



# *Part II*

*Developing the Solution:*

*The Reversal of Roles as Reasoning for Remaining*

*Christian in the Face of Hardship*

*In the First Epistle of Peter*

## *Chapter 6. The Reversal of Roles as the Solution to the Suffering Problem*

*The source and form of suffering have a direct bearing on the advice and encouragement that Peter has to offer. It also reveals with whom the proposed reversal of roles will eventuate. Now that part I has set the table, the developing of Peter's solutions commences.*

*The strange thing about Peter's writing on the topic of suffering is that he is not concerned with how to avoid suffering but rather with how to endure suffering.<sup>483</sup> This is so much more meaningful from a man who saw how Jesus endured suffering and who suffering himself. The authorship of first Peter really impacts this message. The idea that their suffering falls within the will of God can even be detected in 1:6.<sup>484</sup> This does not necessarily imply that God is the cause of their suffering, especially since it is God who gives them hope and salvation. Rather, God uses their negative situation (suffering) positively. Therefore, God extracts the good from the bad. This in itself is a reversal of perspective and fortune. Their suffering is thus directly related to God's will in providing them an opportunity to reveal the genuineness (δοκίμιον) of their faith.<sup>485</sup>*

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<sup>483</sup> Geertz (1973:104).

<sup>484</sup> In 1:6 their various temptations / experiments (πειρασμοῖς) are deemed necessary (εἰ δέον). The use of εἰ indicates a condition of reality (Kelly 1969:53). δέον often pertains to the will of God in the New Testament (Grundmann 1964:21-25).

<sup>485</sup> Selwyn (1981:129).

Elliott's thesis is that Peter gives these destitutes a home in the οἶκος τοῦ Θεοῦ. Elliott describes Peter's solution utilizing this new household<sup>486</sup> stating that within this new household:

*"Alienation from society, zeal in doing the good, bearing the name of Christ, servitude and humility were transformed from Gentile-condemned 'vices' into the divinely rewarded 'virtues' of God's diaspora people".<sup>487</sup>*

The "Gentile-condemned vices" also refer to suffering which according to Elliott<sup>488</sup> is interpreted largely in terms of the social conflict theories of Lewis Coser and Georg Simmel.<sup>489</sup> The purpose (according to Elliott) of suffering is firstly, to clarify the boundaries between the Petrine sects and outsiders and secondly to increase cohesion within the sects.<sup>490</sup> The result is

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<sup>486</sup> The formation of a new household to replace the one that they have possibly lost will be discussed later.

<sup>487</sup> Elliott (1981:226).

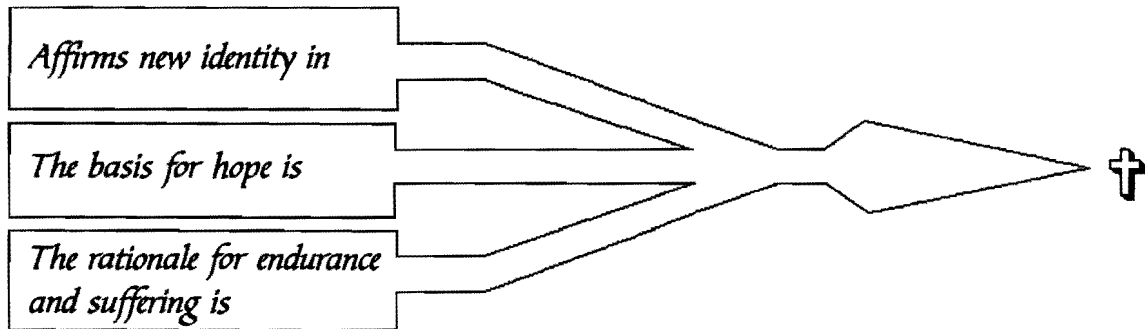
<sup>488</sup> Elliott (1981:102-106).

<sup>489</sup> On these social conflict theories see Coser (1956); Simmel (1955). Also cite Wilson (1959; 1961; 1973).

<sup>490</sup> There are two schools when it comes to the discussion of what type of group Christians in first Peter belonged to. Firstly, there is Elliott, and his followers who call for a sectarian identity and secondly, there are those like Balch who calls for an assimilated community. Rather than these two options the letter demands that its readers live soberly and awake, and tread a middle road between the danger of assimilation on the one hand and the equal danger of isolation on the other. Bechtler (1996:27) coined with the term liminal when he wrote in his Ph.D. dissertation that: "τ (sic) Peter offers its readers a vision of their existence as a 'liminal' one: Both temporally and socially, they exist neither here nor there, but 'in between'". He (Bechtler 1996:28) goes on to qualify what he means when he states that:

*the winning over<sup>491</sup> of the detractors of the sects through the consistent good conduct of the members of the communities comprising the household of God.<sup>492</sup>*

*Part of the solution of the suffering problem throughout the whole book is three fold, each leading to Christ.<sup>493</sup>*



*Figure 11*

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*“Christ’s experience of suffering followed by glorification provides the paradigm for Christian liminal existence that is, by virtue of its fidelity to its model, invested with honor (sic) now at the same time as it anticipates future glorification” .*

<sup>491</sup> *This view is very controversial as most scholars agree that first Peter has no missiological motif excluding the “wives” section in Peter which is the only missiological statement in the book. And even in this instance, there are other motifs involved such as the cessation of the wives’s suffering, etc. For a further discussion on this topic see the discussion elsewhere in this dissertation.*

<sup>492</sup> Elliott (1981:148,149).

<sup>493</sup> Elliott (1981:76,77).

*Each of these three solutions in figure eleven is evidenced in, amongst others, the following texts:*

- a. *Peter affirms a new identity in Christ.<sup>494</sup> Their identity has been crushed since society has deemed them to be worthless. Peter gives them a new identity in Christ. Firstly, in 2:5 we read that Christians are “like living stones” to be built into a spiritual house, that they are to become a holy priesthood through Christ. Notice that they are not built upon living stones but that they are like living stones, in other words, like Christ. Their identity has now changed from outcast to “like Christ”. That implies, that they share Christ’s life in as much as they are now also elected and precious to God. Here Peter is concerned about their “corporate identity”.<sup>495</sup> Corporately their identity is now being shaped into a “spiritual house” (2:5). This phrase must be seen in conjunction with the defining prepositional phrase (εἰς ἱεράτευμα ἅγιον) stating the purpose of the house. The spiritual house is best seen as a predicate nominative since the stones can only be seen as a house if they are seen corporately, in other words, they are being built up together. Their togetherness through the builder causes a new group and consequently a new identity.*

*The distinct designatory use of ἱεράτευμα as the people of God in 2:9 suggests a close relation between οἶκος πνευματικὸς and εἰς ἱεράτευμα ἅγιον here in verse five. This relation would imply that the spiritual house belongs to God too and, consequently, so do the stones / Christians. This is confirmed if the adjective βασιλείον in 2:9 is read as a noun in which case it bears the meaning of God’s*

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<sup>494</sup> *This point is elaborated on in the discussion on figure thirty three which deals with the readers’ new identity that Peter creates.*

<sup>495</sup> *The term “corporate identity” in relation to Christ can be found in Michaels (1988:99).*

priesthood.<sup>496</sup> Although it is suggested<sup>497</sup> that this verse is talking about a house or household it is also possible for this house to be some kind of temple (a house for priests or priestly activity / priesthood) as some<sup>498</sup> postulate. The purpose of Peter is thus to identify the house and by definition Christians as belonging to Jesus. It would appear as if the stone imagery is derived from Isa. 28:16. It is not clear whether the original thought was in reference to a cornerstone or a keystone over a door. However, that does not seem to be important since the idea in both cases appears to be that this is the stone that keeps the others together.<sup>499</sup> In the spiritual house then, Jesus is the One who keeps them all together. If Jesus is the One who keeps them all together it would seem to support the idea that Christians belong to Jesus. The designation in 2:5 as living stones also serves the purpose to add value. The idea of value might also be seen in the identification in 2:9 as royal. The temple in Jerusalem is build with dead stones but the new community is build from living stones thus possibly suggesting that they are valued more.<sup>500</sup> Furthermore, a spiritual house is not made of perishable materials. In the physical temple there were certain priest, but here all of them are priests in as much as they bring spiritual sacrifices that are acceptable to God.

Spiritual sacrifices also play a part in Peter's affirmation of their new identity in Christ. The attribute that constitutes the sacrifices as acceptable to God is their relation to Christ. This thought is pronounced as follows:

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<sup>496</sup> Elliott (1966:149-153).

<sup>497</sup> Elliott (1966:157-159).

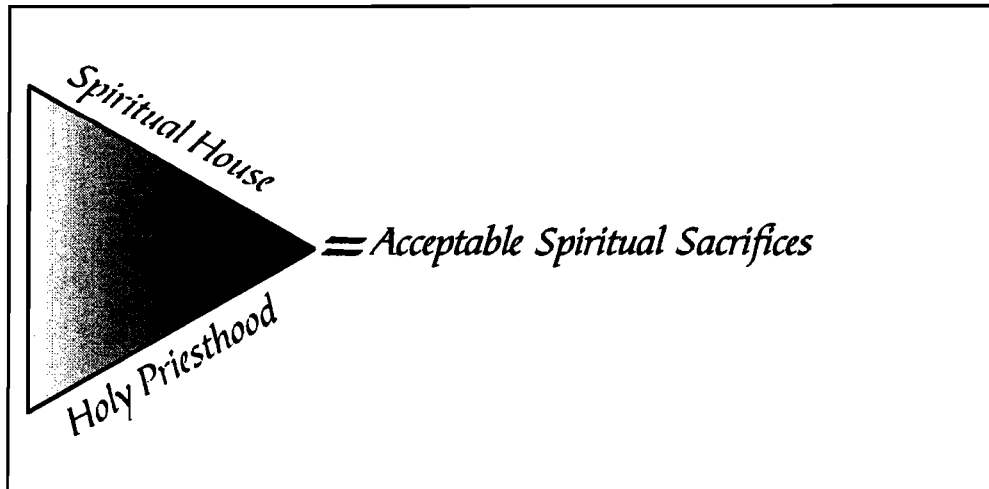
<sup>498</sup> Michaels (1988:100).

<sup>499</sup> Reicke (1964:90).

<sup>500</sup> Barnes (1975:137).

*“A distinct corporate identity in Jesus Christ is essential to the offering of authentic Christian worship”.<sup>501</sup>*

*In fact, the very work of a priest is, amongst other things, to offer sacrifices. Logic demands that a spiritual house coupled with a holy priesthood leads to acceptable spiritual sacrifices, hence the following transpires:*



*Figure 12*

*In figure twelve we find three components. The apex is formed by “acceptable sacrifices”. It would appear as if acceptable sacrifices could only be made in New Testament times by means of the other two components, viz. a spiritual house (temple) and a priesthood. Peter now convinces them that they are both the spiritual house and the priesthood. Therefore the deduction could be made that his readers form the ingredients for acceptable sacrifices. The presence of the word “πνευματικός” suggests that both the priestly functions the author has in mind here, and the house are used metaphorically. The fact that Peter calls the priesthood “holy” when holiness is already implied with the word priesthood may suggest that both holy and sacrifices*

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<sup>501</sup> Michaels (1988:101).

refer to their conduct<sup>502</sup> since they are used metaphorically. What makes the conduct acceptable to God is that it is offered through Jesus Christ. The word order confirms this because διὰ Ἰησοῦ Χριστοῦ is linked to εὐπροσδέκτους.<sup>503</sup> Therefore, their twofold new identity as belonging to God, and their good conduct is affirmed in Christ.

Secondly, the latter part of 2:6 promises that "he who believes in him will not be put to shame" (Revised Standard Version).<sup>504</sup> Although this promise is negatively<sup>505</sup> phrased it promises honour which is the opposite of shame. The promise of honour is conditional with the condition being faith in Jesus. Once again their new identity as honourable in contrast to society's claim of shamefulness regarding Christians is

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<sup>502</sup> There are similar examples of acceptable spiritual sacrifices referring to conduct. In Rom. 12:1 this phrase refers to worship as doing God's will. In Heb. 13:15,16 the phrase points to good deeds and praise to God.

<sup>503</sup> For a discussion of this particular word order and the implications thereof see Goppelt (1978:147).

<sup>504</sup> Note that Peter quotes Isa. 28:16 here, which says: "Behold, I am laying in Zion for a foundation a stone, a tested stone, a precious cornerstone, of a sure foundation: 'He who believes will not be in haste.'" This very quotation is also in use by Paul in Rom. 9:33 which says: "Behold, I am laying in Zion a stone that will make men stumble, a rock that will make them fall; and he who believes in him will not be put to shame." It is rather interesting to note that the "original" text in Isaiah also happens to be a quotation. There is the possibility that Peter uses some quotations to add significance to what he says. In other words, he is saying that this is not just Peter saying so, it really is.

<sup>505</sup> Although this phrase is negatively formulated the negative is accentuated to make it absolutely negative. See the double negative Peter uses to assure his readers that they will not be put to shame: οὐ μὴ.



*affirmed in Christ.<sup>506</sup> The concept of honour is further enhanced with the positive words: ἐκλεκτὸν ἔντιμον (2:6).<sup>507</sup>*

- b. *The basis of hope is Christ. In the past the Jews have usually defined God in terms of the past traditions and their forefathers.<sup>508</sup> Here (1:3) Peter defines God in terms of Christ. Christ forms the basis of the whole text. By His great mercy have Christians been born again (ἀναγεννᾶν). This term is a para-hapax legomenon in the sense that it only appears in first Peter (1:3; 1:23). A rather unique feature of this occurrence is the active in which it appears. In fact, the aorist active participle could almost be seen as a title. Therefore Christ is established as the basis of the rebirth and hope. The rebirth is oriented toward the future and might even be eschatological since they are to be born again unto a living hope. That hope could also refer to the hope of the resurrection, thus future. This postulation is further supported with three prepositional phrases which point to the future, namely: εἰς ἐλπίδα ζωσαν (1:3); εἰς κληρονομίαν ... (1:4); and εἰς σωτηρίαν ... (1:5). In this way Christ is the basis of hope.*

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<sup>506</sup> *Although Peter does not use Christ in the affirmation of yet another identity he bestows on Christians, he does create a rather apt identity in 3:6 where their traditional roots come to the fore. However, that is not under discussion at this stage.*

<sup>507</sup> *The concept of honour would probably have been picked up by the readers due to the similarity and equation of Jesus and the readers with this terminology in such positive terms in 2:4-8. Also see 1:2; 2:9.*

<sup>508</sup> *This was done by identifying God as the God of Abraham, Isaac and Jacob. Examples of such usages can be found in the synoptic gospels: Matt. 22:32; Mark 12:26 and Luke 20:37. Acts also boasts such occurrences in 3:13 and 7:32.*

*A second allusion to Christ as the basis for hope is found in 1:13. The verse embarks with a familiar<sup>509</sup> metaphor - the girding of loins. In previous occurrences (mentioned in the footnote) this metaphor refers to a state whereas here it refers to action as can be seen in the aorist participial use of ἀναζωσάμενοι. The choice of ἀνα- instead of περί- as prefix may also hint that we are dealing with an action. The genitive form τῆς διανοίας ὑμῶν gives notice that Peter is speaking metaphorically. The girding of the mind is further explained by the participial νήφοντες τελείως.<sup>510</sup> Both the girding of the mind and the call for attentiveness is preparatory for the hope (which is in the imperative).<sup>511</sup> Once again the hope is to come to fruition through Jesus Christ. Although the hope is contemporary, the grace is eschatological and Christocentric which makes Christ the basis of their hope.*

*A third insinuation that Christ is the basis of their hope can be found in 1:21. The text starts with the basis of that which is to follow, namely "through him" (δι' αὐτοῦ)(1:21). Through Him they are trusting (having faith) in God who is the object of their trust. This should remind them that they are converted Gentiles rather than Jews. This phrase serves the purpose of reminding them that they are believers in God through Jesus Christ instead of through ancestral heritage (1:18). The text continues with the thought that glory follows the resurrection of Jesus, hence Christ is the*

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<sup>509</sup> Familiarity with this metaphor can be seen in Ex. 12:11; Eph. 6:14; Prov. 31:17. Jesus even used this metaphor in Luke 12:35.

<sup>510</sup> This is not a call to sobriety but rather to attentiveness and alertness (Michaels 1988:54-55).

<sup>511</sup> Peter scatters such aorist imperatives throughout the book. Examples of these in just chapter one are: γενήθητε (1:15); ἀναστράφητε (1:17); ἀγαπήσατε (1:22)(Michaels 1988:55). These serve the purpose of directing his readers.

*solution of suffering. Christ was raised and giving glory so that their faith and hope might be on God. This is so because the ὡστε- clause expresses intended result or purpose. Thus the intended result or purpose is achieved through Christ. Therefore Christ is the basis of their hope.*

*Christ can also be the solution to suffering and therefore provides hope since 5:7 states that Christ cares for us. In 5:10 we are also promised a solution to suffering. Here Jesus also plays a major role as the basis of the hope in that promise. In 3:21 the appeal to God is also done through Jesus who forms the basis of their hope. And so there are many examples where Peter uses Christ as the basis for their hope against suffering.*

- c. *The rationale for endurance and suffering is Christ. The example of Christ's life motivates the normality of suffering. In 2:21 Christians are being called to follow Christ's example which in this case is suffering. Jesus left (ὑπολιμπάνων - which is a hapax legomenon in Biblical Greek) us His example (the Greek for example is under discussion later on). "In order that we might follow in His footsteps" is also a metaphor. Christ thus becomes the rationale of endurance and suffering.*

*Chapter 4:1 also refers to Christ's suffering as example. It refers to an example because the author admonishes his readers to "arm" themselves with the same thought. Here we are dealing with a military metaphor ὀπλίσαοθε. This fact is evident because of the use of ἔννοια. When this phrase is viewed in isolation it could well imply that martyrdom is desired.<sup>52</sup> However, in the context of the whole book<sup>53</sup> in*

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<sup>52</sup> Whether or not this refers to martyrdom see Michaels (1988:225).

<sup>53</sup> We know that this is the message on suffering in Peter because:

*mind, they are to endure with the attitude of mind that Jesus had. Therefore, the way in which Jesus suffered becomes a rationale for endurance and suffering. The way in which Peter refers to Christ's suffering as culminating in glorification connects the two concepts for the readers, thus suffering and glorification are bound closely together.*

*Further, in the same chapter we find that Christians are to rejoice in sharing Christ's suffering (4:13).*

<p><i>First Peter 4:13</i></p> <p>ἀλλὰ καθὼ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν <u>χαίρετε</u>, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ <u>χαρῆτε ἀγαλλιώμενοι</u>.</p> <p><u>χαίρετε</u> - Verb: present, active, imperative  <u>χαρῆτε</u> - Verb: aorist, passive, subjunctive  <u>ἀγαλλιώμενοι</u> - Verb: present, nominative</p> <p style="text-align: right;"><i>Also see 1:6</i></p>
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*Figure 13*

*In figure thirteen the concept of rejoicing appears three times. It seems evident in this verse that it does not talk about future suffering. Nor does it talk about the possibility of suffering. For it states that they are suffering. That they are to suffer as Christ*

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- a. Peter never concludes or even suggests that suffering in itself is a good thing.*
  - b. Peter does not talk well of suffering per se, but of suffering for doing good.*
  - c. Peter is attempting to give them hope, and Christ is the object of that hope and not suffering.*

*did is nothing new in Peter.<sup>54</sup> Peter is not referring to a sacramental, mystical union with him, but to similar circumstances. This is shown by the comparative καθὸ that suggests similarity to Christ's circumstances and behaviour in various conditions. The rejoicing (χαίρετε) is used in the present and imperative here. This signifies joy in suffering and not suffering with future joy.<sup>55</sup> Once again the idea is not to rejoice because of suffering but rather to rejoice for suffering unjustly (2:19; 2:20; 3:14,16). As Christ was faithful in the midst of suffering so the Christian needs to be faithful in similar circumstances. This thought is worded as follows:*

*"Not all who suffer, but rather those who show themselves faithful in suffering, are invited to rejoice, now because they are following Christ's example and in the future because they will share his glory".<sup>56</sup>*

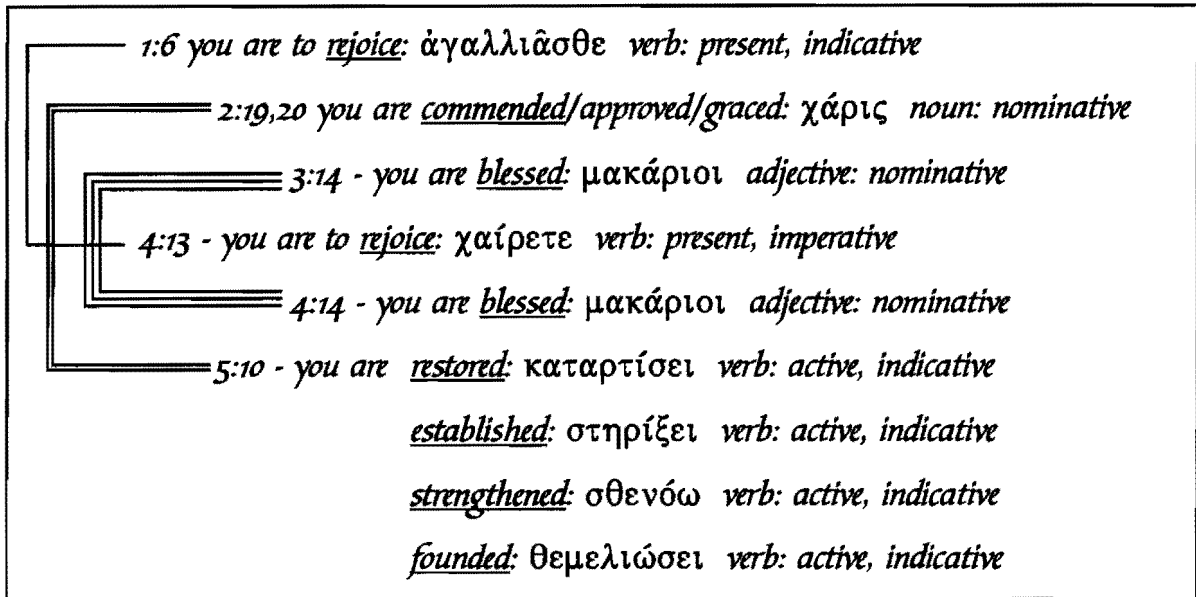
*Here too, then, we find that Christ and His example of dealing with suffering serves as rationale for endurance and suffering. Similarly in 5:10 we find that their suffering also follows their calling through Christ. Therefore, Christ's calling or God's calling through Christ precedes suffering. If we look chronologically (through the book of first Peter) at the response to suffering we find the following:*

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<sup>54</sup> The concept permeates the whole book, see 2:19-21; 3:17-18; 4:1.

<sup>55</sup> We take note that Nauck (1955:73-76) finds the same thought in 1:6-8.

<sup>56</sup> Michaels (1988:262).



*Figure 14*

*Figure fourteen shows us firstly, that the Christian's response to suffering should be to rejoice. In both cases the rejoicing is present rather than future. Secondly, God responds dualistically to the suffering of the believers. He grants His approval and grace which have to do with His honour and shame verdict but He also follows that up with action, viz. He restores, establishes, strengthens and creates their foundation (5:10). Lastly, they are blessed in response to suffering. The second and third responses provide a reason for the first response.*

*The Christological kerygma is further enhanced with the use of the metaphorical household<sup>57</sup> motif incorporating:*

- a. οἶκος - Christ is the head of the οἶκος.
- b. Rebirth - into a new family of which Christ is the Paterfamilias (Patriarch).

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<sup>57</sup> *The creation of a new household utilizing these three and other concepts will be under discussion later.*

c. *Sibling love - following Christ's example.*<sup>518</sup>

## 6.1 *Changing the Believer's Symbolic Universe*

*As has been indicated earlier that one of the problems causing suffering was the conflict of different symbolic universes. The question of what action would result from the social world to resolve this conflict is our concern here. Peter's attempts to resolve this conflict encompasses an evaluation of the social, symbolic universe and the placement of a new value system. He evaluates the social, symbolic universe as insignificant, yet he urges his readers to use this symbolic universe to their benefit.<sup>519</sup> But Peter goes beyond partial assimilation and places a new value system before them. This value system is that of God, which makes all other value systems meaningless and worthless. So, even if they are to continue suffering, it would not negatively affect the value God places on them; in fact, it meets God's approval (4:17,19). To remedy the conflict situation Peter legitimates the Christian's new (previously problematic) symbolic universe (4:13-22). He achieves this by contrasting the two competing realities (or perceptions of reality, hence symbolic universe). The behaviour of the adherents who subscribe to the two symbolic universes is also contrasted. The first set of realities belongs to society - Peter classifies this set as ignorance (1:14; 2:15). The second set of realities belongs to the Christian's symbolic universe and is classified as the truth (1:22). Before conversion Christians conformed to society's symbolic universe. After conversion they adopted the new one - the one of truth which naturally determined their conduct.*

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<sup>518</sup> Elliott (1981:76,77).

<sup>519</sup> *They are to act in certain ways as to make the charges against them groundless. Other actions are designed to show the antagonists that they are wrong. It is for this reason that the epistle reiterates the contrast between their pre-Christian and Christian behaviour.*

*The legitimation of the new symbolic universe should remedy the conflict situation because it should establish an alternative criteria by which to evaluate the social phenomena that they are currently experiencing. This is not to say that the change of symbolic universe will solve the physical problem of suffering. But the very suffering will now be evaluated differently by Christians. It does not lessen their hardship, but now that very hardship becomes a tool with which to foster cohesiveness, purpose and belonging in a new group. The new symbolic universe might just help to make their suffering bearable and understandable. In so doing Peter presupposes the honour / shame dynamic.<sup>520</sup>*

*Peter not only redefines honour and the concept of suffering but illuminates what he says by contrasting two kinds of sufferings and endurance, namely: κλέος and χάρις (2:20). The former is a hapax legomenon in the New Testament meaning public fame or renown and is merited on the basis of enduring beatings for doing wrong.<sup>521</sup> The latter (which origin, 2:20, explicitly attributes to God - παρὰ θεῶ) is divine approval and is attained by enduring suffering for doing good.<sup>522</sup> The most important fact about 2:18-20 is the insistence that honour is not a matter of societal approbation but rather of divine approval. Peter creates a symbolic universe in which God is both the arbiter of claims to honour and also the source of*

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<sup>520</sup> Bechtler (1996:139).

<sup>521</sup> For other usages and / or definitions of κλέος see Job 28:22; Josephus 4 §§ 101, 115; first Clement 5:6; 54:3.

<sup>522</sup> The clause τοῦτο χάρις παρὰ θεῶ reminds one of the idiom so often translated with: "to find favour (χάρις) with someone" (Michaels 1988:142). Other Old Testament references to this idiom includes: Ex. 33:12,16; Prov. 12:2. In this particular case χάρις from God draws attention to God's activity as the Giver of such χάρις. For example see the New Revised Standard Version's rendition of Prov. 12:2: "The good obtain favor (sic) from the Lord" and of "first Peter 2:20: "... you have God's approval".



*honour for God's people. In this sense these verses inscribe (against the claims of society at large) an alternative way of calculating honour within the Christian community.*

## *6.2 Changing the Believer's Role Model*

*The readers of first Peter are facing suffering.<sup>523</sup> But they have the example of Christ Himself to look to for comfort since His suffering gave way to subsequent glory. Once again the authorship of Peter plays a role here since he was a witness of Christ's suffering. The Christian's suffering will therefore also give way to subsequent glory<sup>524</sup> (δόξαί)(1:7,11; 4:11,13,14; 5:1,10).<sup>525</sup>*

*In 3:18-22<sup>526</sup> we find the chronological sequence of Christ's glorification.<sup>527</sup>*

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<sup>523</sup> See first Peter 1:6; 2:12,19-21; 3:14,16-17; 4:1,12-19; 5:9-10.

<sup>524</sup> Campbell (1995:78).

<sup>525</sup> Some other New Testament references to Jesus' attained glory are: John 2:11; 8:54; 11:4; 12:41; Phil. 3:3; Eph. 3:21; Heb. 2:9; 3:3; 13:21; second Peter 3:18; James 2:1; Jude 1:25. References on the similarity between the transfer of Jesus' glory to the Christian are: Matt. 19:28; Rom. 15:17; first Cor. 15:31; first Thess. 2:19; second Thess. 2:14; second Tim. 2:10; Heb. 2:10. When the synonym (Christ) of Jesus is used then 32 verses appear with this theme. This total excludes the texts in first Peter.

<sup>526</sup> There is a very long history of the interpretation of these verses. To read such a history see Selwyn (1947:314-362); Reicke (1946:7-51); Dalton (1989:15-41).

<sup>527</sup> One of the central issues regarding the interpretation of 3:18-22 is the question of spirits and the dead. In the quest to come to some sort of understanding about this issue scholars have suggested that this section is sourced from traditional material. The nature of

*First Peter 3:18-22*

18: ὅτι καὶ Χριστὸς ἅπαξ περὶ ἀμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων,  
 ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ θανατωθεῖς μὲν σαρκὶ ζωοποιηθεῖς  
 δὲ πνεύματι.

19: ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεῖς ἐκήρυξεν,

20: ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν  
 ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν  
 ὀκτῶ ψυχαί, διεσώθησαν δι' ὕδατος.

21: ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις  
 ρύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι'  
ἀναστάσεως Ἰησοῦ Χριστοῦ,

22: ὅς ἐστιν ἐν δεξιᾷ (τοῦ) θεοῦ πορευθεῖς εἰς οὐρανόν ὑποταγέντων  
 αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

*Figure 15*

*The chronological sequence of Christ's glorification is illustrated in figure fifteen. Points one to four will subsequently be discussed.<sup>528</sup>*

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*such suggested material is widely debated and highly speculative. For discussions about this matter see Bultmann (1967:1-14); Boismard (1961:57-109); Dalton (1989:87-100).*

*Please take note that our discussion concerning these verses (3:18-22) focuses on the chronological sequence of Christ's glorification and not the issue of the dead. Therefore, that issue is not discussed further at this point.*

<sup>528</sup> *Points one to four as indicated in the Greek text refer to the ensuing discussion*

- a. *Firstly, we have the death of Jesus which is the last event before the attainment of glory. The author makes special mention of the fact that Christ died righteously for the unrighteous. Peter's readers again take comfort, for they are also suffering righteously in the sense that they are not suffering for doing "bad deeds" but rather for being Christian. After this humiliating event (Christ's death) the sequence of glorification starts.*

*The Greek θανατωθεὶς which is a participial verb in the aorist, passive, nominative, states that Jesus is put to death. The contrast is that God made Him alive. The contrast between death in the flesh and alive in the spirit has nothing to do with body and soul but rather between His earthly existence and His heavenly existence.<sup>529</sup> The purpose clause (ἵνα) clarifies the reason for Christ's death, primarily so that we may be brought to God. Jesus' death therefore was a prerequisite for our salvation and glorification (3:21). Thus death comes first. First Peter 3:21 confirms that the "made alive" of 3:18 is indeed referring to the resurrection.*

- b. *Secondly then, we have Christ's resurrection which is the triumph over sin (3:18). It also represents the means by which Peter's audience would be saved and glorified. This makes the resurrection their victory too. Here we have the passive reversal of honour. A shameful and humiliating event is changed into a triumphant, honourable one.*

*In 3:18 Christ is made alive. There is a remote possibility due to the passive voice that God is the implied subject of θανατωθεὶς as well, in which case God died with Jesus. However, the contrast between the flesh and the spirit coupled with the fact that*

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*indicated in the text of the dissertation by a, b, c, and d.*

<sup>529</sup> Michaels (1988:204).

resurrection in the New Testament. However, the word that Peter most often employs for that purpose is εὐαγγελίζειν (1:12, 25; 4:6). If we see these “spirits” in the context of the New Testamentic demons then the proclamation may describe, as is suggested,<sup>530</sup> a “taming” by which these spirits are made subject to Christ. In 3:22 we read that “powers (are) subject to Him” (Revised Standard Version). If the powers in heaven are subject<sup>531</sup> to Jesus then it makes sense that the “other” powers of the spirits are also subject to Him. The following conclusion can then be reached:

*“The point is simply that Christ went and announced his sovereignty to these spirits wherever they might be, in every place where they thought they were secure against their ancient divine Enemy” (emphasis supplied).<sup>532</sup>*

- d. Lastly, the glorification is completed through Christ’s heavenly enthronement, which seems to be the highest possible honour that could be attained. This is the part where Peter urges his readers to be patient, for their heavenly enthronement will come in the eschatos. On the other hand, this final realization of the glorification is still in the future.

*It appears as if Christ’s glorification reaches the highest possible degree of absoluteness as can be deduced from the duplication of glorification in 3:22. The message of glorification would have been stated well enough by the words “who has gone into*

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<sup>530</sup> Michaels (1988:209-210).

<sup>531</sup> This can further be seen in 4:11 where it is stated that Jesus has dominion for ever. The text under discussion here might be an indication that such powers are brought under His dominion.

<sup>532</sup> Michaels (1988:210).

heaven" (3:22)(Revised Standard Version).<sup>533</sup> The author, in wanting to accentuate the glorification, adds yet another glory with "and is at the right hand of God" (3:22)(Revised Standard Version). If this is not enough further glorifications follow "with angels, authorities, and powers subject to him" (3:22)(Revised Standard Version).

The Christian's fate is therefore bound, paralleled and tied up to that of Christ.<sup>534</sup>

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<sup>533</sup> "Going into heaven" could be seen as glorification as the right of entrance is reserved for those who meet with God's approval.

<sup>534</sup> This can be seen in the following examples:

2:5 "you also" simply means like Christ in that context,

2:21 "Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ," This text conveys the message that the believers are to follow in His steps,

4:1 "καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε." Arming ourselves with the same attitude (as Christ's) also refers to imitation, in other words, we are to follow Christ,

4:13,14 "ἀλλὰ καθὼ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι. <sup>14</sup>εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.." We share His suffering but also the gladness and rejoicing of His glory. The spirit of glory also rests on the believer.

5:1 "δόξης κοινωνός." We shall share in His glory.

The message of the believer following in Christ's footsteps could be insinuated. Since Christ walked the road from suffering to glory it is thus reasonable that the Christian following Him

*Consequently the deduction could be made that their present sufferings are to give way to glory and honour, just as Christ's did. The above is related as follows: "the movement from present suffering to future glory not only depicts the vocation of Christ but also becomes paradigmatic for the believers' life in grace".<sup>535</sup>*

*First Peter calls Christians to break completely with their past and to adopt a lifestyle commensurate with their new identity and in conformity to the model of Christ's suffering. Previously the ideals of society took the place of its member's role model. Peter replaces society as the role model by Christ. The thought of suffering as a trial with the result of purifying has been mentioned. Peter sees a connection between such a trial, faith, Christ's example and an honourable outcome. Consequently, suffering in faith could be found to result in ἔπαινον και δόξαν και τιμὴν (1:7) as it did for Christ, their example. Faith is the condition of what Peter promises (2:7). In 2:7 we find the placement of ὑμῶν first in the sentence. By so doing he is emphasizing that the promise of Isa. 28:16 is realized precisely among these readers. The promise is realized because they fulfill the condition of the promise stated in the participial subject of Isa. 28:16, viz. belief (ὁ πιστεύων): (ὑμῶν ... τοῖς πιστεύουσιν - verb: present, active)(2:7). The former reference (Isa. 28:16) words the promise negatively in terms of what would certainly not happen to believers, namely, being put to shame. The latter reference (2:7) expresses the fulfilment of the promise positively: honour (ἡ τιμὴ) is granted*

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*will walk the same road, hence the movement from suffering to glory.*

<sup>535</sup> Kendall (1984:115). We also find the motif of future glory continuing in 1:10-12. In this case it also serves as a prophecy of future greatness (1:3-5,7,9)(Campbell 1995:79). Generally the motif of future glory is panegyric especially when referring to Christ, and secondarily when referring to Christians. For further discussion on this topic see Quintilian - *The Institutio Oratoria* 3.7.11; Cicero - *De Partitione Oratoria* 2.6. (The translated work's reference can be cited in the bibliography).

to them.<sup>536</sup> In this context the concept of honour is redefined in the sense that one's honour is now a product of one's relationship with Christ, the One honoured by God. Suffering for Christ is thus given the function not of purifying but of catalysing the disclosure of the intended results (εἰς) of faith, namely, praise and honour and glory (1:7). Peter virtually equates salvation (1:5,9) with the honour-praise-glory complex (1:7) since:

- a. Both are imminent eschatological realities.
- b. Both are the results of faith.
- c. Both are implicitly the work of God.

This is why Jesus is presented as the servant who suffered unjustly and was consequently glorified by God (1:11; 3:18). As Jesus suffered, so too will Peter's readers suffer. But as Jesus was glorified, so too will Peter's readers by glorified. When Jesus suffered He was shamed, but that shame reversed with honour as He was glorified. So too, will the Christian experience that reversal from shame (which they are experiencing currently) to honour.

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<sup>536</sup> For a similar reading of 2:7 examine the New Jerusalem Bible: "to you believers it brings honour". It must, however, be noted that this reading stands in sharp contrast to the New Revised Standard Version, the Revised English Bible, and the New American Bible, all of which understand τιμῆ as referring to the value or preciousness of Christ in the eyes of the believers. However, against this view, Michaels (1988:104) incisively explains:

"In the immediate context it is not so much a question of how Christian believers perceive Christ as of how God ... perceives him (sic), and of how God consequently vindicates both Christ and his (sic) followers".

For similar views on the understanding of 2:7 cite the following scholars Bigg (1901:131); Goppelt (1978:145); Kelly (1969:93); Selwyn (1946:164).

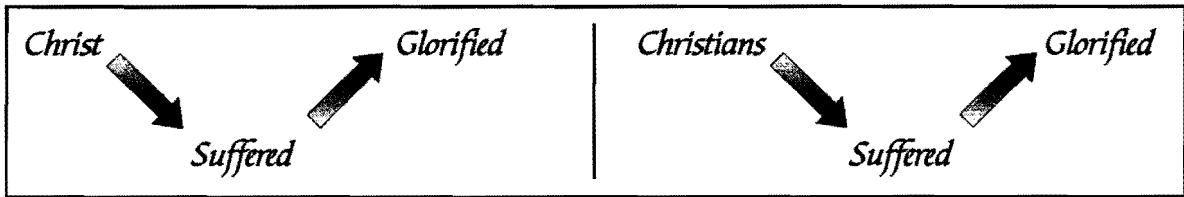


Figure 16

*In figure sixteen we find that the pattern of reversal from suffering to glory that Christ experienced is the same for the Christian. Christ thus becomes the model for them to model their experience on. Christians are to walk the same route as Christ did. Unfortunately, this route includes suffering.*

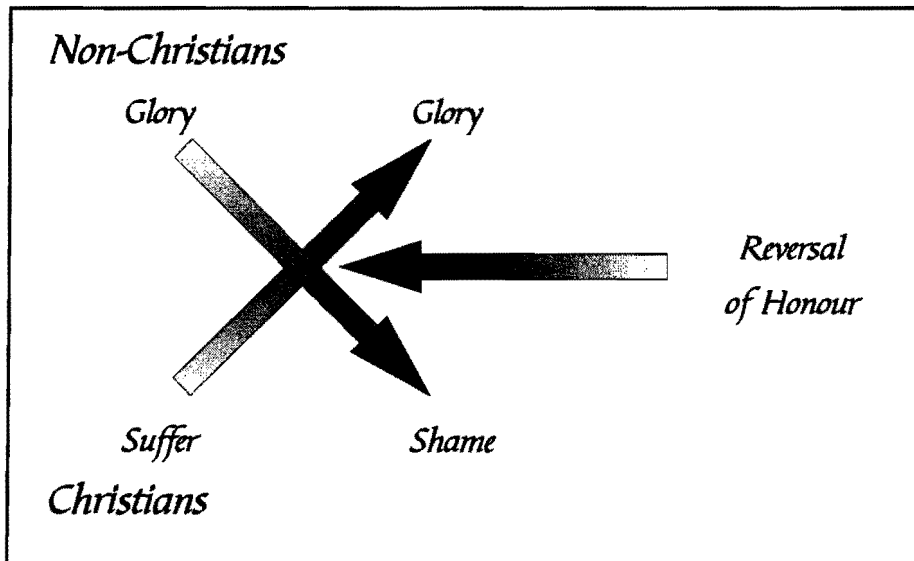


Figure 17

*Figure seventeen shows the reversal of non-Christians with Christians diagrammatically. Non-Christians viewed themselves as honourable and hence glorified while their view of Christians was one of shame, hence their suffering. Thus we find the non-Christians starting the diagram on the left top with glory (albeit their own glory) and Christians (bottom left) starting with suffering. Peter reverses this view and says that the non-Christians will move down their arrow from glory / honour to shame whilst Christians will move up their arrow from suffering / shame to glory / honour just as Christ their example did. Where these two*



*arrows cross the reversal takes place. The further the arrowheads move from one another the bigger the reversal, hence more glory and worse shame. This reversal could well be illustrated with the following texts:*

1:11 ἔραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας.

1:21 τοὺς δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

4:13-14 ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι. εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.

*Figure 18*

*Figure eighteen illustrates the contrast between suffering and glory. The reversal from the one (suffering) to the other (glory) is evident in the above texts. In 1:11 this reversal is applicable on Christ. The Greek states that glory follows suffering. It would appear as if the one followed the other naturally and directly. It almost seems like cause and effect to Peter. If, however, we project the pattern of figure sixteen (that which happened to Christ, happens to Christians) onto this verse, then this reversal would also become applicable to Christians. The second verse makes the transition (from what happens to Christ also happens to Christians) more obvious. This can be seen in the word ὥστε. Thus the reversal from death (suffering) to glory also applies to Christians. Christ is given glory in 1:21 so that (ὥστε) the reader's*

*faith and hope are set on God. The question is why, or for what reason are their faith and hope set on God? It would seem as if the text argues implicitly that the reason is that they too will be glorified. The fact that Christians participated in the suffering of Christ in 4:13 infers that they will also participate (be blessed - μακάριοι) in His glory. In verse 5:1 we find one of the most direct statements that Christians are to share in Christ's glory. A Christian is a κοινωνός<sup>537</sup> of this glory. Thus, there is progression as far as the certainty of this reversal from suffering to glory with Christ is expressed in first Peter.*

*The death of Christ therefore serves a twofold motif in Peter:*

- a. Salvation and atonement.*
- b. The model for suffering and glory.*

*Peter's initial response to his readers' suffering problem in 1:3-9 is to grant the assurance that:*

- a. Their eschatological salvation / commendation is as certain as their rebirth as both are effected by God through Christ. Christ's suffering and glorification were the means by which God effected the believers' rebirth and imminent salvation.*
- b. Their salvation / commendation is very near. The believer's reception of praise, glory and honour / grace / salvation will occur at the revelation of Christ.*
- c. The suffering - glorification / commendation sequence is typical of Christian life. In 1:6,7 we realize that Christians have to suffer for a brief time in order that (ὅτι) their faith might ultimately be shown to result in praise, honour and glory. Thus the course of Christian life is not merely suffering and subsequent honour but suffering*

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<sup>537</sup> *This word carries the notion of having something in common. In another derivative this word has to do with the community. Thus Christ could be said as having formed a community with us, or that we have the glory in common with Christ.*

*and consequent honour. Christ has already exhibited the sequence of suffering followed by glory.*

*This is all made possible by the foundation / presuppositions that Peter lays:*

- a. God is the One who bestows honour, both on Christ and on Christ's followers. All other bestowals of honour especially by society is futile.*
- b. God has already granted Christ eschatological honour / glory.*
- c. The blood of Christ shed for the believer's redemption was, in advance of Christ's glorification already imbued with honour, and highly valued in God's sight (τίμιον).*

*Christ can also be seen as a type or simile, since the Christian goes through what He went through. Christ was chosen by God just as Christians were. Both suffered and the Christian will still continue to suffer for doing right.<sup>538</sup> Both have been / will still be honoured. Both are holy. The Christian's faith in God will vindicate them just as Jesus was vindicated.<sup>539</sup> Jesus was raised from death to a position of the highest δόξα. Peter states that Jesus' experience can also be theirs. They too can experience this reversal of honour. Christ is also referred to as the paschal lamb (1:19). This deduction is made due to the familiar phrase ἀμνοῦ ἀμώμου καὶ ἀσπίλου that is used to refer to the paschal lamb or the sacrificial lamb. This can either be seen as the fulfilment of the Old Testament,<sup>540</sup> or as yet another*

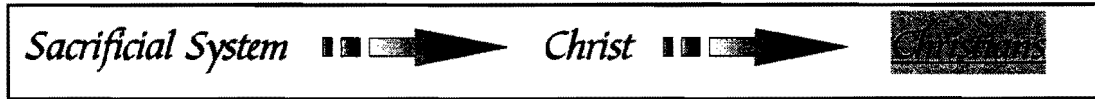
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<sup>538</sup> *Christ had no part in sin (ἁμαρτία)(2:22), deceit or treachery (δόλος)(2:22). Therefore Jesus suffered unjustly, innocently and blamelessly. In the same way Christians suffer unjustly. Peter points out that unjust suffering is honourable to God.*

<sup>539</sup> *Campbell (1995:106).*

<sup>540</sup> *First Cor. 5:7 claims that Christ is the paschal lamb and therefore the fulfilment of the Old Testament sacrificial system.*

*metaphor:<sup>541</sup> The Old Testamentic sacrificial system could well point to Christ, and Christ to the martyrs. Another view is that the sacrificial system pointed forward to Christ (which is the fulfilment thereof) whilst the Christian's suffering and slaughter pointed backwards to Christ's. Hence we have figures nineteen and twenty:*



*Figure 19*

OR



*Figure 20*

*The figures above point to the two different views as to where the emphasis lies. In the former possibility the emphasis would fall on the Christian while on the latter the emphasis is on Christ. Nonetheless, Christ's blood was shed as ransom (λυτρόω).<sup>542</sup> The blood that Christ shed was not only blood but deemed by Peter as precious blood. The adjective τίμιος does not only mean precious but can also be defined as "esteemed" or "held in honour". One can apparently observe how Peter uses the honour, semantic word-field<sup>543</sup> to*

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<sup>541</sup> Campbell (1995:103) states that the reference to the paschal lamb serves as a metaphor.

<sup>542</sup> λυτρόω recalls Mark 10:45. The word has the definite idea of freeing by payment. Similar usage can be cited in Tit. 2:14.

<sup>543</sup> Peter uses the honour / shame word-field to put forward his case. Just as an example we find the following honour / shame terminology in 2:6-10. Together with other words they constitute the honour / shame word-field:



<u>Honour</u>	<u>Shame</u>
ἐκλεκτὸν (2:6)	(οὐ μὴ) καταισχυθηῖ (2:6)
ἔντιμον (2:6)	προκόμματος (2:8)
ἀκρογωνναῖον (2:6)	σκανδάλου (2:8)
τιμὴ (πιστεύουσιν)(ἀπιστούσιν) (2:7)	προκόπτουσιν (2:8)
κεφαλὴν (2:7)	ἀπειθοῦντες (2:8)
ἀπεδοκίμασαν (2:7)	(ποτὲ) οὐ λαὸς (2:10)
γένος ἐκλεκτὸν (2:9)	οὐκ ἠλεημένοι (2:10)
βασιλείον ιεράτευμα (2:9)	
ἔθνος ἅγιον (2:9)	
λαὸς εἰς περιποίησιν (2:9)	
ἀρετὰς ἐξαγγείλητε (2:9)	
καλέσαντος (2:9)	
θαυμαστὸν φῶς (2:9)	
(νῦν δὲ) λαὸς θεοῦ (2:10)	
(νῦν δὲ) ἐλεηθέντες (2:10)	

*Similarly we find the rest of the semantic word-field of honour and shame in first Peter based on the New Revised Standard Version:*

### Honour

*Nouns: > grace, mercy, inheritance, praise, glory, honour, reverent fear, head of the corner, deference, credit, reverence, lord, Sarah's daughters, heirs, blessing, right hand (of God), gift, strength, crown of glory, power, kiss of love.*

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*Verbs: > to glorify, to accept the authority of, to do right, to conduct oneself honourably, to honour, to fear, to win over, to obey, to do what is good, to pay honour to, to do good, to live in the spirit, to exalt, to restore, to support, to strengthen, to establish.*

*Adjectives: > chosen, blessed, glorious, precious, without defect or blemish, good, acceptable, royal, holy, honourable, very precious, better, hospitable, chosen together.*

### Shame

*Nouns: > exiles, sufferings, evildoers, slander, ignorance, griefs, cross, humble mind, evil, abuse, deceit, disgrace, murderer, thief, criminal, mischief maker, sordid gain.*

*Verbs: > to be put to shame, to reject, to stumble, to fall, to malign, to do wrong, to suffer unjustly, to be beaten, to suffer, to abuse, to return abuse, to threaten, to hinder prayers, to do evil, to harm, to blaspheme, to be reviled, to be clothed with humility, to oppose the proud, to humble oneself.*

*Adjectives: Foolish, humble*

### Challenge, Counter-Challenge and Verdict

*Nouns: > judgement, adversary, devil*

*Verbs: > to judge impartially, to punish, to judge justly, the face to be against, to give an accounting, to judge, to be judged.*

*illustrate how honourable Christ is. The end result of this honour attachment is that Christ's honour is also transferred to the Christian (1:7; 2:16-18,22; 4:13). Christ's blood is precious because it was shed according to God's plan and that makes it honourable. If the suffering of Jesus is honourable, then so also is that of those for whom He stood ransom. Since Christ's suffering eventuated into vindication and honour (by God), so too will His people be exonerated from their suffering. The glorious future of Christ was foreknown (προεγνώσμενος). So it is also with Christians: They are elected (in the foreknowledge - πρόγνωσις) to the glorious future of God the Father (1:2).*

*Christ also serves as an example for the Christian to model their lives on. This is important for a couple of reasons:*

- a. Once this principle is accepted it shows that suffering is to be anticipated.*
- b. It illustrates how they should react to such suffering.*
- c. It exhibits how they should live.*
- d. It describes what the final outcome will be.*
- e. It gives them hope since they are to experience the same outcome - glory.*

*In 3:18-22 we find what that example entails, viz. His suffering and sacrificial death (shame), His resurrection and triumphant ascension to the supreme place of glory (honour). The point that Peter advocates is this: in a similar way that Christ suffered innocently (the righteous for the unrighteous)(3:18) and was exalted to honour, so too can those who follow His example anticipate the bestowal of divine honour. Christ's example, however, is not only one of honour, exaltation and glory. It is also one of suffering. The significance of Christ's example of suffering is not only that He suffered, but also the way in which He suffered. Thus, the example of how to suffer is also embodied in Christ's ὑπογραμμός, for when He suffered*

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*Adjectives: > kind, gentle, harsh, righteous, unrighteous*

*He did not make threats, but instead, entrusted himself to God (4:19). It is in this context that 4:1 warns Christians to arm themselves for that (suffering) which is still to come. Reminiscent of 2:11, here again the Christian's life is portrayed as a warfare. The word ὀπλίσασθε (aorist middle imperative) is used metaphorically since this is a military term meaning arm yourself.<sup>544</sup> But suffering is temporary whilst God's honour, exaltation and glory is eternal. Christians should therefore follow the example that Christ left them. The word employed for "example" (2:21) is ὑπογραμμός which is a hapax legomenon to the New Testament. It appears as if all other New Testament references to example, use the word δειγμα and its derivatives. ὑπογραμμός, however, refers to the example or pattern of letters<sup>545</sup> in ancient copybooks that were to be traced or copied by the student. We also find the word in reference to an artist's design or outline which he leaves for his pupils to fill in.<sup>546</sup> This word is more imaginative for Peter's purpose. He attempts to portray the fact that Jesus has left an outline or pattern that Christians should follow.<sup>547</sup> When the pattern to be followed happens to be a human being then perhaps the terms "role model" is the best translation that conveys all of the above ideas. We know that Christians should follow Christ's ὑπογραμμός because ὑπογραμμός appears in conjunction with the purpose clause ἵνα (in order that, so that) you should follow in His steps. The usage of this word in reference to Christ's example developed further during later Christian literature.<sup>548</sup> Part of*

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<sup>544</sup> Michaels (1988:225).

<sup>545</sup> Dixon (1989:55).

<sup>546</sup> Dixon (1989:55). Also refer to the thoughts of Selwyn (1981:179); Kelly (1969:119,120) for further nuances included in the word ὑπογραμμός.

<sup>547</sup> For further discussion on the word ὑπογραμμός see Bruce (1976:2:292); Selwyn (1949:92); Campbell (1995:184).

<sup>548</sup> Later in Christian literature this word (ὑπογραμμός) referred to Christ's example of humility (first Clement of Alexandria 16:17) and of endurance (Polycarp 8:1-2). Also see



*Christ's example to follow is not only the good deeds and kindness but also includes awaiting God's just and fair declaration of their honour, despite the fact that they are suffering unjustly (ἀδίκως) (2:19; 3:18) in the meantime. The call to follow Christ can also be detected in 4:1,2. The final call is to live according to the will of God (4:2).*

*Another example of Christ is baptism.<sup>549</sup> Peter employs baptism as the ἀντίτυπον (3:21) (antitype) to the flood. The saving significance of the latter thus corresponds to the ritual significance of the former. Typologically then the baptized reader is connected to Noah. Association with Noah, being one of the honourable Biblical characters, is prestigious for Peter's audience, and thus honourable. Baptism is equated to an ἐπερώτημα (demand, desire, plea) to God. In baptism the resident aliens and visiting strangers ἐπερώτημα with God for their vindication and honour - the same vindication and honour that have been refused them by society.<sup>550</sup> Baptism represents numerous transitions advantageous for remaining a Christian:*

- a. *Baptism propels the Christian from a lost status to a saved status before God.*
- b. *Baptism represents a transfer from being dirty to being washed. This is portrayed in the contrast between the old and the new life.*
- c. *Baptism is a shift from death to life.*
- d. *Baptism is an advance from shame to honour. Peter views the old life as shameful*

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*the discussion in Elliott (1985:190) entitled "Backward and Forward".*

<sup>549</sup> *The meaning of baptism is discussed by Neyrey (1990:79-92). Baptism is also significant to group identity as discussed by Malina (1986:21-22; 139-143). In the Pauline theology baptism is seen as a ritual marking the crossing of a boundary. Therefore baptism is closely connected with μετάνοιαν (Campbell 1995:254-257).*

<sup>550</sup> *Campbell (1995:256).*

*and the new as honourable.*

- e. *Baptism represents the public act through which the above mentioned earthly reversal of roles takes place. The parousia is the act through which the heavenly and eternal reversal of roles takes place.*

*The question of a good conscience before God is also referred to in 3:21. A conscience in the dyadic culture of the Mediterranean world "is that set of norms, expectations and dictates placed upon one by one's culture".<sup>551</sup> However, to a large extent Peter's readers have formed a new sub-culture called the οἶκος τοῦ θεοῦ. Referring to this new sub-culture, baptism could well be the symbol for, and the conferment of honoured membership into the οἶκος τοῦ θεοῦ. Membership into the οἶκος τοῦ θεοῦ could also be interpreted as salvation. Thus baptism is a transfer of status not only from shame to honour but also from being lost to being saved and subsequently from death to life, hence salvation. Salvation is also linked to honour and shame since σῶζω in the Old Testament can signify the vindication of the dishonoured and oppressed.<sup>552</sup> There is a social dimension to σῶζω / σωτηρία in that it involves a reversal vis-à-vis their culture in the form of honour and shame. Salvation involves the whole person and brings a present renewal in human / divine relationships.<sup>553</sup> In first Peter σῶζω and its cognates can refer to an eschatological salvation as in 1:5,9, but it is deliverance that is at least partially experienced in the present (1:9). This is expressed by the synonymous λυτρόω (1:18) and possibly also by διασῶζω in 3:20. σωτηρία forms part of the three honours mentioned in 1:3-12. This, according to Peter, is an honour into which they were born (1:3). This term extends beyond the realms of eternal destiny, since it denotes one's present*

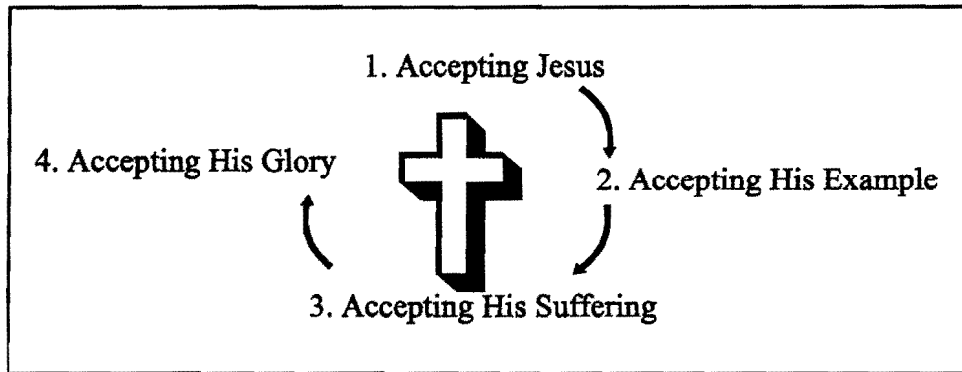
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<sup>551</sup> Campbell (1995:256-257).

<sup>552</sup> For such significance see Ps. 71:4; 75:9 (LXX).

<sup>553</sup> Wilson (1953:413-415).

*status of honour before God.<sup>554</sup> In 1:10 the association is made between salvation and χάρις. Grace is one of the most significant positive words in the Petrine semantic word-field of honour and shame.<sup>555</sup> Thus, acceptance of Christ not only implies glory but also means accepting Christ's example, His suffering and lastly, His glory. The following will serve as an illustration:*



*Figure 21*

*Figure twenty-one points out that accepting Christ does not instantly lead to the acceptance of Christ's glory. The attainment of such glory follows a process. Firstly, one needs to accept Christ. Secondly, one needs to accept His example<sup>556</sup> which should change behaviour. Thirdly, the change in behaviour often leads to suffering. Accepting Christ and His example also means accepting suffering as an earthly consequence. Lastly, comes the acceptance of Christ's glory.*

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<sup>554</sup> *Peter talks about salvation in the past tense. The Christian has been saved. It is not something that is to take place sometime in the future, just as they are already children of God and part of the house of God.*

<sup>555</sup> *For further discussion on the social dimension of salvation in the New Testament see Wilson (1953:413-415).*

<sup>556</sup> *The concept of the Christian following Christ's example as a major theological theme in first Peter is discussed by Perkins with reference to first Peter, first Clement and Isa. 53 (1995:18-19).*



*First Peter calls Christians to break completely with their past and to adopt a lifestyle commensurate with their new identity and in conformity to the model of Christ's suffering.<sup>557</sup>*

*One of the solutions to the suffering problem is to change their understanding of suffering. Peter does this firstly, by changing their symbolic universe. Secondly, this is achieved by changing their role model from society to Christ. This helps them to understand that suffering seems to be normal for the Christian, but that suffering is only the beginning. The end is glorification. This understanding reveals certain reversals of roles. Peter not only changes their perspective as has been illustrated above, but he also creates a new community. This new community will now receive attention.*

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<sup>557</sup> Further reading on the topic of following the example of Christ can be found in Perkins (1995:53-55); Tuck (1974:89); Barnes (1975:151).