakapoiōn (y: l-) ... kalōn érgōn (y: l+) ... épopteúontes (x: b_.sens)#. Therefore what the Gentiles say (x) and what they see (x̄) are contrasted in terms of "evildoers" (y-) and "gooddoers" (y+). This antithetic chiasmus is imbedded in a parallelism consisting of verse 12 as a whole: #tēn ânastrofēn ... kalēn# (x: l+); #ēn hō ... kakapoiōn# (y: b_.comm.-); #ēk tōn ... épopteúontes# (x: l+); #doxásōsin ... épiskopēs# (y: ai.comm.+). Note the description of "good conduct" in the "x" phrases and the change in the "y" phrases from a negative evaluation of the addressees to the glorification of God.

.2 The coreference to the horizontal conduct, on the one hand, and the relationship between H2 (i e the addressees) and H5 (i e the outsiders), on the other hand, constitute the semantic coherence of this pericope. The semantic contrasts between H2 and H5, as well as between good and bad conduct heighten the semantic coherence of this pericope.

.3 It is clear that the communicator-author wanted to establish a referential unity between the horizontal status of the addressees and their holy conduct (cf Goppelt 1978:158; Goldstein 1973:35-36), on the one hand, and the transformation of the outsiders' blasphemous accusations against the addressees into the glorification of God, on the other hand. This transformation is brought about on account of the addressees' good conduct which is, paradoxically, also the reason for the accusations against them because of the "Anderssein der Christen" (Goppelt 1978:160; Brox 1979:115). Therefore, one could conclude that the "addressees' good conduct" is the semantic reference which constitutes the referential unity between the opposing actantial structures in this pericope.

Horst Goldstein (1973:38-40) has shown how the coreference of #ânastrofē, kalós & ágathopoiéō# in 1 Peter as a whole

constitutes a referential unity in which God, Jesus Christ, the addressees' conduct, and the witnessing to outsiders are interrelated. This would have important implications for the interpretation of colon 4. This would imply that theological and Christological dimensions are presupposed with regard to the addressees' conduct and relationship with outsiders (cf pericopes I-IV). Therefore, although no reference is made to the Christological perspective in pericope V, the coreference in the text as a whole confirms this presupposition. This kind of excursion in reconstructing the referential unity of themes and subthemes within 1 Peter as a whole is outside the scope of this dissertation. Similar excursions are nevertheless possible and often very rewarding. It was important for me to mention the above-discussed example because it illustrates that the thrust, perspective and strategy of the communicator-author are overtly and covertly reflected on micro and macro level.

5.2.3 Text-semantic delimitation: text / pericope breaks and coherence

.1 In the light of the semantic analysis of this pericope the semotactic coherence was highlighted. The redundant references to the conduct of the addressees therefore demarcate pericope V from the previous pericope and, at the same time, set the semantic parameters for what is to follow (i.e. pericopes VI-XIV). This will become clear in due course.

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5.3 TEXT-PRAGMATIC ANALYSIS

5.3.1 Text-pragmatic extension: cola and style-rhetorical functions

.1 Text-pragmatically the dominance of colon 1 in this pericope is also confirmed. It introduces the cola function P = YOU and MB = I.VOL which dominates this pericope as a whole. Therefore, the communicator's exhortation to the addressees expresses a pluripersonal, purposeful and prospective text function.

.2 The hendiadys #paróikous kaì parepidēmous# in colon 1 functions style-rhetorically as a semantic equivalent description (cf Plett 1975:278) of the addressees in order to emphasize their negative horizontal status. This is in semantic contrast with #āgapētoí#. This contrast reminds one of the oxymoron #ēklektoís parepidēmois# in 1:1 (cf Brox 1979:111-112). Therefore, the communicator-author surely wanted to reinforce his paradoxical description of the addressees' existence. In addressing them as #āgapētoí# the author style-rhetorically aimed to persuade his receptors to identify with their negative horizontal status. The

paronymic #kalēn-kalōn# in verse 12 also functions as an emphasis to describe the religious quality of the addressees' conduct. The function of the phonological equivalence (i.e. alliteration) between the word forms #kalēn, katalaloūsin, kakopoiōn, kalōn & ergōn# in verse 12 is probably merely aesthetic. The semantic deviation by contrasting the lexemes #anastrofē, kalós & kalós ergōn# with #kakopoiós# (cf 2:12), on the one hand; as well as the contrast between the lexemes #katalaléō# and #doxázō# (cf 2:12), on the other hand, emphasizes the tension in the existence of the addressees as #ágapētoí# but also as #pároikoi kai parepidēmoi# (cf 2:11).

This description of the text-pragmatic extension of pericope V obviously provides us with a basis to reconstruct the text-pragmatic coherence.

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

.1 The text-pragmatic coherence of this short pericope is obviously found in its group-identificative and appellative function. The sociological status of the addressees (as a symbol for group identification) forms the foundation, motivation and explanation for the appeal to their horizontal conduct towards outsiders.

.2 It is especially the semantic deviation which functions as a style-rhetorical device in constituting pragmatic coherence and structure in this pericope. The structure of this pericope is straightforward. Verse 11a introduces the exhortation which is elaborated - firstly, with an admonition to abstain from fleshly desires (in 2:11b) and, secondly, with an exhortation to adhere to good conduct (in 2:12). Therefore, the structure is triangular with the pivotal point at the beginning.

5.3.3 Text-pragmatic delimitation: function and style-rhetorical change

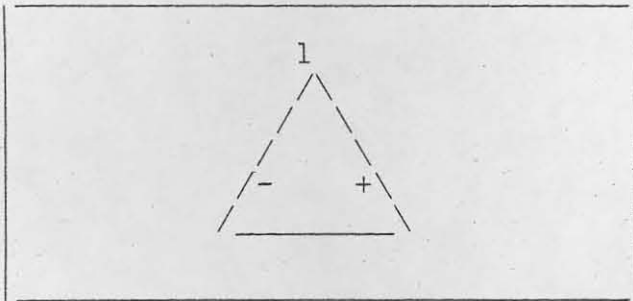
.1 The dominance of the colon matrix in 2:11a as well as the style-rhetorical imbedments confirm the pragmatic demarcation of this pericope. The beginning of this pericope is demarcated by the attention prompter #ágapētoí#, and the pericope ending by the semantic and pragmatic break between pericope V and VI.

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5.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

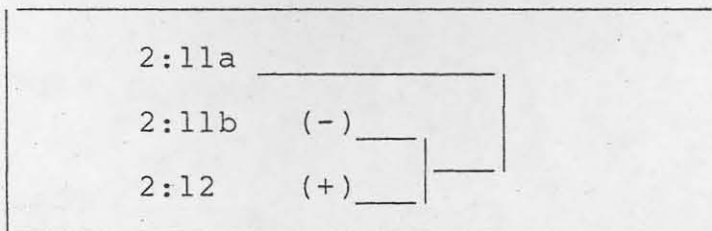
5.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 The structure of this pericope can be compared with a triangle - that is with the pivotal point in 2:11a which is then expanded in 2:11b-12. This is based on the pragmatic analysis of the pericope coherence which, as we have seen, is syntactically and semantically confirmed.



.2 The discourse therefore develops from the attention prompter (i.e. the vocative #ἀγαπήτοί!) and the introductory exhortation to the addressees to live up to their status as strangers and resident aliens (2:11a) which is then followed by a positive and negative embodiment thereof in 2:11b and 2:12 respectively (cf Schelkle 1976:70). This status of the addressees has two implications according to this pericope. On the one hand it implies that they should abstain from certain bodily passions (cf 2:11b) and, on the other hand, that they should maintain a good conduct as a witness to the critical unbelievers so that they may come to the glorification of God in the end (cf 2:12). The generic semantic and pragmatic character of this pericope is evident and will be confirmed by the analysis of 1 Peter as a whole (cf II C 4.1).

The development of the discourse can be schematized in the following way:



.3 Thrust: "An exhortation to the addressees to accept their status as strangers and aliens in this world and to live accordingly as a witness to outsiders in order that God may be glorified in the end."

Subthemes:

Actants: H2, H5 and S1
Interrelationships: ai (H5:S1); b+ (%) and b- (\$ & _)
Events: comm.control, comm.(-); sensory; emotive; association; f and l
Abstracts: religious character
Time-order: Tx

5.4.2 Pericope perspective: master symbols

The master symbols dominating this pericope are "the sociological negative status of the addressees"; "the imperative to a religious conduct"; "the struggle with man's own desires"; "the witnessing power of good conduct;" and "the importance of the end time". All these master symbols are an integral part of the communicator-author's life-and-world view.

Most of these master symbols have already been activated in the previous pericopes. The reader will find that this is also the case with the remainder of the pericopes (viz VI-XVII) in 1 Peter. This is the main argument why pericopes I-V constitute the semantic basis for the whole text (cf II C 2.2). It should be kept in mind, however, that the integration of these master symbols in terms of a cosmologic perspective was syntactic-meticulously, semantic-extensively and pragmatic-masterfully argued in 1:1-5:12 by the communicator-author. This cosmologic-Christological perspective will recur from time to time to reinforce the coherence and the ultimate meaning of the different master symbols which comprise different metaphors, themes and subthemes.

5.4.3 Pericope strategy: function

Pericope V is a request to the addressees to accept their sociological negative status and to live up to the implications thereof for their life-style. Thus this pericope follows the pattern of the previous pericopes in wanting to persuade the addressees to identify with their commitments, but also to

estrangle them from an unholy conduct by exhorting them to face the conflict with their bodily passions, on the one hand, and the outsiders, on the other hand. An important motivation is introduced for the first time in 1 Peter, namely that the witness of their holy conduct would bring the unbelievers to glorify God.

We are bound to see that this short pericope sets the tone for the greatest part of what is left of 1 Peter - at least till 4:19. This is against Combrink (1975:40) and Kelly (1969:102), for example, who limit the extension of 2:11-12 to 3:12. The fact that the relationship between insiders and outsiders, as well as the motives of suffering and witnessing are important in 3:13-4:19, confirms that 2:11-12 is programmatic for the whole paraenetic second half of 1 Peter. Therefore, this pericope is strategically very important in the structure of this letter.

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6. PERICOPE VI (2:13-17)

In the outline of chapter II, I have limited my in-depth intratextual analysis to the first five pericopes for very good reasons. The first reason is surely more than evident, namely that an in-depth analysis of 1 Peter as a whole would make this already long dissertation unmanageable. Secondly, pericopes I-V have been identified as the theological basis of 1 Peter. This will be confirmed in the synthesis of each of the remainder of the pericopes that we are about to discuss.

I was in doubt, however, whether to include this synthesis of pericopes VI-XVII or not. In the end I decided that it had to be included for a very good reason, namely my own prerequisite that the thrust, perspective and strategy of a text can only be adequately reconstructed in the light of the intratextual analysis of the whole text. The communicator-author indeed wanted to communicate with his readers through his text as a unit. We have to honour this. However, to exclude lengthy discussions, I limited myself to a synthesis of my intratextual analysis of pericopes VI-XVII and refrained from engaging in a dialogue with other scholars. The discourse, semantic and text functional analysis of these pericopes are, however, to be found in appendix A.

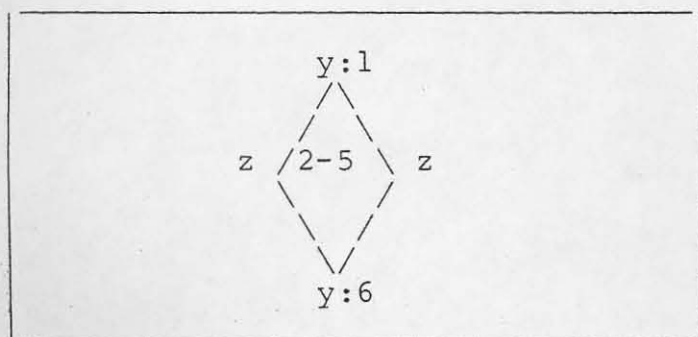
6.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

6.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 Syntactic conjunctions are of little help in determining the structure of this pericope (cf the asyndetic relation between cola 3-6). Nevertheless, the #hóti# in colon 2 and the identical syntactic structure of cola 3-6, demarcate two clusters: 1-2 and 3-6. Semantic considerations reveal an interesting structure in cola 3-6. One could either discern a parallelism or a chiasmus. The parallelism has a y-y-z-z pattern: the lexemes #pás# (colon 3) and #ádelfótēs# (colon 4) refer to a horizontal interrelationship; and #theòs# (colon 5) and #basileús# (colon 6) to a vertical relationship. The chiastic pattern y-z-z-y is based on the contrast between the conduct of the addressees to all people as outsiders (cf #pántas timēsate# in colon 3 = y); and the conduct of the addressees amongst one another as insiders (cf #tēn ádelfótēta ágapáte# in colon 4 = z). On the other hand, the insider relationship between the addressees and their God (cf #tòn theòn fobeíste# in colon 5 = z) is contrasted with their outsider relationship to the authorities (cf #tòn basiléa timáte# in colon 6 = y). Note that the imperative form of the lexeme #timáō# is used for the "y" cola of the chiasmus and stands in

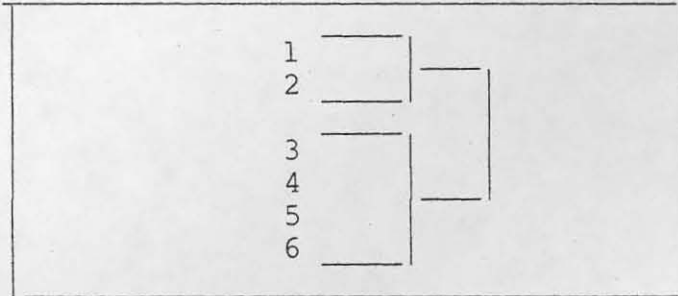
contrast to the imperatives #âgapâte & fobeîsthe# (cf cola 4 and 5) of the "z" cola. In this way a distinction is made between the addressees as God's elect (cola 4-5) and the world and its authorities (cola 3 and 6).

This very interesting structure gives, in my opinion, the clue to the structure of the pericope as a whole. Pericope VI starts off with an exhortation to the addressees to submit to the authorities (cf colon 1) which is motivated by defining their collective relationship towards God and the outsiders. Thus once again we find the "y-z" motives in cola 1-2. The pragmatic analysis confirms this "y-z" alternation - compare the changing of cola functions from MB = I.VOL (colon 1) to I.ASS (colon 2). Pragmatically the emphasis falls on the exhortation to submit to authorities which is contrasted with their insider relationships. It seems therefore, appropriate to distinguish a chiasmic pattern for this pericope with the pivotal point at the beginning and end:



.2 The discourse of this pericope is introduced by the exhortation to submit to human institutions for the sake of the Lord (colon 1). The reason for this request is seated in God's will that his elect should silence the slander of the heathen by their good conduct (i.e. obeying human authorities) as people who are truly free (cf colon 2). Therefore against the background of their conduct of loving one another and fearing God (cola 4 and 5), their conduct should also include the honouring of the emperor as well as all people (cola 3 and 6). These four very short imperatives conclude this pericope with a machinegun-like fire of exhortations.

Graphically the discourse development can be illustrated in the following way:



.4 The thrust: "An exhortation to the addressees to submit to human authorities as part of the distinguished conduct of the God-fearing brotherhood."

Subthemes:

Actants: H2, H5.1 and S1
Interrelationships: a/ (H2:H5.1); ai & !; b_, %
Events: f.ip./assoc; act.q.+; f.j; f.comm.; d.-; c; ip.assoc.+;
emo.assoc.+
Abstracts: qx; q; +/-; status

6.4.2 Pericope perspective: master symbols

The master symbol of "submission to authorities" dominates this pericope. This master symbol is in interrelation and thus defined by the following master symbols: "authorities as sent by God to punish evil and reward good people"; "God's will"; "a distinguished quality of Christian conduct"; "honouring all people - especially the authorities"; "love for the brotherhood"; and "reverence for God".

We have already seen that the master symbols of "good conduct"; "brotherly love"; and the "will of the holy God / Father" were interrelated in pericopes III and IV which, in addition, had an extreme emphasis on the mediatory role of Jesus Christ in this regard. Therefore, the only new master symbol in this pericope is the "submission to authorities and all people". However, this is only a qualification of the addressees' "holy conduct" (cf pericopes III and IV).

6.4.3 Pericope strategy: function

This pericope has the function of appealing to the addressees to maintain a certain code of conduct towards the authorities. Together with this appellative function it also has a group-identificative function (i e by contrasting insiders and outsiders and by emphasizing their commitment to God and one another).

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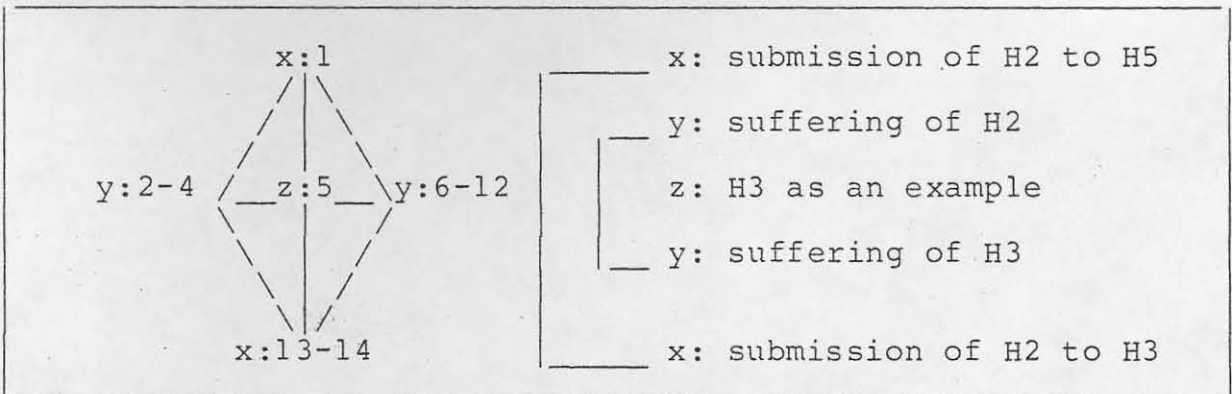
7. PERICOPE VII (2:18-25)

7.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

7.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 The syntactic, semantic and pragmatic analyses reveal the following clusters: 1-4, 5, 6-12 and 13-14. The style-rhetorical development in this pericope by means of progressive association makes it fairly easy to determine the structure. The introductory colon 1 announces the subthemes of "submission" and "suffering" which qualify the exhortation to the Christian slaves. This pivotal point is expanded by an aesthetic foregrounding (cf the chiasmic patterns and parallelisms) of the subthemes of "submission, suffering, grace, good and bad conduct" in cola 2-4. Colon 5 recapitulates the conclusion of the evaluative excursion in cola 2-4 with the initial exhortation (cf #eîs toûto gàr êklêthête#), but then introduces the theme of "Christ's suffering" as motivation for his whole argument. Cola 6-14 then clip-links (i.e. with progressive association) to the theme of Christ's suffering which is not only an example for the addressees, but is ultimately the essence of their commitment and submission to him (cf cola 12-14). In this way the communicator-author completes the circle by returning to the motive of submission via the Christological excursion. Therefore, colon 5 is clearly the rotation point. The structurally highlighted exhortation to the slaves to submit to their masters in colon 1 is counterbalanced and relativized by the climactic end in cola 13-14 in which the addressees are described as in submission to their Shepherd, Jesus Christ.

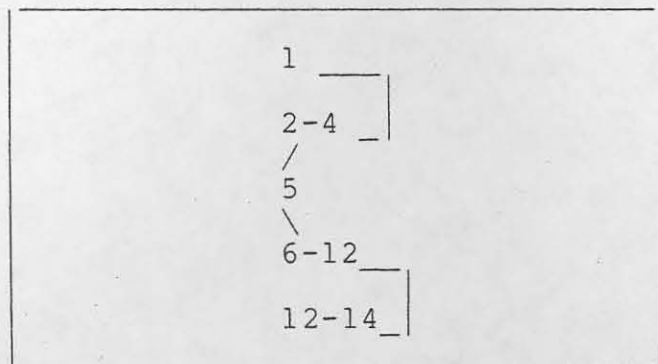
Therefore the structure of this pericope reflects that of a palindrome:



The thrust of this pericope is determined by these structural parameters and their interrelational tension. Once again I would like to emphasize that it is difficult to single out any element in any chiasmic ring composition. Maybe my distinction between text thrust, perspective and strategy will serve us better to determine the relationship between the different constituents in a chiasmic structure. I would like to suggest that the thrust is determined by the syntactic and semantic constituents which are arranged in a chiasmic pattern for the very purpose of creating a tension between different (often paradoxical) semantic domains. Therefore, it is senseless to argue which is the most important. It seems much more meaningful to expose the perspective which underlies this tension. In this pericope it is clearly the rotation point "z" which establishes the Christological perspective underlying the text thrust. Pragmatically the communicator chose the chiasmic pattern (consciously or unconsciously) because it serves as a means of emphasizing this semantic tension of the thrust, but also to unlock it. This explanation is also beautifully illustrated in pericope X.

.2 This pericope is an exhortation to the servants amongst the addressees that they should be submissive to their masters whether they are good or bad (colon 1). This is motivated by three cola contrasting suffering as a result of good and bad conduct. The conclusion is clear, namely that there is no credit in suffering for bad conduct, but it is indeed grace from God himself when one suffers for doing good. The discourse up till colon 4 is then summarized in colon 5 by the assertion that the addressees are called (cf #eîs toûto gàr êklêthête;) to this distinguished code of conduct. Colon 5 introduces a new motivation (in addition to cola 2-4) for this unique code of conduct, namely the example of Jesus Christ. In cola 6-12 this example of Christ's unjust suffering in spite of his good conduct, is narrated. In this short narrative Christ's crucifixion is highlighted as the ultimate symbol of his suffering (cf colon 11 as a hinge between the foregoing and following discourse). Colon 11 hinges with cola 12-14 by relating Christ's unjust suffering to the very existence, liberation and conduct of the addressees who are now under the patronage of the great Shepherd (i e Jesus Christ) whom they follow.

The development of the discourse can be schematized as:



.4 The thrust: "An exhortation to the slaves amongst the addressees to submit to their masters (good or bad) even if it means suffering unjustly like Christ, the supreme example for their conduct."

Subthemes:

Actants: H2, H3, H5 and S1
Interrelationships: a/; a|; ai; a!; b_ and I
Events: f.ip.assoc; emo.; transf.ip.assoc; sens.; emo / physiol.
impact; comm; g.l.; movem.; d.j.; c
Abstracts: qx; q; +/-;

7.4.2 Pericope perspective: master symbols

"Submission to good and bad masters" is the important master symbol which determines the thrust of this pericope. This is linked to the very important master symbol of "Christ's suffering and the cross" as an example for the addressees. It is most interesting that this master symbol is explicitly called a "master symbol", namely #hupogrammós# (i.e. an example) in colon 5. Together with this the contrast between "good and bad conduct"; "God's approval" and "Jesus Christ, the Shepherd of his flock" constitute the cosmologic perspective of the communicator-author. Surely the structural and hierarchial importance of colon 5 confirms the dominance of Jesus Christ as the most decisive master symbol in 1 Peter. The fact that it integrates and structures all the other master symbols, already suggests the Christological parameters of the cosmologic

perspective in 1 Peter.

7.4.3 Pericope strategy: function

The appellative strategy of the communicator-author is continued in pericope VII. The structurally dominant colon 1 exhorts the slaves amongst the addressees to obey their masters. The rest of the pericope is an assertion and an evaluative confirmation of this exhortation. Therefore, cola 1-14 as a unit functions as an emotional and evaluative motivation for the addressees to adhere to this conduct. The style-rhetorical highlighting of "Christ's suffering" as the ultimate example for the addressees is, nevertheless, the heart of this motivation.

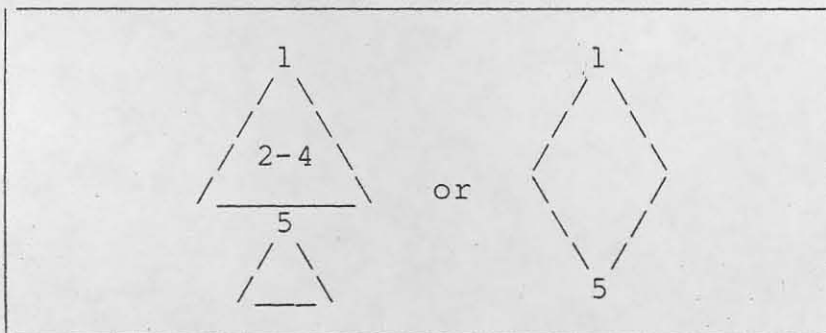
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8. PERICOPE VIII (3:1-7)

8.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

8.4.1 Pericope thrust: structure, discourse development, theme and subthemes

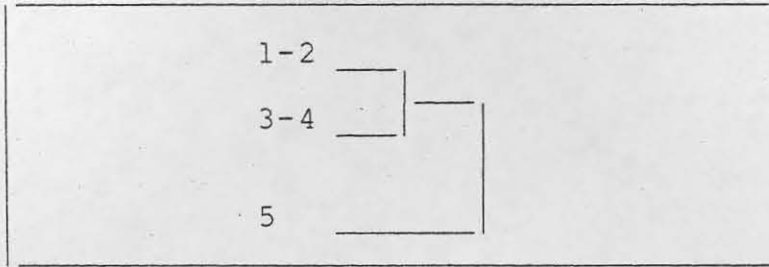
.1 The cluster grouping in this pericope is rather obvious because of the syntactic proforms (e.g. conjunctions and relative pronouns); the change in semantic reference (i.e. addressing the wives first and then the husbands); as well as the pragmatic cola-functional change in MB (viz I.VOL to I.ASS and back to I.VOL). This divides the cola in two clusters, namely cola 1-4 (subdivided in 1 and 2-4) and 5. The analysis of the different text modes reveals many style-rhetorical features which highlight and demarcate the different structures of the individual cola. In the final analysis cola 1 and 5 are structurally foregrounded as the pivotal points of this pericope (cf the analysis in appendix A 8.1).



.2 This pericope addresses the wives and husbands amongst the addressees. First the wives are exhorted to submit to their husbands in the same way as the servants should submit to their masters (cf the #*hómoiōs*# in colon 1). This is motivated in colon 1 by the aim to win the disobedient husbands to become God-fearers through the holy conduct of their wives. In colon 2 this conduct is explicated in terms of an exhortation that the wives' adornment should not be outward. On the contrary, what is pleasing to God is the gentle and quiet spirit within a person. In colon 3 the exhortations in cola 1 and 2 are motivated by the example of the holy women of the past and their adornment and submission to their husbands. In this regard Sarah is their prime example. Colon 4 concludes that the wives amongst the addressees are daughters of the holy women of the past when their conduct is similar to those women of the past. Likewise colon 5 introduces an exhortation to the husbands to live considerately

with their wives. This means that they should honour their wives as the weaker sex since they are co-heirs to God's grace, but also so that their prayers shouldn't be hindered.

The discourse develops as follows:



.3 The thrust: "An exhortation to wives and husbands amongst the addressees to treat their spouses like God-fearing people should as a witness to convert the non-believer spouses amongst them, but also as a preservation of their relationship with God."

Subthemes:

Actants: H2, H5 and S1
 Interrelationships: ai; b₁, \$ & %
 Events: f.ip.assoc; comm; transf. receive/ip.assoc; sens; emo;
 act.decorate/clothe ; emo.assoc; c; d; l; f.move
 Abstracts: q; qx; +/-; g; e; Ta

8.4.2 Pericope perspective: master symbols

This pericope reflects master symbols which refer to a "positive conduct between spouses"; "God's will"; "the example of holy figures"; "respecting the status quo"; and "witnessing to outsiders". These master symbols are once again an expression of the "holy conduct" as an important master symbol in the life-and-world perspective reflected in 1 Peter.

8.4.3 Pericope strategy: function

This pericope continues the appellative and persuasive strategy with regard to the addressees and their conduct in society.

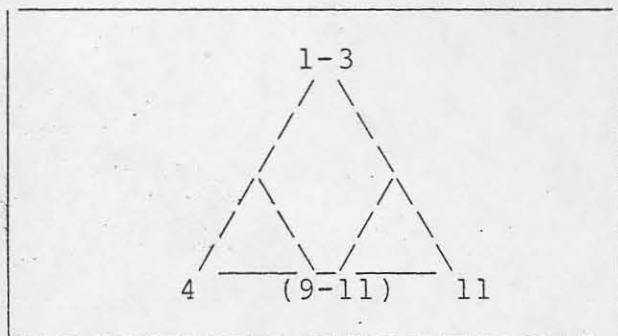
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9. PERICOPE IX (3:8-12)

9.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

9.4.1 Pericope thrust: structure, discourse development, theme and subthemes

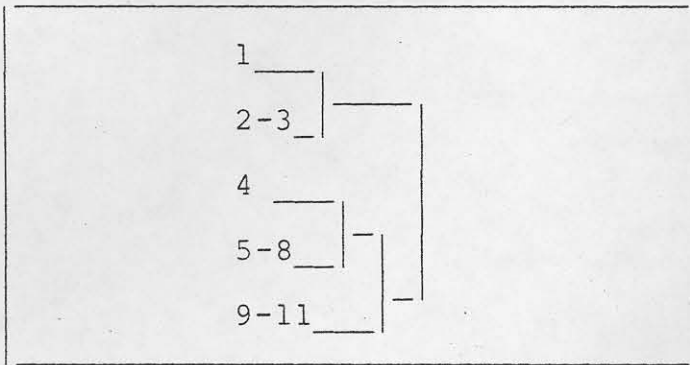
.1 Pericope IX is syntactically marked by a change from the second person plural imperative to the third person plural imperative. This change helps us to group cola 1-3 and 4-11. The frequent use of parallelisms in this pericope as a style-rhetorical foregrounding enables one to distinguish smaller cluster units: 2-3 (antithetic); 4, 5-8 and 9-11 (synthetic and antithetic parallelisms in all three units respectively). What is important for this synthesis, however, is that the intratextual analysis of the text syntactis, semantics and pragmatics shows that cola 4-11 are basically motivational expansions of cola 1-3. This is diachronically confirmed by the fact that it is a quote from the Old Testament which serves as an authorization for the appeal in 1-3. It should be mentioned, however that cola, 9-11 are semantically a conclusion within cola group 4-11 and pragmatically important for the pericope as a whole. Therefore, it should be highlighted as well.



.2 In pericope IX the author once again exhorts the addressees as one group and not a subdivision amongst the addressees (e.g. slaves, wives or husbands). This is in contrast to pericopes VI-VIII. In addition to this contrast, the words #tò de télòs# in colon 1 suggest that this pericope is some kind of a closing to the discourse up till now. In colon 1 the addressees are exhorted to reflect a positive association in their interpersonal horizontal relationships. Cola 2 and 3 follow with the exhortation that this includes that they shouldn't return evil for evil - on the contrary they should rather bless others. Colon 4 introduces the motivation of this exhortation in 1-3 by

claiming that those who really want to experience bliss should refrain from speaking evil. Cola 5-11 once again serve as an exhortation to the addressees to turn away from evil, to do good, and to seek peace because ultimately the righteous will receive God's approval whereas the evildoers will receive his disapproval.

The discourse can be schematized in the following way:



.3 The thrust can be formulated as: Finally, an exhortation to the addressees as a whole that their interpersonal conduct should be marked by love, peace and righteousness so that they may receive God's blessings and not his rejection.

Subthemes:

Actants: H2, H5 and S1
 Interrelationships: b% & _; a!
 Events: ip.assoc (emo.; d; +); transf.; comm. (-/+; assoc.);
 sens.; f; movem. (orientated; assoc); act
 Abstracts: T; qx; q; +/-; e

9.4.2 Pericope perspective: master symbols

This pericope appeals to the addressees to adhere to a horizontal interpersonal relationship defined by master symbols such as: "love, kindness, humility, blessing one another (not retaliation or speaking evil), peace and righteousness". To this is added the master symbol that "God will bless the righteous and reject the evildoers". Once again these master symbols reflect the hierarchial more integrating master symbol, namely "holy conduct".

It is significant to notice the parallels between the master symbols found in this pericope and pericope IV: a "unique horizontal conduct" (cf 3:8-9 with 2:1-3); and "God's evaluation thereof in terms of acceptance and rejection" (cf 3:10-12 with 2:4-10). The only remarkable difference between the two pericopes is that the Christological orientated conduct of the addressees has a theological and ecclesiological dimension in pericope IV. In contrast pericope IX emphasizes a sociological dimension together with a theological dimension. Although there is no explicit reference to Jesus Christ as in pericope IV, a diachronic analysis of 3:8-9 reveals specific Christological ethics as the basis for the exhortation to the addressees. I think the reader will agree that we have seen too much of this communicator-strategist to explain this as a mere coincidence. Even if one is prepared to argue that it is a coincidence, he will have to acknowledge the coherence of the cosmologic perspective reflected in 1 Peter.

9.4.3 Pericope strategy: function

This pericope functions as a conclusion or summary of the appeal to the addressees with regard to their interpersonal conduct in society. It is strategically highly appellative and persuasive.

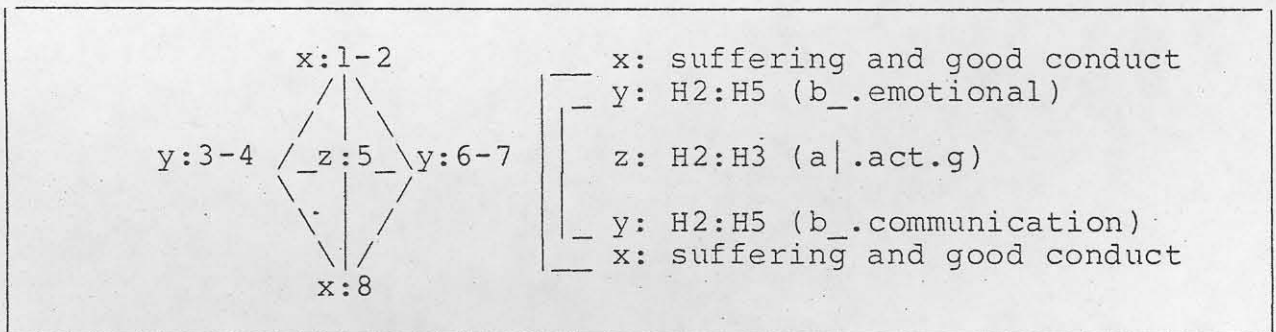
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10. PERICOPE X (3:13-17)

10.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

10.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 The syntactic chiasmus (viz apodosis - protasis - protasis - apodosis); semantic parallelism (viz #kakóō - ágathós - páschō - dikaíosúnē); and pragmatic unity (cf the cola functions in appendix A 10.1), demarcate the cola group 1-2 as the first coherent cluster. Cola 3-7 are pragmatically a unit because of their cola function: P = YOU and MB = I.VOL. Semantically cola 3-4 (which are dominated by the domain of "horizontal emotion" between H2:insiders and H5:outsiders) and cola 6-7 (which are in turn dominated by the domain of "horizontal communication" between H2 and H5) are to be linked. Colon 5 differs semantically in that it focusses on the addressees' relationship to Christ (H3). Colon 8 syntactically (cf the paratactic #gár#); semantically (recapitulating the subthemes of "suffering for righteousness" sake"); and pragmatically (cf the cola-functional change to I.VOL again) constitutes the final cluster. From this analysis the chiasmic pattern in pericope X is obvious.

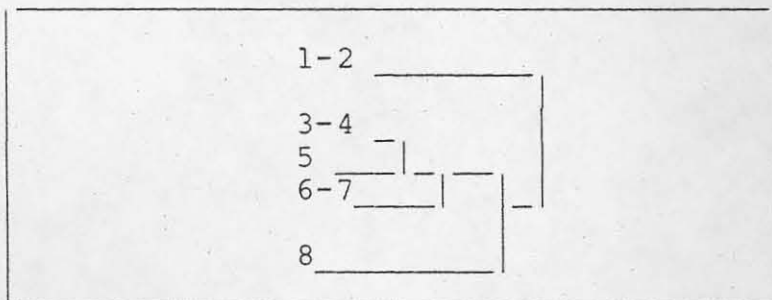


.2 This pericope starts with a question in colon 1 asking the addressees if anyone would harm them as people who are zealous to do good. This is immediately and inevitably (in the light of the text-pragmatic presupposition of the communicator-author) qualified by colon 2 that even if it indeed happens that they suffer for righteousness' sake they should reckon it as a blessing. This subtheme is now commented on in cola 3-7 (i e a "thema & rhema" discourse). The addressees are now called on not to fear those who do them harm (cola 3-4). They should rather revere Christ (colon 5) as their Lord. Therefore they must be prepared to give account of their hope to the outsiders (colon 6). In colon 7 they are exhorted to do this with a good conscience as a damning witness to the outsiders. The discourse

The thrust, perspective and strategy of 1 Peter: Pericope analysis

is concluded by recapitulating that it is ultimately better to suffer for doing good than evil.

The discourse development can be schematized in the following way:



.3 Thrust: "An exhortation to the addressees, based on the assertion that those who suffer for righteousness' sake are blessed, to maintain a good conscience by not fearing the outsiders but rather to honour Christ and to witness to the outsiders through their good conduct."

Subthemes:

Actants: H2, H3, H5 and S1
Interrelationships: a! & i, b\$ & _
Events: act.(-;+); emo.(desire; impact; j); transf.; comm.; d;
f; l
Abstracts: e; qx; q; +/-; g; T

10.4.2 Pericope perspective: master symbols

The chiastic structure highlights the master symbols in this pericope: "suffering for righteousness' sake"; "decisiveness of the relationship with Jesus Christ"; "preparedness to witness"; "good conduct in Christ" and a "good conscience". All of these master symbols were already introduced in the foregoing discourse and is therefore merely a reinforcement of the cosmologic perspective of the communicator-author.

10.4.3 Pericope strategy: function

The function of this pericope is to persuade the addressees to a positive horizontal relationship with the outsiders, on the one hand, and to assure the addressees of God's blessing should it happen that they suffer in this interaction, on the other hand. Once again the strategic devices of identification and estrangement are clearly operational in this pericope as in all the other pericopes thus far.

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11. PERICOPE XI (3:18-22)

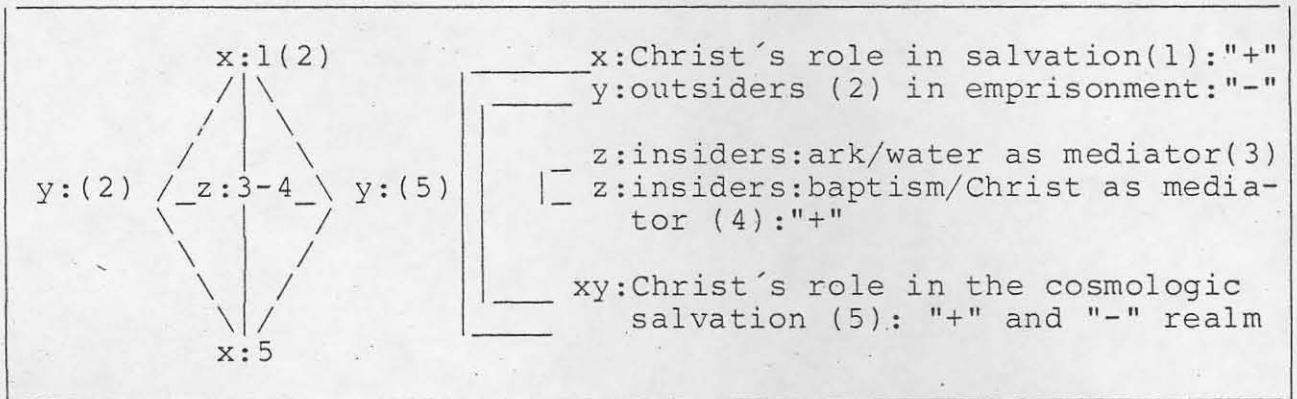
11.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

11.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 The linkage with the previous pericope is obvious in the light of the introductory #hóti# in colon 1 of pericope XI. This will be taken up again within the analysis of 1 Peter as a whole (cf II C 1). Syntactically this pericope is marked by its tightknit linkages through relative particles which serve as proforms. The cola-functional analysis reveals furthermore that cola 1-5 are similar, namely P = X and MB = I.ASS. Therefore we are predominantly dependent on the semantic analysis in identifying the clusters and the structure of this pericope.

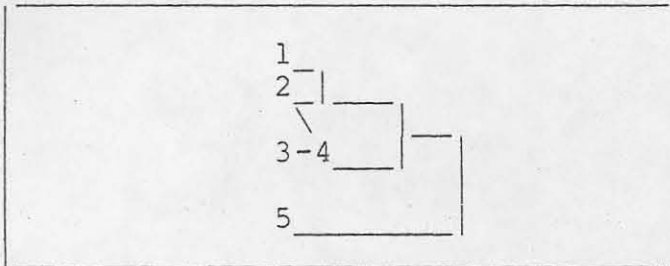
Semotactically the structure of cola 1 and 2 is very similar - almost parallel. Both start with Christ, the actant (x:H3), who is confronted by sin and death (y: cf #hamartía & fulakē# in cola 1 and 2 respectively). This is followed by his act (x': #ápothnēskō# in colon 1 & #kērússō# in colo 2) which affects the addressees (z+) and the unfaithful of Noah's time (z-) in cola 1 and 2 respectively. Cola 3 and 4 are also almost parallel. Both start with the subject (i e u: #kibōtós & báptisma#) as the vehicle of redemption (v: #diasōzō & sōzō#) which was made possible #di' húdatos & di' anastáseōs 'Iēsoū Christou# (w) respectively. Colon 5 recapitulates the motives of cola 1-2: the actant, Christ (x), and his act (x': #ēstin ên dexiā theou#) which affects the addressees (z+) and the spiritual world (z-).

The similarity in semantic structure between the cola is the basis of the coreference of the different cola which ultimately determine the clusters and the structure of the pericope. Cola 1 and 2 are semotactically linked by their coreference to Christ, his acts and their affect in this world and the "other world." Cola 3 and 4 corefer to the topic of redemption and the mediation thereof. This cluster is chain-linked to the subtheme of the deluge in Noah's time in colon 2. Colon 5 is likewise chain-linked to colon 4 which introduces the actant Christ again (cf cola 1-2 in contrast to cola 3-4) at the very end of the colon. The coreference to his act and its affect for this and the other world is clearly a recapitulation of the topics in cola 1-2. Therefore the theme of this pericope is clearly stated in colon 1, explicated in cola 2-4 and summarized in colon 5 creating a diamond structure which includes more than one chiasmic pattern for this pericope:



.2 Pericope XI links itself as a motivation to the previous pericope and its theme of suffering for righteousness sake (cf the #hóti# in colon 1). Indeed, Christ their Lord, himself is their supreme example because he suffered (even died) as the righteous for the unrighteous. This act in fact reconciled the addressees with God. In colon 2 the effect of this act of the living Christ is extended to the "otherly / spiritual world" affecting even the unfaithful people of Noah's time who have long since passed away. This subtheme is then commented on in cola 3-4 and serves therefore pragmatically as a vehicle for the author to introduce the theme of redemption and the mediation thereof. In Noah's time 8 people were saved in the ark through the water of the deluge (cf colon 3), but now in contrast to Noah's time the baptism (as a promise / prayer to God) saves the addressees through the mediation of the resurrected Christ (cf colon 4). In this way (i e via a detour) the author links the suffering of the actant Christ to the subthemes of redemption, and victory over all realities as a conclusion and recapitulation in colon 5. Through this the author wanted to motivate and give his readers the right perspective on their suffering.

The discourse can be graphically illustrated in the following way:



.3 Thrust: "An assertion to the addressees that their suffering is to be seen in the perspective of Christ's suffering as the righteous for the unrighteous, but also an assurance that Christ, through whom they are reconciled with God, is the Victor over the total reality which includes the spiritual world."

Subthemes:

Actants: H2, H3, H4, S1, S3 and S4
Interrelationships: a|; ai; a!; I
Events: transf.; g.l.-; impact; f.movem.; c.physiol.; movem.;
comm.; f.ip.assoc; emo.; act.(capacity; g); c.; d.sens.;
f.
Abstracts: qx; q; +/-; e; Tn;

11.4.2 Pericope perspective: master symbols

The dominant master symbols in this pericope are the "mediating role of Jesus Christ in salvation"; "Christ's victory over all realities"; "baptism"; as well as the "suffering, death and resurrection of Christ". The master symbols in this pericope are clearly Christological. What is to be noted once again with regard to these master symbols are the references to a series of events which the communicator-author interpreted as having cosmologic implications for the total reality.

11.4.3 Pericope strategy: function

This pericope functions as an assertion and assurance for the addressees that their suffering is not only following in the footsteps of Jesus Christ, but that Christ ultimately triumphed. This assertion is then a consolation and motivation for the addressees in their tribulations.

In conclusion, it is important that the close interrelationship between this pericope, the previous and the following one is to be considered carefully.

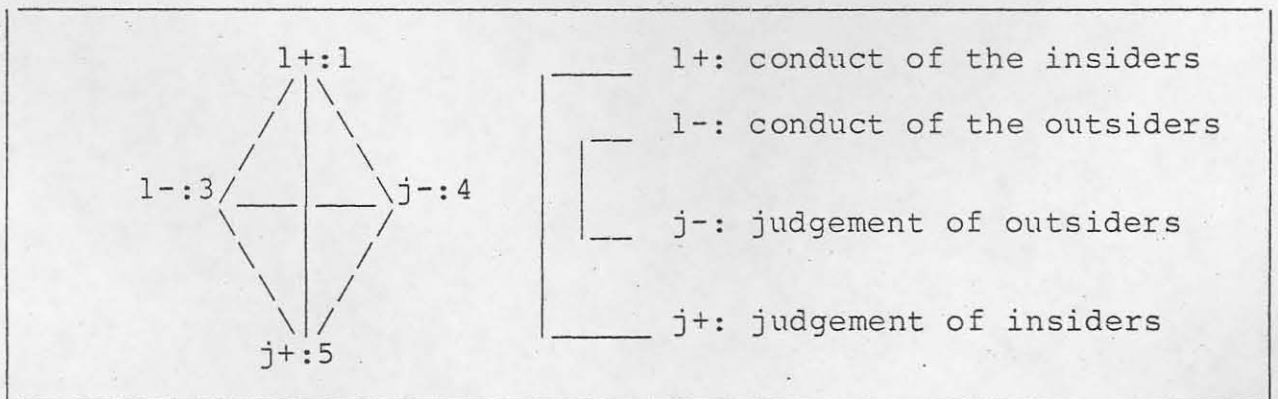
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12. PERICOPE XII (4:1-6)

12.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

12.4.1 Pericope thrust: structure, discourse development, theme and subthemes

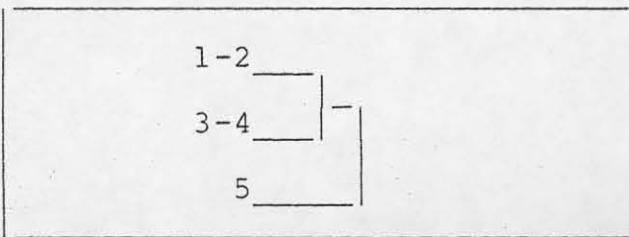
.1 The syntactic (cf the #gàr#) and semantic (cf the coreference and contrast between "Ta" and "Tn" as well as between the "-" and "+" conduct) coherence between cola 1 and 2 demarcates the first cluster. The change in the actantial subject (i e from the addressees to the outsiders), the semantic contrast between #blasfeméō# and #apodídōmi lógon# and the pragmatic coherence (P = X and MB = ASS) between cola 3-4, demarcate the second cluster. In colon 5 the change in the actantial subject, the semantic coreferences to the judgement of the living and the dead, suffering as well as a God-approved conduct, link it to both the first (i e cola 1-2) and second cluster (i e cola 3-4). The relative particles in cola 3-4 reveal that they are an expansion of cola 1-2. Therefore, the dominance of cola 1-2 together with the emphatic causal proform and the recapitulation of subthemes (i e from this and the previous pericopes) in colon 5, lead us to describe the structure of this pericope in terms of a diamond. Once again we find that the expansion in cola 2-4 is antithetic to the outer constituents: the conduct of the insiders (1+) is contrasted with that of the outsiders (1-) (cf cola 1-2 with colon 3); whereas the judgement of the outsiders (j-) is contrasted with the vindication of the insiders (j+) (cf colon 5 with 6):



.2 The pericope returns (cf the #oún# conjunction as proform) to the example of Christ's suffering in colon 1 of pericope XI - that is after a detour in which the communicator described the effects and implications of Christ's death and resurrection for

the total reality of this and the spiritual world. The addressees are now called on to be armed and prepared to suffer likewise because it is the inevitable consequence of their God-approved conduct which is in contrast with their former and unacceptable heathen-like conduct (cf cola 1 and 2). It is exactly this change in conduct which brings the heathens to judge, reject and abuse them (cf colon 3). However, the heathens are to give account of their behaviour before God who will judge the living and the dead (cf colon 4). Colon 5 concludes this pericope recapitulating the themes of the foregoing by encouraging the addressees that even the suffering of death in their physical existence (which is often interpreted as judgement) doesn't mean that the gospel was proclaimed in vain. No, it was proclaimed to them in order that they could live in their spiritual existence in the same way as God does.

Discourse development:



.3 Thrust: "An exhortation that the addressees should be prepared to suffer in the same way as Christ did because it is the inevitable result of their changed life conduct. They are assured, however, that God will judge the outsiders who inflict this suffering but vindicate the insiders even if they have suffered death."

Subthemes:

Actants: H2, H3, H5 and S1
 Interrelationships: a|, ai & a!; b\$ & b_
 Events: impact; comm.; act.(war;) f.; g.l.-; emo.; f.j.; e.;
 movem.; transf.; physiol.;
 Abstracts: +/-; Tn; q(degree); category; capacity;

12.4.2 Pericope perspective: master symbols

The master symbols dominating this pericope are: "the suffering of Christ"; "the suffering of believers because of the change in

conduct"; "the contrast between their former and present life-styles"; and "God's judgement". Once again the conduct of the addressees is Christologically orientated and cosmologically interpreted as meaningful.

12.4.3 Pericope strategy: function

The function of this pericope is appellative with regard to the addressees' suffering and unique conduct, but assertive with regard to their interpersonal-relationships with outsiders and ultimately with God himself.

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13. PERICOPE XIII (4:7-11)

13.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

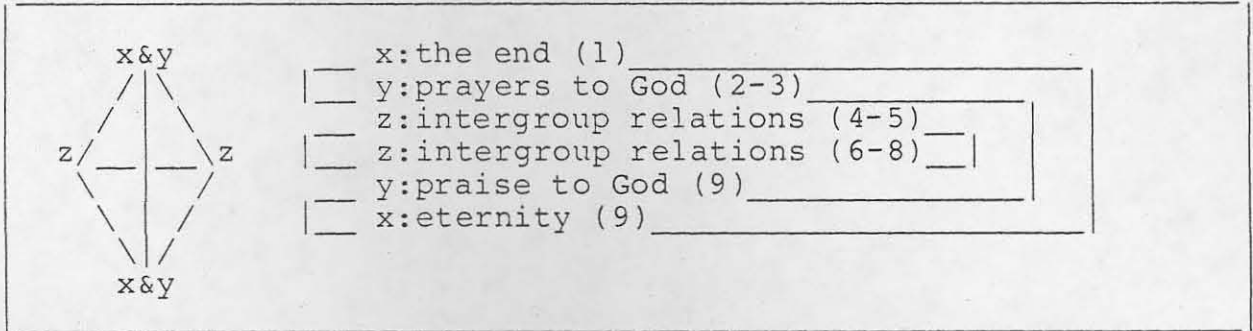
13.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 The paratactic proform #dē# in colon 1 links this pericope with the previous pericope. In colon 2 the consecutive #oun# is a proform which continues the discourse but also returns to a more imperative and exhortatory style. Cola 4-10 are all (with the exception of colon 9) stringed asyndetically. Therefore, the syntactic considerations give little help in demarcating the clusters in order to determine the structure of this pericope. Syntactically we are only able to distinguish cola 1-3, 7-8 and 8-9 as clusters. Pragmatically we also lack clear text breaks (cf the number of elliptic cola and the presupposed imperative nature of the pericope as a whole). The only exceptions are found in cola 1 and 9-10 which have a change in cola function.

Therefore, we are dependent on the semantic analysis for further demarcations. In cola 4 and 5 a chiasmic description of the intergroup relations of the addressees is found: #heautoū# (x), #āgāpē# (y), #filóxenos# (y) and #allēlōn# (x). Likewise in colon 6 a ring-compositional interplay between #ékastos# (x:H2) chárisma (y), diakonéō (z), oikónomos (z), cháris (y) & theós (x:S1)# is found. Cola 7 and 8 are also semantically parallel. Both describe an interpersonal event in the protasis whereas the events are related to God in the apodosis. In conclusion we are able to distinguish cola 1, 2-3, 4-8 (with 4-5 and 6-8 as a subdivision) and 9-10 as clusters. Although cola 4-8 as a whole corefers to the interrelationship amongst the addressees as a group, cola 4-5 differ from 6-8 in that 4-5 refer to their relationship in the generic terms of love and hospitality whereas 6-8 specifically refer to individual gifts and examples of how they should serve one another with them.

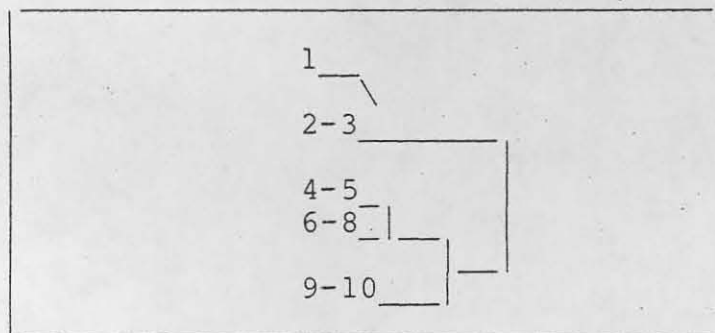
Structurally a chiasmic / ring composition is found in this pericope.

The thrust, perspective and strategy of 1 Peter: Pericope analysis



.2 Pericope XIII is introduced by the remark that the end of all things is near. This necessitates that the addressees should be self-controlled and alert in order to pray (cola 1-2). On the other hand they should keep up their love, hospitality (cola 4-5) and service for one another with their spiritual gifts (cola 6-8). The author argues that this will result in the glorification of God and therefore he concludes with a quote from a traditional phrase of praise affirmed with the semitism #āmēn# (cola 9-10).

Discourse development:



.4 Thrust: "An exhortation to the addressees to keep up their relationship towards God (i.e. with prayer, service and praise) and one another (i.e. with love, hospitality and service) - especially in the light of the nearing end."

Subthemes:

Actants: H2, H3 and S1
 Interrelationships: ai & a!; I; b\$ & b%
 Events: e.; f.; comm.; ip.emo.assoc.+; act.(cover; serve); g.l.-;
 transf.;
 Abstracts: T; position; qx.; q.; +/-; capacity;

13.4.2 Pericope perspective: master symbols

The dominant master symbols are: "the nearing end"; "love and service between insiders"; "praise, prayer and service to God through Jesus Christ"; and "the insiders as gifted by God". Almost all of these master symbols have already occurred within 1 Peter and are therefore only a reinforcement thereof. It is interesting to note that all these master symbols were previously Christologically orientated (cf especially pericopes II, III and IV). The only master symbol which could be described as "new" is the insiders as gifted. Once again this is to be to the glorification of God through Jesus Christ (cf colon 8).

13.4.3 Pericope strategy: function

This pericope appeals to the addressees to keep up their relationship with God and one another. Apart from this appellative function it concludes by giving an emotive estimation of God's glory which serves as a motivation for the appeal.

The cohesion and demarcation of this pericope are rather obvious in the light of its difference in thematic thrust in comparison to the foregoing and following pericopes.

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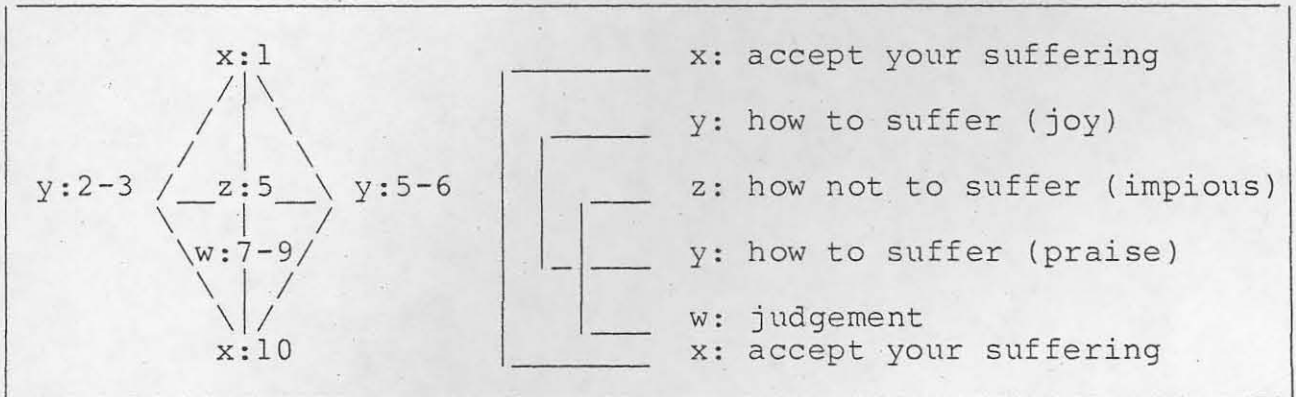
14. PERICOPE XIV (4:12-19)

14.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

14.4.1 Pericope thrust: structure, discourse development, theme and subthemes

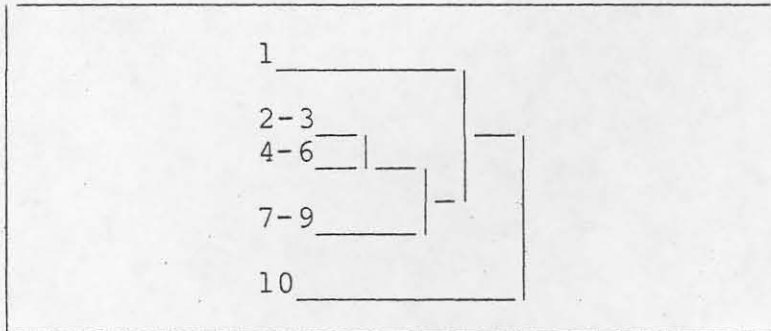
.1 The sparsely used vocative (#ágapētoí;) clearly introduces a new pericope. Other syntactic considerations only reveal a clear coherence between cola 1-2 (cf the #állà;) , 4-6 (cf the proform #dè;) and 7-9 (cf the proforms #dè & kaì;) ; the difference in the subject actant as well as the conditional structure of cola 8 and 9). Other syntactic conjunctions in this pericope (cf #gár & hótì;) are dubious and need other considerations before their linkages can be established. Semantically the lexemes in colon 1 reflect a chiasmic structure: #xenízō (x), #púrōsis (y), #peirasmós (y) and #xénos (x) which introduces the semantic domains of "expectation"; "ordeal/suffering" and "testing". Although colon 2 is semotactically directly adversative to colon 1, the coreference to the request to suffer for and like Christ and the request for an appropriate emotional reaction to suffering which is contrasted with the shameful suffering of the impious (cf colon 4), is the underlying tone throughout cola 2-6. This makes it more probable that cola 2-6 as a whole is a cluster adversative (cf the #állà; in colon 2) to colon 1. Compare the following coherence between cola 2-6. Colon 2 has a parallelistic interplay between Christ's suffering (x), joy (as an emotional reaction to suffering) (y), Christ's glory (x') and joy (y). The coreference to suffering, Christ, bliss and glory in colon 3 is more than enough reason to link it with colon 2. In cola 5 and 6 the semantic references to Christ (and indirectly suffering) and the emotional reaction of the insiders are chiasmatically arranged in terms of the following phrases which recapitulate cola 2-3: #hōs Christianós (x), #mē aischunésthō (y), #doxazétō (y) & #èn tō ónómati toutō (x). Colon 4 is a counterpoint to the melody in cola 2-3 and 5-6 by showing how Christians should not suffer. Finally, the contrast between God's judgement of the righteous (+) (i.e. the addressees) and the impious (-) is found in both cola 8 and 9 whereas colon 7 is an introduction to this subtheme. Colon 10 recapitulates the subthemes of suffering; the expectation thereof; the qualitative relationship between God and the addressees; suffering as God's will; and the Christian conduct in suffering. This results eventually in discerning the following clusters: cola 1, 2-6, 7-9 and 10. These clusters are pragmatically confirmed by the change in the dominant appellative cola function of this pericope (i.e. P = YOU and MB = I.VOL) which changes in cola 7-9 to an assertive function (i.e. P = YOU and MB = I.ASS).

Structurally the pivotal point is found in cola 1 and 10 where the dominant subthemes in this pericope are introduced and recapitulated:



.2 After the addressees are for the second time addressed as #āgapētoi# they are exhorted not to be surprised at their suffering (cf colon 1). Therefore the theme of suffering is taken up again after it was omitted in pericope XIII. Colon 1 is followed by an explanation in cola 2-6 of how they should understand their suffering. In contrast to the view that suffering is something strange, they are exhorted to rejoice in it (cf colon 2) and experience it as a blessing (cf colon 3) because it is to follow in the footsteps of Christ and to suffer for him. Therefore, the addressees are exhorted not to suffer as unjust (cf colon 4) but as Christians (cf cola 5-6). This is motivated by referring to God's judgement of all people which includes both the just and the unjust (cf cola 7-9). Colon 10 recapitulates the foregoing by exhorting those who suffer according to God's will to entrust their lives to him, and also assuring them that God, their faithful Creator, will be faithful to them.

Discourse development:



.3 Thrust: "An exhortation to the addressees to accept, rejoice in, and live up to (i.e. by doing good) the fact that they are strangers / outcasts who suffer for Christ's sake which, however, also means that God will be faithful to them in his final judgement of the just and the unjust."

Subthemes:

Actants: H1, H2, H3, H5 and S1
Interrelationships: a|, ai & a! ; b\$ & b_
Events: emo.; assoc.; j.; physical; E; impact; comm.(+; -; symbol); transf.; physiol.; act.; movem.; g.l.; sens.; f.j.;
Abstracts: q.; +/-; status; T; order; g.;

14.4.2 Pericope perspective: master symbols

This pericope refers frequently to the master symbols of: "expectation of suffering"; "suffering as God's will"; "suffering for and like Christ"; "joy in suffering"; "right conduct in suffering"; "the final judgement of the just and the unjust"; and "the faithfulness of God as the Creator". This pericope once again confirms the cosmologic dimensions of the master symbols in 1 Peter (cf the references to the final judgement and God as Creator). The fact that the total existence (which includes suffering) of the addressees is made meaningful (cf joy and praise in suffering as well as in the end of all things which includes judgement) confirms the integrative power of the Christology of 1 Peter.

14.4.3 Pericope strategy: function

This pericope continues the appellative and assertive strategy of 1 Peter. The communicator-author appeals to the addressees to accept their suffering as part of their status as Christians by alienating them from their unchristian commitments. On the other hand, he motivates them by identifying them with Christ and assuring them that God will be faithful to them in his final judgement. The uncanny similarities in the thrust and master symbols of this pericope and pericope V confirms my view that pericope V forms a heading for pericopes V-XIV (i.e. 2:11-4:19). The fact that this pericope is also introduced with #ἀγαπᾶτοί# could suggest that the vocative serves as an enclosure of the discourse from 2:11 to 4:19.

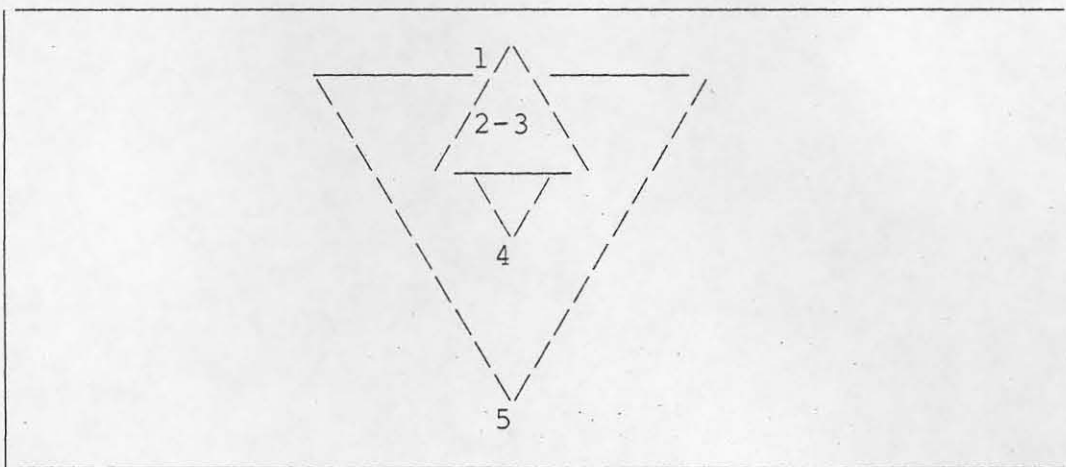
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15. PERICOPE XV (5:1-5)

15.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

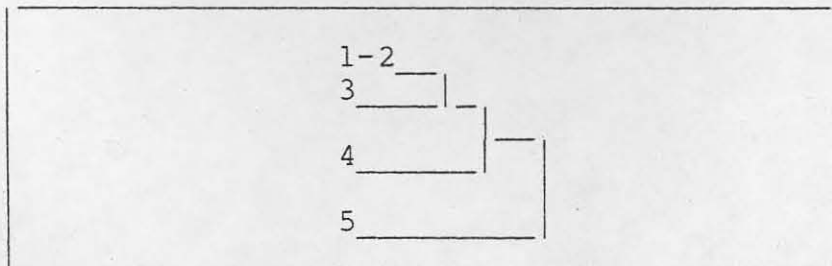
15.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 The introduction of this pericope by the sparsely but strategically used #parakalō# (i.e. three times in the whole letter) serves as a signal for a text break to introduce a new pericope. This was also the case with #āgapētoí# which only occurs twice (cf pericopes V and XIV). It is also noteworthy that the communicator-author reveals, for the first time since the introduction, something of himself with a threefold and elaborate expansion of the noun phrase in colon 1. The change in the actants as subjects of the different cola (i.e. the elders, the young ones and all the addressees) demarcates this pericope into three clusters: 1-3, 4 and 5. The linkage between cola 1 and 2 is semantically confirmed by their coreference to "an exhortation to the elders". Colon 1 is in a certain sense setting the scene by outlining the relationship between the communicator and the elders and also signalling (cf #parakalō#) that exhortation is to follow. In colon 2 we find an elaborate and specified exhortation to the elders (cf the threefold antitheses). Colon 3 is linked to cola 1-2 by the coreference to the "shepherd" theme, namely Jesus Christ as the Chief Shepherd who will reward the elders as the shepherds of His flock. Colon 3 is pragmatically an assertion which serves as a motivation for the appeal to the elders-shepherds. Colon 4 is clearly distinguished from 1-3 by the change in the subject-actant (i.e. the young ones) and the exhortation to them to submit to the elders. Colon 5 turns to the addressees as a whole and exhorts them to humble themselves and serve one another. This is motivated with a quote from Scriptures (i.e. an antithetic parallelism). Although each of the three clusters (viz 1-3, 4 and 5) has an emphasis of their own, colon 5 seems to summarize and to put the exhortations to the elders and the younger in perspective. Therefore the structure can be schematized in the following way:



.2 Once again the author addresses himself to different groups amongst the addressees (cf pericopes VI-VIII). Referring to his own status as a fellow elder, witness to Christ's suffering and a partaker in his glory, the communicator-author exhorts the elders (colon 1) to shepherd God's flock willingly and by being an example. The latter implies that they should not do it for shameful gain or by domineering the flock (colon 2). This conduct of the elders will be rewarded when the chief Shepherd (i.e. Jesus Christ) is manifested (colon 3). The author now turns to the younger amongst the addressees and exhorts them likewise - this time to submit themselves to the elders (colon 4). What is said to the elders and the younger is, however, qualified in colon 5 with an exhortation to the addressees as a whole to clothe themselves with humility towards one another. The author motivates this exhortation by a quotation (i.e. emphasizing the importance of it) that God opposes the proud but gives grace to the humble.

Discourse development:



.3 Thrust: "An exhortation to the elders and the younger to act according to what is expected of them, but above all, each and everyone is exhorted to act with humility."

Subthemes:

Actants: H1, H2, H3 and S1 Interrelationships: a & a!; b% Events: E; comm.(f; assoc.; symbol;); f.(g.; assoc.; j); impact; ip.assoc.; act.; e.; transf.; Abstracts: Tx; q.(order; g;); qx; +/-;
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15.4.2 Pericope perspective: master symbols

The master symbols in pericope XV are: "the interpersonal association and caring between the addressees as God's flock"; "humility and service as characteristics of their conduct"; "Jesus Christ as their chief Shepherd"; "the crown of glory as reward for the addressees"; and "God's judgement". There is no master symbol that introduces something totally new in this pericope. The caring within the brotherhood has already been dealt with although not in terms of the different roles of the elders and the younger ones. Once again the cosmologic dimensions of these master symbols are expressed and reveal to us the symbolic universe of the communicator's life-and-world perspective.

15.4.3 Pericope strategy: function

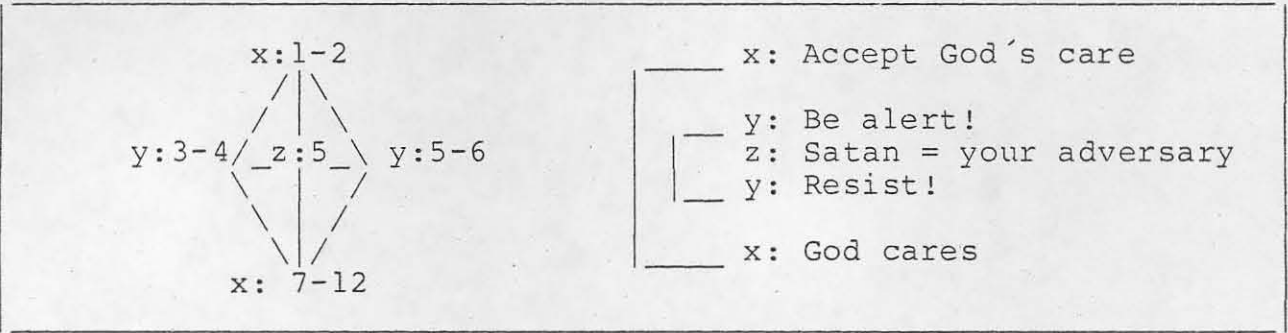
The appellative and assertive strategy of the communicator-author is continued in this pericope. This time it is an appeal to a distinguished conduct of the addressees amongst each other. This is done by ostracizing possible unholy conduct within the community. On the other hand, the addressees are motivated and assured that they will receive the crown of glory in the final revelation of Jesus Christ.

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16. PERICOPE XVI (5:6-11)16.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY16.4.1 Pericope thrust: structure, discourse development, theme and sub themes

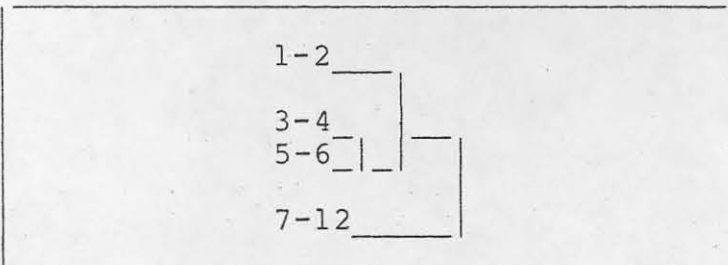
.1 The high frequency of asyndetically linked cola (cf cola 2-5 and 8-12) is of little help in determining the clusters. Syntactically the only clear indications are the change in the subject-actant from second person plural (cf cola 1-4 & 6) to third person singular in cola 5, 7-11 as well as the relative (cf #hō# in colon 6) and adversative or consecutive (i.e. #dè# in colon 7) proforms. Interestingly enough, the verb phrases of the cola matrices change together with the change in subject-actant from the imperative (cf cola 1-4 & 6) to the indicative (cf cola 5 & 7-11). These divisions are pragmatically confirmed by the alternation in cola functions - that is between the appellative (cf cola 1-4 & 6) and assertive (cf cola 5 & 7-12) functions. The semantic considerations will help us to group the clusters into smaller units. The semotactic structure of cola 1 and 2 is a parallel reconstruction of the following motives: the imperative request to the addressees (H2), God (S1) and his caring power (y). Cola 3-4 are not only semantically parallel and simplistic in structure, but they also serve as an introduction to cola 5-6. Therefore the warning to be sober and watchful (cola 3-4) is to be seen in the light of the coreference to their adversary (Satan = S5) who seeks to destroy and inflict suffering (z) on the addressees. In contrast to cola 3-6 (cf the #dè#), cola 7-9 corefer to God (S1) and his bestowing of grace and strength (y) on the suffering (z) addressees (H2). It is to be noted that the semantic contrast between #dóxa# and #páschō# occurs once again in colon 7 (cf 1:11-12; 2:4-8; 3:18-22; 4:13-14; 5:1). Cola 8-10 have a rather machinegun-like repetition of God's care. Colon 12 is an exclamational confirmation that all power indeed belongs to God. Therefore, colon 12 concludes cola 7-10 and recapitulates cola 1-2. The following clusters are therefore constituted: 1-2, 3-6, 7-10 and 11-12.

From this analysis it is clear that pericope XVI structurally forms a chiasmic pattern - or more specifically a palindrome: x-y-z-y-x. Once again it is the tension between the motives that is important for an understanding of the message the author wanted to convey:



.2 The author takes the subtheme of humility in pericope XV as a lead to shift the theme from the relationship of the addressees towards each other to their relationship towards God. They are exhorted to humble themselves before the power of the caring God (cf colon 1). This is parallelistically reaffirmed in colon 2 by urging them to cast all their anxieties on God. Cola 3-4 prompt attention by their brevity and imperative character exhorting the addressees to be sober and watchful because their adversary, Satan, tries to destroy them by inflicting suffering on them (cf colon 5). Therefore, they should resist him (cf colon 6). The author now returns to the thematic thrust of cola 1-2 by repetitively reassuring the suffering addressees that the God of grace will take care of his elect (cf colon 7). This builds up with an allegro-like acceleration (cf cola 8-10) to the emotive and climactic end (cf cola 11-12) which confirms that God is in power for evermore.

Discourse development:



.3 Thrust: "An exhortation to the suffering addressees to humble themselves in Christ before the almighty God who has the eternal power and glory to take care of them in their resistance against Satan, their adversary."

Subthemes:

<p>Actants: H2, H3, S1 and S5 Interrelationships: ai, a! & aH2:S1; b\$ Events: f.(g.q.+; \$; d); c; emo.(fear; assoc.,,); transf.; assoc. (-; oppose,); comm.(symbol; non-verbal); movem.; d.; (oriented,); impact; act.; Abstracts: q.; qx.; +/-; capacity; T.(degree,)</p>

16.4.2 Pericope perspective: master symbols

The master symbols encountered in pericop XVI are: "trust in the merciful, powerful and eternal God"; "suffering of the addressees"; "Satan as the adversary who inflicts suffering"; "glory in Christ"; and "alertness and resistance in their situation". The newly introduced master symbol, "Satan", is noteworthy. This constitutes a symbolic universe in which Jesus Christ and God is contrasted with an adversary. It is important that the victory is described as "in Christ" (cf colon 7).

16.4.3 Pericope strategy: function

The appellative and assertive text functions dominate this pericope as well. The appeal is once again directed at the addressees in their relationship to the supernatural and their suffering whereas the assurance is once again that the merciful and powerful God will take care of them in Christ.

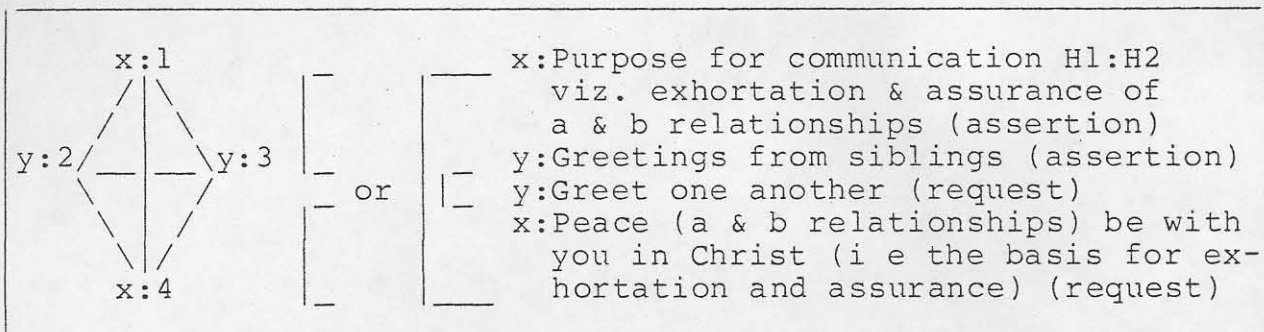
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17. PERICOPE XVII (5:12-14)

17.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

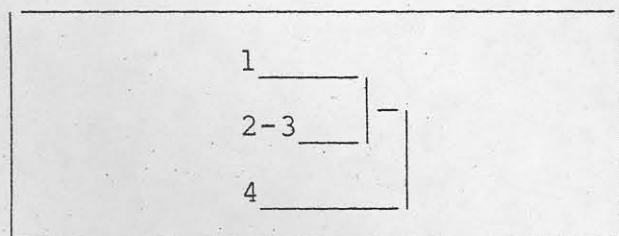
17.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 Colon 1 has a complex word order. It starts with a prepositional clause which has its own imbedments as an expansion of the verb phrase matrix, #égrapsa#. Therefore the prepositional clause together with a parenthesis (#hōs logízomai#) and an adverbial phrase (#di' olígōn#) precede the verb. The verb phrase is then expanded by two participles functioning as adverbial clauses which describe the act of writing. The dualistic noun phrase in colon 2 only follows after the verb phrase. Colon 3 starts with the verb phrase of the colon which is in turn expanded with two imbedments. The noun phrase introduces colon 4 which is then followed by imbedments to the presupposed verb. Syntactically these four asyndetic cola in this pericope are linked by the proform #humeis#. The ring-compositional and parallelistic semantic coreference is the key to the structure of these 4 cola. All 4 refer to the "communication" of the religious siblings to each other. Cola 1 and 2 have a ring composition of subthemes: sibling-relationship (x: + qualification) & addressees (y) & communication (z: + twofold purpose) : communication (z) & addressees (y) & twofold sibling-relationship (x: + qualification). Cola 2, 3 and 4 are parallel in this regard: communication (z) & addressees (y) & siblings (x: +qualification). This could either result in the linkage of cola 1-2 and 2-4 or cola 1, 2-3 and 4 as clusters. Pragmatically the change from an assertive cola function (cf cola 1-2) to an appellative function (cf cola 3-4) would confirm the first option. Finally, it is interesting to note that semantically a chiasmic correspondence is evident between cola 1-4 which establishes a diamond structure for this pericope as a whole. This confirms the ambiguity in the pairing of clusters (i.e. either parallelistic viz 1-2 & 2-4 or chiasmic viz 1, 2-3 & 4):



.2 The author closes his discourse by commenting on the writing and intent of the letter as a whole, namely that it was written or taken by Silvanus for him with the purpose of exhorting and comforting the addressees (cf colon 1). Finally, greetings are conveyed from other believers (i.e. chosen exiles and Mark, his son) who are likewise elect exiles in the world. These greetings in colon 2 lead the author to exhort the addressees for the last time to greet one another with the kiss of love (cf colon 3). Ultimately the author concludes his letter by wishing them peace in Christ as a pragmatically intensified semantic-contraction and summary of the thrust, cosmologic perspective and strategy of this writing.

Discourse development:



.3 Thrust: The closing of the letter: commenting on the purpose for writing (i.e. as an exhortation and assurance for the addressees) and exchanging greetings which are finally concluded with a request to greet each other with the kiss of Christian love and a personal blessing of peace in Christ for all the addressees.

Subthemes:

Actants: H1, H2 & H3 Interrelationships: a, b% Events: ip.assoc.+ (emo); comm (f.; symbol; physical); transf.ip.assoc.; d Abstracts: q; qx; r; e
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17.4.2 Pericope perspective: master symbols

The following master symbols can be discerned in this pericope: "sibling and loving relationship between believers"; "election, grace and peace in the a & b interrelationships"; and "Christ as the mediator of these interrelationships".

17.4.3 Pericope strategy: function

Strategically this pericope is the closing pericope and therefore the conclusion of the whole writing. Therefore, it is not strange to find an "amen or plagal cadenza" (i e a certain type of closing) in which the communicator-author closes by first asserting the underlying and subdominant purpose of his writing (i e to exhort and assure) to end off finally with the dominant keynote as the climax. Thus the communicator-author ultimately and strategically concentrates and profilates the perspectival thrust in the final words of his writing: "May peace be with you all who are in Christ".

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- CHAPTER II: SECTION C -

INTRATEXTUAL ANALYSIS OF THE THRUST, PERSPECTIVE AND STRATEGY
OF 1 PETER AS A TEXT UNIT

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

*

1. TEXT-SYNTACTIC ANALYSIS

1.1 Text-syntactic extension: pericope divisions

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

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

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

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

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

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

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

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

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

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

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

The similarities in the structures of the different pericopes reflect some interrelationship between them. Take for example pericopes III and IV. Syntactically both are introduced by a hinge verse followed by three clearly demarcated cluster groups. These formal resemblances between the two pericopes needn't necessarily establish a close link between them. It is, however, the uncanny semantic similarities which will force us to take these syntactic resemblances seriously (as we will see shortly). Furthermore, the high frequency (i.e. 10 of the 17 pericopes at first glance) and the distribution (note their clustering) of chiasmic pericope structures (predominantly antithetic but also synthetic) catch the eye immediately (cf pericopes II, IV, VI-VII, X-XIV, XVI-XVII). Before we can deduce any conclusions from these formal resemblances we will first have to take the semantic and pragmatic analyses into account. But first a few remarks with regard to the text-syntactic delimitation of the pericopes.

1.3 Text-syntactic delimitation: text breaks & block demarcation

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

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

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

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

* *

2.TEXT-SEMANTIC ANALYSIS

2.1 Text-semantic extension: semantic domains and generic categories

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

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

BASIC SEMANTIC CATEGORIES:

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

ACTANTS:

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

INTERPERSONAL RELATIONSHIPS (IP-R):

- a: * vertical: ! = S:H-directional; i = H:S-directional;
| = H1 or 2:H3; / = H2:H5
- b: * horizontal: % = addressees:addressees;
= addressees-others; \$ = intrapersonal
- I: * instrumental/intermediate

EVENTS:

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

ABSTRACTS:

T: time
 * a = past, n = present and x = end
 +: * positive / good
 -: * negative / bad
 e: * existence
 g: * religious character
 q: * quality
 qx: * quantity / degree
 r: * relation

The analysis of the text-semantic extension of 1 Peter has revealed some interesting and far-reaching results. Certainly the most important and most decisive semantic feature is the dominance of the actantial reference in 1 Peter. It is especially the definition of the interpersonal relationships between the actants (i.e. the communicator, addressees, their ancestors, Jesus Christ, outsiders and supernatural beings) in the light of their "Sitz im Leben", their holy writings and the cosmologic time development that neatly covers the semantic reference and intratextual "world" of 1 Peter like a blanket. This forms the basis of the semantic extension and structure of the text. This is confirmed in the analysis by the fact that each and every one of the semantic domains functioned within one or more of these interrelationships. One only has to compare the monotonous recurrence of the different objects, events and abstracts expressing and defining the intrapersonal, interpersonal (vertical, horizontal and intermediary) and extrapersonal relationships of the actants.

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

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

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

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

<p>Pericope III: * hinge-verse x: cola 4-5 (1:14-16) *a!: calling *ai: g.conduct *b%: kinship *Ta: previous conduct</p>	<p>Pericope IV: *hinge-verse x: cola 9-11 (2:9-10) *a!: election *ai: g.conduct *b%: corporative *Ta: previous SIL</p>
<p>y: colon 6 (1:17-21) *ai: H2 fear S1 assoc. *a .I.H3: mediator : #<u>proegnōsménou</u># : #<u>tòn egeíranta</u># : #<u>timíō</u>#</p>	<p>y: cola 3-8 (2:4-8) *ai: H2 serve S1 assoc. *a .I.H3: mediator : #<u>ēklektòn</u># : #<u>zōntes</u># : #<u>ēntimon</u>#</p>
<p>z: cola 7-8 (1:22-25) *b%: brotherly love *a .I.H3: mediator : #<u>lógou zōntos</u># : #<u>ānagegennēménoi</u>#</p>	<p>z: cola 1-2 (2:1-3) *b%: -.brotherly love *a .I.H3: mediator : #<u>logikòn gála</u># : #<u>ārtigénnēta</u>#</p>

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

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

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

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

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

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

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

BLOCK A:

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

BLOCK B:

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

BLOCK C:

- * 2; 3; 4; 5; 6; 7; 8; 9; 10; 11;

BLOCK D:

- * 1; 2; 3; 6; 7 (in terms of God's power); 8; 9; 11

It is noteworthy that block A already contains all the different themes and subthemes which constitute the referential unity in 1 Peter. This referential unity reflects the author's cosmologic perspective and will be dealt with under section C 4.2 of this chapter.

2.3 Text-semantic delimitation: thematic coherence, theme shifts and block demarcation

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

* *

3. TEXT-PRAGMATIC ANALYSIS3.1 Text-pragmatic extension: pericope function

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

.2 As I didn't venture into the style-rhetorical features of 1 Peter as a whole it is impossible to make a comprehensive conclusion on the style-rhetorical extension. I would only like to make three remarks. They concern the style-rhetorical devices of the author to imbed metaphors and quotations, to combine the appellative and assertive text functions, as well as his redundant use of contrasts.

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

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

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

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

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

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

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

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

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

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

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

3.3 Text-pragmatic delimitation: function and style-rhetorical change

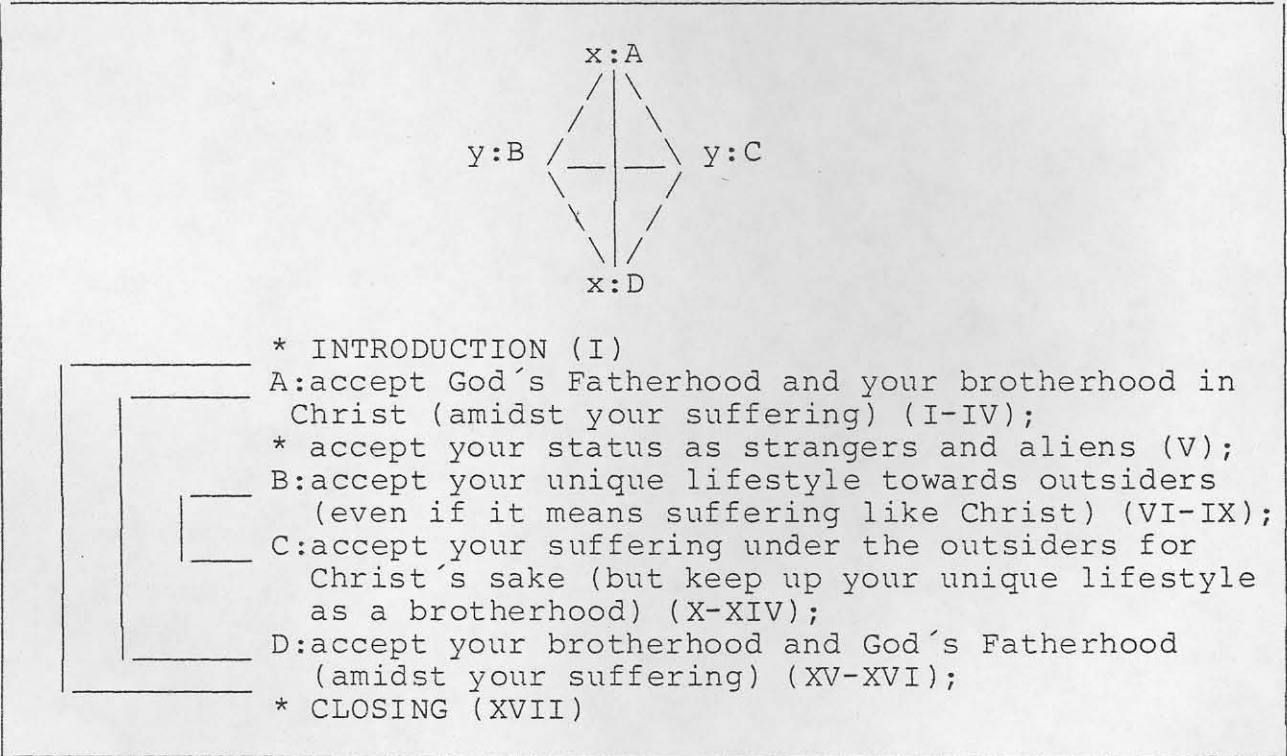
.1 Some text-pragmatic indications confirm the block demarcations, for instance the introductory functions of pericopes I (cf the identification of the author and the addressees), V (cf the #āgapētoi parakalō# in drawing some attention to the communicator) and XV (cf the #parakalō# and autobiographical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

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

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

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



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

matter of emphasis that the positive vertical and horizontal relationships are predominantly in blocks A and D whereas the positive horizontal conduct towards outsiders and the negative horizontal reaction from them dominate blocks B and C. And throughout the different blocks the assertive-appellative or indicative-imperative tension is reflected in all sorts of combinations of their positive and negative vertical and horizontal relationships. It is especially the contra-sogetto (i.e. oxymoron in linguistic terms) #ēklektois parepidēmois# which serves as an introductory note signalling the contrapuntal melody (i.e. including assertive-appellative, positive-negative, vertical-horizontal and insider-outsider contrasts) which determines the thrust of 1 Peter. This is concluded and reaffirmed by the amen cadenza in 5:12-14 where the subdominant assertive-appellative contrast (which runs throughout 1 Peter from start to finish) is recapitulated and followed by the final note - that is the keynote. This keynote, namely "peace in Christ Jesus", is indeed the key holding the contrapuntal thrust together reflecting the perspective of the text which is the next point of interest in this synthesis (cf II C 4.2).

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

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

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

*

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

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

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

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

his world and the interaction therein.

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

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

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

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

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

The static thrust, perspective and strategy of 1 Peter: Synthesis

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

TOTAL REALITY: GOD AS CREATOR WHO JUDGES

Ta: PAST

Tn: PRESENT

Tx: FUTURE

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

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

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

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

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

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

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

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

*

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

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

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

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

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

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

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

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

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

positive and negative, insider and outsider relationships which are imbedded within constantly alternating appellative and assertive modes. Manke (1975:245) expresses this interrelationship in terms of the Christology and paraenesis of 1 Peter: "Christologie und Paraenese bleiben also wechselseitig aufeinander bezogen Die Paraenese des Briefes, zumal die Leidensparaenese (vgl. 3.2.3), ist ohne die von dem Verfasser vorgenommene Verschraenkung von Singularitaet und Exemplaritaet der Leidensgeschichte Christi gar nicht denkbar, denn nur dieses Verstaendnis der Passion Christi ermöglicht ein richtiges Begreifen der eigenen Situatuion und ein ihr entsprechendes christliches Verhalten." This does not only create a tension but also a dialectic feature which challenges (even surprises - cf the imperative to rejoice amidst their suffering) the ideal readers (and consequently also the real readers) in order to persuade them to accept the author's perspective. Eco remarks "... there are texts aiming at giving the Model Reader the solutions he does not expect, challenging every overcoded intertextual frame as well as the reader's predictive indolence" (1979:33; cf Ricoeur 1975:112-114). This observation with regard to 1 Peter is decisive in identifying and confirming the persuasive character of the text. In this whole endeavour of contrasting values and commitments on the one hand and creating a religious experience on the other hand, the aim is that the real readers will be challenged to identify with the implied readers Christ commitment. This "Christ commitment" is the key unlocking the locked paradox of the implied and therefore also the real readers existence. This Christological perspective does not only explain the ideal readers' paradox but gives ultimate meaning to it as well: their positive vertical and horizontal relationships are mediated by Christ; Christ and his perspective and master symbols are the measure for the positive or negative evaluation of man's existence; Christ is the dividing principle between insiders and outsiders; Christ is both the foundation of the assertive and appellative address to the implied readers; Christ symbolizes the paradoxical existence of man and gives ultimate meaning to it confirming God's victory in the end. Thus the author wanted to persuade the real readers to conform to the unique vertical and horizontal expectations of the implied readers' conduct even if it implies suffering. This is only possible if they share the unique Christological perspective of the implied readers. In fact this Christological perspective and commitment will inevitably lead to this unique conduct and the suffering resulting from it. Thus the paradoxical tension is not solved in 1 Peter but given ultimate meaning - that is through peace in Christ Jesus (cf 5:14).

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

THE INTRATEXTUAL DIMENSION: THE PRELUDE

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

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

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

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

In the poetic sequence of 1 Peter this referential sequence fluctuates extensively. The discourse is, however, dominated by the reference to the Christ events (cf especially event 4). Therefore, the author relates the Christ event to each and every event of the referential sequence - even to the pre- and postcosmologic events (cf events 1 and 12; Manke 1975:221-227). This Christological interpretation of the addressees and their "Sitz im Leben" in cosmologic terms confirms that the author's ultimate commitment or cosmologic perspective or symbolic universe is Christologically orientated. The bottom line is that the fluctuating poetic sequence and the author's temporal (at the time of writing) and imaginative (i e future and cosmologic events) point of view are style-rhetorically implemented to persuade the real readers to his point of view - that is his Christological-cosmologic perspective. What is important from the author's temporal point of view is that the Christ events are predominantly (although not exclusively) referred to as specific events in the past. This reference to a past inter- and extratextual reality inevitably presupposes an extratextual dimension to the Christological perspective of 1 Peter and will therefore have to be dealt with in chapter III. Event 8 (i e the rebirth of the addressees) is extremely important for the communicator- author's strategy (cf Goldstein 1973:197-198). The addressees' rebirth and baptism serves as the indicative for the appellative strategy in 1 Peter.

* To conclude my discussion of the implied interlocutors I would like to return to an issue raised earlier. It is the different possibilities of the real readers' "Sitz im Leben" - that is whether 1 Peter presupposes addressees who experience that they are chosen and are confronted with the paradox "strangers"; or addressees who experience their strangeness and are confronted with their "election"; or addressees who experience both creating a tension in their existence. Eventually, at least from an intratextual dimension, it is irrelevant because the contrasting constituents of this paradoxical tension (viz election and rejection) remain in an unresolved (even heightened) tension explained and upheld from a Christological perspective. The crux is that the author presupposes a paradoxical "Sitz im Leben" for the implied readers giving, therefore, the impression that it was

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

It would therefore be possible to argue (against the traditional view of a persecution background as stimulus for the writing of 1 Peter as an encouragement) that the addressees are lukewarm Christians taking pride in the fact that they are favoured or elected by God, but (at the same time) partaking indiscriminately within their primary world. Against this background the author confronts them with the fact that Christians are strangers and aliens in the world, who by virtue of their status as Christians will inevitably experience suffering. This interpretation of 1 Peter is then founded on the following arguments. Blocks B and C are taken as the pivotal point of the chiasmic structure of 1 Peter with 2:11-12 as the theme, namely "I appeal to you as strangers and aliens". The hypothetical and vague description of the persecution as found in 1:6-7 (i.e. stating a possibility: "if you may have to suffer" - the aoristus participium needn't be interpreted as a past event); 2:18-20 (in which the addressees are exhorted to submit to their masters even "if" it implies suffering - especially the blessing attached to it could serve as an encouragement to accept their rejection); 3:13-14, 17 (in which it is emphasized that their Christian conduct needn't lead to suffering, but "if" it does they are blessed); and especially 4:12-13, 19 and 5:9 (in which the addressees are encouraged to accept suffering as part of being a Christian and the will of God). This picture of lukewarm addressees encouraged to accept their strangeness is reinforced by encouraging them to abolish their former way of life (cf 1:14-15; 2:1; 2:9-10; 2:11-12; 2:16-3:22; especially 4:1-6 and 15) and also by referring to God's judgement with regard to the addressees (1:17; 2:12; 3:10-12; especially 4:17-19; and 5:5). Thus the author could have put this encouragement within the frame of their election which would bring the lukewarm addressees to identify with the text in order to persuade them ultimately to accept their strangeness and uniqueness in the world.

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

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

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

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

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

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

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- CHAPTER III -

THE INTER- AND EXTRATEXTUAL DIMENSION - THE INTERLUDE:
ANALYSIS OF THE DYNAMIC REFERENCE OF 1 PETER

- CHAPTER III -

THE INTER- AND EXTRATEXTUAL DIMENSION - THE INTERLUDE:

ANALYSIS OF THE DYNAMIC REFERENCE OF 1 PETER

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

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

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

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

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- CHAPTER III: SECTION A -

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

A METHODOLOGY

1. INTRODUCTION: TEXTUAL MODES AND ANALYTICAL CRITERIA

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

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

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

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

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

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

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

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

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

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

2.1 THE HISTORICAL ANALYSIS OF THE TEXT-SYNTACTIC MODE

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

2.1.1.1 Maximum extension: textual criticism

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

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

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

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

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

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

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

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

2.1.1.2 Minimum extension: literary criticism

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

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

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

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

- * Introduction phrases like "it is written..." and "he said..." are evidence of a quotation from a source (cf 1 Pt 1:16 and 2:6);
- * Redundancy within the same text (i.e. unnecessary repetition of ideas or phrases) could suggest that more than one source was used (cf the so-called "doublets" in, for example, Matthew's Gospel).
- * Word-for-word resemblances between different writings obviously mean that both authors had a common source or background (e.g. experience, oral and / or written sources). Compare the resemblances between the Synoptic Gospels. The analysis of these resemblances could reveal the nature of the interdependency if criteria such as stylistic improvements, abbreviations, expansions, linkages, explanations and alterations are taken into account;
- * A high frequency of extraordinary stylistic features (e.g. syntactic, semantic and pragmatic devices), words (e.g. hapax legomena) and themes often suggests that sources were used;
- * Stereotyped phrases which could be detected either as hapax legomena or as verbatim recurrences within the same text. Such phrases will have to be confirmed by intertextual comparisons;
- * Aporias (e.g. hard connections, disjunctions, inconsistencies, and tensions) in the text which concern the line of thought (cf 1 Peter 4:7-11 within the frame of 4:1-6 and 4:12-18) or irreconcilable historical situations or facts (cf 1 Peter 1:6-7 with 4:12), could also suggest different strata of tradition or sources;
- * A highly structured unit within a text is very often a telltale for the identification of tradition material (cf the credal tradition in 1 Pt 1:2).

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

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

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

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

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

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

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

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

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

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

- * Formal characteristics such as sentence type, word order and cola functions;
- * Ornamental forms like rhythm, alliteration, rhyme, assonance, et cetera;
- * Structural and semantic forms like parallelisms, chiasmi, oppositions, et cetera;
- * Intertextual comparison of the above-mentioned structural characteristics on formula, form and genre levels in order to distinguish different types.

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

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

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

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

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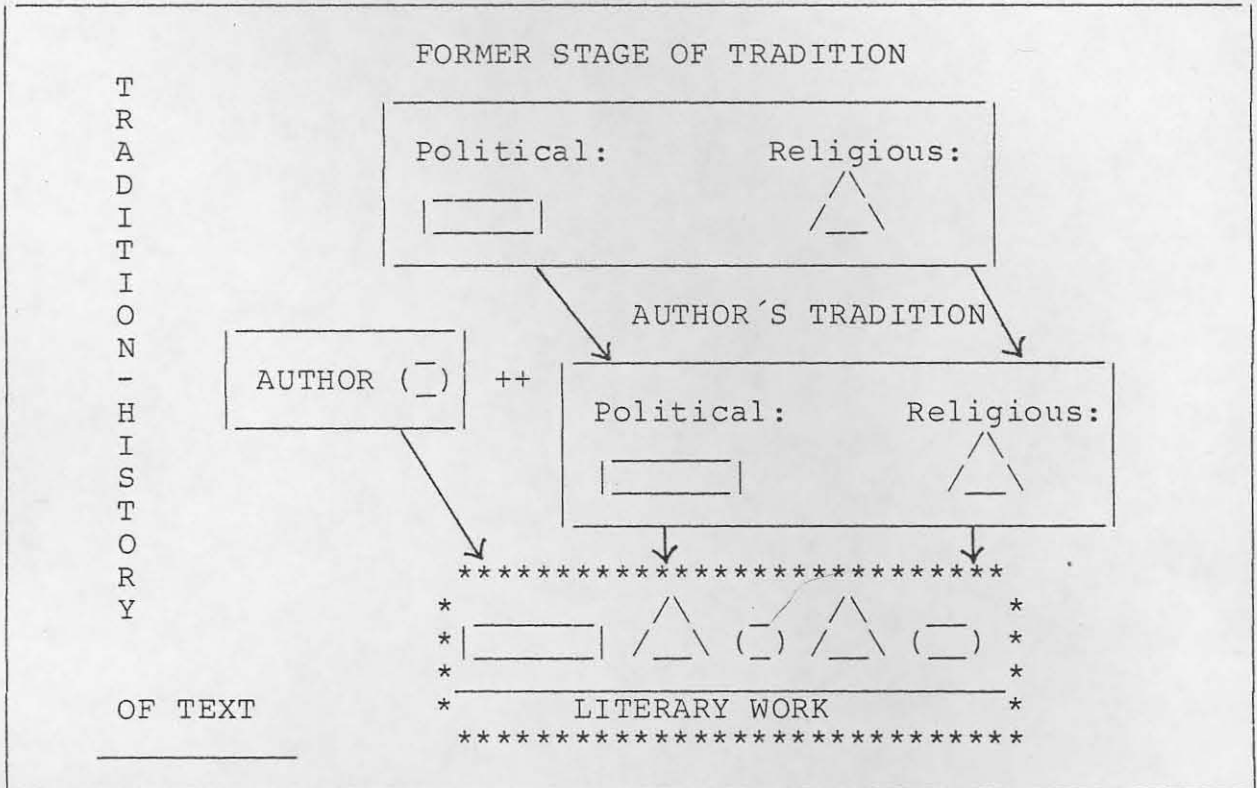
2.2 THE HISTORICAL ANALYSIS OF THE TEXT-SEMANTIC MODE

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

We have seen that the text-syntactic analysis of the historical dimension focussed on the intertextual frames of reference. The syntactic, intertextual frames of reference, however, create the basis for a reconstruction of the semantic, extratextual frame/s of reference (cf I B 3.4). First and foremost the application of the heuristic criterium of semantic extension has to be argued. This is done through the reconstruction of the possible frames of reference of the above-discussed tradition units (including forms and formulas) which an author used. These tradition units or frames often had a long development prior to the author's implementation thereof - in other words it is possible to find source/s behind a source. The author of 1 Peter could for example quote from the Septuagint which is in turn a translation of the Old Testament (i.e. a source based on another source). Another example would be Paul's implementation of Jesus' words during the Last Supper in 1 Corinthians 11:23-25. Paul (who wasn't present at the Last Supper) got his version from other apostles who in turn probably heard it from Jesus himself at the Last Supper. In the transmission of the New Testament tradition material we will have to reckon with the fact that much of the material had an oral transmission prior to the written phase.

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

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



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

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

- * Listing of the differences and resemblances between intertextual versions of the same tradition unit. This is obviously based on the results of literary and form criticism;
- * Listing the different functions or purposes of the same tradition unit in different texts;
- * Determining the sementation (i.e. introductory and closing links) to the tradition unit in order to determine the "Sitz im

Leben" of the author;

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

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

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

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

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

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

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

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

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

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

.1 The historical text-semantic reference of the New Testament reflects an extratextual world and reality of two thousand years ago. There are many customs and practises that have to be explained and investigated for the very reason that we don't share their extratextual world. The man in the street of the twentieth century knows very little of Jewish sacrificial and purity practices and just as little of the Hellenistic popular beliefs and mystery cults. On the other hand, we won't find anything in the New Testament concerning computers, motorcars, aeroplanes, astronauts or heart transplantations. Knowledge of the extratextual, socio-cultural world of the New Testament is a prerequisite for the successful communication of the New Testament. We often misinterpret the New Testament as a result of a lack of socio-cultural knowledge which includes the geographical, political, economical, religious and sociological "worlds" of the interlocutors. For the successful communication of a text the communicator and receptor/s have to know what is referred to by different symbols. "De parallellen met die 'Umwelt' hebben onze blik gescherpt voor het eigene van het Nieuwe Testament. Maar ook is duidelijk geworden dat het Nieuwe Testament thuis hoort in een bepaalde tijd en reageert op een bepaalde manier van denken. Het gevolg daarvan is geworden dat anderzijds ook weer die bijbel vreemd is geworden" (Klijn 1982:93).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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2.3 THE HISTORICAL ANALYSIS OF THE TEXT-PRAGMATIC MODE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2.4.1 Text thrust: composition and interrelationship of tradition material

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

2.4.2 Text perspective: ultimate semantic referent

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

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

2.4.3 Text strategy: literary conventions

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

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

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

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- CHAPTER III: SECTION B -

THE INTER- AND EXTRATEXTUAL ANALYSIS OF THE THRUST, PERSPECTIVE
AND STRATEGY OF 1 PETER

We are now about to proceed with the implementation of my historical tools in order to analyse the interrelated semiotic modes from a historical dimension and in terms of the heuristic criteria of extension, coherence and delimitation as outlined in section A.

The reader is once again advised to keep the schematizations of the relevant pericopes in appendix A open in order to follow my argumentation.

The thematic demarcation of the historical analysis has been argued in the concluding remarks of the intratextual analysis (cf II C). It should be obvious, furthermore, that the limitations of the scope of this dissertation also imposed certain restrictions. The reader should therefore not expect a complete analysis of the historical thrust, perspective and strategy of 1 Peter. My main aim is to illustrate how a historical analysis of the semiotic modes with the aid of a heuristically defined methodology is able to uncover the dynamic thrust, perspective and strategy of a text. As mentioned in the introductory remarks to chapter III, the historical analysis will therefore be limited to the oxymoron #êklektôis parepidēmois# in 1:1 as the dominant master symbol symbolizing the text thrust; to a selection of the Christological tradition material as a reflection of the text perspective; and to the text type as the culmination of the text strategy. This analysis will also be restricted to the theological basis of 1 Peter (i.e. pericopes I-V) with only cursory remarks to the rest of the text.

Let us now take our seats in order to experience the dynamic historical interlude of the wonderful "Petrine" symphony.

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1. THE INTER- AND EXTRATEXTUAL ANALYSIS OF THE THRUST AS SYMBOLIZED BY THE OXYMORON #ĒKLEKTOÏS PAREPIDĒMOIS# IN 1:1

1.1 TEXT-SYNTACTIC ANALYSIS

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

.1 Obviously the minimum text-syntactic extension in the historical dimension could comprise a traditio-historical word or even only a recognizable morpheme. We have already established the importance of the combination #ēklektoï̄s parepidēmois# in 1:1 of 1 Peter. There were a number of reasons why this contrapuntal tandem of words was highlighted within the intratextual dimension (cf II B 1 and II C). Although the phrase #ēklektoï̄s parepidēmois# is a hapax legomenon in 1 Peter it is syntactically a combination of two structural markers which are strategically important in the rest of the writing - compare the lexeme #ēklektós# as part of the theological foundation of the writing in 2:4, 6 and 9; and the lexeme #parepidēmos# in 2:11 as part of pericope V which dominates the greater part of the writing (i.e. 2:11-4:19 according to my analysis or 2:11-4:11 according to Goppelt 1978:79). I argued that this contra-sogetto represents the text thrust of 1 Peter gathering so many contrasting themes (viz vertical-horizontal, positive-negative and insider-outsider relationships) as well as the text function (e.g. assertive-appellative) of 1 Peter. This exposes the fact that the lexemes #ēklektós & #parepidēmos# constitute the two dominant master symbols which represent the thrust of the Christological perspective on the identity and existence of the addressees in 1 Peter.

All these considerations suggest that the description of the addressees as "elect strangers" reflects a traditio-historical distillation. This is confirmed by a literary critical analysis. #Ēklektoï̄s parepidēmois# is clearly an aporia reflecting a semantic tension which probably presupposes an extratextual reality making the combination of the two words possible. This phrase occurs in a style-rhetorically highly structured discourse which is often a telltale in the identification of tradition material (cf the triadic and dualistic expansions as well as the rhythm and rhyme of 1:1-2 as discussed in II B 1.3.1). Another important argument for the identification of this phrase as tradition material is found in the fact that it is used as a status description of the receptor-readers (cf 1:1 and 2:11) which implies that the real readers must identify themselves with these master symbols suggesting that they are already known or at least acceptable within the addressees' frame of reference. This will be

confirmed by the traditio-historical analysis in 2:4-10 where the master symbol #ékлектós# is exposed as an intertextual reference to Old Testament-Jewish tradition material.

Therefore, #éklektoís parepidēmois# has text-syntactically been identified as a possible tradition unit within a bigger tradition stream within 1 Peter.

.2 I have already argued that I will leave my discussion of the most important text-variant readings of 1 Peter till after the analysis of the historical pragmatics of the text (cf III B 3.3.3). This is due to my conviction that text-variant readings are the result of different copyists' reception of 1 Peter which is a pragmatic issue (cf III A 2.1.1).

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

The coherence of the word pair #éklektoís parepidēmois# is a "fait accompli" by virtue of the fact that the two words stand text-syntactically in apposition to each other. The form-critical criteria applicable to this phrase, namely its formal characteristic (i.e. a word pair); its ornamental form (i.e. the rhyme of #-ois#); and the semantic contrast define its text coherent profile. This profile enables us to identify this phrase as an "oxymoron".

This style-rhetorical form is imbedded within the macro form of the letter and the micro forms of the prescript and the triadic formula in verses 1-2 as we will see shortly.

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

As a result of the style-rhetorical coherence this tradition unit is clearly demarcated - especially in the light of #éklektoís# (a!) and #parepidēmois# (b_) as the binary constituents of a chiasmus in the first pericope. With the identification and preliminary demarcation of the tradition unit completed, I will now proceed to analyse the semantic reference of the tradition unit.

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1.2 TEXT-SEMANTIC ANALYSIS

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

In the historical text-semantic extension of the phrase

#ἐκλεκτοῖς παρεπιδέμοις# in 1:1 we have to determine the probable inter- and extratextual frames of reference with the aid of a traditio-historical analysis. One of the problems facing the analysis of the text-semantic extension of a tradition unit is the fact that semantic unity could be symbolized with different lexemes. The reference of #παρεπιδέμος#, for example, coincides to a large extent with that of #παροίκος#, #ξένος# and also #diasporά# and their derivatives. Likewise #ἐκλεκτός# as a reference to God's people is related to group-identificative symbols such as #ἐκκλησία, ἔθνος, λαός & ἁγιοί# (cf Elliott 1982:422). The reader will find that the criteria for the analysis of the tradition history (cf III A 2.2.1) will be applied in the following excursion without explicitly mentioning the relevant criterium under discussion each time.

.1 In tracing this oxymoron within canonical Christian literature it is significant that this combination is unknown in the Pauline writings. Acts 13:17 is actually the closest parallel within the New Testament. This parallel is obviously not verbatim as it is constituted by the derivatives of #ἐκλέγομαι# and #παροικία# referring to the "election" and "rejection" (i.e. living as aliens) of Israel during their stay in Egypt. Acts 7:6 refers to Israel's stay in Egypt and 7:29 to Moses' stay in Midian (both using the lexeme #παροίκος#!). Hebrews 11:9 uses the lexeme #παροικέω# with regard to the patriarchs. The hendiadys #παροίκους καὶ παρεπιδέμους# in 1 Peter 2:11 has a close parallel in Hebrews 11:13: #ξένοι καὶ παρεπιδέμοι#!. In contrast to 1 Peter one finds that Hebrews links a Hellenistic aspect with the eschatological election and rejection, namely the inheritance of the heavenly city. #Παροίκος# also occurs in Ephesians 2:19 but there designating non-Christians in contrast to 1 Peter whereas #ἐκλεκτός# on its own very seldom refers to Christians in Paul's letters. Therefore, in spite of these parallels 1 Peter remains unique in that it applies these concepts directly to Christians in contrast to the other New Testament references which keep it within its Old Testament context or at the most indirectly linking it with the Christian community. First Peter "...bereitet auf diese Weise vor, dass das griech. Wort #παροίκος# in der Kirche des 2. Jh.s geläufige Selbstkennzeichnung wird" (Goppelt 1978:82).

It was mentioned in a previous paragraph that the lexemes #diasporά# and #παροικέω# are semantically related to the oxymoron #ἐκλεκτοῖς παρεπιδέμοις# in 1 Peter 1:1. It is therefore probably no coincidence that we find analogies with the references in 1 Peter in the prescripts of James (cf #ἐν τῇ diasporά#!) and 1 Clement, the Epistle of Polycarp to the church in Philippi and the Martyrdom of Polycarp (cf #τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ παροικοῦσῃ#!). Even though the parallels are not

verbatim they presuppose a common conceptual world expressed by a tradition complex. The point at stake is obviously to determine the interdependence between these writings. The relationship with 1 Clement and James is not clear. The dependency of Polycarp on 1 Peter is rather certain and reflects a situation in which the church was designated by the status of "strangers and aliens" in the world. Didache 9:4 confirms this: "Das Selbstverstaendnis als Diaspora ist hier 'in Did 9:4' [my addition] liturgische Tradition geworden. Es bleibt in der Christenheit bis ins 4.Jh. lebendig. Dann verschwindet das Selbstverstaendnis wie der Terminus. Er tritt erst im 19.Jh. wieder auf, zunaechst fuer konfessionelle Minderheiten, in der neuen Weltsituation nach dem 2. Weltkrieg aber, um die Situation der Christenheit in der Weltgesellschaft zu kennzeichnen, noch mehr um auszusagen, dass die Christenheit immer Diaspora bleibt, auch im christlichen Abendland, weil sie es ihrem Wesen nach ist" (Goppelt 1978:79).

Research has established that #diasporá# is a terminus technicus in the LXX (e.g. Dt 28:25, 30:4; Jr 13:14, 15:7, 34(41):17; Neh 1:9; Is 49:6) for describing the Jews outside Palestine (cf Goppelt 1978:78). From these references we gather that the Jews understood the diaspora "... als Gericht, das durch die Sammlung in der Heilszeit behoben werden soll" (Goppelt 1978:78). They gathered as a religious-exclusive community in synagogues which kept their bond with the temple in Jerusalem intact. 1 Peter alludes to this frame of reference but differs in some respects: "Aber die Zerstreung ist hier nicht durch Gericht entstanden, sondern durch eine sie aus der Voelkerwelt aussondernde und entfremdende Erwaehlung. Die Diasporasituation ist Ausdruck des eschatologischen Schon und Noch-nicht, Ausdruck der Erwaehlung und des Fremdseins" (Goppelt 1978:79). In addition to Goppelt's remarks I would like to emphasize that the crucial difference (as we will see under III B 1.2.2) is that the orientation point of the diaspora shifted from Jerusalem to Christ.

The combination #paroíkous kai parepidēmous# in 2:11 has parallels in the LXX: Genesis 23:4 (i.e. Abraham as #pároikos kai parepidēmos# in a promised land) and Psalm 38(39):13 (i.e. Israel as #pároikos égo eimí pará soi kai parepidēmos kathōs pántes hoi patéres mou# who are dependent on God). Leviticus 25:23 and Psalm 118(119):19 are similar to Psalm 38(39):13 although #parepidēmos# is substituted by #prosēlutos# (in Leviticus 25) and #pároikos# (in Psalm 118). Goppelt (1978:79-80) distinguishes between #pároikos# and #parepidēmos# on biblical and extrabiblical usage in the following way: "#parepidēmos# ist der 'Fremde' (= #xénos#), der sich ohne Buergerrecht, aber auch ohne Gastrecht voruebergehend unter einem anderen Volk aufhaelt; #pároikos# ist der Fremde, der minderberechtigt auf Dauer neben der Buergern des Landes lebt, der sogenannte 'Beisasse'." This election-rejection

frame of reference is also found in the writings of the Essenic sect with some remarkable parallels to 1 Peter. "Eine Aussage ueber ihre Entstehung in CD 3,21-4,6 verbindet nicht nur Erwaehlung (1 Petr 1,1; 2,9) und Aufenthalt in der Fremde (1 Petr 1,1.17; 2,11), sondern fuegt auch weitere den ersten Hauptteil des 1 Petr konstituierende Elemente ein: den Exodus (1 Petr 1,13), das Exil (dafuer in 1,1 Diaspora), die Drangsal (1,6), das wahre Israel (vgl. 1,9f), die totale Umkehr (dafuer in 1,3.23 die Wiedergeburt)" (Goppelt 1978:82; cf also Schelkle 1976:19 and the following references: CD 6:4f, 1 QM 1:3, 1 QS 8:6, 11:16 and 1 QpHab 10:13 in this regard). It is, however, important to note that although one finds striking parallel frames of reference between 1 Peter and CD, 1 Peter is terminologically nearer to the LXX and consequently to Hellenistic Judaism.

.2 The designation of Christians as #ἐκλεκτοί# is attested in the New Testament (cf Mk 13:20, 22, 27 and parallels; Rm 8:33; 16:13; Col 3:12; 2 Tm 2:10; Tt 1:1; and Eph 1:4). Once again the Jewish matrix of this metaphor is likewise found in the Old Testament (cf Dt 4:27; 7:6; 14:2; Am 3:1f; Is 43:20; 45:5) as well as "... in den Schriften des Spaetjudentums ..." (Goldstein 1973:140). As I have mentioned earlier in this section, this designation of Christians is related to a number of other group-identificative metaphors. Our interest with regard to 1 Peter is obviously the theological and Christologico-soteriological redescription and reinterpretation of this ecclesiological metaphor. In the light of the fact that this will be analysed in detail in III B 2 we will suffice to conclude that the traditio-historical extension of the metaphor #ἐκλεκτός# is defined within the parameters of its Old Testament-Jewish matrix.

This excursion showed amongst other things the traditio-historical development that ran parallel to or followed the "Petrine" tradition. To trace the traditio-historical background or reality referred to by these metaphors we will have to take our cue from the intertextual references in 1 Peter to its Old Testament and Jewish matrix (cf Brox 1979:57-58). In conclusion, therefore, the split reference of the above-discussed election-rejection metaphors is to the world and reality of Hellenistic Judaism - that is the era in which Judaism was in interaction and confrontation with the Graeco-Roman world. In this context the metaphors of "election and rejection" were a cosmologic interpretation of their "Sitz im Leben". It is crucial, however, to take note of the early church's Christological perspective which redescribed these election-rejection master symbols and their sociological implications (cf Brox 1979:56). This logically leads us to the historical text-semantic coherence underlying this metaphoric oxymoron.

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

.1 It has become clear in the light of the traditio-historical analysis that the paradoxical semantic reference to the addressees of 1 Peter as #èklektoîs parepidēmois# in 1:1 had a traditio-historical extension before and after its own "Sitz im Leben". It is especially in establishing 1 Peter as a converging and diverging point of certain traditions that we will try to pinpoint its "Sitz im Leben". Obviously the parameters in pinpointing the real world of 1 Peter are determined first and foremost by the results of my intratextual analysis of the socio-cultural world, perspective and ideal interlocutors reflected in the text (cf II C 4.2 & 4.3) as well as by the results of my historical analysis of the traditio-historical extension of 1 Peter (cf III B 1.2.1).

* The traditio-historical analysis has established an Old Testament matrix symbolized by the patriarchs sojourn, the exodus and the diaspora (i.e. referring to the exile) as the intertextual frames of reference in 1 Peter. Furthermore, the parallels with the Essenic selfconception places 1 Peter within the postexilic Old Testament and Judaistic matrices. The Christological orientation of 1 Peter narrows it further down to early Christian literature which has a terminus a quo between 30-50 A.D. The unique combination of Christological tradition favors a Palestinian matrix for 1 Peter (cf Goppelt 1978:56).

* In my reconstruction of the socio-cultural matrices (cf II B 4.2) and referential sequence of events (cf II C 4.3) in 1 Peter, it has become clear that the addressees were a resocialized group in Asia Minor. Irrespective whether this group was primarily Jews in the diaspora (cf Dijkman 1984) or Gentiles (which seems more probable - cf Brox 1979:56) the question to be answered is when this resocialization (i.e. Christianization) of the region referred to in 1:1 could be presupposed in terms of a terminus a quo. Scholars differ in this regard (cf my discussion in I A 2). Most scholars date the Christianization of Asia Minor to the first missionary journey of Paul, but differ as to whether it included the northern regions. Others feel that the spontaneous development of Christianity since Pentecost needn't presuppose the work of an apostle prior to the establishment of Christian communities in these regions. Therefore, we will have to look further for other indications in pinpointing the time of writing.

* In trying to date the persecution in 1 Peter we are also at a loss when comparing the different opinions of scholars. Brox (1979:32) pretty much sums it up when he concludes that it was a

"... zeitlose Realitaet oder Moeglichkeit" in the second half of the first and early part of the second century. This is confirmed by my intratextual analysis (cf II C 4.3). If my reconstruction of a probable alternative "Sitz im Leben" in which the addressees are viewed as self-assured but lukewarm Christians who are admonished to live up to their status as strangers and aliens in this world is plausible, it opens an even wider range to date 1 Peter (cf II C 4.3). One would then also have to consider a date prior to any Christian persecution - probably as early as 50 A.D. Another possibility which could also be reckoned with is that the addressees are in an identity crisis with regard to the Zealot movement (which was in confrontation with the Romans) and are therefore admonished to submit to the authorities by doing good even if it means that they should suffer. This last possibility, although less probable, also opens the possibility of dating 1 Peter as early as 50-60 A.D.

In determining a terminus ante quem references from 2 Peter (110 A D) as well as the letter of Polycarp to the Philippians (112 A D) are conclusive.

* In this search to reconstruct the extratextual reality of 1 Peter the question of authorship has traditionally been decisive. Once again scholars differ in identifying the real author. Depending on one's presuppositions one's conclusions are predetermined. If #Pétros# is taken as a direct reference to Peter, the apostle, it implies that 1 Peter must have been written prior to his death and consequently presupposes the Neronian persecution as the stimulus for writing to the Christians in Asia Minor. On the other hand, if pseudepigraphy or deuteroigraphy is accepted as customary in the early church it opens the boundaries for the dating of 1 Peter and consequently for the "Sitz im Leben" referred to (cf Brox 1979:55-56).

* It has become clear that one should be extremely careful not to force an extratextual "Sitz im Leben" into a text. This confirms the criticism which exposed the "referential fallacy" of the historical paradigm (cf III A 1 & 2.2.2; cf IV A 2.1 and 2.2). In fact the "Sitz im Leben" is often ambiguous and seduces scholars to an illegitimate socio-cultural transfer. Although this inevitably leads to the questioning of much of the detailed extratextual reconstructions, certain minimum parameters still structure the communication act. In this regard Elliott's sociological exegesis of 1 Peter made some valuable contributions. Elliott (1981) reconstructed a social profile of Asia Minor from the first to the third centuries which is therefore applicable to 1 Peter irrespective of whether it is dated in the first or second century. Some outstanding features of Asia Minor were its "... enormous diversity of the land,

peoples and cultures" (Elliott 1981:61); and its predominant rural communities with their closed social structures and demands for conformity (Elliott 1981:65). These features would obviously account for the conflicting interests of the many different and often competing groups within the general population. "In general, furthermore, such distinctions inevitably involved political, legal, economic and social restrictions and disadvantages for those so identified as 'strangers' and 'foreigners'" (Elliott 1981:67). It is within this sociological frame of reference that the addressees were predominantly aliens permanently residing in (#paroikía, pároikoi;) or strangers temporarily visiting or passing through (#parepidēmoi;) Asia Minor (Elliott 1981:48). However, when communities are divided on religious grounds an element of fanaticism is added to the insider-outsider relationships. Therefore it is not strange at all that the Christian community as described in 1 Peter reflects most features of sectarian communities resulting in and profiting from conflict and polarization (cf Elliott 1981:73-78): "The vision of universal salvation which it embraced and attempted to actualize in its communal life had been found attractive particularly by those estranged from the sources of political power, economic security and social mobility" (Elliott 1981:79). It seems, however, that the opposition from the outsiders created tension and discord which undermined the community's distinctiveness, group cohesion as well as the maintenance of its faith and hope in salvation (against Brox 1979:87).

This reconstructed extratextual sociological world is probably the background against which 1 Peter should be understood. Although it is not to be compared to the minutely precise description of 1 Peter's "Sitz im Leben" as found in traditional studies on 1 Peter, the advantage of reconstructing a comprehensive social profile which does justice to both the intra- and extratextual evidence is obvious. In this respect Elliott has made a valuable contribution towards a solution for the impasse in historico-critical research. In contrast, however, to Elliott's (1981:84-87) location of 1 Peter between 73 and 92 A.D., I personally judge the possibility of dating 1 Peter before 73 A.D. a viable probability especially in the light of Elliott's social profile which dominated Asia Minor in the first three centuries.

In my opinion, therefore, the contribution of a historical analysis is rather found in the possible interaction and estrangement between intra- and extratextual worlds as a means of receptor persuasion (cf Elliott 1981:10-11 & 49). This relativizes the necessity for the reconstruction of an exactly defined "Sitz im Leben", but still honours the basic extratextual parameters which constitute a meaningful context for the textual communication of a particular text. This confirms the importance

of the cosmologic perspective as an orientation point in the communication process. Especially with persuasive communication one finds that the communicator utilizes the dynamics of intra- and extratextual reference (even if it has more than one probable "Sitz im Leben") as his *modus operandi* in order to persuade his receptors. With regard to ancient texts we are in the dilemma that we don't share their extratextual world and therefore it must be reconstructed to understand the primary estrangement which is obviously paradigmatic for a secondary reception. With regard to the oxymoron #ἐκλεκτοῖς παρεπιδήμοις#, Brox (1979:57) remarks: "Die Begriffe der Erwaehlung, des Fremdlings und der Zerstreung kommen dabei aus biblisch-juedischer Ueberlieferung, die hier (wie in einer Reihe von anderen fruehchristlichen Schriften) einerseits in Affinitaet, andererseits in Konkurrenz zum juedischen Selbstverstaendnis auf die christliche Situation in der 'Welt' appliziert wird." This "Konkurrenz" is especially important with regard to the reinterpretation of "God's elect" in terms of the Christian community (cf Kelly 1969:40). The estrangement between intra- and extratextual worlds is blatantly explicit in 1 Peter with regard to the insider-outsider relationship.

.2 This brings us to the identification of the alternative cosmologic perspectives referred to in 1 Peter. The cosmologic perspective of 1 Peter has already been described as "Christological" with all that it implies (cf II C 4.2). Petersen's distinctions between primary world, secondary world and resocialization is important for our discerning of the alternative or conflicting cosmologic perspectives in 1 Peter. On the one hand, the communicator clearly identified the primary world of the addressees (i.e. the world they were born into) as comparable to the heathen world (cf 4:4) and that of their ancestors (1:18) (which is probably the same because the macro text gives us no indication that they are to be distinguished). The analysis of the actantial roles in 1 Peter confirms that their opponents are primarily heathens and their cosmologic perspective is described as "desire orientated" (cf the derivatives of #ἐπιθυμία# in 1:14; 2:11 and 4:2). The addressees experienced a resocialization in which they became "Christ orientated". Therefore, the conflict in 1 Peter is explicitly between a Christological and Hellenistic perspective. This explains the thrust of 1 Peter in which the addressees are designated as strangers and aliens with a unique horizontal conduct towards outsiders, namely the heathens who inflict suffering on them (cf blocks B and C). On the other hand, the Christological perspective redefines the Old Testament-Jewish traditions (especially in block A). It is, therefore, possible that 1:18 and 2:4-10 reflect a controversy between believers, on the one hand, and non-believers identified as Jews, on the other

hand. This mixed composition of the outsiders is in line with the observation that the addressees themselves are also a mixture of resocialized (i.e. converted) Jews and Gentiles - although the latter are probably in the majority (cf Elliott 1981:67).

As a result of the analysis of the alternative cosmologic perspectives we could at least deduce that the addressees were resocialized from both a heathen and Jewish life-and-world view irrespective of whether they were predominantly a Jewish (who became Hellenized) or Gentile (who as Christians came to know the Old Testament - some probably also as previous proselytes) community. Therefore for both these possible reconstructed addressees the Christological reinterpretation of the Old Testament-Jewish master symbols were relevant. In this regard Helmut Millauer (1976:58-60) made a contribution by giving a profile of the Old Testament-Jewish tradition complex presupposed in 1 Peter as the concept of a one-sided vertical election of the addressees as God's eschatological heirs from whom obedience, witness and righteousness is demanded even if it implies suffering. Obviously the bottom line will be to outline the implications of the Christological redescription and relativization of this tradition complex. This will be the point of interest in the next section (cf III B 2).

.3 Obviously the extratextual reference of this Christological perspective is of crucial importance in the reconstruction of the extratextual conceptual world of the oxymoron #ἐκλεκτοῖς παρεπίδημοις#. In the light of the fact that this issue is related to the text-reality issue in the analysis of the Christological perspective of 1 Peter (cf III B 2), we will not pay any attention to it at this stage. This is also the case with the identification of the stage of theological development reflected in the proclamation of 1 Peter which will only be dealt with in section C 2 of this chapter. It seems, nevertheless, obvious that the extratextual reality of the oxymoron #ἐκλεκτοῖς παρεπίδημοις# at least presupposes a resocialized community. This implies that the real readers had an experience of resocialization or conversion which makes the message of 1 Peter relevant for them. Without this extratextual reality the communication of 1 Peter is unthinkable. In the light of these considerations it is of limited interest whether the receivers were newly baptized Christians (cf Brooks 1974:290-305) or an already established community (cf Danker 1967:93-102).

To conclude then I would like to remark that, in my opinion, my sociological analysis of the historical text semantics has proved to be capable of opening new possibilities in evaluating and reconstructing the extratextual reality of a text. I believe it is one way to overcome the "referential fallacy" of historico-critical research.

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

Text-semantically 1 Peter can be demarcated as a semantic unit determined by a Christological perspective which is in contrast to other semantic coherent units, namely the "worlds" of Hellenism and Judaism. This confrontation between "worlds" demarcates the semantic unity of 1 Peter in terms of its specific Christological perspective. In section C 2 of this chapter a profile will be given of the contrasting cosmologic perspectives of the different worlds reflected in 1 Peter.

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1.3 TEXT-PRAGMATIC ANALYSIS

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

I have already remarked that #ἐκλεκτοῖς παρεπίδημοις# in 1:1 is an oxymoron. The profile established in the syntactic and semantic analyses enabled us to identify this phrase as an "oxymoron": "If the paradoxical utterance combines two terms that in ordinary usage are contraries, it is called an oxymoron;" (Abrams 1981:127). It should be noted that this is rather a style-rhetorical form than a "form" within the traditional boundaries of "Formgeschichte". Nevertheless, according to Abrams (1981:127) it is frequently used in devotional prose and religious poetry as we will see shortly (cf III B 1.3.1).

Now, if we accept that the oxymoron is a style-rhetorical convention, the ultimate question is what does it want to signal? Plett (1975:254) describes the function of oxymora as "... die Widersprüchlichkeit im menschlichen Dasein aufzudecken." With regard to religious poetry Abrams (1981:127) views oxymora "... as a way of expressing the Christian mysteries, which transcend human sense and logic." That this is indeed the case in 1 Peter has already been illustrated in the intratextual analysis where we have concluded that the paradoxical thrust of 1 Peter (viz an incompatibility between having a relationship with a transcendent, almighty God in paradoxical contrast to experiencing suffering and hostility within the world) is symbolized by the combination of two master symbols - #ἐκλεκτός# and #παρεπίδημος# (cf II B 4.2).

Therefore, the historical analysis confirms the intratextual results. The oxymoron #ἐκλεκτοῖς παρεπίδημοις# in 1:1

programmatically introduces the paradox of the Christian existence which determines the thrust of 1 Peter. One could deduce from this that the communicator-author deliberately or inevitably used an oxymoron as the ultrakernel condensation of the text thrust symbolizing the issue he wanted to deal with - that is to give meaning to the paradox of Christian existence. Therefore, the blessing in colon 2 is not only a traditional style-rhetorical device to create goodwill from the readers it also reinforces the text thrust by blessing the addressees with a life of grace and peace (i e a meaningful life).

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

It is important to note that a paradoxical existence is not only the fate of Christians, but of mankind as a whole. This is implied in the fact that the oxymoron is a style-rhetorical convention in general literature. We have established, furthermore, that the paradoxical combination (election-rejection) is traditio-historically also found in the Old Testament and Jewish matrix of 1 Peter. What is ultimately important, however, is the explanation of man's paradoxical existence - that is to give meaning to this existence. Therefore, the bottom line is ultimately what difference is there between 1 Peter's interpretation of the paradox "election-rejection" in contrast to its traditio-historical matrices. This manipulation and redescription of the paradoxical, inter- and extratextual reality is a matter of text-pragmatic coherence, namely a global strategical attack of the communicator-redactor on the receptor. In this analysis of the global strategical attack of the communicator-author's implementation of the election-rejection paradox we are dependent on redaction-critical criteria.

The election-rejection tradition is redactionally linked to the introduction of the text in which the interlocutors are defined with imbedded traditional phrases such as an identification, triadic and salutation formulas which define the interlocutors and especially the addressees in terms of a Christological and theological perspective. This redactional perspective represents the crossroad between the different election-rejection traditions. The Old Testament and Qumran traditions have been reinterpreted from a Christological perspective. This is the way in which the communicator-redactor wanted to give meaning to the paradoxical tension with regard to the addressees' existence in their reality.

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

The Christological perspective has been identified as

determinative not only for the semantic inter- and extratextual reference (cf III.B 1.2) but also for the text-pragmatic strategy of the communicator-author (cf III B 1.3). The author applied the election-rejection tradition to suit his Christological perspective. It now remains to be seen if this historical strategy demarcates 1 Peter as a whole. So let us turn our attention now to the symphonic heart-throb of 1 Peter - its Christological perspective.

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2. THE INTER- AND EXTRATEXTUAL ANALYSIS OF THE CHRISTOLOGICAL PERSPECTIVE IN 1 PETER

2.1 PERICOPE I (1:1-2)

2.1.1 TEXT-SYNTACTIC ANALYSIS

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

The frequent recurrence of #Iēsoûs Christós# (9x) and #Christós# alone (12x) is in itself enough reason to confirm the importance of references to Jesus Christ within the intratextual dimension of 1 Peter. Obviously this implies that it is equally important from a historical dimension which I hope to illustrate in due course.

.1 In the first pericope we find some additional clues pointing to the fact that the twice occurring Christological reference to #Iēsoûs Christós# (in 1:1 & 1:2) is part of bigger tradition units. The syntactic highly-structured discourse in 1:1-2 gives us a rather clear signal. The redundant description of the communicator-author with two imbedments (i e #ἄποστόλος# and #Iēsoû Christoû#) which is not essential for the sentence or colon matrix (i e reflecting a syntactic deviation) gives itself away (cf II B 1.1.2 & 1.3.1).

.2 Likewise the Christological reference in 1:2 is part of a triadic expansion of #ἐκλεκτοῖς παρεπιδήμοις# which is highlighted by three prepositional clauses and the omission of the articles of the nouns. In addition to this, style-rhetorical features such as rhythm and rhyme (cf II B 1.1.2 & 1.3.1) leave little doubt that we are dealing with a tradition unit. Colon 1 is elliptic which is an aporia or syntactic deviation which often signals some historical convention. Although some of the words and phrases in 1:1-2 are #hápax legomena# in 1 Peter, it is problematic to use this criterium when we have so little left of an author's literary work as is the case with "Peter".

Now that we have identified tradition material in pericope I our next step is to determine whether there is some coherence with regard to these traditions. In this endeavour we are crossing the boundaries of literary criticism to enter into the world of form criticism.

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

.1 Based on the literary criticism of this pericope we have established the probability of tradition units and extratextual

conventions. With regard to the first Christological reference, #Iēsoû Christou# in 1:1, we find that it is coherent with #āpóstolos# and #Pétros#. Therefore, this tradition unit rather reflects a short "formularly" character according to Zimmermann's (1978:140) recommendation "... unter 'Formel' die kurze, fest gepraeigte Wendung zu verstehen."

.2 Secondly, the second expansion of #ēklektois parepidēmois# - that is #katà ... Christou# - has a triadic and rhyme-rhythmical text-coherent profile which constitutes a triadic formula. It is important to re-emphasize the significant change in actants in the different units of the triad (viz #theos#, #pneúma# and #Iēsoûs Christós#).

We have therefore identified two separate Christological tradition units. We will return to them separately in the next section. It should be noted, however, that the overall coherence of pericope I is constituted by its introductory form: from-whom:to-whom:greetings. This is confirmed by the fact that it is indeed the very first pericope of the text of 1 Peter. Therefore, we have identified an introductory form which will be confirmed in the traditio-historical comparison and be dealt with in greater detail in the analysis of the text type of 1 Peter (cf III B 3).

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

Obviously the delimitation of the tradition material can only be done preliminarily in the text-syntactic analysis and will therefore only be finalized after the semantic and pragmatic analysis of the historical dimension has been taken into account. Nevertheless, we have identified two units of Christological tradition material which have been incorporated within a conventional introduction unit. In the light of this demarcation we will now proceed to analyse the text-semantic extension, coherence and delimitation thereof.

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2.1.2 TEXT-SEMANTIC ANALYSIS

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

.1 The phrases #āpóstolos Iēsoû Christou# and #āpóstolos Christou Iēsoû# occur frequently in the New Testament and only (except for 1 Th 2:7 where the phrase is different viz #hōs Christou āpóstoloi;) in the introductory formulas or "prescript" of the

letters (cf 1 & 2 Cor 1:1; Eph 1:1; Col 1:1; 1, 2 Tm & Tt 1:1; 1 & 2 Pt 1:1). It has therefore clearly been used as a traditional formula in the early church. The occurrence of the phrase in the introduction to the letters confirm that this formula has been an "identification formula" for the apostles.

The Pauline usage of this formula probably precedes that of the Petrine usage if the traditional dating of the New Testament writings is accepted. As it is absent in the Gospels and Acts it seems that this formula originated within the interaction of the apostles and the Christian communities. To define the "Sitz im Leben" of origin more precisely (e.g. the Palestinian or Hellenistic church) would be speculation. Nevertheless, it is especially in the contact between an apostle and the believing communities that such an identification would have been functional. In literary correspondence addressed to believing communities such an identification would likewise be functional. It is clear, at least, that the introduction of this textual correspondence follows an already known custom.

There are enough differences in the letter introduction as well as the usage of this formula to distinguish 1 Peter from the Pauline letter introductions (cf Goppelt 1978:76). Compare for example the absence of the Pauline terminology such as #ἀγαπητός, #κλήτός, #ἅγιος, #πίστος & #ἐκκλησία# and the presence of #παρεπίδημος, #ἐκλεκτός & #διασπορά# which represent a non-Pauline tradition (cf Ja 1:1; 1 Clem; PolPhil; MartPol).

.2 Some constituents within the triadic formula have parallels in the rest of the New Testament - for example the liturgical #θεὸς πατήρ#; #κατὰ πρόγνωσιν θεοῦ# (cf Ac 2:23 as the only other occurrence and, interestingly enough, in the speech of Peter); #ἐν ἁγιασμῷ πνεύματος# (cf 2 Th 2:13 as the only other verbatim parallel); as well as #εἰς ἄντισμὸν αἱμάτων# (cf Heb 12:24 as the only other parallel). As a tradition unit 1 Peter 1:2a is one of the triadic formulas (cf Mt 28:19 and 2 Th 2:13) of the early church (cf Goppelt 1978:83; Brox 1979:58).

There are, furthermore, some very obvious similarities between this triadic formula and the Essenic soteriological tradition (1 QS 3:6-8). In the Qumran community this schema not only represented a soteriology but was also a "Aufnahmerritual". Therefore the question is whether this formula refers to the Christian baptism. This seems to be confirmed by Hebrews 10:22 as well as the old-Syriac baptismal ritual (cf Did 7:1). Goppelt (1978:84) concludes, however, that this formula does not refer to the "acts" of a baptismal ritual. It is rather an Essenic inspired Palestinian-Syriac baptismal catechesis which was taken over by the congregation in Rome (cf the letter to the Hebrews). Therefore the unity of this formula isn't constituted by a

baptismal act, but by the kerugma of God's acts. Goppelt regards the Christological formula as referring to the incorporation into the death of Jesus Christ. In addition to the baptismal catechesis as background for this tradition unit, we are also able to trace the combination of "obedience" and "sprinkling of blood" to the Old Testament covenant sealing tradition as described in Exodus 24:3-8 (cf Brox 1979:57; Goppelt 1978:86-87).

2.1.2.2 Text-semantic coherence: extratextual world, reality and "Sitz im Leben" - socio-cultural analysis

.1 The extratextual reality referred to by the identification formula #Pétros ápostolos 'Iēsoû Christoû# is subjected to multiple interpretation. This illustrates once again that historical criticism operates within semantic parameters (i.e. a question of reference). It seems to me a senseless endeavour to try to prove or to disprove the "real apostle Peter" as the author of 1 Peter. In fact there is more than one plausible option (e.g. the "real" Peter, Silvanus or an elder in the early church). It all depends on the plausibility of different presuppositions in the argumentation. What is, to my mind, more important is the function of this reference to "Peter" linked with a reference to "Jesus Christ".

.2 The triadic formula is clearly part of the Christological tradition material. Obviously this formula presupposes a Christian community which formulated it for some purpose whether it be catechetical, liturgical or ritual. The precise "Sitz im Leben" is difficult to reconstruct although it seems if Goppelt is correct in assuming that it is not the acts of a baptismal ritual but rather baptismal tradition which could be used in catechesis or even, to my mind, probably in a baptismal liturgy. Nevertheless, the overwhelming evidence leads us to conclude that the extratextual world referred to is that of a Palestinian baptismal tradition complex.

.3 It should be obvious that the Christological perspective in the above-discussed formula forces us to determine what the reference "Jesus Christ" really implies. I will leave the conclusions in this regard to the synthesis in III C 2. I first want to get a comprehensive outline of the parameters of the Christological perspective in pericopes I-V. A few parameters can be deduced from the first pericope, namely that Jesus Christ does not only authenticate the communicator-author but is also superior to the receptor-addressees. This presupposes some sort of extratextual superiority over the interlocutors as well as an extratextual commitment to Jesus Christ. These observations, to my mind, pinpoint the issues at stake which will determine my analysis of the extratextual reality referred to, namely the

extratextual basis and presuppositions dominating the authority of Jesus Christ as well as the addressees' commitment to Him.

It is important to note that the Christological perspective reflected in the triadic formula is probably an alternative to the Essenic tradition. The significance of these alternative cosmologic perspectives is of the utmost relevance because it is expressed in terms of initiation and commitment tradition material which usually reflects the crucial-kernel beliefs of different communities and institutions. The issue of alternative cosmologic perspectives is, however, an issue for text-semantic delimitation.

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

We have already seen that the communicator-author used his introductory pericope to establish a Christological perspective right from the start. Intratextually we have already determined that this perspective binds the whole of 1 Peter together and demarcates inevitably a historical semantic text-coherence. Therefore, a Christological commitment constitutes the coherent "world" of 1 Peter. This demarcated historical semantic unit is, however, to be distinguished from other semantic units with their own cosmologic perspectives and worlds. This conflict and interaction of "worlds" will be dealt with in section C of this chapter after the Christological perspective has been outlined comprehensively.

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2.1.3 TEXT-PRAGMATIC ANALYSIS

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

.1 The function of an identification formula is obviously self-identification and authorization. The description of the author as an apostle of Jesus Christ creates a certain expectation for the readers and determines their relationship towards this letter.

.2 The triadic formula reflects something of the origin of (as it became known at a later stage in the history of Christianity) a trinitarian theology. This triadic formula in 1 Peter could be classified as a "Glaubensformel" which is a formulation and condensation of "das vergangene Heilsergebnis" (Zimmermann 1978:176). Interestingly enough Zimmermann (1978:177) states: "Da die Glaubensformel den Inhalt des Glaubens prägnant

zusammenfasst, ist ihr 'Sitz im Leben' aber auch dort zu suchen, wo der Glaube ausgesprochen und bestaetigt wird. Das geschieht bei der Taufe: Der Täufling bekennt sich zu dem Glauben, dessen Inhalt ihm waehrend seines Katechumenates dargelegt und erkluert worden ist." Therefore, the triadic formula in 1 Peter signals a credal commitment which probably contains emotive connotations reflecting a reflexive-persuasive function of the tradition material in the text. This requires our attention for the coherence that the communicator-redactor wanted to create in using tradition material in his discourse.

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

.1 The incorporation of the identification formula in this letter is more than just convention. It is clearly an authorization of the letter. Whether the actual author is Peter himself or a pseudonymous author is an open matter and part of the multiple meaning and interpretation of the text. It takes, however, nothing from the fact that the symbol #Pétros# refers to the apostle claiming his authority (cf Brox 1979:55-56). "Der Name soll dem Brief - unabhaengig davon, wieweit der Apostel an seiner Abfassung beteiligt war - bei den Christen in Kleinasien Gehoer verschaffen" (Goppelt 1978:76). "Peter" was a very important symbol in the early church right from the start. He was known as the first disciple of Jesus (Mk 3:16 par); the bearer of the Easter-kerygma (1 Cor 15:5) and the Gospel tradition; and ultimately the representative of the early church (Gl 1:18 & 2:9). This background clearly reveals the redactional intention with the identification formula irrespective of the real communicator-author.

.2 The Christological tradition within the triadic formula is explicitly linked to the origin (cf #éklectós & prógnōsis#) and ultimate commitment (cf #hagiasmós & hupakoē#) of the interlocutors. Therefore this Christological interpretation of the interlocutor's existence reflects the communicator's "perspective" on reality. This leads us to conclude that the redactor wanted to establish the basis of this dialogue on the communicator-author's (cf #ápóstolos 'Iēsoû Christou#) and the receptor-reader's (#eís hupakoēn kai íantismòn haímatos 'Iēsoû Christou#) common Christological commitment and perspective on reality. The redactor did this by using tradition material reminding them of their baptism. The communicator-redactor, therefore, did not only make an appeal to the addressees based on their formal commitments, but he also made an emotional appeal based on their public experience of this commitment during their baptism.

If this formula reminded the readers of the Old Testament covenant sealing as Brox (1979:57) believes, it would be highlighted by the Christological reinterpretation thereof (cf Goppelt 1978:87). The effect, however, would be the same - that is to emphasize the Christological perspective on the receptor's existence: "Also soll im Bild von der Besprengung mit dem Blut Christi (vgl. Hebr 12,24) von einem neuen Bund die Rede sein, bei dem Jesu Tod die Rolle des Opfers spielt und der als biblische Chiffre den adressaten ihr jetzt gewonnenes Verhaeltnis zu Gott als neue Verbindlichkeit auslegt, die durch die Intervention Jesu Christi begruendet wurde" (Brox 1979:57). Ultimately the redactor used this Christological perspective to serve as the basis for the dialogue with his receptor-readers.

In conclusion then it has become clear that the Christological tradition material in this pericope functions as an inter- and extratextual orientation with regard to the receptor-readers' cosmologic perspective. In this sense the historical dimension of 1 Peter is vitally important for the primary as well as the secondary communication of the text. First Peter will obviously fail to communicate with receptor-readers who are without a historical Christological frame of reference or data basis.

It is important to note, however, that simultaneously with this identification of the receptors with the text perspective an estrangement is also bound to take place. In my methodological considerations on historical text semantics (cf my discussion of metaphors and perspectives in III A 2.2.1) we have seen that this is essential in any communication event. This will become evident when we consider the communicator-author's strategy in pericope II (cf III B 2.2.3). We will return to this issue in chapter IV where it will be the focal point of our attention. For the moment, however, we will turn our attention for a brief moment to the historical text-pragmatic delimitation which is related to this phenomenon of estrangement in the communication event, namely the demarcation of the communicator's strategy in this regard.

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

The application of tradition material obviously reflects the Christological perspective of the author. His strategy in this pericope is to establish a basis for communication with his addressees by emphasizing their common Christological commitment. He does this with the aid of inter- and extratextual emotive and reflexive-persuasive tradition material. Whether the communicator-author will proceed with his historical strategy to create a perspectival identification from his readers, or whether he will change his strategy to create an estrangement or even a

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break with his readers remains to be seen in the following pericopes. In the light of my communication-theory, we could anticipate, however, that if the communicator-author has something to convey to his receptor-readers he will have to combine the processes of "identification" and "estrangement". In this regard we will find that the author of 1 Peter was a master of strategies. Let us see for ourselves.

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2.2 PERICOPE II (1:3-12)

2.2.1 TEXT-SYNTACTIC ANALYSIS

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

I have identified six phrases in which the reference to Jesus Christ were explicit. I will limit my Christological analysis to these phrases within their co-text. This does not mean that there is no other Christological material in this pericope, but this selection will help me to keep my analysis within bounds.

.1 The Christological phrase #toû kuriou hēmōn 'Iēsoû Christou# in 1:3 is a hapax legomenon in 1 Peter and could possibly suggest tradition material. One should be cautious, however, in the application of this criterium when one analyses a relatively small and undefined corpus such as the Petrine corpus. Together with the redundancy in the description of the actant #Iēsoûs# the evidence for identifying tradition material is much stronger and will be confirmed by the intertextual references (cf III B 2.2.2). The compact and highly structured nature of verses 3-5 also confirms this fact - compare the high frequency of adjectival descriptors, the threefold prepositional clauses, and the redundant repetitions. Lastly, the unit of tradition material is also betrayed by the change from first person plural in verse 3 to second person plural in verses 4ff (cf Shimada 1966:146-147).

.2 The phrase #di' anastaseōs 'Iēsoû Christou êk nekrōn# in 1:3 has two variants in 1 Peter: verbatim but without #êk nekrōn# in 3:21 (although #êk nekrōn# functions in the co-text of 3:18-4:6); and also 1:21 in a semantically related reference #theōn tôn êgeiranta autōn êk nekrōn#. The fact that this combination of motives occurs three times in 1 Peter obviously suggests a tradition complex.

.3 The phrase #ên âpokalûpsei 'Iēsoû Christou# in 1:7 occurs verbatim in 1:13 within the co-text of a positive vertical (!) relationship. In 4:13 we encounter a variant #ên tē âpokalûpsei tēs dôxēs autoû# also with reference to Jesus Christ. Therefore, the combination of Jesus Christ, his revelation and a positive vertical relationship reflects a Christological tradition.

.4 #hōn ouk idōntes âgapâte# in 1:8 is a hapax legomenon in 1 Peter which could (but with less certainty as compared to the three above-discussed phrases) imply a traditional phrase. It should be mentioned, however, that there are manuscripts which have a text-variant reading with regard to this Christological phrase, namely the substitution of #idōntes# with #eidōtes#. We

will return to this in the text-pragmatic delimitation of the strategy of 1 Peter (cf III B 3.3.3).

.5 Likewise #pneûma Christoû promarturómenon# in 1:11 is a hapax legomenon in 1 Peter which makes it impossible for us to deduce any literary critical conclusions as to whether it is a traditional phrase or not. It is interesting to note that a text-critical note is also found in this phrase (i.e. the omission of #Christoû# by certain manuscripts). This could have important implications for the evaluation of the traditional character of this phrase.

.6 The combination of #pathema# and #Christos# in the phrase #tà eîs Christòn pathēmata# in 1:11 recurs (although not verbatim) in 4:13 (cf #toîs toû Christoû pathēmasin#) and 5:1 (cf #tōn toû Christoû pathēmátōn#) which most probably reflects tradition material.

The highly structured discourse of pericope II suggests that the above-discussed phrases could be part of bigger tradition units (cf .1 above). This is confirmed by the style-rhetorical analysis of the intratextual dimension of this pericope (cf II B 2.3.1). Especially the redundant occurrences of relative particles, word couples, dualistic and triadic imbedments as well as rhyme-rhythmic features. As my analysis focusses on the Christological tradition material I will only occasionally refer to the bigger tradition units within which it occurs. Let us therefore continue to analyse the text-syntactic coherence of the different Christological tradition units.

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

The syntactic coherence of the six phrases referred to above is based on the fact that an immediate-constituent analysis exposed that they are phrase units. Therefore, they are probably part of the formulary tradition material. The fact that Jesus Christ is the common denominator in all six phrases leads us to define the phrases more precisely as "Christological formulae." This is less certain, however, with regard to phrases 4 and 5.

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

It seems as if phrases 1 & 2; 3 & 4; and 5 & 6 are part of different and bigger tradition units. In any case this is how they are imbedded in the discourse of 1 Peter. Phrases 1 & 2 are part of colon 1 which as a whole complies with almost all the criteria for identifying a tradition unit. The thrust of colon 1

is "praise". In contrast to this, phrases 3 & 4 are part of the cluster comprising cola 2-4 in which the thrust is a semantic contrast between the positive vertical relationship and negative and embarrassing situation of the addressees. Phrases 5 & 6, on the other hand, are part of cola 5-8 which constitutes a context of a dated forward-looking to salvation. Therefore at least three tradition complexes have been identified. Let us continue to determine their inter- and extratextual reference.

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2.2.2 TEXT-SEMANTIC ANALYSIS

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

I will proceed by discussing each of the six phrases in the exact order which I followed above.

.1 In 2 Corinthians 1:3 and Ephesians 1:3 the verbatim parallel to 1 Peter 1:3 is found: #eúlogētòs ho theòs kai patēr tou kuríou hēmōn 'Iēsoú Christou# which clearly confirms the traditional character thereof (cf Goppelt 1978:90). This implies that this phrase is common to both the Pauline and Petrine traditions. This helps us to define the syntactic extension of this formula more precisely. The dating of 2 Corinthians is widely accepted as within the parameters of 53-57 A.D. and is therefore a terminus ad quem for this tradition. It is possible to distinguish the creed #kúrios 'Iēsoús Christós# within this phrase and trace its tradition history back to the Aramaic #maránatha# (cf 1 Cor 16:22) which is coincidentally one of the oldest Christian creeds (cf Kelly 1969:47). In the light of the fact that it occurs in 1 Peter in a bigger tradition complex (cf above), I have treated it as such. The next paragraph will confirm my *modus operandi*

This Christological phrase has been classified as an eulogy form (cf Goppelt 1978:90; Zimmermann 1978:177-178). The form is primarily constituted by a benediction with a motivation which is usually followed by participle, relative and causal sentences. The form of the eulogy is found in the Old Testament "berakāh" (cf Goldstein 1973:155-158; Shimada 1966:141) or prayer style (cf Gn 14:20; 1 Ki 1:48 & 8:15 and especially the Psalms 40:13 (= 41:14), 71(72):18, 88(89):53, etc) as well as in the Essenic prayers (1 QM 14:4, 8; 1 QH 5:20, 10:14 & 11:27). The verbal adjective #eúlogētós# is unknown in extrabiblical Greek which confirms the Old Testament background thereof (cf Goppelt 1978:91; Kelly 1969:47). In the early church the "Sitz im Leben" of the eulogy is most probably the liturgical prayer. In 1 Peter this formula is applied within the customary eulogy of a

Christian letter. Therefore Brox (1979:59) concludes: "Der Text 1,3-12 ist eine Eulogie (Lobrede)." This is confirmed by Goppelt (1978:90-91) who rejects Windisch's theory that 1:3-12 is a hymn with five strophes although he acknowledges the rhythmical and highly structured composition of the pericope into four parts. The reference to "rebirth" in 1:3 most probably reflects an extension of the semantic parameters of the first two Christological phrases within the realm of Christian baptism (cf Kelly 1969:46). Therefore it could well be that this combination of the eulogy form with Christological and baptismal master symbols represents a cultic-liturgical tradition unit (cf Tt 3:5-7; Rm 8:14-24; Col 3:1-4; 1 Jn 2:29-3:2). In his endeavour to reconstruct the tradition history of the baptismal concept of "rebirth", Shimada (1966:159-198) exposes the semantic extension thereof within the circles of the Old Testament, Judaism, New Testament and the Mystery cults. He concludes, however, that it is difficult to assume any direct history-of-tradition or literary relationship between 1 Peter and these circles.

In contradiction to the above-discussed view of a baptismal frame of reference for #ánagennáō#, Hiebert (1980b:88) mentions that certain scholars deny this and rather accepts the resurrection as the appropriate conceptual frame of reference. It seems, however, that the latter view is outdated and that it disregards the possibility of multiple meaning and interpretation. Selwyn (1947:123) shows that although we cannot be conclusive on what the author had in mind when he wrote these words, the reference to the new life of early Christians would in any case activate the memories of their baptismal experiences.

.2 The Christological phrase #di' ánastáseōs Ἰησοῦ Christoῦ# appears only in 1 Peter (cf also 3:21). Although the #ék nekron# isn't directly linked in 3:21 it is relevant in the context of 3:18-4:6. Elsewhere in the New Testament certain phrases come close to the phrase used in 1 Peter (cf especially Ac 2:31 where the context of death (hades) also functions in Peter's speech; cf also Ac 4:33, 17:18, 32, 26:23; Rm 1:4, 6:5; Phlp 3:10). One should therefore rather speak of a loosely formulated tradition unit. In 1 Peter itself it seems to have become more formalized as a credal formula. Although there is no one-to-one linkage between the Petrine usage and the rest of the New Testament writings, there is some continuation between Paul's reference to the causal effect (creating a new life) of the resurrection and 1 Peter's formulation of #di' ... #.

.3 The combination of #ápokálupsis# with #Ἰησοῦς Christós# occurs also (although not verbatim) in 1 Corinthians 1:7; 2 Thessalonians 1:7; 1 Peter 1:13 (verbatim in this case) & 4:13 with reference to the parousia. In Galatians 1:12 this phrase

refers to the revelation of Christ to Paul on the road to Damascus. The verb #ἀποκαλύπτω# alone also refers to the parousia in Luke 17:30; Romans 8:18 and 1 Peter 1:5. This phrase is therefore probably also a credal formula ("Glaubensformel") of the early church in the light of the fact that it is attested by both the Pauline and Petrine tradition. It is difficult, however, to reconstruct a tradition history with such scanty evidence. It is clear, nevertheless, that this formula in 1 Peter links with the Pauline usage.

.4 There is no verbatim parallel of the phrase #ὅτι οὐκ ἰδόντες ἀγαπήτε# to be found in the New Testament. We find our closest parallel in Polycarp's letter to the Philippians (cf 1:3) which is almost certainly dependent on 1 Peter. There are in the New Testament, however, a few allusions where either the absence of or the love for Christ is implied (e.g. Ja 1:12 also in the context of trials; 2 Cor 4:17f; 1 Cor 2:9; 16:22; Rm 8:24 & 28; 10:14; Eph 6:24; Heb 11:27; Jn 8:42; 14:15, 21, 24; 21:15-17). None of these references are able, however, to confirm that we are dealing with the tradition history of a Christological form or formula in 1:8. This phrase rather reflects some kind of a statement tradition which probably had its "Sitz im Leben" in the worship services of the early church (cf Goppelt 1978:103).

.5 The phrase #πνεῦμα Χριστοῦ# is found verbatim only in Romans 8:9. Different combinations of #πνεῦμα# and #Ἰησοῦς Χριστός# in apposition is also found in Acts 16:7 (although text-variant readings are found in this case) and Philippians 1:19. We could hardly describe it as a traditional formula with such little attestation in the New Testament. Once again the Pauline usage probably outdates that of 1 Peter. Whether there is any dependence on Paul or not cannot be deduced from this phrase. Influences from Jewish apocalyptic expectations (cf Dan 9:2, 22-27; 12:6-13) as well as from the Qumran tradition (which interpreted the prophecy of the Teacher of Righteousness as the revelation of the end - cf 1 Q pHab 7:1-8) could probably be detected in the Petrine linkage of Christ's Spirit and the witnesses of the endtimes (cf Goppelt 1978:108; Kelly 1969:60). In the Johannine tradition we find that #πνεῦμα# (i.e. the #παράκλητος#) and #ἀλήθεια# as metaphors for Jesus Christ become more central (cf Jn 14-16). Scholars differ in their interpretation of this phrase with regard to the issue whether the "Spirit of Christ" in verse 11 is to be identified with the "Holy Spirit" in verse 12.

.6 Except for the linkages of #πάθημα# and #Χριστός# in 1 Peter (viz 1:11, 4:13 and 5:1) this combination is found only in 2 Corinthians 1:5 (with #πάθημα# preceding #Χριστός# in contrast to the usage in 1 Peter). Once again I would hesitate to describe this phrase as a formula of the early church.

Nevertheless it would seem that in the Petrine usage it has become a credal formula. The scanty attestation of this phrase in Paul's letters makes any conclusion on dependency very difficult. The similarities between 2 Corinthians 1:5-7 (cf also Phlp 3:10) and 1 Peter 1:11, 4:13 and 5:9 are, however, remarkable - compare Christ's suffering as foundation for the corporate suffering of believers. This is especially true of the letter to the Hebrews in which Christ's death is held up as a model and inspiration for its readers (cf Kelly 1969:61). In Hebrews 2:9 the combination of suffering (#páthēma#) and glory is found as in 1 Peter 1:11 and 4:13-14. The verb #páschō# is also linked with glorification in Romans 8:17; 2 Timothy 3:12 and 2 Corinthians 4:10. Therefore, we can at least conclude that the suffering and death of Christ as a master symbol for Christians is well attested in the New Testament although it is impossible to reconstruct a form and tradition history for the particular phrase in 1 Peter.

The contextualizing of this phrase within eschatological and apocalyptic tradition in 1:10-12 reflects an interaction between the Christological perspective and an extratextual tradition complex. The analysis and reconstruction of this interrelationship is a matter of text-semantic coherence. This is to be distinguished from the analysis of the text-semantic extension which attempts to identify the semantic parameters of the tradition material. Obviously the difference between the criteria of extension and coherence is only a shift in analytical focus whereas both analyse basically the same material. This will explain the overlapping between the previous and the following sections.

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

.1 The reconstruction of the tradition history of the Christological phrases in pericope II implied an extratextual world comprising the following: early Christian liturgical material (e g eulogy, creeds, sermon material, baptismal material) with a predominantly Old Testament-Jewish matrix which includes possible allusions to Hellenistic concepts. This reconstruction of the Christological tradition material reflects two facets of the extratextual world. Firstly, it obviously reflects the historical dimension of written correspondence, namely its inter- and extratextual conventions and world. In the light of the fact that we are going to deal with this in section B 3 of this chapter, I would just like to emphasize that all of the Christological tradition material in pericope II functions as part of an epistolary eulogy which inevitably sets the parameters

of the co-text. This will prove itself to be important when we consider the text-pragmatical strategy reflected in this pericope (cf III B 2.2.3). Secondly, this reconstruction at least sets the parameters for the real interlocutors as a community familiar with Old Testament-Jewish traditions which lives in a Hellenistic environment. The intertextual references in 1 Peter therefore clearly correlate with Elliott's reconstruction of the social profile of Asia Minor in the first three centuries (cf III B 1.2.2). This does not necessarily lead to a conclusive and precise reconstruction of the interlocutors' "Sitz im Leben" in terms of an exact date and location, but provides us with certain minimum parameters for a meaningful communication of 1 Peter. What is of the utmost importance for the successful (i.e. primary and secondary) communication of an ancient text is, however, to identify or determine the inter- and extratextual reference of the text perspective.

.2 It is interesting that my historical analysis exposed that the intertextual reference in 1 Peter presupposes an extratextual community which upholds a certain perspective and master symbols. We have seen that the liturgical tradition units in this pericope are time and again interpreted from a Christological perspective. In the light of the fact that liturgical material is usually the treasure of a resocialized community it obviously reflects the expressions of their crucial-kernel beliefs. This is clearly expressed by the resocialized community's emotive evaluation (i.e. praising God) of their ultimate meaning in life or "neue Lebenswirklichkeit" (Manke 1975:55-56) which is ultimately based on the "Christ events" and symbolized by their baptism (cf 1:3-5). The addressees' negative "Sitz im Leben" is also Christologically reinterpreted and relativized in terms of their relationship (i.e. faith and love) towards Jesus Christ (cf 1:6-9). Their "Sitz im Leben" is further relativized in terms of the coming revelation of Jesus Christ and their salvation (cf 1:6-9). The third cluster (i.e. cola 5-8 or 1:10-12) is actually a further explanation of the Christological reinterpretation of the Old Testament eulogy by showing that God's grace is inextricably intertwined with the "Christ events" of suffering and glorification which relativizes Jewish eschatological and apocalyptic expectations. This implies that the addressees' inter- (i.e. their Old Testament background) and extratextual reality (i.e. their "Sitz im Leben" at the time of writing as well as their future) are evaluated from an explicit Christological perspective (cf Manke 1975:55-60). This inevitably raises two issues.

Firstly, the question with regard to the relationship of the cosmologic perspective of 1 Peter with that of other New Testament writings forces itself on us. We will deal with this in section C 2 of this chapter. Secondly, the relevance of the

extratextual reality of this Christological perspective will have to be determined. We have seen that the intertextual reference of the Christological tradition material is inseparably bound to the ultimate extratextual referent, Jesus of Nazareth. The importance and relevance of this extratextual reference will only be discussed in the synthesis of the historical perspective (cf III C 2). It is especially the reference to the "Christ events" of "resurrection, revelation, suffering and glorification" that will have to be discussed.

The effect of this Christological orientation of the receptor-readers' inter- and extratextual worlds will be discussed in the text-pragmatic analysis. In order to reconstruct the pragmatic implications of the historical dimension of the Christological material, we once again have to demarcate the text-semantic world of 1 Peter.

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

It is clear that the communicator-author himself demarcated the possible inter- and extratextual worlds of the addressees in terms of a Christological perspective which he contrasted against a Palestinian matrix and a Hellenistic "Sitz im Leben". We will return to this issue in section C.

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2.2.3 TEXT-PRAGMATIC ANALYSIS

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

Although the text-pragmatic extension within pericopes is determined in the light of the function of the tradition material as micro genres, we will have to keep in mind that the macro genre and text type overcodes 1 Peter with metatextual conventions (cf III B 3.3.1). Tradition material is, nevertheless, an identification symbol which has qualitative and emotive values attached to it, which is important in setting the parameters for the text-pragmatic extension.

The function of the first two Christological phrases in this pericope (cf verse 1) have been identified as formulae which have polemic, liturgical and baptismal functions. The Christological phrases in verses 7 and 8 are probably a formula and a statement respectively which had an apologetic-consolatory function with regard to the "absence" of Christ (cf Brox 1979:66). The last two

Christological phrases in verse 11 both refer to Christological events which qualify eschatological and apocalyptic expectations (cf Brox 1979:68-72).

It has become clear that the Christological tradition material extends text-pragmatically as master symbols which function within existential, religious and cosmologic parameters of human experience. This confirms the fact that the Christology in 1 Peter reflects the cosmologic perspective of the communicator-author and his ideal readers. Therefore, each of these master symbols have an emotive, reflexive-persuasive and authoritative function. The million-dollar question which confronts us at this stage, however, is to determine what the communicator-redactor had in mind by incorporating these different Christological traditions with their different functions? This is an issue to which we will find an answer within the parameters of the text-pragmatic coherence.

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

In the introductory pericope we have seen that the communicator-redactor created a basis for the receptor-readers to identify with him. He did this by incorporating tradition material which reflected a Christological perspective within the conventional structure of ancient epistles (cf III B 3). In this pericope the communicator-redactor utilizes the conventional eulogy to incorporate Christological tradition material. This time, however, we encounter an implicit and explicit appeal to his addressees as the intratextual analysis of the text pragmatics illustrated (cf II B 2.3). Interestingly enough, we have seen in our analysis of the historical text-pragmatic extension in the previous section (III B 2.2.3.1) that this appellative nature of pericope II was also reflected in the existential, religious and cosmologic parameters of the Christological tradition material. The communicator-redactor's unique incorporation of these traditions within his intratextual discourse will expose the text-pragmatic coherence and ultimately his strategy and intention with this pericope.

Obviously, the frame within which the redactor organizes his tradition material is important to determine his strategy (cf III A 2.3.2). Therefore, the fact that this pericope is framed by the eulogy form creates a thanksgiving parameter for the discourse and the tradition material incorporated. In this regard a preliminary remark with regard to the function of poetic material is necessary. Grosse argues that group songs (e.g. hymns) have a function as identification symbols and are therefore essentially appellative (cf III B 3.3). Consequently this will also apply to liturgical prayers and thanksgivings which confirm the

appellative nature of 1:3-13.

This thanksgiving is defined in terms of the interlocutor's positive vertical relationship with God which is described in the introductory phrase of the eulogy as a Christologically interpreted "salvation". Therefore, the first Christological phrase in this pericope establishes the primary parameter of thanksgiving which sets the tone for the whole pericope. This emotive function of the Christological phrase is, however, intensified by an estrangement created by the Christological reinterpretation of the Old Testament-Jewish eulogy tradition which viewed the election of Israel as the foundation of their relationship with God. In contrast with the Jewish perspective, the addressees' vertical relationship is made meaningful by a Christological reinterpretation of their reality. The endeavour to demarcate the exact words added to Christologize the Jewish "berakāh" (cf Shimada 1966:155-157) is, in my opinion, not only presumptuous but also does not contribute anything more to our understanding of this pericope. Of greater importance is the fact that the communicator-redactor went even further than this indirect appeal to the addressees to identify with this spirit of thanksgiving. He vividly recalled the emotive event of the addressees baptism which signified their ultimate commitment and new status (cf Shimada 1966:196). Brox (1979:60) emphasizes that this reference to baptism is not nearly sufficient evidence to conclude that 1 Peter is a baptismal homily as scholars believed in the past. It does contribute, however, to the festive and text-aesthetic atmosphere (cf the rhyme, rhythm, metaphors and contrasts) the author wanted to create with his hymnic eulogy. Shimada (1966:173-174) argues that the Christological reinterpretation of the baptismal concept of "rebirth" could probably reflect a polemic intention of the redactor against the Mystery cults and their conception thereof.

This emotional appeal to the addressees to give thanks, is deepened by the second Christological phrase which refers to the resurrection of Jesus Christ from the dead. This Christological phrase is a creed that the new life, existence and hope of the community committed to Jesus Christ are effected by the resurrection of Christ. Here reference is made to the ultimate master symbol or root metaphor of Christianity because the resurrection was not only an authentication of Jesus Christ, it was also the main stimulus for their meaningful existence in this reality. Together with the text-aesthetic devices of rhyme and rhythm, the communicator-redactor has proved himself as a master in textual strategies (cf Brox 1979:60). He pulled out all the stops in his conducting of this textual symphony. He made an indirect but irresistibly persuasive appeal to his addressees by activating and relativizing their Jewish matrix in terms of

different emotive, cultic, liturgical and existential Christological master symbols.

This context is therefore decisive for the text-pragmatic coherence of the other Christological phrases. Within this jubilant and festive frame of reference the communicator-redactor relativizes the paradoxical extratextual predicament of the addressees (cf the #ên hō# linkage between verses 3-5 and 6-8). Brox (1979:68) sums it up magnificently: "Die Gewissheit des Heils wird ihnen in den grossen Lettern tradiert Bilder und Vorstellungen vor Augen gestellt. Das Heil, die Realitaet, auf die der Glaube sich einlaesst und verlaesst, wird ueberbietend, auch begeisternd dimensioniert, waehrend das faktisch empfundene Bedrueckende dagegen ganz klein proportioniert ist" It is in this light that the Christological phrases in verses 7 and 8 function apologetically, consolingly and also paraenetically. This is seen in the author's interpretation that the eschatological revelation of Christ signals the addressees' salvation which not only relativizes his absence and their existential predicament, but also encourages and deepens their commitment to him (cf Thomas 1968:188). Therefore, the addressees are admonished to rejoice in spite of their suffering. This privilege of the addressees is underlined in verses 10-12.

The communicator-redactor used the Christological phrases in verse 11 to reveal the cosmologic and time-historical implications of the "Christ events". This Christological reinterpretation of the eschatological-apocalyptic traditions reinforces, intensifies and concludes the jubilant and thanksgiving atmosphere which the communicator-redactor wanted to create with his eulogy. The supreme advantages of the addressees are highlighted by the fact that even the prophets and the angels did not share their privilege of experiencing the revelation of Christ. It is surely no coincidence that the suffering of Christ is highlighted in verses 10-12. It is most probably to explain the addressees' own suffering as the inevitable result of their commitment to him (cf Manke 1975:57-58). Therefore, this Christological interpretation of eschatological and apocalyptic expectations also serves the communicator-redactor in alienating his addressees from their contemporaries' apocalyptic speculation and despair with regard to the endtimes. In contrast to this, he reassures his addressees of the already decisive revelation in Christ Jesus (cf Brox 1979:70; Goppelt 1978:106).

It has become clear that the communicator-redactor wanted to reinforce the receptor-readers' Christological commitment by interpreting their total reality - it is their past (viz their Palestinian-Hellenistic matrix), present (i.e. their suffering in their Hellenistic-Jewish environment), as well as their natural and supranatural (cosmologic) future - from a "Spirit-inspired"

(cf Manke 1975:60) Christological perspective. We have seen that the communicator-redactor pulled out all the stops in his strategic orchestration of the "Petrine" symphony. The next question is, therefore, whether there has been a change in strategy in the discourse development in 1 Peter.

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

In comparison with the analysis of the historical text pragmatics of the first pericope we have found that it is indeed the case that the author changed or rather broadened his strategy. The strategic emphasis of the communicator in pericope I was to create an identification between the interlocutors' cosmologic perspective with the aid of Christological tradition material. In pericope II we found that the communicator pursued an estrangement (i.e. appellative-persuasive) strategy in addition to his identificative strategy. This became evident in the way he implemented the Christological tradition units (cf III B 2.2.3). This alternation between identification with and estrangement from inter- and extratextual tradition material as the communicator-redactor's strategy, confirms the oscillation between the evaluative and appellative text functions of the intratextual text pragmatics.

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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 #apodokimázō# just like 2:4. Makes one think, doesn't it?

Together with the fact that the lexemes #líthos, êntimos & apodokimázō# (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 ... oikodomei sthe#. 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 zontes# 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 zonta# 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 #men ... 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 Christoû '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 Christoû# 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 ἐγεύσαθε ἡότι χριστός 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 #hòi 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 poetisizing, 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

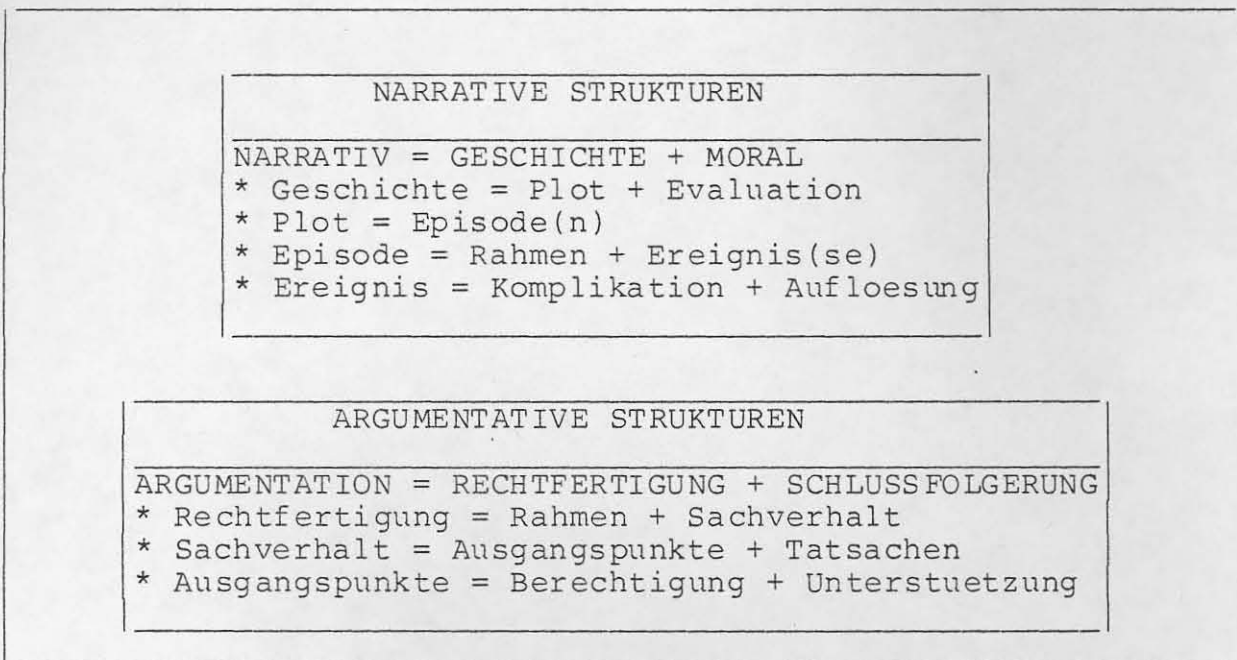
The text-syntactic coherence establishes the structural basis for the text type reflected in 1 Peter. We have seen in the synthesis of the intratextual analysis that the static thrust of 1 Peter is syntactically structured in a chiasmic pattern which is enclosed by an introductory and closing pericope (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 #chāris# 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)
```

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 #Christoû# 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 #Christoû#.

.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 #hēmeîs# and #humeîs# 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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- CHAPTER III: SECTION C -

THE INTER- AND EXTRATEXTUAL ANALYSIS OF THE THRUST, PERSPECTIVE
AND STRATEGY OF 1 PETER AS A TEXT UNIT: SYNTHESIS

Having done a historical analysis of 1 Peter 1:1-2:12, we are now in a position to draw some conclusions with regard to the inter- and extratextual dimension of the thrust, perspective and strategy of 1 Peter. This synthesis will enable us to identify a few parameters for the dynamic reference in textual communication. It should be clear that we have reached a crucial point in our endeavour to expose the dynamics underlying the communication process of 1 Peter. If we are able to outline this dynamic interrelationship, we shall take a giant leap towards the understanding of how the emission and reception of an ancient text was inter- and extratextually determined. This will enable us to draw some conclusions with regard to the metatextual communication of ancient texts. In the end this will serve as the basis to outline the parameters for a secondary reception of ancient texts.

*

1. TEXT THRUST: COMPOSITION AND INTERRELATIONSHIP OF TRADITION MATERIAL

Although, I have limited my inter- and extratextual analysis of the thrust to the oxymoron #ἐκλεκτοῖς παρεπιδήμοις#, it should be clear that the composition and interrelationship of other tradition material are also constitutive for the static thrust of 1 Peter. Nevertheless, I believe that we are able to draw a fairly representative picture of the composition, structure and interrelationship of the historical dimension of 1 Peter's static thrust:

.1 With regard to our analysis of the oxymoron #ἐκλεκτοῖς παρεπιδήμοις# in 1:1 we have identified Old Testament-Jewish and Hellenistic-Jewish tradition material imbedded within the static structure of 1 Peter. These traditions were interrelated in such a way that a semantic paradox (viz election versus rejection) was created. This was symbolized by the oxymoron #ἐκλεκτοῖς παρεπιδήμοις# in 1:1 which was strategically incorporated in the "presignal" of the whole text.

.2 If one scans the rest of 1 Peter one finds that this composition of tradition material prevails throughout the text. From start to finish the election-rejection thrust is tradition-historically emphasized against the background music of the Old Testament-Jewish and Hellenistic worlds (cf 1:1-2; 1:3-5; 1:10-12; 1:13; 1:14-16; 1:17-21; 1:22-25; 2:1-3; 2:4-8; 2:9-10 and 2:11-12).

.3 A third corpus of tradition material, however, runs like a golden thread throughout 1 Peter - that is the Christological traditions. In our analysis of the oxymoron #ἐκλεκτοῖς παρεπιδήμοις# in 1:1 we recognized the Christological reinterpretation of the Old Testament-Jewish matrix of these metaphors (cf III B 1.2.2). This syntactic interrelating of the Old Testament-Jewish and Hellenistic-Jewish traditions, on the one hand, with Christological traditions, on the other hand, was found throughout 1 Peter. This was especially illustrated in my analysis of the Christological tradition material of 1:1-2:12 which included early Christian creeds, formulae as well as liturgical, catechetical and sacramental tradition material (cf III B 2). Time and again the Christological tradition was interrelated within Old Testament-Jewish and Hellenistic-Jewish tradition complexes or metaphors.

A last important observation with regard to the Christological tradition material should be stressed. In our analysis of the text type of 1 Peter, we have identified a few narrative structures imbedded within 1 Peter (i.e. 1:10-12; 1:18-21; 2:4-8; 2:21-25; 3:18-22). Therefore, we can conclude that the syntactic

imbedment of narrative structures highlights the otherwise argumentative structure of 1 Peter. It is extraordinarily conspicuous, however, that each and every one of these narratives refers to Christological events.

.4 Thus the profile of the static composition of tradition complexes which constitutes the thrust of 1 Peter can be illustrated in the following way:

OLD TESTAMENT	JEWISH	HELLENISTIC	CHRISTIAN
<pre> ***** THRUST: ELECTION - REJECTION ***** PERSPECTIVE </pre>			

In our analysis of the historical thrust it became evident, however, that the static structure and composition of tradition material were not only linearly composed but also perspectively and argumentatively. In this regard the oxymoron #ēklektois parepidēmois# represented the paradoxical thrust of 1 Peter as applied to the addressees. We have seen that an oxymoron is an existential master symbol which gives meaning to the paradoxical existence of man. This explains why the tradition material with its numerous socio-cultural, religious and existential metaphors were used to contrast and highlight the paradoxical reality of the addressees. In this paradoxical and chiasmic structure a converging dynamic force was identified - that is the Christological-cosmologic perspective of 1 Peter.

* * *

2. TEXT PERSPECTIVE: ULTIMATE SEMANTIC REFERENT

The analysis of the inter- and extratextual thrust has revealed that the tradition material in 1 Peter is perspectively orientated. This insight is extremely important for our understanding of the the dynamics of textual communication. In our historical analysis of 1 Peter's cosmologic perspective in section B of this chapter, we have experienced the dynamics of the inter- and extratextual reference of textual communication. The following dynamic parameters have been identified as constitutive for the communication of 1 Peter:

- 1) The cosmologic-Christological perspective of 1 Peter determines the dynamics of the static text thrust decisively;
- 2) The cosmologic-Christological perspective of 1 Peter reflects a battle between perspectives which explains the dynamics of pretextual and metatextual communication;
- 3) The cosmologic-Christological perspective of 1 Peter is a redescription of the extratextual reality;
- 4) The cosmologic-Christological perspective of 1 Peter has a historical "ultimate referent";
- 5) The cosmologic-Christological perspective of 1 Peter reflects a resocialized community, its master symbols and canonical traditions.

It is obvious that these dynamic parameters are crucial for the metatextual communication of ancient canonized texts. In the light of the fact that these parameters will therefore have to be dealt with in chapter IV in more detail, a basic outline and synthesis of these parameters will suffice.

.1 The cosmologic-Christological perspective of 1 Peter determines the dynamics of the static text thrust decisively. This was illustrated in the analysis of the oxymoron in 1:1 as well as in the analysis of the Christological tradition material in 1:1-2:12 (cf III B 1 & 2).

* The analysis of the oxymoron in 1:1 led us to identify its Christological split reference. This split reference to Christ has proved to be the basis for the paradoxical status of the addressees. Therefore, Christ's election and rejection (cf 1:10-12; 2:4-8; 2:21-25; 3:18-22) were identified as the master symbols which the communicator-author emphasized in order to give meaning to the existence and reality of the Christ-committed addressees. These Christological parameters were already explicitly highlighted in the introductory pericope where the

oxymoron was interrelated to the Christological qualification of both the author and the addressees (cf III B 1.3.2). This Christological definition of the addressees as #ēkletois parepidēmois# is also confirmed throughout the text in the explicit references to their presupposed resocialization. In the intratextual analysis this was elaborately illustrated (cf II C 4.2). From a historical dimension the fact that the addressees were resocialized was also deduced from the esoteric Christological metaphors and tradition complexes extensively used by the communicator-author to communicate with his readers (cf III B 1.2.1; 2.4.1.1; 3.2.1; 4.2.2).

* In our analysis of the Christological tradition material in 1:1-2:12, we found that the Christological perspective of 1 Peter dominated each and every tradition, semantic domain and actantial relationship referred to in 1 Peter. The Christological perspective of the semantic domains and actantial structures have been dealt with in the synthesis of the intratextual text (cf II C 4.2; appendix C). With regard to the tradition complexes we find, for example, that the Old Testament-Jewish eulogy is qualified by #diā 'Iēsoû Christou# (cf 1:3); the Jewish apocalyptic expectations are Christologically interpreted (cf 1:10-12); the Old Testament-Jewish (especially the Essenic - cf Goppelt 1976:494-495) interpretation of the eschatological exodus community is Christologized (cf 2:4-10).

.2 We can infer from this perspectival orientation of 1 Peter that a battle between different traditio-historical worlds took place. In the text of 1 Peter, however, we only find the remains of the struggle between these worlds and their respective cosmologic perspectives - that is Old Testament-Jewish, Hellenistic-Jewish, Hellenistic and Christian perspectives (cf Goppelt 1978:55). We have already identified the ultimate referent of the Christological perspective as the person Jesus Christ and the cosmologic perspective and master symbols which He represented. In order to get a clearer picture of the cosmologic perspectives that the communicator-author of 1 Peter contested, let us identify their ultimate referents briefly.

* The Old Testament-Jewish matrix in the New Testament era had the Law as their ultimate referent. "For Judaism to speak of 'God' means to speak of his Law, through which God's will and commandment are made manifest" (Lohse 1976:178). It is precisely the possession of the law that constituted Israel as God's elect people. The Essenic community at Qumran likewise trusted in the Law and their belief that they were the eschatological exodus community: "In Qumran besteht diese Wurzel im radikalisierten Gesetz, dessen kontrollierbare Realisierung durch Gnadenkrafte ermoglicht wird. Im 1. Petrusbrief entspringt dagegen alles aus dem Evangelium von der Erloesung, die verborgen durch Kreuz und

Auferstehung geschehen ist und schaubar erst in naher Zukunft hervortritt" (Goppelt 1976:495). In 1 Peter we only find remains of this confrontation with the elect status of Israel and the Essenic community in the communicator-author's redescription of these "election" traditions in terms of the election of Christ and his followers. In contrast to the Jewish trust in their elect status and the Law as the ultimate meaning for their lives, the Christ followers found their ultimate meaning in the crucified and exalted Christ and his ultimate referent - that is "God the Father". "Where the relationship of man to God is determined entirely by the Law, where people seek after righteousness under the Law and know no other way to salvation outside the Law, there can be no place for a suffering Messiah who takes upon himself the guilt of others" (Lohse 1976:192).

* The religious matrix of Hellenism during the New Testament era, was rather varied including the belief in the gods, popular belief, popular philosophy, mystery religions and Gnosticism (cf Lohse 1976:222-277). In 1 Peter the encounter with Hellenism is reflected in the description of the life-style and ethics of the Gentiles. Their licentious conduct reflected an ultimate referent of self-centredness, preoccupation with bodily pleasures and prosperity (cf 1:14; 2:11-12; 4:1-6). In contrast to this the addressees were admonished to follow Christ as their ultimate referent. In our analysis of the "rebirth" metaphor in 1:3 (cf III B 2.2.2.1) we have noticed possible Hellenistic undertones of the mystery cults' initiation concept (cf Goppelt 1978:91-94). However, the difference with the Christological perspective is evident: "While for the myste the initiation into the mysteries joins him to the fate of a nature-deity and imparts to him a divine vital power, through baptism the Christian is related to the historically unique event of the death and resurrection of Christ" (Lohse 1976:242). The same holds true for the possible gnostic interpretation of the #lógos# metaphor in 1:22-25. "The Greeks, too, posed the question regarding salvation. The variety of intellectual and religious ideas and movements exhibited by Hellenistic-Roman world indicates how intensely the people of the ancient world searched for the ultimate meaning of their lives. The way they hoped to find it was through wisdom. The philosophers, for example, sought to fathom wisdom by rational thought, in order to mold life in accordance with its norms. But in the mystery fellowships and in gnostically-minded groups, wisdom was understood as a mystical-ecstatic experience which seized man by means of divine revelation and transformed him into a new being which is lifted above corruption and decay into the heights of celestial beings. Knowledge and insight which teach one to comprehend God and the world, man and his destiny would open the door to deliverance and salvation" (Lohse 1976:278-279). For the author of 1 Peter, however, the #lógos# split refers to Jesus Christ in order to redescrbe the ultimate reality of the

Christ-committed interlocutors (cf II B 3.2.2).

* In the cosmologic battle between these different worlds the cosmologic perspective of 1 Peter was quite distinct. We have seen the remains of this "battle between the different cosmologic perspectives" in our analysis of 1 Peter's dynamic reference to its inter- and extratextual world. It is ultimately against the background of this cosmologic battle that the relevance of Jesus Christ was highlighted in 1 Peter but also in the New Testament as a whole. "For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men" (1 Cor 1:22-25; cf Lohse 1976:279). The paradoxical identity of the addressees of 1 Peter is therefore Christologically based on the death and resurrection of Jesus Christ. The "cross paradox" is therefore the cornerstone of the paradoxical master symbol, #ēklektōis parepidēmois#, which had to give ultimate meaning to the reality of the addressees.

Obviously this battle between cosmologic perspectives certainly reveals one of the most important dynamic parameters underlying pretextual and metatextual communication. This implies that the processes of identification and estrangement are extremely relevant for both the text creation and reception of texts. This is in my opinion one of the most exciting insights for our understanding of ancient canonized texts. The metatextual implications of this insight will be spelled out in chapter IV (cf IV A 2.2 & 2.4). Therefore, let us continue with the discussion of the third dynamic parameter of the cosmologic perspective of 1 Peter.

.3 The Christological perspective refers to an extratextual reality which has decisive significance for 1 Peter. This was in more than one way clearly illustrated in our historical analysis of 1 Peter.

* We have seen with regard to the addressees that it is impossible to determine their "Sitz im Leben" with certainty. A few social profiles will suit the intratextual world of 1 Peter to a greater or lesser extent (cf II C 4.3). Therefore, the communication of 1 Peter would have been relatively successful in more than one "Sitz im Leben". What is vital, however, is the inter- and extratextual reality of the addressees' commitment to and knowledge of Jesus Christ (cf III B 1.2.2; 2.1.2.2). We have seen that the Christological-cosmologic perspective and its esoteric master symbols and metaphors in 1 Peter presuppose insiders as the receptor-readers.

* The extratextual reality of the author is likewise important in 1 Peter, but then in a different sense from the traditional authorship issue (cf III B 2.1.3.2). The extratextual reality at stake for the successful communication of the text perspective is the "authority" of the "author".

Obviously the relevance of this extratextual reality (as redefined above) is crucial for the communication of 1 Peter. Without the extratextual reality of the addressees' commitment to Christ, the "authority" behind this letter and the reality experience of the interlocutors, communication would have been impossible. The implications of this parameter for a secondary reception are obvious.

.4 The extratextual reality of Jesus Christ has likewise proved to be crucial in the inter- and extratextual reference of 1 Peter. Jesus Christ has been identified as the ultimate referent.

* Like the authorship issue the relevance of the extratextual reality and relevance of the Christological perspective is bound to the question of "authenticity". The reader should therefore note that I interpret this extratextual reality referred to by Jesus Christ in 1 Peter not as the reference to historical events in the first place, but as an authentication of the communicator-author's Christological perspective. This suggests that some extratextual criterium was operative in the worlds of the interlocutors. This explains the relevancy of the historical dimension in order to outline the canonized traditio-historical frame of reference of the communicator-author and receptor-readers. This has important implications for the metatextual communication of ancient canonized texts. Not only does it determine the presuppositions without which communication would have been impossible, but it also reveals the relief that a particular New Testament writing has within this tradition (cf .5 of this section).

* The relevance of the extratextual "Christ events" in 1 Peter is related to the pragmatic function of the narrative material in 1 Peter. This will be dealt with in the next section (i e III C 3).

* It is also important to note that the different extratextual events as well as the master symbols in 1 Peter are interrelated to the ultimate referent Jesus Christ. This confirms my theory that the "cosmologic perspective" is the cornerston of all communication. With regard to 1 Peter, we found that the references to the extratextual reality (even the Jesus events) as well as the theological, ecclesiological and sociological master symbols were Christ orientated. The reality of the commitment to the Christological perspective therefore relativizes or

redescribes the total reality.

Without any doubt the extratextual reality of the "ultimate referent" in 1 Peter is decisive for the communication thereof. This implies that the intertextual and extratextual dimension of texts provides important parameters for the successful communication of ancient texts. The reader should note that my interpretation of the historical issues relevant for this communication is totally different than that of the traditional historical paradigm (cf IV A 2.2).

.5 The cosmologic-Christological perspective of 1 Peter reflects a resocialized community, its master symbols and canonical traditions;

Traditio-historically 1 Peter reflects a unique combination of tradition material within the New Testament as part of the corpus of Christianity's canonized traditions. It has a distinct Palestinian overtone (cf the Old Testament, Qumran and Synoptic influences in 1 Peter - cf Goppelt 1978:51) with a Lucan (especially the parallels with the "suffering Christ" in Luke and Acts - cf Manke 1975:250-251), Marcan (cf Mark's plot which finds its climax in the cross as the revelation of the son of God), Pauline (e.g. common tradition material, soteriology, passion theology, etc), general (cf parallels with James and Hebrews) and even Johannine (cf the Christological interpretation of # $\alpha\lambda\epsilon\theta\epsilon\iota\alpha$ & $\lambda\acute{o}\gamma\omicron\varsigma$ # in 1:22-25 as well as the emphasis on brotherly love) undertones. In a certain sense 1 Peter is representative reflection of the proclamation during the first Christian century. Goppelt (1978:106) remarks with regard to 1 Peter's eschatological interpretation of the salvation in Christ: "Mit dieser Auffassung steht der 1 Petr in der entscheidenden soteriologischen Grundlinie des NT, die von Jesus ueber Paulus bis Johannes vertreten wird." This phenomenon is multi interpretable. It could either suggest that the proclamation of 1 Peter precedes the other New Testament writings, or developed simultaneously, or reflects a late compositum mixtum. Each of these interpretations could explain the traditio-historical composition of 1 Peter. This could also explain either Peter (as the rock on which the church is built), Silvanus (who had contact with Paul and Peter), and even a pseudonymous author (who wanted to consolidate as much authority as possible in his letter). Not only do these issues seem unresolvable, but also unnecessary unless we want to fall for the genetic fallacy once again. What is important in this historical excursion on the origin of 1 Peter is the fact that 1 Peter represents a wide spectrum of early Christian tradition which, together with the fact that it was a circular letter, is important in outlining the relationship with the other New Testament writings. On the one hand, this representative and public character of 1 Peter transcends the

specific, personal and addressees' orientated character of certain writings (viz a number of letters) in the New Testament. On the other hand, we will see in the analysis of the strategy of 1 Peter, that due to its Christological perspective it is dependent on the Synoptic tradition and its narration of the "Christ events".

This reveals a relief of the tradition material in the New Testament. This will have important consequences for the metatextual communication of the different canonized texts in the New Testament. The unique role that 1 Peter plays in this interrelationship is probably the reason why Luther had such high esteem for 1 Peter. The essence of the Christological perspective (i.e. the paradox of election-rejection in which ultimate meaning is found) is uniquely portrayed in 1 Peter. Helmut Millauer (1976:186-187) traced the tradition history to the Old Testament-Jewish matrix (especially Wisdom and intertestamental literature) which interpreted the suffering of the elect as "Pruefung" (testing). Another Old Testament-Jewish tradition (especially found in Qumran) interpreted suffering as "Gericht" (judgement) - that is as a purification of the elect and therefore regarded as "ein heilvolles Handeln Gottes" (Millauer 1976:186; cf Goppelt 1976:504). This tradition complex is, however, overcoded by the "Nachfolgetradition" (i.e. the imitation of Christ - cf 2:21-25) as well as the beatification of the persecuted (cf the joy in suffering in 1:6 & 4:13) of the Synoptic Gospels (cf Millauer 1976:186 against Nauck, 1955:68-80, who identifies the Maccabean tradition as the background). "Aufgrund dieser verschiedenen Traditionen kommt der 1. Petrus brief zu einer eigenen Leidensdeutung: das Leiden des Erwählten in der Gemeinschaft mit Christus ist als Berufung in die Nachfolge Gnade (2,19f.). Diese Tiefe des Leidensverstaendnis ist ohne Analogie" (Millauer 1976:187; cf Manke 1975:219).

In conclusion therefore, the Christological redescription of the inter- and extratextual reality represented in 1 Peter reflects the ultimate commitment of the communicator-redactor. His cosmologic perspective is the cornerstone which orientated his intra-, inter- and extratextual constructed text thrust. On the other hand, his cosmologic perspective also determines his text strategy. This brings us to the synthesis of the dynamic parameters of the text strategy of 1 Peter.

* *

3. TEXT STRATEGY: LITERARY CONVENTIONS

Our analysis of the inter- and extratextual dimension of the strategy has exposed the literary conventions underlying the text type of 1 Peter. These conventions gave us some insight in the strategy which communicator-redactor utilized for the communication of his text. The important question to be answered is "why" he chose the argumentative-pluripersonal strategy. I have suggested that it was determined by the Christological perspective of the author. Let me explain:

.1 We have seen that the argumentative-pluripersonal strategy of 1 Peter is based on the elementary binary structure which was described as "identification" and "estrangement". The process of identification in 1 Peter is directed at the addressees as an insider group. In order to accomplish this the communicator used Christological group-identificative symbols, metaphors and tradition complexes (cf Elliott 1981:228-229). The process of estrangement was brought about by contrasting the Christological perspective and master symbols with those of other religious and ideological traditions. This implies that the argumentative strategy of 1 Peter which comprises group-identificative and perspectival-persuasive text functions, was determined by the Christological perspective of the author. The author wanted to encourage and persuade his addressees that their Christ commitment provides the cosmologic perspective which gives ultimate meaning for their total existence. The letter form and its conventions were used as a vehicle for this communication act. Van Luxemburg et al (1982:107) refers to persuasive texts which aim at directing the readers lives as "directieven teksten" in contrast to "evaluerende teksten" which aim to influence the attitude of the reader. Therefore, 1 Peter is a "directive" text type which attempts a strategical and existential (total) onslaught on the receptor's commitments (cf III B 2.1.3; 2.2.3; 2.3.3 & 2.4.3). It is especially the use of redundant and emotional, mutual socio-cultural and religious-cultic metaphors which presuppose insiders as readers. Obviously the author expects to persuade them through a religious and emotional experience of the text. It is important to note the movement in the textual persuasion by a redescription and reinterpretation (i.e. split reference) of metaphors and subcodes (cf the Christological and theological remoulding of Old Testament, socio-cultural and -political concepts). The author's redefining of the socio-political (e.g. race, nation, kingship and people) and religious (e.g. priests, election and sacrifices) status of the implied readers from an alternative perspective, alienates and challenges the master symbols or subcodes of the real readers risking a break in communication. In this regard the text of 1 Peter is creating an alternative interpretation of the real readers primary world. This overcoding of the primary

socio-cultural conventions and values is primarily achieved through contrasting (as we will see in the next paragraph) with the aim to reinforce the implied (and ultimately the real) reader's resocialized world. "In traditional theological terminology, this means that the language of the New Testament, viewed from the onlook of its symbolic function, either reinforces our faith vision of reality or challenges our vision of things. Considered under the dimension of its symbolic function, the text of the New Testament - that is a given linguistic sign - has a power to confirm or challenge one's radical 'Weltanschauung'" (Collins, R F 1983:259).

.2 This perspectival determined strategy, however, is in turn decisive for the text thrust. Therefore, it is not surprising that the text thrust as symbolized in the "election-rejection" paradox of the oxymoron in 1:1, reflects the identification and estrangement processes of the argumentative strategy. On the one hand, these strategic processes are identified in the contrast between election and rejection. The "election" master symbol of the text thrust represents the indicative, identity and presuppositions (i e identification) of the addressees' existence. In contrast to this, the "rejection" master symbol represents the imperative and implications (i e estrangement) of the addressees' existence. On the other hand, however, the "election and rejection" master symbols are each interpreted in terms of identification (i e their paradoxical status as #ἐκλεκτοί# and #παρεπίδημοι#) and estrangement (i e the Christological interpretation and relativization or redescription thereof).

J H Elliott (1981:101-164) emphasizes that the argumentative strategy of 1 Peter is expressed by the socio-religious metaphor of the "household". In this regard the contrast #οἶκος# - #παροίκος# is significant and of great importance in 1 Peter. "The household served as the paradigm for delineating respective roles, relationships and responsibilities within the religious community. The οἶκος suggested familiar as well as familial imagery for depicting both the religious and the social dimensions of life in the kingdom of God. With its wide field of associated terms and images such as fatherhood, childhood, birth, adoption, brotherhood, fraternal love and domestic service, the household supplied powerful social, psychological and theological symbols for depicting the radical and comprehensive nature of the Christian conversion and cohesion, the commonality of Christian values and goals, and the distinctive character of communal Christian identity" (Elliott 1981:222-223). This outline of Elliott makes it sufficiently clear that the #οἶκος# metaphor integrates many themes and subthemes in 1 Peter by contrasting the primary and resocialized worlds of the addressees. The household suggested a home for the homeless.

In my opinion Elliott overinterprets this metaphor when he describes it as the strategy, the heart of the evangelical message (Elliott 1981:227 & 233) and the ideology (Elliott 1981:267-295) - that is in the sense of my cosmologic perspective - of 1 Peter. This is clear in the light of the fact that even the household metaphor is Christologically founded in 1 Peter - compare God's fatherhood (1:17-21), the addressees' brotherhood (1:22-25) and the insiders as #oikos tou theou# (2:4-10). Within my reconstruction the household is indeed important, but then as one of the dominant master symbols of the Christological perspective - similar to the oxymoron #eklektōis parepidēmois#. The latter is in my opinion, however, highlighted by the communicator-author himself (cf the structurally important pericopes I and V) as the dominant master symbol designating the addressees' identity. The household master symbol which is indeed envisaged as the alternative "home" for the addressees within their social, legal, political and religious alienation in society, is indeed a dynamic equivalent illustration of the addressees' status as #eklektōis parepidēmois#. Ultimately, however, both these master symbols are Christologically orientated which means that the basic strategy of 1 Peter is the Christological redescription of reality. Therefore, Elliott neglects the Christological "ideological strategy" of 1 Peter at the cost of his reconstruction of the #oikos tou theou# as the primary strategy which encourages the addressees (and ultimately the outsiders) to identify with this alternative home for the homeless (i.e. as #paroikoi#). It is nevertheless to the credit of Elliott that he highlighted the sociological, psychological and theological relevance of the #oikos# master symbol in the Christological-orientated strategy of 1 Peter.

.3 The Christological perspective also explains why the communicator-redactor included narrative tradition material (i.e. part of the cultic liturgic tradition) within his argumentative strategy. The fact that this narrative material refers to Christological events makes the explanation self-evident - that is to provide the Christological basis for his argumentation. Goppelt (1976:505) confirms the strategic importance of the narrative material: "Dreimal, und zwar jeweils an den Höhepunkten der Ausführungen ueber die Existenz der Christen in der Gesellschaft, bringt der Brief bekenntnisartige Aussagen ueber Christi Weg und Werk in hymnischer Form." This probably served as a confirmation and authorization of his Christological perspective. We have seen that the primary function of the Christological traditions in 1:1-2:10 was to emphasize the mediatory role of Jesus Christ in the resocialization of the addressees (cf 1:3; 1:17-25; 2:1-8). In addition to this it served as a basis for the exhortation to the addressees - especially with regard to their conduct and suffering as

followers of Christ's example (cf Goppelt 1976:506-507). This strategical function of the imbedded narrative material has important implications for the metatextual communication of 1 Peter.

David Hill (1982:61) holds the view that the the incorporation of tradition material in a discourse is not a goal in itself, but is functional. We have seen that this is indeed the case with regard to the Christological narrative material in 1 Peter. The narrative material served as an authorization and orientation of the cosmologic perspective which constituted the basis for the communication between the communicator-author and the receptor-readers. Therefore the use of this narrative material as authorization of 1 Peter implies that the historical quest for Jesus is not to be pursued from a writing such as 1 Peter, but from its inter- and extratextual sources, on the one hand, and the Christological commitment of the interlocutors, on the other hand. In the traditio-historical context of the New Testament this implies that it is to be pursued from the analysis of the Gospels and the "apostolic tradition" and not primarily from the letters. This has the further implication that the Gospels are the matrix of the remaining New Testament literature. This will help us to reconstruct the relief of the tradition history of the New Testament. However, it is important to note that the Jesus narrative in 1 Peter is the ultimate reality which determines the interlocutors total existence.

.4 The literary form which served as an ideal vehicle for the strategy of the communicator-author was the "circular letter". It was a means of long distance, authoritative-perspectival, argumentative and group-identificative communication in a one to many mode (cf III B 3.2.2 & 3.3.1). In this regard the poetic function played a supportive role in escalating and intensifying the strategical processes of identification and estrangement. The communicator-author's style-rhetorical implementation of redundant group-identificative-emotive-cultic-liturgical metaphors and traditions as well as shock-effective-paradoxical-emotive-religious-sociological-political contrasts revealed a total onslaught of a master strategist (cf III B 1.3.2; 2.1.3.2; 2.2.3.2; 2.4.3.2). This is especially true of 1 Peter 1:2-2:12. Although the reader will find that the style-rhetorical intensity is toned down in certain pericopes of 2:13-5:14, the expertise of the master conductor of 1 Peter is indeed reflected in his text symphony as a whole.

.5 Finally, it seems that we are able to reconstruct a metatextual pragmatic procedure with regard to text creations. It has become clear in our analysis of 1 Peter that the cosmologic-Christological perspective of the communicator-author ultimately determines his text strategy and thrust. This

perspectival and hierarchial procedure has important implications for the metatextual communication of a text. Not only does it explain the creation of a text, it also sets the parameters for the actual communication and reception of a text by the receptor-readers. This means that communication is essentially a "strategical battle between perspectives." In this battle the basic binary process of identification and estrangement is decisive.

With these conclusions with regard to the possibilities and limitations of the analysis of the inter- and extratextual dimension of texts, we are now in a position to conclude this dissertation by outlining the parameters for the metatextual communication of ancient canonized texts.

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- CHAPTER IV -

THE METATEXTUAL DIMENSION - THE FINALE:

ANALYSIS OF THE DIALECTIC COMMUNICATION OF 1 PETER

- CHAPTER IV -

THE METATEXTUAL DIMENSION - THE FINALE:

ANALYSIS OF THE DIALECTIC COMMUNICATION OF 1 PETER

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 results of the intratextual and historical analyses of 1 Peter and will serve as the conclusion of this dissertation.

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- CHAPTER IV: SECTION A -

- 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 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 syntactic 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 #èklektois parepidemois# and the chiasmic 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

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 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 applied 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 chiasmic 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 manifested 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

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 with 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 hierarchical 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 'redaktionsgeschichtlich' 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

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 reconstructions 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 without 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 truth 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 possibilities 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 hierarchical 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 1 Peter expressed itself in the oxymoron #éklektoís parepidēmoís# (cf III B 1.1.1 & 1.3.1), the chiasmic 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 1 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 1 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 1 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 1 Peter) and the evidence provided to authorize them (i.e. the Christological tradition material in 1 Peter) is not clear or previously confirmed, the message will be rejected. This implies that the acceptance of the message of 1 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

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.

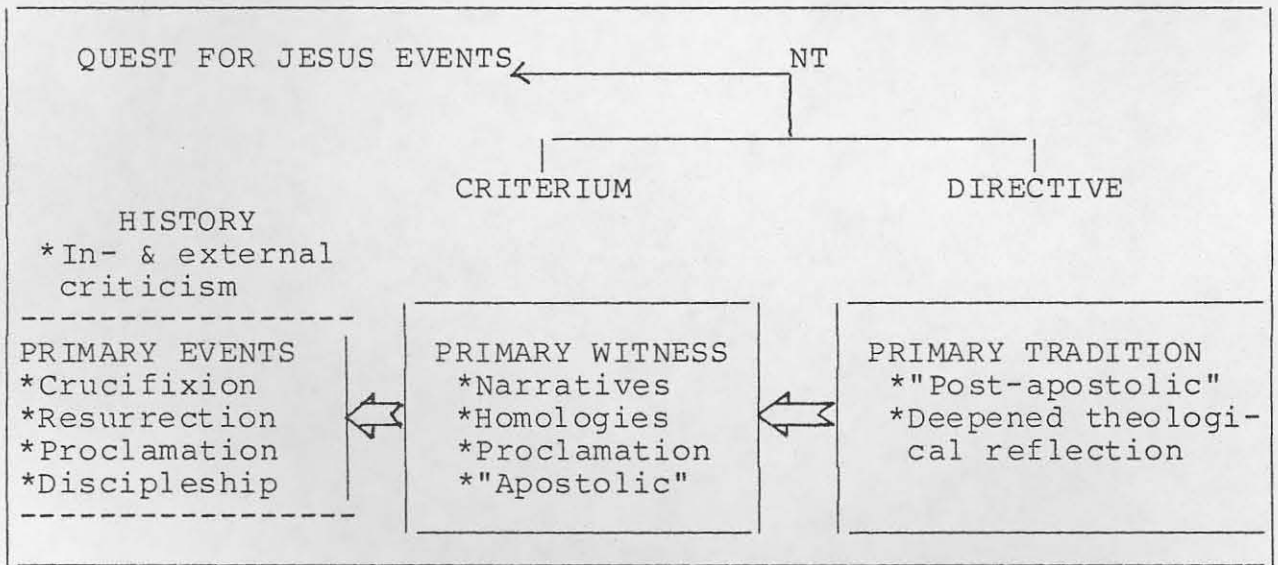
* This issue of text and reality once again confirms the fact that the inter- and extratextual reference of a text is part and parcel of textual communication. The reference to the existential reality of a text presupposes an extratextual commitment from the interlocutors in terms of a cosmologic perspective. 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 Chrystides 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:



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 successful 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 begrueendende '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 begrueendeten 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 Verschiedenheit 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.

*

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 1 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 1 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 already 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 1 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 1 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 1 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:

Dialectic parameters for the metatextual dimension

		TRADITIO-HISTORICAL ORIENTATION			
		OT	NT		
			PRIMARY EVENTS	PRIMARY WITNESS	PRIMARY TRADITION
P O E R R I S E P N E T C A T T I I V O A N L	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 Gos- pel narrative) ..\$Relief.....	PERSPECTIVAL **ORAL & TEXT (Mainly let- ters & 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 perspectively 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 possibilities 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 perspectively 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.

AIMS	READING PROCEDURE	ANALYTICAL PROCEDURE
STATIC THRUST * Relief	1) Interrelate and structure pericopes & blocks (captioning units) 2) Identify tradition material (commentaries & identification grid)	1) Discourse analysis 2) Source analysis
DYNAMIC PERSPECTIVE * Orientation	3) Identify actants, their roles & master symbols (reading text & identification grid) 4) Interrelate actants, master symbols & tradition material (identify ultimate referent and master symbols)	3) Actantical analysis 4) Sociological analysis
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.

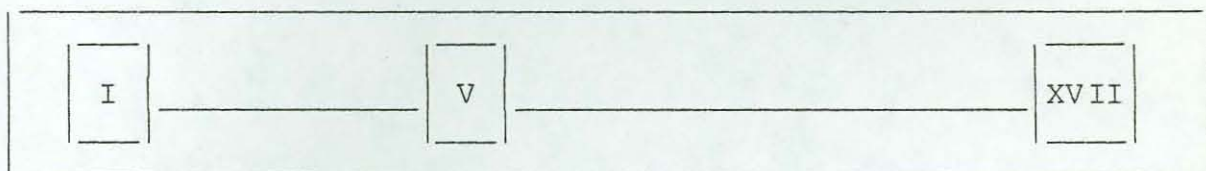
Let us conclude this dissertation by outlining the metatextual thrust perspective and strategy of 1 Peter.

* * *

THE METATEXTUAL COMMUNICATION OF 1 PETER

1. THE METATEXTUAL THRUST OF 1 PETER

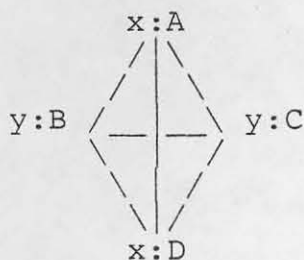
STATEMENT 23: The chronological-syntactic order and emphasis in 1 Peter have been identified in the introductory (I) and closing (XVII) pericopes. In addition to this pericope V has been identified as structurally important.



These pericopes should serve as a guide to reveal the thrust of the text to the reader. In modern translations of the Bible the short introduction to each book could be utilized more effectively to highlight these dominant pericopes. The point is that the identification of pericopes I, V and XVII as structurally important in 1 Peter is in itself a giant leap towards understanding its thrust. The golden rule that the demarcators of a macro text (i e the beginning and end) are usually of structural importance in most texts, is easy enough to be applied by the average reader.

STATEMENT 24: In addition to this the hierarchial structure of the semantic thrust of 1 Peter has been identified as chiasitic.

The chiasitic semantic structure of 1 Peter confirms the paradoxical semantic contrast of the "election-rejection" master symbols - especially in the highlighted oxymoron #èklektois parepidemois#. This paradoxical chiasitic thrust of 1 Peter has proved to be the redescription of the cosmologic perspective of the communicator-author in terms of the receptor-addressees, who are in the last instance the party concerned. This structure was also pragmatically confirmed.



* INTRODUCTION (I)

A: accept God's Fatherhood and your brotherhood in Christ (amidst your suffering) (I-IV);

* accept your status as strangers and refugees (V);

B: accept your unique lifestyle towards outsiders (even if it means suffering like Christ) (VI-IX);

C: accept your suffering under the outsiders for Christ's sake (but keep up your unique lifestyle as a brotherhood) (X-XIV);

D: accept your brotherhood and God's Fatherhood (amidst your suffering) (XV-XVI);

* CLOSING (XVII).

STATEMENT 25: The static structure of the text pragmatics in 1 Peter was expressed in pragmatic signals as well as the alternation of assertive and appellative cola functions.

The alternation of the assertive and appellative functions occurred throughout the text. It is significant, however, that although the number of occurrences of these functions are fairly evenly distributed in 1 Peter, the precedence of the assertive function was noticed in different ways (cf II C 4.2 & 4.3; III C 2 & 3). Thus the indicative basis of the imperative is structurally manifested in 1 Peter. This is another pointer to the relief of the static thrust of the text. Interestingly enough, this assertive-appellative contrast was inextricably intertwined with the semantic contrast of "election-rejection".

STATEMENT 26: With regard to the historical dimension of the static thrust of 1 Peter different streams as well as a specific relief of tradition material were identified.

In the light of the fact that I did not analyse 1 Peter text-historically as a whole, it is difficult for me to give any indication of the horizontal interrelationship of the tradition material. With regard to the first five pericopes which

constitute the theological basis of 1 Peter, it did show however, that the Christological tradition units are dominant.

OLD TESTAMENT	JEWISH	HELLENISTIC	CHRISTIAN
***** THRUST: ELECTION - REJECTION ***** PERSPECTIVE			

This dominance of the Christological traditions was also confirmed by the abundance of Christological syntactic qualifications of the discourse which obviously have implications for the hierarchial structure of the tradition material. It implies a dominance over the Old Testament, Jewish and Hellenistic traditions. This was confirmed by the results of the semantic and pragmatic analysis of the static thrust.

This relief-mapping function of the intratextual and historical dimensions of the static thrust, reveals the the Christological perspective of 1 Peter as the dynamic constituent which does not only explain the creation of 1 Peter, but is also decisive for its metatextual reception by primary and secondary readers. Let us have a look what this Christological perspective entails for the metatextual communication of 1 Peter.

* * *

2. THE METATEXTUAL PERSPECTIVE OF 1 PETER

STATEMENT 27: The actantial structure and master symbols of 1 Peter revealed the paradoxical structure of the Christological-cosmologic perspective of 1 Peter.

TOTAL REALITY: GOD AS CREATOR WHO JUDGES

Ta: PAST

Tn: PRESENT

Tx: FUTURE

	GOD AS FATHER		
RADICAL	GIVES PEACE IN CHRIST FOR		RADICAL
"out-"	"insiders"	1:1	"insiders" "out-"
	faith		election
P	hope		rebirth
R	love		mercy
E	GOD'S ELECT		STRANGERS
-		C	-
C	+ love b%	E	+ b_honour
H	+ serve b%	CONDUCT	+ b_witness
R	+	T	+
I		R	
S	assurance/grace	A	appeal/encourage
T	glory	L	rejoice
I	blessed		be holy
A	save		accept
N		5:12	N
	AMIDST THEIR SUFFERING		

The analysis of 1 Peter exposed its Christological-cosmologic perspective which had theological, ecclesiological and sociological implications. The following master symbols and metaphors dominated these relationships. Christ the lord-living-word-cornerstone-example-chief-shepherd-keeper has set the addressees free, changed them, set an example for them and cares for and rules over them. It is through this resocialization that the addressees as newborn-babes-living-stones committed themselves to the master symbols of "election-rejection" based on the cross-paradox and resurrection-exaltation of Jesus Christ and came to know the reality of God the Father-Judge-Creator who has chosen them as his children-people-nation-priesthood in order to love and serve one another in spite of their experiencing of suffering-infliction-slander-discrimination from the heathen-

unbelievers-outsiders. Therefore, the identity of the insiders as "elect strangers" provides them with master symbols which were able to give ultimate meaning to their suffering by following the example of Christ in not retaliating, but honouring and witnessing to outsiders. These master symbols were Christologically motivated which revealed Christ's cosmologic perspective - that is the paradoxical experience of God as his Father and the Judge of the world which prevented him from retaliation and enabled him to suffer the cross unjustifiedly. Therefore the Christological-cosmologic perspective of 1 Peter is the Christ paradox which gives ultimate meaning (radically, centrally and totally) for the existence of the addressees in the totality of the cosmologic time order (i e past, present and future).

It is important to note how the master symbols of 1 Peter were effectively communicated by metaphors (cf Rall 1980:5) which were able to create vivid mental images in the reader. These images were able to persuade and activate receptors. The challenge facing modern interpreters of ancient texts is to use metaphors which would dynamically translate the Christological perspective of 1 Peter for new readers. Without this translation the communication of 1 Peter is obscured. This became clear in our analysis of the esoteric and dazzling array of metaphors in 1:1-2:10 (cf II B 3.2.1, 4.2.2; III B 2.4.1.1). The absolutizing of ancient metaphors and the absence of their dynamic translation indeed explains the passiveness and even false (heretic) interpretations of these ancient documents in the church today. This has important implications for the catechesis and preaching of the New Testament. I believe that the translation and transformation of the mental images of 1 Peter, for example, can create new possibilities to communicate with modern Christians.

STATEMENT 28: The Christological perspective of 1 Peter has been identified as an absolute prerequisite for the metatextual communication of the text.

The decisiveness of the Christological perspective has been identified in terms of the actantial roles referred to in 1 Peter. It was especially the qualification of the interlocutors as insiders resocialized by and believing in Christ that has set the parameters for the metatextual reception of this ancient canonized text. This was also confirmed by the esoteric metaphors and tradition material used.

This Christological redescription of the historical reality reflected in the textual world of 1 Peter, is the orientation point for the primary interlocutors and their interpretation of their historical and existential reality. Thus a historical (i e an inter- and extratextual) commitment to Jesus Christ is presupposed for the secondary reception of 1 Peter as well.

Finally, let us have a look at the strategy of identification and estrangement imposed on the Christ-committed readers of 1 Peter.

* * *

3. THE METATEXTUAL STRATEGY OF 1 PETER

STATEMENT 29: The text type of 1 Peter is hierarchially defined as:

```

TEXT TYPE: STRATEGY
*****
1) IDENTIFICATION &
   ESTRANGEMENT
*****
2) ARGUMENTATIVE-PLURIPERSONAL
   (Perspectival-persuasive &
   Group-identificative)
*****
3) EPISTOLARY
   (Poetic)
   (Pseudepigraphical)
    
```

The basic strategy underlying the communication of texts is "identification and estrangement". In addition to this 1 Peter has been identified as an argumentative text (i.e. is perspectival-persuasive and group-identificative) in an epistolary form. In the light of this hierarchial structure of the text type, the authorship issue is subordinated to the perspectival orientation of the identification and estrangement processes underlying the strategy of 1 Peter.

STATEMENT 30: The argumentative text type of 1 Peter reveals its appellative-persuasive and group-identificative function. Therefore 1 Peter challenged its primary readers to identify themselves with the paradoxical-Christological perspective and to live accordingly.

The literary form which served as an ideal vehicle for the strategy of the communicator-author was the "circular letter". It was a means of long distance, authoritative-perspectival, argumentative and group-identificative communication in a one to many mode (cf III B 3.2.2 & 3.3.1). In this regard the poetic function played a supportive role in escalating and intensifying the strategical processes of identification and estrangement. The communicator-author's style-rhetorical implementation of

redundant group-identificative-emotive-cultic-liturgical metaphors and traditions as well as shock-effective-paradoxical-emotive-religious-sociological-political contrasts revealed the total onslaught of a master strategist on his addressees (cf III B 1.3.2; 2.1.3.2; 2.2.3.2; 2.4.3.2). This implies that secondary readers should acknowledge this total existential onslaught as the strategy of 1 Peter. Therefore it is a cosmologic battle between the perspectives of the text and the real readers.

STATEMENT 31: The Christological perspective holds the key to interrelate and evaluate a secondary communication of 1 Peter.

I have argued that the communication of ancient canonized texts is basically a battle between perspectives. This was confirmed in my sketch of the relational model of perspectival-orientated communication (cf statement 20) where I illustrated that the perspective determines the traditio-historical composition and relief of the New Testament and the place which 1 Peter fills; the relief of the message (i.e. the relief of salvation, history and ethics) of 1 Peter; the dialectic interrelationship of the dimensions (intratextual, historical and metatextual) and modes (i.e. syntactic, semantic and pragmatic) of 1 Peter. It is the paradoxical structure of this cosmologic-Christological perspective which dominates the totality of the communication of 1 Peter. Thus the message of 1 Peter is clearly heard in the final note of the wonderful textual symphony of 1 Peter: Peace to all of you who are in Christ! This is the keynote contracting the thrust, perspective and strategy of 1 Peter. The success of the primary and secondary reception of 1 Peter is determined in the light of the receptors preparedness to experience ultimate meaning in the cross paradox of Jesus Christ.

Eco confirms my suspicion that although textual communication is a complex syntactic-semantic-pragmatic matter on the one hand, it is also a very simple matter of the communication of "worlds" (i.e. ideologies) or "the battle between perspectives". "As far as the problem of the textual levels is concerned, one could say that there are more things in a text than are dreamt of in our text theories. But there are also 'fewer' things than are dreamt of" (Eco 1979:38).

Therefore, I have argued in this dissertation that the basic reason for the moral crisis within Christianity, is to be found in the fact that Christians have overinterpreted and forced the New Testament into the mould of an answer book to all possible questions (scientific, historical, liturgical, religious, moral, ethical, etc). The church took ancient and remote religious symbols and absolutized and eternalized a simple message into a complexity which they were unable to handle. They have overinterpreted the New Testament because of a simplistic

(fundamentalistic) approach. Likewise biblical scholars distorted the communication of the Bible by their over- and underexposure of the texts. Christianity now has to disentangle this complexity by a comprehensive and interrelated methodological approach to regain the clear and elementary Christian perspective which inspired the New Testament writings.

STATEMENT 32: Ultimately, the secondary reception of 1 Peter entails an ongoing process of identification and estrangement in terms of the Christological perspective of 1 Peter.

We have seen that the decisive pragmatic parameter with regard to the reception of 1 Peter which we deduced from our intratextual and historical analysis of the text, entails an ultimate commitment to the Christological perspective. This requires a total and existential identification, and not just an associative, sympathetic or admirational identification from the receptor-readers of 1 Peter. This identification presupposes an estrangement from alternative or non-Christological perspectives. However, without an extratextual frame of reference and a metatextual commitment to Jesus Christ, 1 Peter will fail to communicate and remain an ancient irrelevant text which is only of interest to some academic freaks.

It is the Christological-cosmologic perspective and its master symbols that 1 Peter (and the New Testament for that matter) wanted to convey, illustrate and actualize to its readers - the perspective that God revealed himself decisively (although not finally) in the cross paradox of the historical person, Jesus Christ. In his ultimate commitment to God, the Father, and his relationship towards mankind and the world, first-century Christians found "ultimate meaning" for their sojourn in this reality (cf Harvey 1967:275-89) - challenging modern readers to "do likewise, not the same" (Vorster 1984:16). Therefore I believe that the proclamation and actualization of this perspective of Christ's cross paradox is the only solution to a politicized and divided South Africa. Only the experience and ministry of the reality of God's love, forgiveness, righteousness and peace in Christ Jesus, are able to break the spiral of self-centredness, greed, violence and hatred.

This paradoxical cosmologic perspective and the expression thereof in the cross as the master symbol par excellence of the reality of God's love, forgiveness and righteousness, is enough light for us to live "in peace" - even if we do not comprehend everything and don't have the answers to many questions. Ultimately God is infinitely greater than our struggle to understand the Bible and the world we live in. Therefore the paradoxical-cosmologic-Christological perspective echoed in the symphony of 1 Peter, can also give ultimate meaning to our attempts to understand ancient texts a little bit better within a dissonant world.

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APPENDIXES A, B & C:

- INTRATEXTUAL ANALYSIS OF THE TEXT OF I PETER -

INTRATEXTUAL ANALYSIS OF THE TEXT OF I PETER

- INTRODUCTION AND ABBREVIATIONS -

.1 Appendix A includes a schematization of the results of the syntactic, semantic and pragmatic analysis of each of the seventeen pericopes in I Peter. These analyses are done with the criteria discussed in section A of chapter II. In my description of each pericope in chapter II section B, I shall constantly refer to these schematizations. The intratextual analysis includes a discourse analysis which can be unfolded together with a semantic and pragmatic analysis which is on the opposite page to the relevant pericope.

The syntactic analysis includes a discourse analysis of the Greek text. The numbers of the cola division are to the left of the margin whereas the verse numbers are found within the text itself. Unfortunately I was forced to transcribe the Greek text elsewhere in this dissertation. This is done according to the guidelines of the New Testament Society of South Africa except for the double consonants which are transcribed without the assimilation (e.g. #gg# and not #ng#) because assimilation, in my opinion, is a phonetic issue which is secondary when dealing with transcription.

Alpha	= a	Kappa	= k	Tau	= t
Beta	= b	Lamba	= l	Upsilon	= u
Gamma	= g	Mu	= m	Phi	= f
Delta	= d	Nu	= n	Chi	= ch
Epsilon	= e	Xi	= x	Psi	= ps
Zeta	= z	Omicron	= o	Omega	= \bar{o}
Eta	= \bar{e}	Pi	= p	Spiritus asper	= h
Theta	= th	Rho	= r	Iota subscriptum	
Iota	= i	Sigma	= s		is ignored

I was forced to make use of abbreviations in the semantic and pragmatic analysis. Some of the abbreviations are clear and need no explanation. The following abbreviations, however, should be mentioned:

BASIC SEMANTIC CATEGORIES:

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

ACTANTS:

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

INTERPERSONAL-RELATIONSHIPS (IP-R):

- a: * vertical: ! = S:H-directional; i = H:S-directional;
 | = H1/2:H3; / = H2:H5
- b: * horizontal: % = addressees:addressees;
 _ = addressees-others; \$ = intra-personal
- I: * instrumental / intermediate

EVENTS:

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

ABSTRACTS:

- T: time
 - * a = past, n = present and x = end
- +: * positive/good
- : * negative/bad
- e: * existence
- g: * religious character
- q: * quality
- qx: * quantity/degree
- r: * relation

The abbreviations for the pragmatic analysis are the following:

P	=	proposition type
MB	=	metapropositional basis
A	=	appellative factor
PS	=	presignal
H	=	'Handlungsregel' (conventions)
CF	=	colon function
TF	=	textfunction

The abbreviations for the different metapropositional bases have already been described in my discussion of Grosse's model of text functions (cf Chapter II C 2.3.1.1).

.2 Appendix B is an outline and schematization of the intratextual thrust, structure and discourse development of the seventeen pericopes in 1 Peter.

.3 Appendix C is an outline of the actants, their actantial roles and the master symbols which constitute the intratextual perspective of 1 Peter.

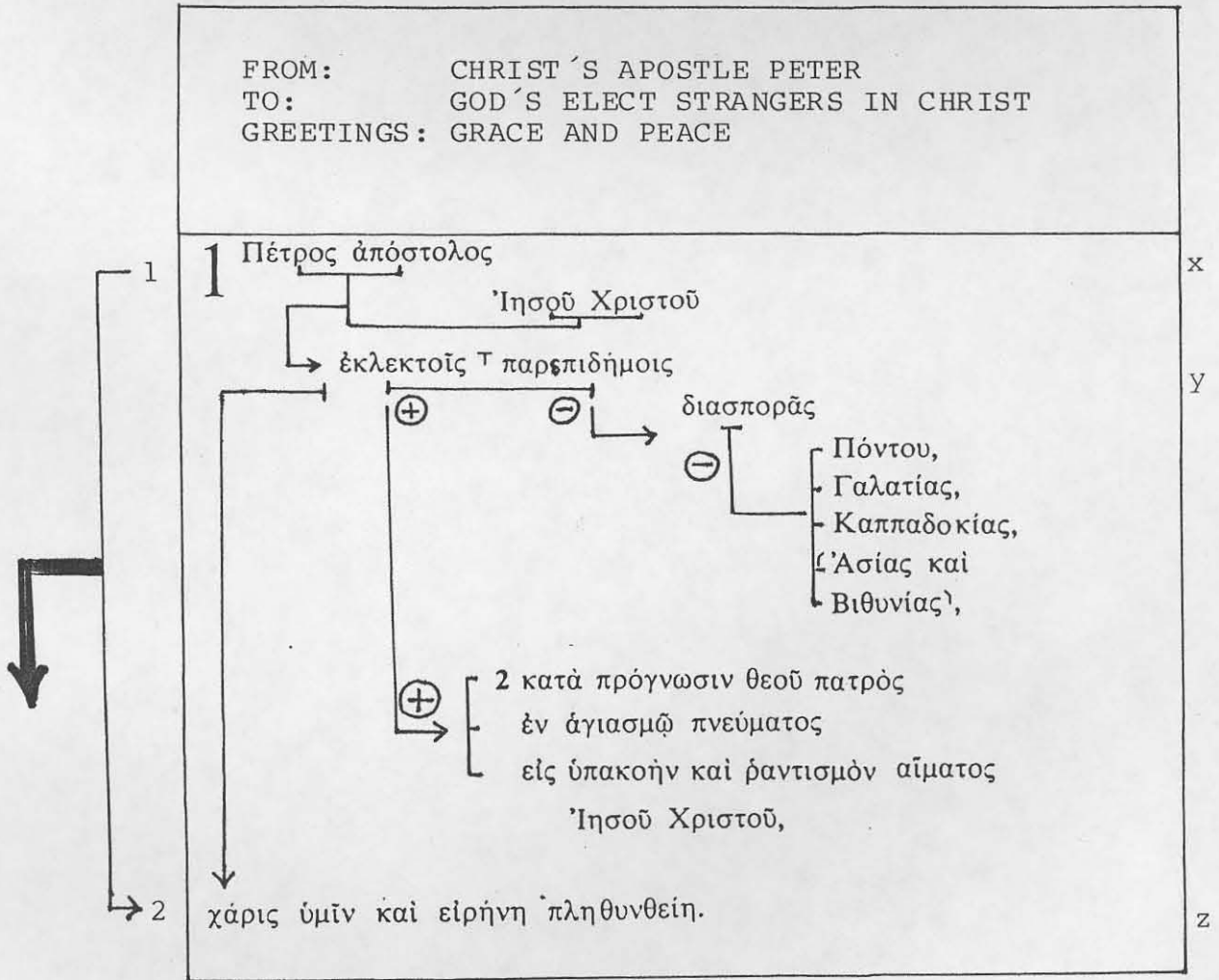
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- INTRATEXTUAL ANALYSIS OF THE DISCOURSE, SEMANTICS AND COLA

FUNCTIONS OF 1 PETER -

1. PERICOPE I (1:1-2)

1.1 DISCOURSE ANALYSIS

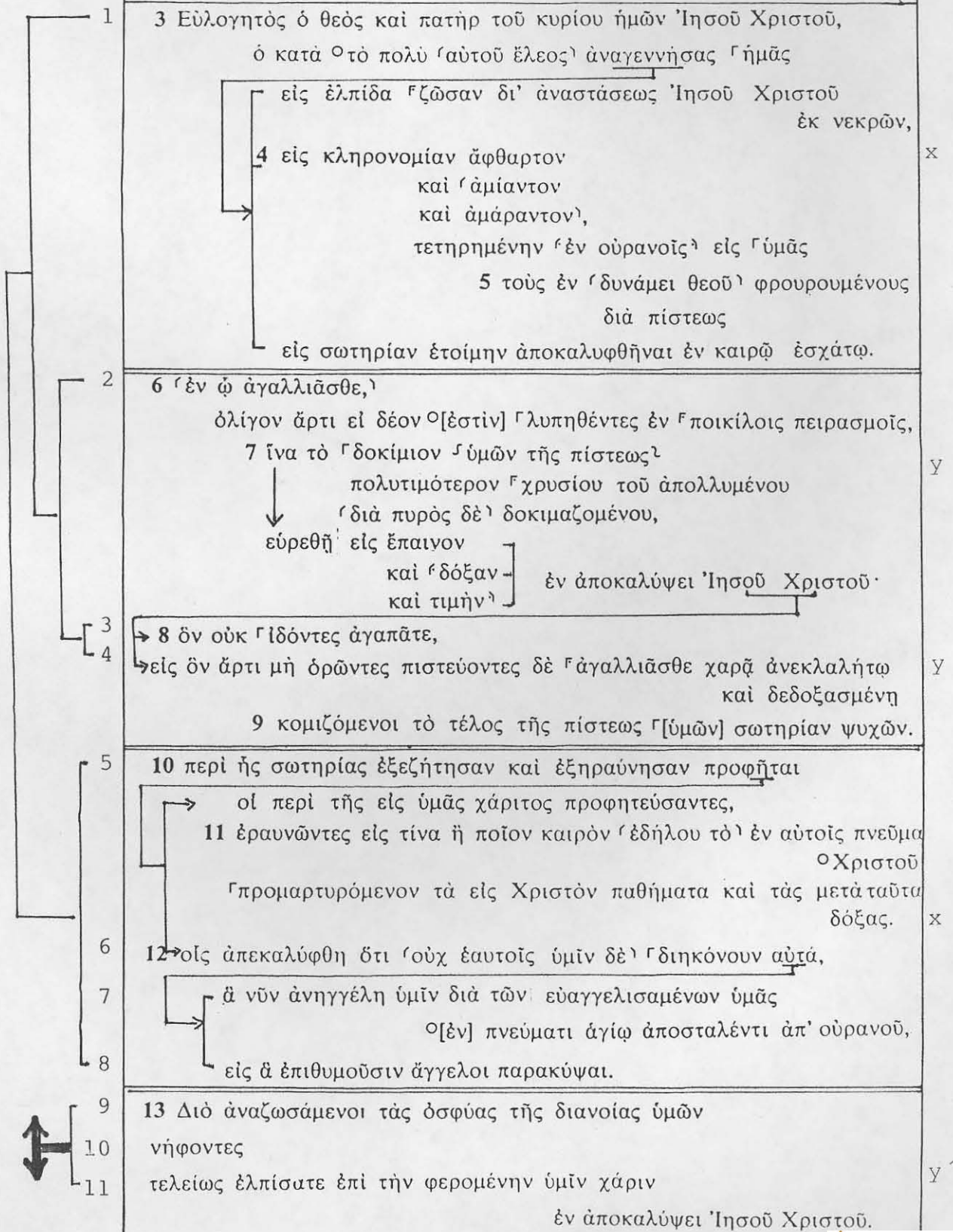


1.2 SEMANTIC AND TEXT-FUNCTIONAL ANALYSIS

	TEXT	SEMANTIC DOMAINS	GENERIC DOMAINS	COLA FUNCTIONS
1	<p> Pétros ápóstolos Iēsoû Xristoû êklektoîs parepidēmois diasporâs Póntou... katà prógnōsin theoû patrós ên hagiasmō pneumatos eîs hupakoēn kai rantismōn haimatos Iēsoû Christoû </p>	<p> H1 H1:E=f.comm. H3 H3:E=transf.f H2:E=d.j.+ H2:A=status.- A=spatial O=geographical A=r E=d S1 S1=kinship A=r E=c.A=g S2 A=r E=f.ip.assoc. A=r E=g O2=human.body H3 </p>	<p> IP-R: b & a *H1: a =status *comm.b% *H2: a!=status b_=status _space _geogr a!=S1 a!=S2 a =H3 </p>	<p> P = I-YOU MB = I.VOL *prospective *+purposeful A = IP symbols PS = introduc- tion H = contact and religious dialogue conventions CF:*desire for persuasive/ appellative dialogue *pluri- personal *group-iden- tificative </p>
2	<p> cháris humîn kai eîrēnē plēthuntheíē </p>	<p> E=transf.ip.assoc. H2 & A=r E=ip.assoc. E=c./transf. </p>	<p> IP-R: a & b *transf. </p>	<p> P = X MB = I.VOL A = a! & b_ CF: blessing </p>

2.1 DISCOURSE ANALYSIS

Rejoice and retain self-control, even in hardship, because we have received a living hope for God's grace and salvation through the mediation of Jesus Christ



2.2 SEMANTIC AND TEXT-FUNCTIONAL ANALYSIS

	TEXT	SEMANTIC DOMAINS	GENERIC DOMAINS	COLA FUNCTIONS
1	eulogētōs ho theōs kai patēr kuríou hēmōn Iēsoū Christoū ho katà tò polū aútoū éleos ánagennēsas hēmās eis élpída zōsan di' anastáseōs Iēsoū Christoū ék nekrōn eis klēronomían áftharton kai amíanton kai amáranton tetērēménēn ēn ouranoís eis humās toús ēn dunámei frouroménous dià pisteōs eis sōtērian hetoímēn apokalufthēnai ēn kairō ēschatō	E=ip.comm. S1; A=r S1=kinship H3:E=f H2 & H1 H3 S1 + A=r A=degree/qx E=ip.assoc.+ E=c H2 A=r & E=emo.assoc E=physiol/A=e A=r & E=c.physiol H3 A=r & A=e E=transf.receive A=e A=g/q A=e E=f O1=geo.supernatural H2 A=f E=f A=r & E=ip.assoc A=r & E=c A=capacity E=comm A=T A=x	IP-R: ai & a! *H1&2: *comm.ai.+ *S1: .H3 .a!.+ .H1&2 .transf.ai .I.H3 .transf.a! .I.S1 .I.ai .transf.c .Tx	P = X MB = I.AEST *retropective A = persuasive symbols:A! H = religious commitment CF:*appellative evaluation of relation to God *pluri- personal *identifi- cation
2	ēn hō agalliasthe oligon arti deon lupēthēntes ēn poikilois peirasmois hina tò dokimion humōn tēs pisteōs polutimóteron	A=r E=emo.+ A=qx + A=T A=modus E=emo.- A=category E=j A=r E=j H2 E=ip.assoc.+ A=q.order	IP-R: i *H2: *emo.i.+ .Tn .- .j	P = YOU MB = I.VOL *prospective *purposeful A = linkage to colon 1 & explanation of suffering H = appellative signals

	chrusíou toû ápolluménou diá puròs de dokimazoménu neurethē eis épainon kai dóxan kai timēn èn ápokalúψει 'Iēsoû Christoũ	O1.nat.substance A=e O1=nat.substance E=physical.burn E=j A=r & E=ip.comm.+ A=q E=ip.assoc.+ E=comm H3	.a!+ .Tx	CF:*appeal to identify with cl & + communic towards God *pluri- personal *request
3	hòn ouk idéntes ágapâte	H3 & A=- & E=sens E=ip.emo.assoc.+	IP-R: a =H3 *H2: *emo.a .+. assoc	CF: = colon 2
4	eis hón árti mē horōntes pisteúontes de ágalliásthe charā áneklalētō kai dedo xasmēnē komizómenoi tò télos tēs pisteōs sōtērián psuchōn	A=r & H3 + A=Tn E=sens E=ip.assoc.+ E=emo.+ E=emo.+ E=comm A=q E=transf.receive A=Tx E=ip.assoc.+ E=c H2:human.being	IP-R: a =H3 *H2: *emo.a .+. assoc . .transf. .Tx .c	CF: = colon 2
5	peri hēs sotēriás éxezētēsan kai éxēraúnēsan profētai hoi peri tēs humās cháritos profēteúsantes éraunōntes eis tína ē poíon kairōn édēlou tò én aútois pneúma Christoũ promarturómenon tà eis Christon pathēmata kai tàs metà taúta dóxas	E=c E=d E=d H4 H2 E=transf.ip.assoc.+ E=comm E=d A=r & A=order A=r & A=q A=T E=comm A=r & H4 S2:H3 E=comm H3 E=impact/A=physiol A=r A=T.order A=q	I-R: ai.H4 *H4: *d(3x) .c . . .T . . .I.S2:H3H3	P = X MB = I.ASSERT *retrospect *factuality A = witness of OT prophets to a! & persuasive symbols H = knowledge of OT CF = *evaluation and confir- mation of a! *motivation for request signals
6	hois	H4	IP-R: a!.H4	

	ἄπεκαλίφθη hóti oúch heautoís humín de diēkónoun autá	E=comm H4 H2 E=transfer !	*H4: *comm. ! .-.H4 .+.H2	CF: = 5
7	hà nûn ânēggélē dià tōn eūggelisménōn humâs ên pneúmati hagiō âpostalénti ap' ouranoû	! + A=Tn E=comm H6:E=comm H2 S2 A=g E=f.movement O1=geo.supernat	IP-R: b_ *H%: *comm_ .H2_ .I.S2	CF = 5
8	eîs hà êpithumoûsin âggeloi parakúpsai	! E=emo. S3 E=sens.	IP-R: ai.S3 *S3: *emo.d .!	CF: = 5
9	Diò ânazōsámenoi tàs ôsfúas tēs dianoías nēfontes teleiōs êlpísate êpi tēn feroménēn humín chárin ên âpokalúψει Iēsoû Christoû	A=r. E=f O2=human.body E=f A=q E=emo.assoc E=transf. H2 Etransf.ip.assoc. A=r.T & E=comm H3	IP-R: ai & b\$ *H2: *f.b\$ *f.b\$ *assoc.ai .transf. .! .T H3	CF: = 2 *appeal to personal action & vertical assoc.

Therefore, be holy in your conduct towards God, your holy Father, and also to your believer-brothers while you are sojourning in this world, because your previous life-styles have been changed by Jesus Christ, the living Word, to become God's obedient children



1
2
3

13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν
νήφοντες
τελείως ἐλπίζετε ἐπὶ τὴν φερομένην ὑμῖν χάριν
ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

4
5

14 ὡς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ
ὑμῶν ἐπιθυμίαις
15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον
καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,
16 (διότι γέγραπται) Ὁ[ῥτι]
ἅγιοι Ἔσσεσθε, Ἐὶ ἐγὼ ἅγιός Ὀ[εἶμι].

X

6

17 καὶ εἰ πατέρα Ἐπικαλεῖσθε
τὸν ἀπροσωπολήμπως κρίνοντα κατὰ τὸ ἐκάστου ἔργον,
ἐν φόβῳ Ἐ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,
18 εἰδότες ὅτι
οὐ φθαροῖς,
ἀργυρίῳ
ἢ χρυσίῳ,
ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν Ἀναστροφῆς
πατροπαραδότου²
19 ἀλλὰ Ἐ τιμῷ αἵματι
ὡς ἀμνοῦ ἀμώμου
καὶ ἀσπίλου
Χριστοῦ,
20 προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου
φανερωθέντος δὲ ἐπ' Ἐσχάτου τῶν χρόνων¹ δι' ὑμᾶς
21 τοὺς δι' αὐτοῦ Ἐπιστοὺς εἰς θεὸν
τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα,
ὥστε τὴν πίστιν ὑμῶν καὶ Ἐλπίδα εἶναι εἰς θεόν.

Y

7

22 Τὰς ψυχὰς ὑμῶν ἡγνικότες
ἐν τῇ ὑπακοῇ τῆς ἀληθείας
Ἐ εἰς φιλαδελφίαν ἀνυπόκριτον,
ἐκ Ἐ[καθαρᾶς] καρδίας¹ ἀλλήλους ἀγαπήσατε ἐκτενωῶς
23 ἀναγεγεννημένοι
οὐκ Ἐκ σπορᾶς¹ φθαρτῆς
ἀλλὰ ἀφθάρτου
διὰ λόγου Ἐζῶντος θεοῦ¹ καὶ μένοντος Ἐ.

Z

8

24 Ἐδιότι πᾶσα σὰρξ Ὀὡς χόρτος
καὶ πᾶσα δόξα Ἐαὐτῆς ὡς ἄνθος Ὀ¹χόρτου.
ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος Ἐἐξέπεσεν.
25 τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα.
τοῦτο δὲ ἐστὶν Ἐτὸ ῥῆμα τὸ Ἐεὐαγγελισθὲν εἰς ὑμᾶς².



3.2 SEMANTIC AND TEXT-FUNCTIONAL ANALYSIS

	TEXT	SEMANTIC DOMAINS	GENERIC DOMAINS	COLA FUNCTIONS
1 2 3	cf pericope II			
4	hōs tékna hupakoēs mē suschēmatiszōmenoi tais próteron èn tē agnoía humōn ēpithumíais	A=r H2=human.kinship E=f.ip.assoc A=- E=f.assoc. A=Ta E=d.- H2 E=emo.	IP-R: ai & b\$ *H2: kinship *f.i.assoc *f.- .Ta .\$	I = YOU MB = I.VOL(I.1) A = imperative & assoc symbols H = conduct of children CF:*appeal to f.\$ conduct
5	állà katà tòn kalésanta humās hágion kai aútoi hágioi èn pasē ánastrofē genēthēte hóti gégraptai hágioi ēsesthe hóti égō hágiós eimi	A=r S1:E=comm H2 A=g H2:\$ A=g A=qx E=l E=c Ar & E=comm A=g & E=e Ar & S1 A=g & A=e	IP-R: a! *S1: .g *H2: .a! *f.g.l. ."OT"	P = YOU MB = I.VOL(I.1) A = imperative & g.symbols H = *quote OT *g.commitment CF = *appeal to control religious character = Pericope I colon 1
6	kai eī patéra ēpikaleíste tòn áprosōpo- lēmptōs krínonta katà tò hekástou érgon èn fóbo tòn tēs paroikías humōn chrónon ánastráfēte eidótes hóti où fthartoís árguriō/chrusiō élutrōthēte ék tēs mataías	Ar & S2.kinship E=comm E=j E=j A=r & A=number E=l E=emo.assoc.+ A=status H2 + A=T E=l E=d + A=r A=e Ol=nat.substances E=transf.transact A=Ta	IP-R: ai & *S1: ai.kinship .j l *H2: .Tn *f.l .d - c Ta	P = YOU MB = I.VOL(I.1) A = imperative & ai and H3 religious symbols H = commitment to S1 & H3 CF:*appeal to ai relation

humōn ānastrofēs	H2 + E=1		and conduct
patroparadōtou	E=transf.		change
āllā timiō	A=r + A=q	+	= Pericope I
haímati	O2=human.body		colon 1
hōs āmnoû	A=r & O2=animal		* imbedded
āmōmou/āspílou	A=q/g		motivation
Christoû	H3	.I.H3	
proegnōsménou	E=d	d	
mèn prò	A=r & A=Ta	S1	
katabolēs	E=act.creation		
kósmou	O1=earth	Ta	
fanerōthéntos	E=comm	comm	
dè ép' èschátou	A=Tn	Tn	
tōn chrónōn	A=T		
di' humās	A=r & H2	H2	
tous di' aútoû	Arel + H3	I.H3	
pistous	E=ip.assoc.+		
eis theón	A=r & S1	S1	
tòn egeíranta	E=f.physiol	f	
aútōn	H3		
ék nekrōn	A=e		
kai dóxan	A=r & Aq		
aútō dónta	H3 & E=transf.	transf	
hōste	A=r		
tēn pístin	E=ip.assoc.+	i	
humōn	H2		
kai elpída	A=r & E+emo.assoc		
eínai eis theón	A=e & A=r & S1	S1	
<hr/>			
7 tās psuchàs	H2:\$	IP-R: b%	P = YOU
humōn	H2	*H2: %kinship	MB = I.VOL(I.1)
hēgnikótes	E=c.g	.c.g	
èn tē hupakoē	A=r & E=f.assoc	.f	A = imperative,
ālētheías eis	A=authenticity		emotive &
filadelfían	E=ip.emo.assoc.	%.assoc	change sym-
ānupókriton	A=authenticity	g.j	bols
ék katharàs	A=g		
kardías	O2=human.body		
āllēlous	A=ip.r.%		
āgapēsate	E=ip.emo.assoc.+	*f.b%.assoc	H =*commitment
éktenōs	A=q		to H3 & H2%
ānagēgnēménou	E=c	.c	*quote OT
oûk ék sporàs	A=-. & O1=plants	-	
fthartēs āllā	A=e & A=r		
āfthártou	A=e	+	
dià lógou	A=r & O-E=comm	.I.H3	CF:*appeal to
zōntos	E=physiol/A=e		b% conduct
theoû	S1	S1	because of
kai ménontos	A=r & A=e	T.e	change
dióti pása	A=r & A=qx	."OT"	* = III.6
sārξ	O2=human		
hōs chórtos	A=r & O1=plant		

kai p̄asa d̄oxa autēs anthos ch̄ortou exēranthē ho ch̄ortos kai tō anthos exēpesen tō dē rēma kuriou mēnei eis tōn aiōna	A=r & A=qx & A=q O2=human O1=plant (2x) E=physiol/A=e O1=plant A=r & O1=plant E=movem.gravity A=r & O-E=comm S1 & A=e A=r & A=Tx	 T.e.- H3 T.e.+	
8 Touto dē ēstin tō rēma tō euaggelisthēn eis humās	A=r.deictic & A=r A=e O-E=comm E=comm A=r & H2	IP-R: b & H *H3: "Word" *comm .H2	P = X-YOU MB = I.ASSERT H = referent CF: identifica- tion of change-agent

4. PERICOPE IV (2:1-10)

4.1 DISCOURSE ANALYSIS

This means that as newborn babes you should grow up in and build upon Jesus Christ, who is the true nutrition & the elected (but also rejected by the unfaithful) cornerstone, in order to love one another, serve God and witness to the world as His elected people

2 Ἀποθέμενοι οὖν

πᾶσαν κακίαν
καὶ πάντα δόλον
καὶ ἕποκρίσεις
καὶ ἕφθόνους
καὶ ἕπάσας καταλαλιᾶς,

2 ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν τὸ ἄδολον γάλα

ἐπιποθήσατε,

ἵνα ἐν αὐτῷ ἀυξηθῆτε εἰς σωτηρίαν,

3 εἰ ἐγεύσασθε τὸ ἕχρηστος ὁ κύριος

4 πρὸς ὃν προσερχόμενοι λίθον ζῶντα

ἕὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον
παρὰ δὲ θεῶ ἐκλεκτὸν ἔντιμον,

5 καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε

οἶκος πνευματικὸς
οἰεῖς ἱεράτευμα ἅγιον
ἀνεύγκαι ἕπνευματικᾶς θυσίας

εὐπροσδέκτους ὀ[τῷ] θεῷ
διὰ ἕησοῦ Χριστοῦ.

6 διότι περιέχει ἕέν γραφῇ·

ἰδοὺ τίθημι ἐν Σιών λίθον ἕἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον
καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυρθῆ.

7 ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν,

7 ἕἀπιστοῦσιν δὲ

ἕλίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου·

οἱ προσκόπτουσιν τῷ λόγῳ ἕἀπειθοῦντες

εἰς ἕῶ καὶ ἕἕτέθησαν.

9 ὑμεῖς δὲ

γένος ἐκλεκτὸν,
βασίλειον ἱεράτευμα,
ἕθνος ἅγιον,
λαὸς εἰς περιποίησιν,

ἕὅπως τὰς ἀρετὰς ἐξαγγεῖλητε

τοῦ ἐκ σκότους ὑμᾶς καλέσαντος
εἰς τὸ θαυμαστὸν ὀαυτοῦ φῶς·

10 οἱ ποτε οὐ λαὸς

νῦν δὲ λαὸς θεοῦ,

12 οἱ οὐκ ἕληημένοι

νῦν δὲ ἕλεληθέντες.

4.2 SEMANTIC AND TEXT-FUNCTIONAL ANALYSIS

	TEXT	SEMANTIC DOMAINS	GENERIC DOMAINS	COLA FUNCTIONS
1	<p> ¹Apothémenoi oún pásan kakián kai pánta dólon kai hupokríseis kai fthónous kai pásas katalaliás </p>	<p> E=f.assoc A=r & A=qx A=g/good-bad & A=r A=qx & E=comm A=r & A=authent. A=r & E=emo.- A=r & Aqx E=ip.comm.- </p>	<p> IP-R: b% & _ *H2: *f.b.l </p>	<p> P = YOU MB = I.VOL(I.1) A = stringing of -.symbols H = commitment CF: appeal to b conduct </p>
2	<p> hōs ártigénnēta bréfē tò logikòn ádolon gála ēpipothēsate hína ēn autō aúxēthēte eis sōtērián ei ēgeúsasthe hóti chrēstòs ho kúrios </p>	<p> A=r E=physiol.A=T O2=human.kinship A=q/g A=authenticity O1.animal.product E=emo. A=r.logical A=r & "gala" E=physiol.c A=r & E=c A=r & E=sens. A=r & E=assoc.+ H3 </p>	<p> IP-R: a H2: kinship *emo. .H3 .gol physiol H3 </p>	<p> P = YOU MB = I.VOL(I.1) A = imperative & emotive- religious symbols H =*conduct of babies *symbol reference CF:*appeal to H3 associa- tion *motivated retrospect. </p>
3	<p> pròs hōn proserchómenoi lithon zōnta hupò ánthrōpōn mèn ápodedokimasménon pará de theō ēklektōn éntimon </p>	<p> A=r & H3 Emovement.oriented O2=nat.substance E=physiol/A=e A=r O2=generic & A=r E=d.j.- Arel + S1 E=d.j.+ A=q </p>	<p> IP-R: a &i & b *H2: *movement .H3 H5 - S1 + </p>	<p> P = YOU MB = I.VOL A = evaluative symbols H =*building practices *reference CF: appeal to associate with H3 </p>
4	<p> kai autoi hōs lithoi zōntes oikodomeíste oikos pneumatikòs eis hieráteuma hágion </p>	<p> A=r & H2 A=r & O1.nat.subst E=physiol/A=e E=build.act O1=construct.dwell A=g O2=group.E=g A=g </p>	<p> IP-R: a &i & b *H2: nat.subst. *build .g.house .g.group </p>	<p> P = YOU MB = I.VOL(I.1) A = religious & evaluative symbols H = building & religious practices </p>

	<p>ānenégkai pneumatikās thusías eúprosdéktous tō theō dià 'Iēsoû Christou</p>	<p>E=movem.assoc A=g E=g A=j S1 A=r.I. H3</p>	<p>.goal g S1 .I.H3</p>	<p>CF: appeal to religious association viz a &i and b%</p>
5	<p>Dióti periéchei èn graphē idou tithēmi èn Siōn lithon ākrogōniaion ēklektōn éntimon kai ho pisteúōn ep' autō ou mē kataischunthē</p>	<p>A: A=e/E=comm Olartifact.comm E=sens. E=f'.movem. A=r & Ol=geo.earth Ol=nat.substance Ol.A=q E=d.j A=q O2=human.E=ip.assoc A=r & O2=lithon A=- E=emo.-</p>	<p>IP-R: a! *S1: OT-word. *comm .H3 .d.j .q assoc +</p>	<p>P = X MB = I.ASSERT *retrospect *factuality A = evaluative symbols H = interpreta- tion of quote CF:motivation of appeal in cola 3 & 4</p>
6	<p>humīn ouñ hē timē tois pisteúousin</p>	<p>H2 & A=r A=q H2:E=ip.assoc.</p>	<p>IP-R: a . + *H2: ip.assoc. *q.assoc</p>	<p>P = YOU CF: = colon 5</p>
7	<p>āpistōusin dē lithos hōn āpedokímasan hoi oikodomoúntes hoútos ēgenēthe eis kefalēngōnías kai lithos proskómματος kai pétra skandalou</p>	<p>H5:E=ip.assoc.- Ol=nat.substance E=j.- O2=human.group Ol="lithos" E=c A=q & Ol=nat.subst A=r & Ol=nat.subst E=movem.impact Ol=nat.subsance E=emo.-</p>	<p>IP-R: a .- *H5: ip.assoc.- *assoc.- .H3 + - -</p>	<p>P = X MB = I.ASSERT A = evaluative symbols H =*building practices *metaphoric reference CF:contrast to positive association with H3</p>
8	<p>hoi proskóptousin tō lógō āpeithoúntes</p>	<p>H5 E=move.impact E=comm E=f.ip.assoc.-</p>	<p>IP-R: a *H5: *impact .assoc.-</p>	<p>P = X MB = I.ASSERT A = evaluative symbols CF: = colon 7</p>
9	<p>eis hō kai ététhēsan</p>	<p>A=r E=f</p>	<p>.f</p>	
10	<p>humeis dē génos ēklektón Basíleion hieráteuma</p>	<p>H2 & A=r H2=kinship E=d.j E=f O2=group.E=g</p>	<p>IP-R:a!,i&b%,_ *H2: collective *assoc.a &b .!.kinship .f.g.group</p>	<p>P = YOU MB = I.VOL(I.1) A = emotive, +- socio-pol.& g.symbols</p>

	ἔθνος	O2=group.socio.pol		H =*group iden-
	háγιον	A=g	.g.socio.	tification
	laòs eĩs	O2=group.socio.pol	pol.!	*cultic &
	peripoiēsin	E=transf.		socio-pol.
	hópōs	A=r.logical	.goal	knowledge
	tàs áretàs	A=q		CF:*appeal to
	éxaggeílēte	E=comm	comm	group iden-
	toũ êk skótous	E=physical		tification
	humās	H2		& witnessing
	kalésantos eĩs	O.E=comm	S1:!	*pluri-
	tò thaumastòn	A=q		personal
	aũtoũ fōs	S1 & E=physical		*imbedded
11	hói pote	H2 & A=Ta	H2	motivation
	oũ laòs	A=-&O2=group.socio	Ta	for appeal
	nũn dè	A=Tn & A=r	Tn	
	laòs theoũ	O2 & S1	!	MB = I.ASSERT
12	hoi oũk	H2 & A=-	H2	
	éleēménoi	E=ip.emo.assoc.+	Ta	MB = I.ASSERT
	nũn dè	A=Tn & A=r	Tn	
	éleēthéntes	E=ip.emo.assoc.+	!	

	Remember that Christ, the Righteous, also suffered for the unrighteous in order to reconcile you with God conquering this total reality - including the spiritual world.	
1	<p>18 ὅτι Ἐκεῖνος Χριστὸς ἅπασι ἕνεκεν ἁμαρτιῶν ἔπαθεν, ὁ δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς προσάγαγῃ ἑαυτῷ θεῷ θανατωθεὶς ὁ μὲν σαρκὶ ζωοποιηθεὶς δὲ τῷ πνεύματι.</p>	x
2	<p>19 Ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν, 20 ἀπειθήσασιν ποτε ὅτε ἔπαξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ</p>	y
3	<p>εἰς ἣν ὀλίγοι, τοῦτ' ἐστὶν ὀκτώψυχοι, δυσώθησαν δι' ὕδατος.</p>	z
4	<p>21 ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σφίσι βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,</p>	z
5	<p>22 ὃς ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ τῷ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.</p>	x y

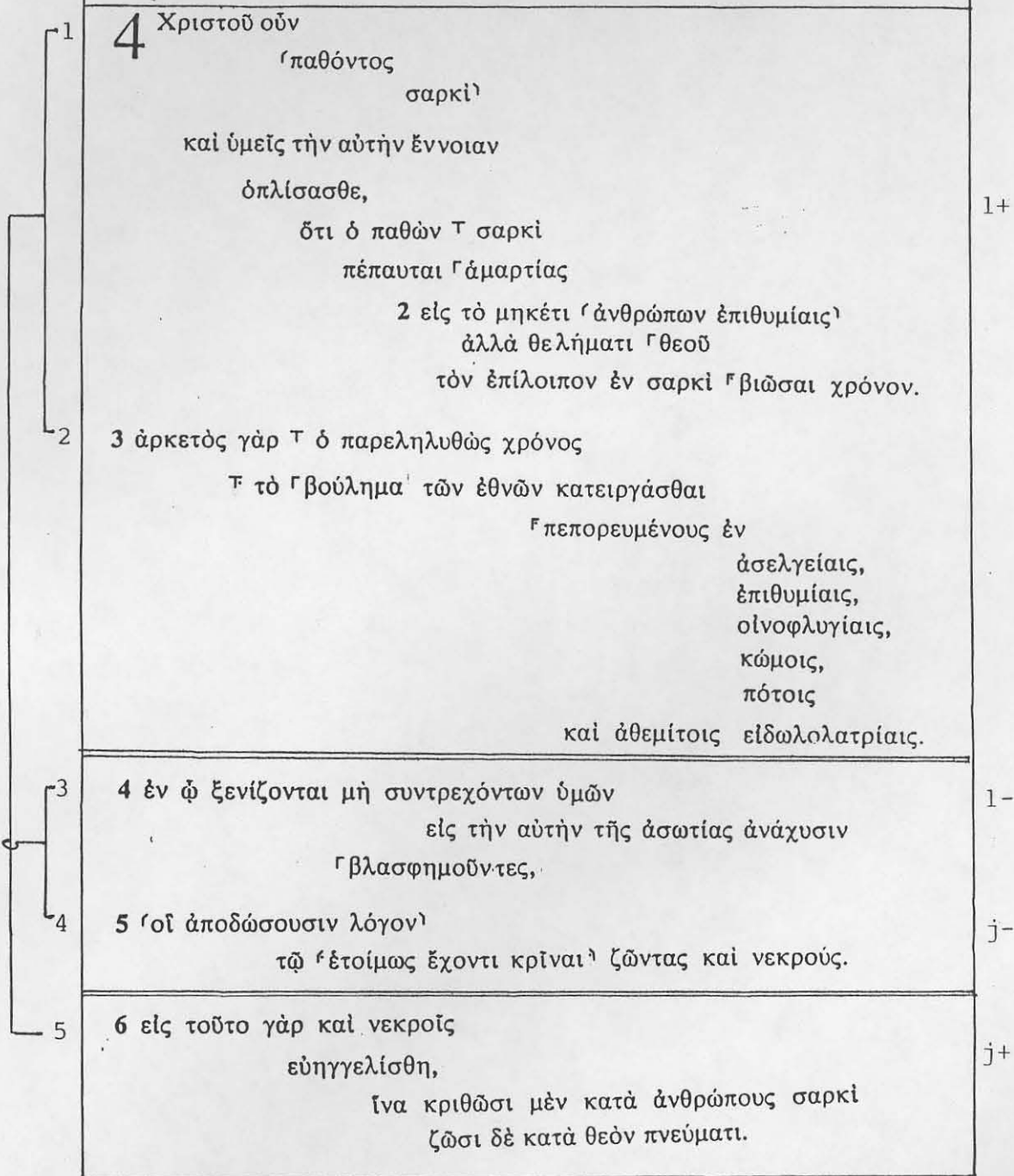
11.2 SEMANTIC AND TEXT-FUNCTIONAL ANALYSIS

	TEXT	SEMANTIC DOMAINS	GENERIC DOMAINS	COLA FUNCTIONS
1	hóti kai Christòs hápax perì hamartiōn ēpathen díkaios hupèr adíkōn hína humās prosagágē tō theō thanatōtheis mèn sarkì zōpoiētheis de pneúmati	A=r H3:E=transf.f A=qx A=r & E=g.l.- E=emo/physiol.impct H3:A=q.+ A=r & A=q.- A=r & H2 E=f.movem S1 E=c.physiol A=r & O2H:being E=c.physiol & A=r O2H:being/S2	IP-R: a *H3: *suffer .H3.+ .I.H.- .goal.I ai S1 .H3.c H .H3.c S	P = X-YOU MB = I.ASSERT retro.& fact. A = evaluative & emotive H = H3 - events and commit- ment to H3 and S1 CF:emotive assertion of H3-events & role
2	èn hō kai tois èn fulakē pneúmasin poreutheis èkēru xen apeithēsasín pote hôte apexedécheto hē toū theou makrothumía èn hēmérais Nōe kataskeua z oménēs kibōtoū	A=r & A=r.deictic O1:construction S4 E=movem.oriented E=comm E=f.ip.assoc.- A=Ta & A=T E=emo S1 E=emo.assoc A=T & O2H:Noah E=act.A=capacity O1=construction	IP-R: a & ai *H3: *movem. .comm S4:ai.- Ta S1:a! Ta	CF: = colon 1 *assertion of H3-events & role
3	eis hēn olígoi toút' éstin óktō psuchai diesōthēsan di' húdatos	A=r & A=qx A=r.deictic & A=e A=qx & O2H:being E=c A=r & O1:natsubst	IP-R: I *H4: .I.ark *c.save .I.water	P = X MB = I.ASSERT *retro & fact A = evaluative H =OT-narrative CF: = 1(I.role)
4	hō kai humās ántítupon nūn sōzei báptisma ou sarkòs apóthesis rúpou allá	A=r & H2 A=comm.symbol A=Tn & E=c Eact.g A=- & O2H:being E=f.transf.c A=q.- A=r	IP-R: I *H2: *c.save .I.g.sym -f q.- +.comm	P = YOU MB = I.ASSERT *simul & fact A = emotive H =g.convention & commitment CF: = colon 1

	suneidēseōs āgathēs ēperōtēma eis theón, di' ānastāseōs Iēsoû Christou̇	E=d.sens A=q.+ E=g.comm A=r & S1 E=I & E=c.physiol H3		ai .I.H3	*assertion of I.role of g.symbol & H3
5	hós ēstin ēn dexiā tou̇ theou̇ poreutheis eis ouranón hupotagéntōn autō āγγελōn kai exousiōn kai dunámeōn	A=r.deictic & A=e A=r & A=direction S1 E=movem.oriented O1:geo.supernat E=f H3 S3 S3 S3	IP-R: a & I *H3: .a .S1 *I.movem .f .S3	CF: = colon 1 *emotive assertion of H3-events & role	

12.1 DISCOURSE ANALYSIS

Therefore, you should be prepared to suffer as Christ did, because it is the inevitable result of your changed life-style. Be assured however, that God will judge the inflictors of your suffering and vindicate you even if some of you have already suffered death



12.2 SEMANTIC AND TEXT-FUNCTIONAL ANALYSIS

	TEXT	SEMANTIC DOMAINS	GENERIC DOMAINS	COLA FUNCTIONS
1	Christoû oûn pathóntos sarkì kai humeîs tēn autēn ēnnoian hoplísasthe hóti ho pathōn sarkì pépautai hamartías eis tò mēkēti ánthrōpōn ēpithumíais allà thelēmati theoû tòn épiloipon ēn sarkì biōsai chrónon	H3 & A=r E=impact O2H:being & A= H2 A=r.deictic E=comm.symbol E=act.war A: & O2H:E=impact O2H:being E=f.act E=g.l.- A=r & A=- O2H:being E=emo A=r & E=f.j S1 A=Tn A=r O2H:being E=physiol/A.e A=T	IP-R: a & b\$.H3 .suffer *H2: .symbol *act.war .suffer .f.act .g.l.- -.H +.S1 Tn	P = YOU-X MB = I.VOL A = evaluative & emotive H = H3-event & commitment CF: emotive appeal to have pers- pective on suffering and conduct
2	árketòs gàr ho pareléluthōs chrónos tò boulēma tōn ethnōn kateirgásthai peporeuménous ēn áselgeíais ēpithumíais oinoflugíais kōmois pótois kai áthemítois eidōlolatríais	A=q.degree & A=r E=movem.oriented A=T E=f.j H5 E=f.act E=movem A=r & E=act.A=q.- E=emo.A=q.- E=act.A=q.- E=act.A=q.- E=act.A=q.- & A=r E=act.A=q.- E=act.g.-	IP-R: b_ *H2: .Ta .H5.f.j *f.act .movem - - - - -	P = YOU-X MB = I.AEST A = evaluative H = H5-conduct CF: evaluative confirmation to appeal in colon 1
3	ēn hō xenízontai mē suntrechóntōn humōn eis tēn autēn tēs ásōtías ánachusín blasfēmoûntes	A=r & E=emo.j A=-&E=move.assoc H2 & A=r A=category E=act.A=q.- E=act.A=degree E=comm.-	IP-R: b_ *H5: *emo.react .H2 conduct *comm.-	P = X-YOU MB = I.ASSERT A = evaluative H = SIL CF: explanation of suffering

4	hōi āpodōsousin lōgon tō hetoímōs échonti krīnai zōntas kai nekrouis	H5 & E=transf E=comm A=capacity E=f E=j E=physiol/A=e E=physiol/A=e	IP-R: ai *H5: *comm.i .S1 judge living dead	CF: = colon 3 *assertion & consolation that H5 will be judged for causing suffering
5	eis tou̅to gar nekrouis eu̅eggelísthē hina krithōsi mēn kata̅ anthrōpous sarki zōsi de̅ kata̅ theōn pneūmati	A=r E=physiol/A=e E=comm A=r E=j & A=r A=r & O2H:being O2H:being E=physiol/A=e A=r & S1 O2H:being	IP-R: a! *H?: dead *comm .goal.j - H + S	CF: = colon 4 *assertion & consolation with regard to suffering & judgement

13.1 DISCOURSE ANALYSIS

	In the light of the nearing end, be alert and keep your relationship with God and one another intact with prayer, love, service & praise		
	1	7 Πάντων δὲ τὸ τέλος ἤγγικεν.	
	2	σωφρονήσατε οὖν	x
	3	καὶ νήψατε	
		εἰς τὴν προσευχάς·	y
	4	8 πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενή	
		ἔχοντες,	
		ὅτι ἀγάπη ἢ καλύπτει πλῆθος ἁμαρτιῶν.	z
	5	9 φιλόξενοι	
		εἰς ἀλλήλους ἄνευ γογγυσμοῦ,	
	6	10 ἕκαστος καθὼς ἔλαβεν χάρισμα	
	εἰς ἑαυτοὺς αὐτὸ διακονοῦντες		
	ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ.	z	
7	11 εἴ τις λαλεῖ, ὡς λόγια θεοῦ·		
8	εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἢς χορηγεῖ ὁ θεός,		
	ἵνα ἐν πᾶσιν δοξάζεται ὁ θεός,		
	διὰ Ἰησοῦ Χριστοῦ,		
9	ὃ ἐστὶν ὡς ἡ δόξα καὶ ὡς τὸ κράτος	y	
	εἰς τοὺς αἰῶνας ἁπάντων αἰώνων,		
10	ἀμήν.	x	

13.2 SEMANTIC AND TEXT-FUNCTIONAL ANALYSIS

	TEXT	SEMANTIC DOMAINS	GENERIC DOMAINS	COLA FUNCTIONS
1	Pántōn de tò télos ēggiken	A=qx & A=r A=Tx E=e.A=position	I-R: T *Tx: *position	P = X MB = I.ASSERT CF: motivation
2	Sōfronēsate oūn	E=f.d & A=r	IP-R: b\$ & ai	P = YOU
3	kai nēpsate eis proseuchás	A=r & E=f.\$ A=r & E=g.comm	*H2: *f.\$ & ai	MB = I.VOL CF: appeal:\$&ai
4	prò pántōn tēn eis heautoús āgápēn ēktenē ēchontes hóti āgápē kalúptei plēthos hamartiōn	A=r & A=q A=r & A=r E=ip.emo.assoc.+ A=q E=f A=r & E=ip.emo.ass E=act.cover A=qx E=g.l.-	IP-R: b% *H2: *f.emo.ass .motive	P = YOU MB = I.VOL A = evaluative H = b% conduct CF: appeal to b% conduct
5	filóxenoi eis allēlous āneu goggusmoū	E=ip.assoc.+ A=r A=- & E=comm.-	IP-R: b% = colon 4	CF: = colon 4
6	hékastos kathōs élaben chárisma eis heautoús autò diakonoūntes hōs kaloì oìkonómoi poikílēs cháritos theoū	A=qx A=r & E=transf E=transf.gift A=r & A=r A=r E=act.serve A=r & A=q.+ O2H:E=act.serve A=qx E=transf.ip.assoc	IP-R: a! & b% H2: .a! .H2 *act.serve .a!	CF: = colon 4
7	eí' tis laleí hōs lógia theoū	A=r & E=comm A=r & E=comm & S1	IP-R: ai,! & b% *comm.a! *serve	CF: = colon 4 *appeal to b% and ai conduct
8	eí' tis diakoneí hōs éx ischúos hēs chorēgeí ho theós hína èn pāsin doxázētai ho theós dià Iēsoū Christoū	A=r & E=act.serve A=r & A=capacity A=r & E=transf S1 A=r & A=qx E=comm.emo.assoc.+ S1 & A=I H3	a! a! .goal ai .I.H3	

9	hō ēstin hē dóxa kai tò krátos eis tous aiōnas tōn aiōnōn	A=r & A=e A=q & A=r A=capacity & A=r A=Tx A=Tx E=comm.A=q	IP-R: ai *X: .Sl *transf .q .Tx	P = X MB = I.AEST/ASS A = eval & emo H = doxology CF: motivation of appeal
10	āmēn			

14.1 DISCOURSE ANALYSIS

	My brothers, accept, rejoice in and live up to the fact that you are strangers suffering for Christ's name, which however, also means that God will be faithful to you in His final judgement of the just and the unjust	
1	12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαίνοντος,	x
2	13 ἀλλὰ καθὼ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.	y
3	14 εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης (καὶ τοῦ θεοῦ) πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται τ	
4	15 μὴ γὰρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ τ κλέπτῃς ἢ τ̄ κακοποιὸς ἢ ὡς ἄλλοτριεπίσκοπος·	z
5	16 εἰ δὲ ὡς Ἰησοῦς Χριστιανός, μὴ αἰσχνυέσθω,	y
6	δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ἰσχύοντι ὀνόματι τούτῳ.	y
7	17 ὅτι ὁ[ὁ] καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ·	
8	εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;	w
9	18 καὶ εἰ ὁ τ̄ δίκαιος μόλις σώζεται, ὁ (ἀσεβὴς καὶ ἁμαρτωλὸς) ποῦ φανεῖται;	
10	19 ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ πιστῶ κτίστη παρατιθέσθωσαν τὰς (ψυχὰς αὐτῶν) ἐν ἰσχύοντι ἀγαθοποιίᾳ.	x

14.2 SEMANTIC AND TEXT-FUNCTIONAL ANALYSIS

	TEXT	SEMANTIC DOMAINS	GENERIC DOMAINS	COLA FUNCTIONS
1	Ἀγαπήτοι μή ξενίζεσθε τῷ ἐν ἡμῖν πυρῶσει πρὸς πειρασμὸν ἡμῖν ἰνομένῃ ἡμῶν ξένου ἡμῖν συνβαίνοντος	H2:E=emo.assoc.+ A=- & E=emo.j A=r & H2 E=physical E=j H2 E=E E=r & A=q.- H2 E=E	IP-R: b\$ & b_ *H2: kinship *emo.j .suffering .H2 q.-	P = YOU MB = I.VOL A = evaluative H = SIL CF:*appeal to positive \$. evaluation in suffering
2	ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε ἵνα καὶ ἐν τῷ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιομένοι	2x A=r E=ip.assoc.partcpt H3 E=impact E=emo.+ 3x A=r E=comm A=q H3 E=emo.+ E=emo.+	IP-R: b\$ & a *H2: .H3.assoc suffer *emo.+ .goal Tx H3.q emo.+	CF: = 1 *appeal to positive evaluation of suffering *motivation of appeal by a relation
3	εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ μακάριοι ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ἡμᾶς ἀναπαύεται	A=r & E=comm.- A=comm.symbol H3 E=transf.emo.+ A=r A=q.+ A=r S1 S2 H2 E=physiol	IP-R: a ! & b_ *H2: .suffer.H3 *transf.emo .motive .S2 H2 physiol	P = YOU MB = I.AEST A = evaluative H = SIL CF:confirmation of appeal in cola 1 and 2
4	μή γάρ τίς ἡμῶν πασχέτω ἡμῶν φονεῦς ἢ κλέπτης ἢ κakovioς ἢ ἡμῶν ἀλλοτριεπίσκοπος	A=- & A=r A=qx & H2 E=impact O2:E=act.A=q.- O2:E=act.A=q.- O2:E=act.A=q.- A=r O2:E=act.A=q.-	IP-R: b_ & a &i *H2: *suffer .l.- - - -	P = YOU MB = I.VOL A = evaluative H = SIL CF:*appeal to conduct in suffering

5	eĩ dè hōs Christianós mē aĩschunésthō	3x A=r O2:A=status & A=- E=emo.-	.status H3 *-.emo.-	CF:*= 4 appeal to status & \$-image
6	đoxazétō dè tòn theòn èn tō ónómati toutō	E=comm.emo.assoc.+ S1 A=r & A=comm.symbol A=r.deictic	*emo.+ .S1 .symbolH3	CF:*= 4 appeal to + evalu- ation of H3 status
7	hóti ho kairòs toũ árxasthai tò krima ápò toũ oĩkou toũ theoũ	A=r & A=T E=movem.oriented E=j O1:construct.dwell S1	IP-R: T & a! *.T.movem *S1: .judge .H2	P = X MB = I.ASSERT A = evaluative CF:motivation of appeal
8	eĩ dè prōton áf' hēmōn tí tò télos tōn ápethountōn tō toũ theoũ eũaggeliō	2x A=r & A=T.order A=r & H1&H2 A=r & A=T.order H5:f.ip.assoc.- S1 E=comm.+	.T.order .H1&2 .T.order .H5 S1 assoc-	CF: = colon 7
9	kai eĩ ho díkaios mólis sōzetai ho ásebēs kai hamartōlōs. poũ faneítai	2x A=r H2:A=g.q.+ A=q.degree E.c H5:A=g.q.- H5:E=g.l.- A=r.deictic&E=sens	.H2 save .H5 ?!	CF: = colon 7
10	hōste kai hoi páschontes kata tò thélēma toũ theoũ pistō ktístē paratithésthōsan tās psuchàs autōn én ágathopoioiía	2x A=r H2:E=impact A=r & E=f.j S1 A.E=ip.assoc.+ S1:E=f E=ip.assoc.+ O2H:being A=r & A=r E=act.A=q.+	IP-R: ai & b_ *H2: sufferers .will S1 .S1 *ip.assoc. .conduct	P = YOU MB = I.VOL A = evaluative H = SIL CF: appeal to ai & b_ con- duct amidst suffering

15.1 DISCOURSE ANALYSIS

As Christ's witness and a fellow elder I urge the elders and the younger amongst you to act responsibly. Above all, each and everyone should act with humility. That will receive God's blessing

1	5 Πρεσβυτέρους Ἰοῦν ἐν ὑμῖν παρακαλῶ Ἰό συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ ἸΧριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός·	x
2	2 ποιμάνετε τὸ ἐν ὑμῖν ποιμνιον τοῦ θεοῦ ([ἐπισκοποῦντες] μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως κατὰ θεόν), Ἰμηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως, 3 Ἰμηδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου·	
3	4 καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομειῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.	
4	5 Ὅμοίως Ἦ, νεώτεροι, ὑποτάγητε πρεσβυτέροις·	y
5	πάντες δὲ Ἰἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι Ὁ[ὁ] θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.	z

15.2 SEMANTIC AND TEXT-FUNCTIONAL ANALYSIS

	TEXT	SEMANTIC DOMAINS	GENERIC DOMAINS	COLA FUNCTIONS
1	Presbutérous oûn ên humîn parakalō ho sumpresbúteros kai mártus tōn toû Christoû pathēmátōn ho kai tēs mellousēs âpokalúptesthai dóxēs koinōnós	H2:group.f.g 2x A=r & H2 E=comm.f H1:f.g. H1:E=comm.assoc H3 E=impact A=r A=Tx E=comm A=q H1:ip.assoc.partcpt	IP-R: a & b% *H1: elders *comm.f .H1status .H1status .H3 suffer glory .H1status	P = I.YOU MB = I.VOL A = emotive & identifica- tive H = relation H1 & H2 CF:*appeal to b% conduct *motivation: b% (H1:H2)
2	poimánate tò ên humîn poimnion toû theoû êpiskopoûntes mē ânagkastōs állà hekousiōs katà theón mēdè aîschrokerdōs állà prothúmōs mēd' hōs katakurieúontes tōn klērōn állà túpoi ginόμενοι toû poimniou	E=f.assoc A=r & H2 O2:animal.domestic S1 H2:E=f.assoc A=- & E=f.j A=r & E=f.j A=r & S1 A=- E=act.A=q.- A=r & E=f.j A=r E=f O1:artif.E=trans A=r & E=comm.symbol E=E O2:animal.domestic	IP-R: a! & b% H2: shepherds *f.assoc.b% .- .+ S1 .- .+ .- .+	CF: = colon 1 *appeal b% *motivation: ai (H2:S1)
3	kai fanerōthéntos toû archipoi- menos komieîsthe tōn âmarántinon tēs dóxēs stéfanon	A=r E=comm S1:E=f.assoc. A=q.order E=transf.receive A=e A=q O1=artif.decoration	IP-R: a! *S1: Shepherd *Tx.comm.\$.transf reward	P = X-YOU MB = I.ASSERT A = evaluative CF:assertion as motivation to appeal
4	Homoíōs neōteroi hupotágēte presbutérois	A=r H2:group.age E=f.ip.assoc H2:group.f.g	IP-R: b% H2: young ones *f.ip.assoc .H2:elders	CF: = colon 1 *appeal b%

5	pántes dè állēlois tēn tapeinofrosúnēn ēgkombōsasthe hóti ho theòs huperēfánois ántitásetai tapeinoís dè díđōsin chárin	H2:A=qx & Ā=r A=r A=g.q.+ E=f.transf.clothe A=r & Sl A=g.q.- E=assoc.oppose A=g.q.+ & Ā=r E=transf.&ip.assoc	IP-R: b% H2: .g.q.+ *clothe .Sl.j - +	CF: = colon l *appeal b% *motivation a! (Sl.j)
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16.1 DISCOURSE ANALYSIS

	Consequently, humble yourselves before the almighty God who has the eternal power and glory to take care of you in your suffering and resistance against Satan, your adversary		
1	6	Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ Τ,	x
	7	πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.	
3	8	Νήψατε, γρηγορήσατε.	y
	5	Ὁ ἄντιδικος ὑμῶν Τ διάβολος ὡς λέων ὠρῶμενος περιπατεῖ ζητῶν ἄνθρωπον Τ καταπιεῖν.	
6	9	Ὁ ἄντιστήτε ἵστεροι τῆ πίστει εἰδότες Τ τὰ αὐτὰ τῶν παθημάτων τῆ ἐν οὐρανῷ κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.	y
	10	Ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν (ἐν Χριστῷ [Ἰησοῦ]), ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.	
11	11	αὐτῷ (τὸ κράτος) εἰς τοὺς αἰῶνας Τ, ἀμήν.	x
	12		

16.2 SEMANTIC AND TEXT-FUNCTIONAL ANALYSIS

	TEXT	SEMANTIC DOMAINS	GENERIC DOMAINS	COLA FUNCTIONS
1	Tapeinōthēte oūn hupò tēn krataiàn cheîra toū theoū hína humâs hupsōsē èn kairō	E=f.A=g.q.+ 2x A=r A=capacity O2H:body S1 A=r & H2 E=c.A=q A=r & A=T	IP-R: ai & a! *H2: *f.g.q .S1 .goal c.q T	P = YOU MB = I.VOL A = evaluative CF:*appeal to ai conduct *motivation: a!
2	pâsan tēn mérimnan humōn ēpirípsantes ēp' autón hóti autō mélei peri humōn	A=qx E=emo.fear H2 E=transf A=r & S1 A=r & S1 E=ip.emo.assoc.+ A=r & H2	IP-R: ai & a! *H2: .emo.fear *transf .S1 .ip.assoc	CF: = colon 1 *appeal ai *motivation: a!
3	Nēpsate	E=f.\$	IP-R: b\$	CF: = colon 1
4	grēgorēsate	E=f.d	H2: *f.\$	*appeal b\$
5	ho antídikos humōn diábolos hōs léōn ōruómenos peripateî zētōn tina katapieîn	S5:E=ip.assoc.- H2 S5:A=comm.symbol A=r & O2:animal E=comm.non-verbal E=move.oriented E=f.d A=r E=impact	IP-R: aH2:S5 *S5: Satan .S5=lion *move .impact	P = X-YOU MB = I.ASSERT A = emotive H = belief in S5 CF:*motivation to foregoing appeal
6	hō antístēte stereoî tē pístei eidótes tà autà tōn pathēmátōn tē èn tō kósmō humōn ādelfótēti ēpiteleîsthai	A=r&E=assoc.oppose A=q E=ip.assoc.+ E=d A=deictic E=impact A=r & O1:geo.earth H2 H2:group.b% E=transf	IP-R: aH2:S5 H2: *oppose .d suffer geo b% transf	CF: = colon 1 *appeal to resistance against S5 *motivation: suffering of b%
7	Ho de theos pásēs	A=r & S1 A=qx	IP-R: a! *S1:	CF: = colon 5 *assertion as

	cháritos	E=transf.ip.assoc			
	ho kalé̄sas	S1:E=comm		.comm.a!	motivation &
	hum̄as eis	H2 & A=r		.H2	consolation
	tēn aiōnion	A=T		T	to appeal
	aũtoũ dóxan ěn	H3 & A=q & A=r		+	
	Christō 'Iēsoũ	H3		.I.H3	
	óligon	A=T.degree		T	
	pathóntas aũtòs	E=impact & S1		-	
	katartísei	E=act.A=q.+		*act.q.+	
8	stēríxei	E=act.A=q.+		*act.q.+	
9	sthenōsei	E=c.A=capacity		*c.capacity	
10	themeliōsei	E=act.A=q+		*act.q.+	
11	aũtō tò krátos	S1 & A=capacity	IP-R: ai		P = X
	eis toũs aiōnas	A=r & A=T	*H1 & H2:		MB = I.AEST
12	ãmēn	A=comm.A=q	*transf.ai		CF: motivation

17. PERICOPE XVII (5:12-14)

17.1 DISCOURSE ANALYSIS

	<p>I have written this letter to encourage you and to assure you of God's true grace. Your fellow strangers greet you. Greet each other with the kiss of Christian love: GREETING: PEACE BE WITH YOU ALL WHO BELONG TO CHRIST</p>	
1	<p>12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, 'δι' ὀλίγων' ἔγραψα παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ εἰς ἣν ἴστητε.</p>	x
2	<p>13 Ἀσπάζεται ὑμᾶς ἡ ἐν Ἰαβυλῶνι Τ συνεκλεκτῇ καὶ Μάρκος ὁ υἱὸς μου.</p>	y
3	<p>14 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἰγάτης.</p>	y
4	<p>□ Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ Τ. Τ \</p>	x

17.2 SEMANTIC AND TEXT-FUNCTIONAL ANALYSIS

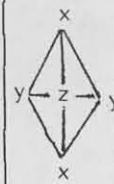
	TEXT	SEMANTIC DOMAINS	GENERIC DOMAINS	COLA FUNCTIONS
1	Dià Silouanoû humîn toû pistoû âdelfoû hōs logízomai di' òligōn ēgrapsa parakalōn kai ēpimarturōn taútēn einai âlēthē chárin toû theoû eîs hēn stēte	A=r & H1+ H2 E=ip.assoc.+ H1+:kinship A=r & E=d A=r & A=q.degree E=comm E=comm.f & A=r E=comm A=r & A=e A=q E=transf.ip.assoc S1 A=r & A=e	IP-R: b% *H1+: Silas .kinship *comm.b% .goal comm. comm.!	P = I:X-YOU MB = I.ASSERT A = evaluative H = * role of Silas CF:*assertion & motivation for H1:H2 communication *conclusion
2	Aspázetai humās hē ēn Babulōni suneklektē kai Mārkos ho huiós mou	E=comm H2 O1:geo H%:group. E=d.j.+ A=r & A=comm.symbol H%:kinship & A=r	IP-R: b% .H2 *comm.b% H%:	CF: = colon 1 *assertion of wider b% relationship *group-iden- tification
3	aspásasthe allēlous ēn filēmati agápēs	E=comm A=r E=physical.comm E=ip.emo.assoc.+	IP-R: b% *H2: *comm.b% .phys.assoc	P = YOU MB = I.VOL CF: appeal to H2.b% comm
4	Eirēnē humîn pāsin toîs ēn Christō	E=ip.assoc H2 & A=qx A=r & H3	IP-R: b%&_ & a *H1: *transf.ab	P= X; MB= I.VOL CF:*blessing *conclusion

APPENDIX B:

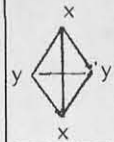
- STRUCTURE AND DISCOURSE DEVELOPMENT OF 1 PETER AS A WHOLE -

1	FROM: CHRIST'S APOSTLE PETER TO: GOD'S ELECT STRANGERS IN CHRIST GREETINGS: GRACE AND PEACE		* (x)
2	Rejoice and retain self-control, even in hardship, because we have received a living hope for God's grace and salvation through the mediation of Jesus Christ		A (y)
3	Therefore, be holy in your conduct towards God, your holy Father, and also to your believer-brothers while you are sojourning in this world, because your previous life-styles have been changed by Jesus Christ, the living Word, to become God's obedient children		
4	This means that as newborn babes you should grow up in and build upon Jesus Christ who is the true nutrition & the elected (but also rejected by the unfaithful) cornerstone in order to love one another, serve God and witness to the world as His elected people		
5	Therefore my brothers, I urge you to accept your status as 'rejected' in this world by keeping up your unique life-style as a witness to outsiders. This means that:		
6	you should submit yourselves to the authorities as part of your conduct as a God-fearing brotherhood;		B (z)
7	the slaves amongst you should submit themselves to their masters (good or bad) - even if it means suffering unjustly like Christ your supreme example and Shepherd		
8	wives and husbands amongst you should treat your spouses like God-fearing people should as a witness to convert your non-believer spouses as well as a preservation of your relationship with God -		
9	To conclude: your interpersonal conduct should be marked by love, forgiveness, peace and righteousness so that you may receive God's blessing and not His rejection		

10 Now if this unique lifestyle means that you have to suffer for righteousness' sake, you are blessed. Make sure, however, that you maintain a good conscience by not fearing the outsiders but rather by honouring Christ and witnessing through your good conduct



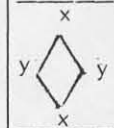
11 Remember that Christ, the Righteous, also suffered for the unrighteous in order to reconcile you with God conquering this total reality - including the spiritual world



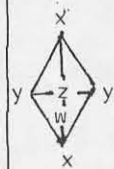
12 Therefore, you should be prepared to suffer as Christ did, because it is the inevitable result of your changed life-style. Be assured however, that God will judge the inflictors of your suffering and vindicate you even if some of you have already suffered death



13 In the light of the nearing end, be alert and keep your relationship with God and one another intact with prayer, love, service & praise



14 My brothers, accept, rejoice in and live up to the fact that you are strangers suffering for Christ's name, which however, also means that God will be faithful to you in His final judgement of the just and the unjust



15 As Christ's witness and a fellow elder I urge the elders and the younger amongst you to act responsibly. Above all, each and everyone should act with humility. That will receive God's blessing



16 Consequently, humble yourselves before the almighty God who has the eternal power and glory to take care of you in your suffering and resistance against Satan, your adversary



17 I have written this letter to encourage you and to assure you of God's true grace. Your fellow strangers greet you. Greet each other with the kiss of Christian love:
GREETING: PEACE BE WITH YOU ALL WHO BELONG TO CHRIST



C (z)

D (y)

* (x)

APPENDIX C:

ACTANTIAL ROLES AND MASTER SYMBOLS CONSTITUTING THE TEXTUAL WORLD
AND PERSPECTIVE OF 1 PETER

MASTER SYMBOLS: ACTANTS	MASTER SYMBOLS: ROLES	TEXTUAL WORLD	TEXT PERSPECTIVE
POSITIVE-VERTICAL: a!, a , b! & a/			
AUTHOR:ADRESSEES 'Peter' as apostle elder, witness	WHO exhorts & assures	WHICH REFLECTS AN alternative world *Hierarchy	AUTHORIZED BY a mutual com- mitment to JC *Function
GOD:ADRESSEES Father, Creator Judge	WHO HAS mercy, grace, eter- nal power, elects and judges	WHICH REFLECTS AN alternative world *Metaphorical	MEDIATED BY Jesus Christ *Status
JESUS:ADRESSEES Christ, Lord, living Word, Cornerstone, Example, Shepherd, Keeper	WHO sets free, changes, sets the example, causes stumbling, cares and rules	WHICH REFLECTS AN alternative world *Metaphorical	MEDIATED BY Jesus Christ *Resocializa- tion
ADRESSEES:ADRESS'S Prophets, elders, shepherds	WHO proclaim and take care	WHICH REFLECTS AN alternative world *Hierarachy	INTERRELATED to God and JC *Function
AUTH'TIES:ADRESS'S Emperor, governors, masters, husbands	WHO have institutiona- lized authority	WHICH REFLECTS a socio-cultural world *Hierarchy	INTERRELATED to God & JC *Function
POSITIVE-VERTICAL: ai, a , a/ & bi			
ADRESSEES:GOD Children, newborn babes, priests, chosen race, holy nation, God's people, flock	WHO believe, hope, obey, are holy, rule and serve	WHICH REFLECTS AN alternative world *Metaphorical (religious, kin- ship, political)	MEDIATED BY Jesus Christ *Status

ADRESSEES:CHRIST Newborn babes, living stones, sheep	WHO believe, love, follow & rejoice in Him	WHICH REFLECTS AN alternative world *Metaphorical (kinship, fauna natural.subst.	MEDIATED BY Jesus Christ *Resocializa- tion
ADRESSES:AUTH'TIES Citizens, slaves, wives	WHO honour & obey as a witness to outsi- ders even if it means suffering	WHICH REFLECTS a socio-cultural world *Hierarchy	INTERRELATED to God and JC *Function
ADRESSEES:ADRESSES Addressees, younger ones	WHO honour, obey and serve each other	WHICH REFLECTS AN alternative world *Hierarchy	INTERRELATED to God and JC *Function
POSITIVE-HORIZONTAL: b% & b_			
AUTHOR:ADRESSEES Fellow elder, brother	WHO exhorts & assures	WHICH REFLECTS AN alternative world *Hierarchy:equal (religious, kin- ship)	INTERRELATED by a mutual commitment to JC and God
ADRESSEES:ADRESSES Brothers, brother- hood	WHO love, serve and take care of one another and also suffer alike	WHICH REFLECTS AN alternative world *Hierarchy:equal (kinship)	INTERRELATED to God and JC *Function
ADRESSES:OUTSIDERS Believers	WHO are redefined as a social group who submit, honour and witness through their holy conduct towards the heathen	WHICH REFLECTS conflict between the religious and socio-cultural (primary) world *in- vs outsiders	INTERRELATED to God and JC *Function
NEGATIVE-HORIZONTAL: b_			
OUTSIDERS:ADRESSES Heathen	WHO treat the belie- vers as strangers and sojourners, insult, discrimi- nate and inflict suffering on them	WHICH REFLECTS conflict between the Christian and socio-cultural (primary) worlds *in- vs outsiders	INTERRELATED to God and JC *Function