

## Chapter I Introduction

### 1.1. The reason for the selection of this theme

Paul's letters are 'situational' responses to the needs and requests of specific Christian communities (Bailey and Vander Broek 1992:29). Likewise Elliott (2000:12), and Elwell and Yarbrough (2005:363) consider 1 Peter as a letter of consolation and exhortation to beleaguered believers, although some suggest that it is a baptismal liturgy or a baptismal sermon. Therefore, 1 Peter and Philippians can both be considered as letters which respond to the circumstances of their readers. The circumstances of the addressees of 1 Peter and Philippians can be inferred by reading each letter carefully with a view to the historical and social situation of the time. It can elucidate my argument that Peter and Paul employed their Christologies in their pastoral advice to their readers, that is, in their ethical exhortation<sup>1</sup>.

In 1 Peter, Peter addresses the scattered believers in five provincial districts of Asia Minor, who are suffering for Christ's sake. Peter's message is one of comfort, hope and exhortation (Alexander 1983:752). In Philippians, the believers most probably encountered three groups hindering the effective progress of the gospel message, whether by opposing it directly, tampering with its contents, or failing to apply it within the congregation (Elwell and Yarbrough 2005:314).

Most of the comparative passages between 1 Peter and Philippians (1 Pet 1:13-17; 2:1-3; 2:18-20; 3:13-17; Phil 1:27-30; 2:1-5; 2:12-18; 3:2, 7-10) describing the particular current situations are connected to the Christological passages (1 Pet 1:18-20; 2:4-8; 2:21-25; 3:18-22; Phil 2:6-11; 3:7-10). Such comparisons confirm the centrality of the theme of Christology within the respective writings.

Most scholars do not mention the close connection between the Christological and ethical exhortation sections in 1 Peter and Philippians. Some scholars<sup>2</sup> studied the ethics of the whole of the New Testament. Furnish (1968) dealt with Paul's ethics in relation to theology. Fowl (1990) and Styler (1973) have investigated Christology in relation to Paul's ethics, while some scholars have merely considered Paul's ethics<sup>3</sup>. The relationship between Pauline ethics and Christology still needs investigation seeing that the Pauline letters form one third of the New Testament and the combined

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<sup>1</sup> I only refer to it briefly to support the purpose of this thesis. I will however describe the common experience of believers, converted from their previous religion and social life. The believers by stepping into the faith in God through Christ Jesus, were moving 'out of darkness into (God's) marvellous light', as Peter puts it. However, they still encountered great challenges, living in this dark, pagan society. In order to earn a living, they were expected to join the celebrations and rituals of their 'trade guild', offering sacrifices to the gods or goddesses associated with their trade' (Guthrie and Motyer 1983:675).

<sup>2</sup> Schnackenburg, R 1965, Longenecker, R N 1995, Schrage, W 1988, Houlden, J L 1992 and Hays, R B 1996.

<sup>3</sup> Rosner, B S 1995, Seeberg, A 1995, Hartman, L 1995, Bultmann, R 1995, Parsons, M 1995, Schnabel, E J 1995, Schrage, W 1995 and Rosner, B S 1995, 2003.

studies between his Christology and ethical exhortation have not yet thoroughly and completely satisfactorily been explored. However, it seems fortunate that Van der Watt (2006) has most recently edited an excellent book on identity, ethos, and ethics, of each of the books of the New Testament and of 2 Clement. According to second Clement, the past and the future of the divine act, are the decisive motivations for ethos (Pratcher 2006:597)

Some scholars<sup>4</sup> have concentrated their investigation on Christology in 1 Peter. Barr (1961), Winbery (1982a), Winter (1988a), Green (1990), and Van Rensburg (2006) have devoted themselves to the ethics in 1 Peter. Only Green (1980) and Watson (1971)<sup>5</sup> have tried to connect ethics with theology. No one has, however, given attention to the connection between Christology and the ethical exhortation in 1 Peter. This study aims to investigate the function of 1 Peter's Christology, how it to motivates his readers to remain faithful while suffering at the hands of a hostile society.

Many scholars studied Christology in Phil 2:6-11<sup>6</sup>. Only a few scholars (White 1990; Hawthorne 1996; Marshall and Marshall 2001; Gräbe 2006) have contributed to the ethical issues at hand. Fowl (1990:101) deals with the Christology of Phil 2:6-11 as an example of a shared norm on which he founded his argument (Fowl 1990:101), but he has not considered Christology in relation to the ethical exhortative sections. Therefore, this study investigates whether the ethical exhortative motivation in Philippians should be considered in relation to its Christology and researches the ethical exhortative motivation in Philippians as related to Christology.

Believers insist upon moral separation. Nonetheless they live within the society, the social norm of which they used to follow, but they are still part of it, depend upon it, witness to it, suffer with it, and must express their faith in Christ within it (White 1994:185). To the best of my knowledge, nobody has yet researched the comparison between 1 Peter and Philippians, the connection between their Christologies and their ethical exhortations, from the exegetical perspective.

## 1.2. Methodology

This study concentrates on an exegetical exploration of the texts. The exegetical approach encompasses a linguistic-syntactical and grammatical analysis in order to determine the communicative intent. In other words, this is an effort to analyze the significance of words and the relations into which they are set in order to construct meaning (Snodgrass 2005:203). In order to arrive at a meaningful and productive exegesis of 1 Peter and Philippians, it will be proper to consider what kind of

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<sup>4</sup> Lewis, J M 1952, Davies, P 1972, Hiebert, D E 1982a, 1982b, 1982c, Richard, E 1986 and Achtemeier, P J 1993, 1999.

<sup>5</sup> He tried to use Christology and eschatology as the implication for the believers' attitude towards the State in 1 Pet 2.

<sup>6</sup> Koperski (1996) focused on the high christology in 3:7-11.

methodologies have already been applied by scholars to the respective books (1 Peter and Philippians) under consideration.

In 1 Peter various scholars<sup>7</sup> considered certain exegetical methods of study. Some scholars<sup>8</sup> focused on sociology, while others<sup>9</sup> focused on linguistics. Du Toit (1974) did with a discourse analysis, certain scholars<sup>10</sup> focused on its rhetorical function. Another scholar<sup>11</sup> attentively considered the comparison between 1 Peter and Hebrews. Certain scholars<sup>12</sup> dealt with the use of the Old Testament in 1 Peter, while Martin (1992b) dealt with the metaphor as a way of exegetical analysis.

Various academics<sup>13</sup> used the rhetorical method in disclosing Philippians. Various strategies have been applied, by amongst others, Tellbe (1994:97-121), who considered the sociological perspective. Other scholars<sup>14</sup> preferred to stick to discourse analysis. Literary analysis was applied by scholars like Spencer (1984). The role of chiasmus was researched by Luter and Lee (1995). Dormeyer (1989:147-159), Koperski (1992b:331-367) and Porter (1993:177-205) applied linguistic analysis.

Proper exegesis involves more than a set of rules on how the text can be read. We should appreciate what the writer of a text delivers, always reminding ourselves that the way a reader reads influences what will be seen in the text (Bock 2006:28). We have the author-text, reader and community to consider in the process of exegesis. The author establishes the meaning of the text, but the reader is left with the responsibility of construing that meaning and applying it in a fresh context (Bock 2006:30). However, what we should not forget is that we are aiming at reading the text (the Bible) and that we are not only to recognise the information about God and the account of salvation, but also to experience the God of which the text talks about (Moyise 2006:7). The authors of the text were people influenced by the time in which they lived. They shared in the historical and socio-cultural ecology and beliefs of their time (Moyise 2006:11).

This study pays attention to the texts, not only in their historical (diachronic<sup>15</sup>), literary or social (synchronic<sup>16</sup>) contexts, but also in their cultural contexts (DeSilva 2000:17)<sup>17</sup>.

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<sup>7</sup> Bennetch 1944 and Harrison 1940; 1941.

<sup>8</sup> Botha 1988, Campbel 1995, Chin 1991, Dijkman 1984 and Elliott 1982b, 1993b, 1995.

<sup>9</sup> Daube 1947b, Davey 1970 and Snyder 1995.

<sup>10</sup> Campbel 1995, Marshall 1991c and Thurén 1990.

<sup>11</sup> Ferris 1930.

<sup>12</sup> Glenny 1987 and Green 1990.

<sup>13</sup> Basevi and Chapa 1993, Geoffrion 1993, Perkins 1987, Robuck 1987 and Watson 1988.

<sup>14</sup> Black 1985 and Reed 1997.

<sup>15</sup> It focuses on the relations of cause and effect over time in telling a story drawing on precedents and analogies (Barton 1995:69).

<sup>16</sup> It focuses on the way meaning is generated by social actors related to one another by a complex web of culturally-determined social value systems and the pattern of communication (Barton 1995:69).

<sup>17</sup> DeSilva (2000:17-18) defines culture as such: 'Culture includes those values, ways of relating and ways of looking at the world that its members share, and that provide the framework for all communication'.

Due to the fact that the focus of this study is on Christology in both 1 Peter and Philippians, this study tries not merely to add meaning to, or merely consider one word by itself. Words are related to one another in order to produce meaning within the context.

A pre-step towards a proper theological analysis, is a scientific exegetical analysis. The basic point of departure from which these issues will be addressed as part of the method engaged in this research, came from the objective perspectives of amongst others, Prof Jan van der Watt (2001). My knowledge of methodology is based on the perspectives of the scholars<sup>18</sup> whom I have consulted in this regard. In reading the text, I intend to use the available methods in order to effectively solve the apparent semantic problems within the text.

The steps I try to follow, have been outlined in an article by Prof Jan van der Watt (2001).

1. Did I choose a workable unit?; 2. Am I satisfied with the original Greek text?; 3. Grammatical and syntactical analysis; 4. Structural analysis (unit); 5. Detail analysis, which consists of the following steps: 5.1 Grammatical semantic analysis; 5.2 Literary analysis; 5.3 Cultural and historical ecology; 5.4 Comparisons between different books of the New Testament; 6. Macro structure; 7. Consolidation of information; and finally step 8: Theologizing, which should be considered to be the ultimate concluding step, following the exegetical outcome. Christology is important for the ethical foundation of the readers in 1 Peter and Philippians. Theologizing should accordingly be considered to be practical Christology.

These principles were applied in exploring the meaning of the theme under discussion and were used as guidelines in the endeavour to explore the texts. Different aspects of certain texts demand different methodological approaches. Therefore the recommended steps were not slavishly followed as legitimate exegesis abides by a multi-dimensional approach, depending on the restrictions of the text itself. The methods necessary to solve particular semantic problems in specific texts were applied as required.

The New Testament is often considered to be a normative conscience-binding document in a modern society. However, whenever a moral issue is at stake, it may be interpreted in a conflicting way, often leading to confusion. This confusion usually results from either an over- or underexposure of the various analytical categories applied to the New Testament texts. With the assistance of a proper communication model, the interrelatedness of the linguistic-literary, as well as the historical and theological modes of texts, may respectively be defined in terms of medium, interlocutors and message. Productive wisdom (insight) from both communication science, linguistics, literary science, historical criticism and reception aesthetics are by way of a combined effort, used to construct a comprehensive

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<sup>18</sup> Eggar, W 1996, Green, J B., ed. 1995, Black, D A 1995, Fee, G D 1993, Silva, M 1994, Malina, B 1993, Elliott, J H 1982 and Rohrbaugh, R, ed. 1996.

exegetical-hermeneutical model, in order to correctly deal with the text. This model will primarily be capable of deconstructing the over-interpretation of the New Testament, in order to regain the original (elementary) Christian perspective and master symbols, which inspired the New Testament authors and consequently led to the canonization of these writings (Rousseau 1985:92).

All of these analyses are closely linked to one another, of which it is often the case that the analysis takes place simultaneously, however, not necessarily the one immediately following the other, or respectively following everyone of the steps. In order to place the emphasis on a proper clarification, these steps may be discussed in sequential order (Van der Watt 2001:3). In the analysis of the New Testament, it is however of extreme importance to deal with the interrelatedness of these different aspects. It is and will probably continually remain of extreme importance to determine if, as well as to what extent, Biblical texts are different from other texts, relating to issues like the applicable linguistic-literary, historical and theological-philosophical dimensions (Rousseau 1985:98).

New Testament theology first and foremost discusses the actions of God in and through Jesus Christ, including the experiences which enriched people through faith, supported by the saving and liberating actions of God, and followed by the personal testimonies of individual believers regarding these experiences.

To understand the original text, proper links between individual grammatical units were traced as they formed individual sentences, which combine into pericopies. Then the relation between pericopies with ethical exhortation and Christological pericopes was indicated in this study. Proper linguistic exegesis confirmed the importance of the exploration of the topic under discussion (which is the connection between Christology and ethical exhortation, as Christology needs to be considered as motivation for ethical exhortation).

Different sources were consulted on the social background, the historical background, and the fundamental meaning of certain words. The way in which respective pericopies outline and support the argument was indicated by diagrams. To state the argument clearly, a literal translation of each pericopy is provided.

### **1.3. The hypothesis of this thesis**

The hypothesis tested in this thesis is that Christology in both 1 Peter and Philippians is used to motivate their ethical exhortations.

Between 1 Peter and Philippians there are similarities and dissimilarities in expressing their respective Christologies and ethical exhortations. The similarity between 1 Peter and Philippians regarding Christology and ethical exhortation is compared with their respective perspectives. Their different methods and approaches to Christology are compared. To a certain extent, there is an overlap between their

use of Christology to motivate their ethical exhortations of their communities, but the circumstances of their addressees differed.

Peter's readers had to deal with outsiders, gentiles or unbelievers. Paul had to advise on outsider adversaries, conflicts within the congregation, and to refute false teachings that had been tempting the community. In the ancient Mediterranean world, which consisted of a patriarchal and group-oriented community. People lived according to specific social and religious norms, in which honour stood central (Van der Watt 2001:8).

The Christologies of both 1 Peter and Philippians include suffering and exaltation, and include the pre-existence of Christ. Peter metaphorically describes Christ as the Living Stone, a metaphor not used in Paul. Only Peter refers to his readers as newborn babies and children of God, begotten from God, through the resurrection of Christ. He calls upon them to live dedicated to the holy God whom they call Father. Peter emphasises the relationship within the household by referring to husbands and wives, masters and domestic servants. Paul refers to the conflict among members of the congregation in Philippi, as well as to false teachings.

In both 1 Peter and Philippians the readers have been transformed to become part of the family of God through faith in Christ. Their new identity in Christ brought them in conflict with outsiders who lived according to the norms of the ancient Mediterranean world. The believers to whom both Peter and Paul ministered were suffering for the sake of Christ. Both Peter and Paul compassionately applied pastoral care to their respective readers. Both referred to Christ's suffering and exaltation. As Christ suffered, they are suffering. As God exalted Christ, He will ultimately exalt them. Both pursued the Christological parading of suffering and exaltation to motivate the ethical exhortation of their readers living in hostile societies, and to reaffirm their faith in Christ Jesus.

The believers in the Philippian church suffered conflict as a result of their self-centeredness and the pursue of their personal interests. Christ set the standard of being humble-minded to be used by God and according to his will. Paul takes on the false teachings obedience to God.

Towner (1989:17) states that the Christian existence is built on both theology and ethics. Schrage (1988:172) concurs that Christology forms the basis of the Pauline ethics. Jobes (2005:49) affirms that Christ obeyed, suffered, died, was resurrected and ascended to eternal glory with the Father. Following in Christ's footsteps, the Christian's life is shaped according to the same pattern. Van der Watt (2006b:615) confirms that Christian ethics are profoundly christologically determined.

In 1 Peter and Philippians Peter and Paul both use their Christology as motivation for ethical exhortation in their pastoral care. While Christology does not feature as much in Philippians to explain salvation, in 1 Peter Christology is implemented to a certain extent to elucidate Soteriology, but it plays a major role in the ethical exhortation.

## 1.4. The unfolding of the argument

In order to present a scientifically sound study on the chosen topic, Christology as motivation for ethical exhortation in 1 Peter and Philippians, within the particular theological field, the following sections have been pursued to properly explore the theme:

**Chapter I** presents the reason for the selection of this theme, the methodology, the hypothesis of the theme and the unfolding of the argument.

**Chapter II** deals with the Christology in 1 Peter (1:18-21; 2:4-8; 2:22-25; 3:18-22).

**Chapter III** considers the motivation of the ethical exhortations in 1 Peter (1:13-17; 2:1-3; 2:18-21; 3:13-17).

**Chapter IV** motivates the role of Christology in the ethical exhortations in Philippians (Christology in 2:6-11, and the motivation of the ethical exhortations in 1:27-30; 2:1-5; 2:12-18).

**Chapter V** studies the way in which Paul used his Christology to motivate his ethical exhortation in Philippians 3:7-11; 3:12-14; 4:4-7; 4:10-13.

**Chapter VI** compares the use of their Christologies to motivate their respective ethical exhortations in 1 Peter and Philippians.

**At the end of each chapter**, a theological and scientific conclusion is presented.



## **Chapter II 1 Peter's Christology comprises of both suffering and exaltation**

### **2.1 Introduction**

This study focuses on the function of Christology to motivate ethical exhortation of his readers in New Testament times. They are 'new beings', separated from their previous lives. Tuni (1987:294-295) describes the relationship between ethical exhortative motivation and Christology in 1 Peter in the following way:

[A]mong the doctrinal reasons given for paraenetic sections, the christological motifs abound. We do thus for example have the exhortation 'to be holy' and 'conduct yourselves with fear throughout the time of your exile', followed by christological fragments in which Christ is presented as the Lamb without blemish or spot, who has ransomed us through his precious blood and through whom we have confidence with God (1:13-17 and 1:18-21). The next exhortation, 'put away all malice and guile', is again followed by a long christological section about Christ as 'corner-stone and foundation of the community' (2:1-3 and 2:4-8). The well-known passage about subjection, even to overbearing masters, is again followed by a moving christological section centered on Christ's example (2:18-20 and 2:21-25). Finally, the exhortation to practise, is followed by the christological hymn about Christ being put to death, as the climax of suffering and being raised from the dead, having gone to heaven, sitting on the right side of God as the climax of his exaltation. Thus, the christological motivation is almost invariably found as the reason for exhortation.

I agree with Tuni's argument that Christology is the motivation for ethical exhortation in 1 Peter. In 1 Peter, ethical exhortation always precedes the Christological theme, which implies that we should consider the former in relation to the latter. I cannot imagine salvation without Christ's redemptive work. In that respect, I follow Schnackenburg's argument that the great announcement of salvation constantly leads to an ethical exhortation (1975:367). The readers of 1 Peter encountered suffering for the sake of Christ. Thus the example of Christ's suffering and exaltation provides them with the relevant ground, since the principle of both the suffering and exaltation of Christ has ethical and existential significance for the believers (McDonald 1998:78). According to 1 Peter, Jesus Christ is the pre-existent One (1:20), who suffered (1:19; 2:4; 2:21-23), died (1:21; 2:24; 3:18), was raised from death (1:21; 2:4; 3:18), and was exalted to the right hand of God (3:22; Tuni 1987:296). These considerations form the foundation of Christology. As the basis for the overall scheme or pattern of his theological statement, Peter chose to



emphasise two moments within the Christological progression: suffering/death and glory/right hand (Richard 1986:133).

For Peter, Jesus Christ is the image of suffering and glory, as he established the centrality of Christ's suffering and glory in the opening blessing of the epistle (Matera 1999:176). There is a reason why he draws attention to this theme. He picks up the term 'suffering' in the first part of the pattern, because of the situation of his audience. He also connects several related concepts with the theme: the blood of Christ, redemption, suffering, death and so forth. The Christ-event is selected to serve the author's needs: Peter wishes to discuss suffering, and the other historical events in the life of Jesus. After the first part of the document, he therefore focuses on the element of suffering in the Jesus tradition.

The second element of the pattern is also chosen with theological intention. Peter could have emphasised the theme of resurrection, as does Paul in 1 Cor 15, to establish a basis for Christian hope. However, unlike Paul, Peter does not discuss the resurrection. Instead, he develops the theme of glory. Peter's unique intention in drawing attention to Christology, is to remind his readers of Christ's redemptive work on their behalf, in order to strengthen them in their task within a Christian community (Matera 1999:176). A review of the texts where this term appears in 1 Peter suggests that the term is used to speak either of the glory that God has given Jesus, or of that in which the believers will share when Jesus returns at the final revelation. The term 'glory' is chosen to stress the heavenly or post-resurrection life of Jesus (1:7; 2:21; 2:4; 2:24-25; 3:22) and its influence upon the life of a Christian as an exile or sojourner (1:7, 13; 2:7; 3:16).

There are many Christological references in 1 Peter (for example 1 Pet 1:2-3, 7, 11; 1 Pet 4:11, 13; 1 Pet 5:1, 4, 10). For the purpose of this study, four passages are especially important. The first is 1 Pet 1:18-21, which acts as the basis of the ethical exhortation to Christians to be sojourners in a foreign country. The second is 1 Pet 2:4-8, the basis of the exhortation of why they should distance themselves from unbelief. The third is 1 Pet 2:21-25, the basis of the exhortation of how slaves should submit themselves to their masters. The fourth is 1 Pet 3:18-22, the basis of how Christians conduct themselves in the face of interrogation within a hostile society. In those texts, Christology functions in the ethical exhortation (Matera 1999:177). Throughout 1 Peter, the indicative mood is used for doctrinal sections and the imperative mood for ethical exhortative portions as in other New Testament writings, especially the Pauline letters. There is however an important difference: in 1 Peter the ethical exhortation, in general, precedes doctrinal explanation (Tuni 1987:294), even though 1 Peter 1:3 describes a doctrinal remark. Tuni (1987:294) agrees that there are ethical exhortations, each of which is followed by a doctrinal fragment. Doctrinal fragments are considered to be the basis for exhortation while they are introduced by a causal conjunction ὅτι (1:18; 2:15; 2:21, etc.). It seems that this is a stylistic device in 1 Peter, where ten out of twelve times the word ὅτι has the function of identity within a causal relationship (Tuni 1987:294).

## 2.2 Christ's redemption (1 Pet 1:18-21: Units 1-7<sup>19</sup>)

### 2.2.1 Introduction

As Achtemeier (1996:123) points out, there is an intimate connection between Christian doctrine and Christian conduct. The latter is linked to 'Lives of Hope as Holy Lives' (vv. 13-16), invoking God as the Father (v 17) and to believers' redemption via Christ's sacrifice on the cross (vv 18-21).<sup>20</sup> In vv. 18-21 only the suffering and exaltation of Christ is dealt with, and in vv 13-17 believers' conduct is connected with the ethical theme in the next chapter.

Vv. 18-19 could be treated as a unit, because these two verses share one participle and one verb in the sub-clause, closely intertwined with their discussion of the means of redemption (Achtemeier 1996:126). One can also treat vv. 18-21 as a series of relative clauses linked together under the participle *knowing* ἐιδότες in v. 18 (Goppelt 1993:114), but with different themes pertaining to Christ as mentioned below, since *knowing* ἐιδότες (v 18) is used as the main focal point to remind Peter's readers of how they were redeemed from their past state, and as the leading participle for the whole passage. Unit 1 sets out the theme of the suffering of Christ, but units 2 to 7 describe the theme of the exaltation of Christ. In units 2 and 3 the two themes of suffering and exhortation of Christ overlap. Units 4 to 7 indicate Christ as the agent of God to make believers trust God, and God as the agent that raised Christ from the dead and gave him glory. The conjunction ὥστε is used to indicate the purpose of units 1 to 6, that the readers' hope and faith are in God.

### 2.2.2 The elementary faith of Christians

Peter's command to live 'in fear of God', is motivated by the addressees' own experience, *knowing* (ἐιδότες v 18). Their experience becomes an underlying motive for their conduct in the face of the redemption of Christ fulfilled on the cross (vv 18b-21a). They have hope, based on the resurrection and glory of Christ, which suggest that God can also raise from the dead those addressees who believe in him (Thuren 1995:114-115; Marshall 1991:54; Cranfield 1950:38). Peter uses a participle, *knowing* (ἐιδότες v 18)<sup>21</sup>, to introduce a reference to 'an elementary Christian belief' to the readers. '[k]nowing that...' is the continuation of v 17, supplying the reason for a preceding imperative to remind the addressees of 'an elementary Christian belief or teaching for an incentive to action or a source of

<sup>19</sup> For the division in units, refer to the appendix.

<sup>20</sup> However, Goppelt (1993:106) understands the term hope differently. He sees vv 13-17 as the goal of believers' existence and vv 18-21 as the origin of believers' existence.

<sup>21</sup> ὅτι is used as directive object to remind readers of a specific deed performed by God through Christ, as in Rom 5:3; 6:9; 1 Cor 15:58; 2 Cor 1:7; 4:14; 5:6; Eph 6:8-9; Col 3:24; 4:1; Js 3:1; cf 2 Tim 2:23; 3:14; Tit 3:11; 1 Pet 5:9 etc. Archea and Nida (1980:40) call it 'common language' among the Christians. Goppelt (1993:114) calls it 'the gospel tradition'. Selwyn (1947:144) calls it 'knowledge of redemption'. Grudem (1992:83) states that Peter implies that God will not be pleased if you casually disregard the ethical purpose of his redemption.

consolation or the basis of a true attitude towards their lives' (Beare 1970:77). Through the message of Paul and the tradition of the early church they know about the death of Christ, about the precious blood of Christ (vv. 18-19; Achtemeier 1996:126; Best 1982:88; Michaels 1988:63; Grudem 1992:83).

### 2.2.3 Redemption through the precious blood of Christ

An important key term to understand this section is the word *redeemed* (ἐλυτρώθητε) in unit 1. The term *redeemed* (ἐλυτρώθητε) suggests the foundation of the process of being drawn to the holiness of God (Cranfield 1950:38; Clowney 1994:69). Before embarking on an exegesis of this unit in detail, one should ask what the concept of redemption (λυτρωτής) is? Marshall (1991:54)<sup>22</sup> defines it in the following way:

[T]he concept of redemption in the ancient world applied to a variety of contexts, including the emancipation of slaves from their masters and the release of prisoners of war. In the Old Testament the picture was used to describe how God sets his people free from bondage in Egypt and brought them out to live in freedom in the promised land. Later the return of the exiles from Babylon was depicted in similar terms (Isa 52:3). Redemption generally takes place by the payment of a ransom.

Goppelt (1993:116) argues that Jesus' death makes a liberating exodus possible in accordance with God's gracious institution in the form of the Old Testament covenant. He adds that a deeper sense of the atonement becomes clear from the perspective of the prophecy in Isa 53. The prophecy underlies this Christian tradition, as set out in Mk 10:45 (1993:116). However, the origin of the conception of redemption should be examined in similar concepts of the redemptive significance of the death of Christ in the New Testament,<sup>23</sup> where the concept is depicted as originating with Jesus himself (Mk 10:45; Mtt 20:28), not as coming from Isa 53 (in 1 Pet 2:21-25), but as deriving from Isa 52:3. Although Isaiah's point was redemption without the payment of a price, Peter's is redemption at a price far beyond silver or gold (Achtemeier 1996:126-127; Marshall 1991:54; Michael 1988:63-64; Mounce 1982:20). From what were they redeemed? The redemption, according to Peter, is not so much from human sin or guilt, as it is from a former way

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<sup>22</sup>Barton *et al.* (1995:43) also define the concept of the redemption as such:

[T]he word *redeemed* was used when someone paid money to buy back (repurchase) a slave's freedom. In Old Testament times, a person's debts could result in that person being sold as a slave. The next of kin could redeem the slave (buy his or her freedom), a transaction involving money or valuables of some kind. Yet all valuables are perishable – even silver and gold are susceptible to corruption. The transaction God made to buy us back from sin is not refundable; it is a permanent transaction.

<sup>23</sup> Rom 3:24-25; Eph 1:7; 1 Tim 2:6; Heb 9:12,15; cf., Rom 8:23; 1 Cor 1:30; Col 1:14.

of life, described as *your vain life handed down from your ancestors* (ἐκ<sup>24</sup> ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου v 18).

### 2.2.3.1 The new life – completely opposite to the old life

The meaning of ματαίας<sup>25</sup> is ‘vain’ or ‘foolish’, used in classical Greek to express something ‘against reality’, as deceptive, pointless, and senseless, (Goppelt 1993:117). In the LXX it is used to describe the gods of the gentiles (Lev 17:7; Jer 8:19; 10:15). In the New Testament it describes the pre-Christian life of converts (Acts 14:15; Rom 1:21; Eph 4:17; cf. Rom 8:20; 1 Cor 3:20). The adjective πατροπαραδότου<sup>26</sup> refers to traditions handed down from the fathers, referring to something valued both in the Graeco-Roman world and in the Jewish world (Deut 32:7; Jos. 24:16-18; Isa 51:1; Jer 6:16). This forms part of the Gentile cultural heritage that believers rejected, a rejection made possible by God’s act in Christ (Achtemeier 1996:127-128).<sup>27</sup> The readers were formerly in a state of bondage, as is suggested by Peter in describing their lives in 1 Pet 1:14 and 1 Pet 4:2. Their circumstances, having been both personal, as well as combined within their spiritual community, stipulated their bondage by means of their ignorance of both God, as well as his will for their life. Their former life, was characterised as *empty*, due to the fact that it lacked a proper spiritual purpose, which led to no sustained results (cf. Eph 4:17). Peter disclosed these evidential social norms from their former life, as this originated from a distinct category of idolatry, as opposed to the known will of God for their life (Green 2006:270). All of these combined circumstances are contrasted to the new, holy way of life, which is now expected of his readers (1 Pet 1:15; Marshall 1991:54-55).

On the one hand, it is true that the word for *handed down from the fathers* (πατροπαραδότου) in the Hellenistic world is a positive word, representing the means by which cultural values were transmitted. In the Mediterranean society, the social system was *group oriented* rather than *individual centered*. Therefore, before being converted to Christianity, it was absolutely natural for the people to follow social norms handed down from ancestors. The term contains some of the same overtones as the modern term ‘heritage’. It is used here to describe a kind of tradition or custom destitute of moral originality or initiative (Denny 1997:56). On the other hand, the social norms of pagan society are no longer acceptable to the believers. They have come to live in a new world by being born again, based on the resurrection of Christ, by the word of God; that is, they are given a new narrative

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<sup>24</sup> ἐκ here is used as a locative of origin.

<sup>25</sup> This adjective seems to be used as an attributive of ἀναστροφή.

<sup>26</sup> The point is that this adjective should be predicative of ἀναστροφή rather than attributive: as Van Unnik (1969:130) states that these two adjectives are not linked by ‘and’; so they do not stand exactly on the same line. Πατροπαραδότος is more clearly connected with the noun, while ματαίας is separated from it by ὑμεῖς. He also stresses that one must lead ἀναστροφῆς πατροπαραδότου together and this unit is further qualified by ματαίας.

<sup>27</sup> Achtemeier (1996:127-128) demonstrates that some have seen its primary reference to the readers’ former Jewish practices, both in terms of the linguistic usage and its present association with ματαία, which suggests a reference to the pagan past of the readers (1 Pet 4:3).

world when they accept the good news of the mighty acts of God as constituting the real world, within which they live a new life (1 Pet 1:3, 23; Boring 1999:82). As a result, one should regard the redemptive act of Christ on the cross as the starting point of a real ethical transformation, effecting the deliverance of these believers from the vain way of life which their fathers had followed and in which they themselves had been reared (Beare 1970:78). The redemptive work of Christ leads the believers to live their life according to new social norms.

By contrast, Goppelt (1993:117-120) argues that Peter does not direct moral and religious appeals to the addressees. Instead, he preaches redemption through Jesus' death. It is true that Jesus' death is seen as a universal redemption, because it is part of God's plan. One should, however, be very careful not to lose sight of both sides of the redemption through Christ's work: salvation and a starting point for the ethical transformation of believers as new beings (1 Pet 1:3, 23; 1 Pet 2:1) with a different lifestyle in their own society, since their redemption from the old life is to indicate that their salvation can be identified as *a radical (positive) status reverse* (Tolmie 2002:12).

According to Boring (1999:81-82), the Christological structure of units 1 to 3 makes it clear that the Christian life, and not abstract thought, is the focus. Although the new believers formerly belonged to the culture and lived according to the values that they had inherited from their fathers, he indicates that they had become outsiders in this society as a result of their response to the gospel. He further explains that this passage reflects the language of Israel's redemption from Egypt, where they were *strangers* (παροῖκοι) in a country of high culture (Deut 23:7). They were delivered from slavery by God's mighty act. It seems that Peter gives an ironic twist to this traditional language. The readers themselves once belonged to the high Hellenistic culture and its values, but have been redeemed by God's act of deliverance through Christ to live a new life as outsiders in their own society. In this vain life, from which the readers have been set free, they were subject to false allegiances; their previous life was dominated by the worship of false gods, which is called a pagan life (Van Unnik 1969:130). However, by the living power of Christ, they were brought into a new allegiance, so that they might henceforth live in the worship of the true God (Beare 1970:79). Goppelt (1982:166-167) aptly expresses the new state of being in the following terms:

[T]he status of being a stranger became an image for the eschatological existence, into which the Christians had been placed through faith. Whoever obeyed the commandments of the sermon on the Mount and the call to discipleship, would become estranged from the everyday life of society and would break out of the familiar form of life into a new human existence.

This transition, and not the emigration out of society practised by the Essenes, was the exodus, an 'eschatological exodus', offered to Christians (Goppelt 1982:167; Goppelt 1993:105).

### 2.2.3.2 The issues pertaining to redemption

In unit 1 (vv 18-19), we encounter the adversative conjunctions οὐ... ἀλλὰ to indicate the contrast between the two kinds of instruments of salvation. To begin with, I will deal with the perishable instruments, *silver or gold*. Secondly, I will deal with the contrast, since it is important to state the contrast between *the perishable things* and *the precious things*. In conclusion I shall deal with the most precious issue, the blood of Christ.

#### 2.2.3.2.1 Perishable things (*silver or gold*)

In ancient times it was possible for a slave to save money to purchase his freedom, if conditions were favourable. Our spiritual redemption, however, is completely different from buying physical freedom. The reference to *silver or gold as perishable things* (φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ v 18) suggests that this was Peter's idea. Silver and gold could never buy spiritual freedom, which is experienced as the human need to be redeemed from the *vain way of life handed down from those who have gone before* (Mounce 1982:20; Barton *et al* 1995:43).

#### 2.2.3.2.2 The contrast (*not ... but*)

The οὐ... ἀλλὰ contrast focuses the readers' attention on the price of the redemption from slavery. The use of the dative in unit 1 (as in legal passages in the LXX: Ex 34:20; Lev 19:20; Num 18:15) rather than the genitive of price (as in 1Cor 6:20; 7:23), implies the blending of sacrificial language with that of the manumission of slaves. Traditions about Peter in the book of Acts echoes his estimation of silver or gold against the unique power and value of the Christian message (Acts 3:6; 8:20). The contrast (οὐ... ἀλλὰ) between the precious materials and the 'precious blood' of Christ (Michaels 1988:65), between the old and the new way of life, is paralleled by the contrast between what was not (v 18 οὐ) and what was the means of the divine redemption (v 19 ἀλλὰ; Achtemeier 1996:128).

Achtemeier (1996:128) states that the point in 1 Peter is not the ransom price, but the fact that redemption occurred not by means of anything pertaining to their former (idolatrous) way of life, but by means of God's own act through Christ (cf. vv 20-21). The death of Christ redeems the believers from the wrath of God. There is no salvation without Christ's death, which is the climax of suffering. Peter's intention was to show his readers the great work of Christ to save them from sin, and to remind them how they were redeemed. That they were redeemed by Christ means that he paid the debt they owed for violating the rightful demands of God's law. Now they have freedom purchased by Christ, since he gave up his own life. Therefore, as Beare (1970:78) emphasises, Peter does not use the genitive of price, which would be the normal way of indicating the fee to redeem a slave, but the dative, which is normally not at all used with regard to price.



### 2.2.3.2.3 A precious reality in the blood of Christ

Peter indicates the character of *the blood of Christ* by comparing it to ‘the blood of a lamb without blemish’ or ‘spot’: Christ has moral integrity and perfection. Christ has made certain that we can stand in the presence of God as though we had never done wrong (Burton *et al* 1995:43). What made it possible for us to approach God? Peter says: ‘Through the blood of Christ.’ In the Old Testament, blood, signifying blood shed, or life laid down in sacrificial death (Stibb 1959:90), is the vital principle. It signifies life itself (Lev17:11; Wande 1934:56). At the institution of the Lord’s supper, we know what covenant blood means. Through the sacrifice with blood, remission of sin is brought about, which should then be considered as a covering of the sin committed, as clearly stated in Heb 9:22 – that no remission of sin will take place without the shedding of blood. It annuls sin as the obstacle to union with God. It is true to say that within the covenant, God and man have a common life. On the one hand, God enters into human life and achieves his ends in the world by means of that act. On the other hand, man enters into divine life, as a partaker in the divine nature and as a fellow-worker with God. One cannot deny that the covenant is made by sacrifice: its basis and being are the sacrificial blood (Denny 1997:54-55).

The outstanding character of the price paid is that it is not connected with the transient, corruptible world, such as silver or gold, but that it is the *precious blood of Christ*, like that of an unblemished and spotless *lamb*, that was offered in sacrifice (Stibb 1959:90). The blood of Christ<sup>28</sup> (αἷματι Χριστοῦ) is expressed as ‘precious’ (τιμίω) by the emphasis on its comparison to the blood of an unblemished and spotless lamb and its contrast with perishable things (Michaels 1988:65). The salvation of men is effected only through the sacrifice of Christ’s life (Beare 1970:79-80). As the sprinkling of the blood in 1 Pet 1:2 is a sacrificial action, the blood ‘as of a lamb without blemish and without spot’ is clearly sacrificial blood, which signifies death (Morris 1965:124). Why is the blood of Christ precious? Due to the fact that the price of redemption was paid with ‘the blood of Christ’ as ‘the ultimate and perfect sacrifice’ for sin, that is, a sacrificial death, which means that his life was laid down and his blood was shed for all men (Barbieri 1979:45).

Therefore, the blood of Christ should be considered not only as possessing an atoning power in the sense of fulfilling the law of the Old Testament and appeasing God, but also as a redemptive, liberating power, as ‘ransom’ (Van Unnik 1980:4). As a result, we should agree with the claim that the atoning efficacy of his death is

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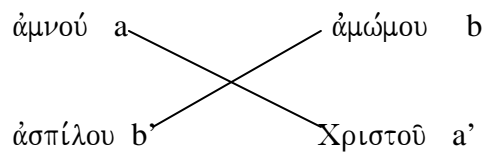
<sup>28</sup> In 1 Pet 1:2 the blood of Jesus Christ is mentioned. The blood of Christ is connected with ‘sprinkling’. Peter stresses that it means the Lord’s sacrificial death, as a result of which the new covenant between God and his people has been ratified; being sprinkled with Christ’s blood, stripped of metaphor, connotes accepting his saving death by faith and entering the new community inaugurated by it (Kelly 1969:44). Michaels (1988:12-13) points out that to ‘obey’ was to accept the gospel and become part of a new community under a new covenant; being sprinkled with Jesus’ blood was to be cleansed from one’s former way of living and released from spiritual slavery by the power of his death (cf. 1 Pet 1:18). Therefore, election and consecration imply a life of obedience, in union and communion with God. Such a life is only possible for those sprinkled with the blood of Jesus Christ (Denny 1997:55).



not limited only to Israel like that of the paschal lamb. As an unblemished and spotless lamb, Christ has atoned for the whole world, which has come hopelessly under the judgement of God (Jeremias 1964:340). Therefore, the new life of a Christian, with its satisfying reality and its wonderful freedom, was bought with the blood of Christ (Denny 1997:56).

#### 2.2.4 God's standard for man – to be like the Lamb

It may also be helpful to argue that the phrase 'of Christ' should be connected with the participle *known before* (προεγνωσμένου). This can be made clear by a diagram of the chiasm:



Wand (1934:56) sets out three possible interpretations of the phrase Χριστοῦ:

[F]irstly, as depending on 'precious blood', or secondly, as being in apposition with 'lamb' ('as of a lamb without blemish, even Christ'), or thirdly, as forming a genitive absolute with *known before*.

Wand (1934:56) draws special attention to the opinion of Wohlenberg who makes the last point. It seems that he strongly supports Wohlenberg's point. However, his argument is not fully convincing, because, as one sees in the diagram of the chiasm above, one cannot ignore the two possibilities of linking *known before* (προεγνωσμένου) and *precious blood* (τιμίῳ αἵματι). In my opinion, Wand (1934:56) has missed some important points. Peter surely developed the phrase of *Christ* (Χριστοῦ) as the image of a lamb by using a comparison. His intention was to emphasise the perfect sacrificial offering of Christ by comparing it to the image of the lamb commonly used in the ritual of the Old Testament.

*Like* (ὡς) was used in order to emphasise the perfect and holy sacrificial offering of Christ compared to that of a sacrificial lamb, by comparing *Christ* (Χριστοῦ) with a *lamb* (ἀμνού) that is *unblemished and spotless* (ἀμώμου καὶ ἀσπίλου). I can see how valuable the character of Christ as sacrificial offering is by the comparison to a lamb used as a cultic offering in the Old Testament. Thus we should conclude that the phrase 'of Christ' should be connected with both αἵματι and προεγνωσμένου. In the New Testament Jesus is shown as the lamb of God (Jn 1:29, 36; cf. Rev 5:6), and as the lamb of Passover (1 Cor 5:7; Arichea & Nida 1980:41). According to Marshall (1991:55), Peter develops an important idea by comparing Christ's blood to the blood of a sacrificial animal, a 'lamb', that was as perfect as the Law required (Ex 12:5). Only the best animals in 'quality' were acceptable to God, which suggests that Peter has in mind the lamb sacrificed in the Passover ritual, as by New

Testament times the Passover sacrifice had come to be regarded as a means of atonement for sin.

Barrett (1954/1955:218) states that v 18 is likely to be really cultic and possibly in some measure eucharistic, to allude to the passover lamb and to motivate the allusion of the removal of sin. Even though the sacrifices of animals were not initially and originally brought with the intention of gaining redemption through forgiveness for transgressions, the people's original intention was to bring these sacrifices as a plea for God's protection in whatever they were intending to do. These repeated sacrifices as part of the Old Covenant did in fact point to the one and only sacrifice Jesus would bring in the New Covenant, once and for all, as he would offer himself to die as the sacrificial Lamb of God. We know that it is impossible to escape from sin on our own. Only the perfect holiness of Christ makes him worthy to offer himself unto God as the one sufficient sacrifice on our behalf to be able to buy us back and set us free (Beare 1970:80; Barton. *et al* 1995:44). Christ's self-sacrifice to God, truly constitutes the ransom price by which Peter's readers are set free from the old way of life and are brought into the new life of children of God. Christ's death as a sacrifice for sin delivered them from the prospect of condemnation and enabled them to escape from the downward path (Marshall 1991:55-56).

The function of the phrase *like a lamb* (ὡς ἀμνοῦ) is to show the sacrificial image of Christ as a lamb for sacrifice, as can be seen from the inclusion of the comparison, *like* (ὡς). In the Old Testament, the lamb is depicted as the suffering servant in Isa 53:7, as 'a lamb led to slaughter' in view of Christ's passion (1 Pet 2:22-24; Kelly 1969:75). The lamb also played a significant role as a sacrificial animal in Israel's public worship. Lambs were offered as burnt offerings and sacrifices (Lev 9:3; Num 15:5) to atone for the sins of the people as a whole or as individuals (Lev 14:10) at the sanctuary (Gess 1976:410). In the New Testament Jesus, as the innocent lamb who suffers and dies vicariously for others (Jeremias 1964:338) is indicated four times as *a lamb* (ἀμνός; Jn 1:29, 36; Acts 8:32; 1 Pet 1:19; Gess 1976:410). Jeremias (1964 : 340) describes Jesus as *a lamb* (ἀμνός) in three different aspects: Firstly, Jn 1:29, 36 indicates the atoning power of his death, bearing the sin of the world; Secondly, Acts 8:32 states his patient suffering; And thirdly, 1 Pet 1:19 stresses that 'the lamb' is indicative of the sinlessness and perfection of Christ's sacrifice by adding the phrase 'without blemish and without spot'.

As the blood of the Passover lamb functioned in the memory of the redemption from Egypt, so by the atoning power of his blood Christ has fulfilled redemption from the bondage of sin (1:18; Jeremias 1964:340). Davids (1990:72-73) also argues that the Passover lamb as an image of Christ, indicating the total perfection of Christ as a sacrifice (Heb 9:14) is more fitting than the analogy of a lamb to be slaughtered in Isa 53:7, not only because it is a common image in the New Testament (1 Cor 5:7; Jn 1:29, 36; 19:36), but also because it is a central part of the redemption from Egypt. He does in fact admit that the redemption or ransom is the topic under discussion. He argues that the readers' 'Egypt' may have been cultural, not physical, but that the price paid to redeem them was far more than money, more even than the first Passover, for it was Christ himself. In addition, Van Unnik (1980:21) states that the

derivation of the lamb image from Isa 53:7 is not an adequate explanation. His reasons are that

[D]eliverance from a futile life to the rebirth of hope can indeed be associated with the idea of sacrifice: that our life is filled with new hope is due to the forgiveness of sins in Christ's blood. Christ's death as a sacrifice points to its atoning significance and explains the ransom of guilt and entry into a new life.

However, one cannot reject Achtemeier's (1996:129) point of view; as Gess (1976:410) also points out, the term *lamb* (ἀμνός) is used for sacrifice on numerous cultic occasions, so that the origin of the tradition of 'an unblemished and spotless lamb' seems more likely to come from the broader cultic context of the Old Testament, than specifically from the Exodus account or the language of the prophet Isaiah.

#### **2.2.4.1 The perfect lamb**

For the purpose of identifying the blameless lamb with the sinless Christ, Peter links ἀμώμου with ἀσπίλου, denoting, first, physical, and second, moral cleanliness or perfection (Michaels 1988:66). The adjectives ἀμώμου and ἀσπίλου in relation to the quality of the sacrificial offering were very significant among the Jews. The sacrificial animal surely had to be perfect and blameless in every way, in terms of 'the ritual requirements of Old Testament sacrifice' (Ex 12:5; 29:1; Lev 22:17-25; Ezek 43:22; cf. Heb 9:14; Mounce 1982:21). Certainly, these terms refer to a sacrificial lamb, but more specifically they have been used for their application to Jesus Christ (Michaels 1988:66). Best (1971:90-91) also emphasises that these words serve to bring out the value of the sacrifice of Christ's blameless life (1 Pet 2:22). Admittedly, the perfect holiness of Christ makes him worthy to offer himself unto God as the sufficient sacrifice anticipated by the symbol of the sacrifice of a lamb in Old Testament cultic practice (Beare 1970:56). It is probably safe to assume that, applied to a person, these phrases imply moral integrity and perfection (Stibbs 1973:91). The perfect holiness of Christ makes him worthy to offer himself unto God as the one sufficient sacrifice, of which the sacrifice of the lamb was an anticipatory symbol (Beare 1970:80).

Unit 1 develops the notion of the process of redemption in connection with the suffering of Christ in order to remind readers of redemption by using the participle *knowing* (ἐιδότες). The futile lives handed down from their fathers are redeemed through the precious blood of Christ contrasted with perishable things such as silver or gold, and compared with the cultic lamb which has to be unblemished and spotless. We realise what the character of Christ is like from units 2 to 7. That is why I argued above that vv 18-21 is one unit.

## 2.2.5 The character of Christ

### 2.2.5.1 The pre-existent Christ

Michaels (1988:66) argues that *of Christ* (Χριστοῦ) at the end of the clause in v 19 connects unit 1 with units 2 and 3. The question is whether the imagery of Christ as the ‘unblemished and spotless lamb’ in unit 1 still figures in units 2 and 3. In addition, units 2 and 3 pose two antithetical participial phrases, *known before* (προεγνωσμένου) and *appeared* (φανερωθέντος v 20), emphasized by *on the one hand* (μὲν) and *on the other hand* (δὲ). Another contrasting pair is ‘before the foundation of the world’ against ‘in the last time’ (Michaels 1988:66), taking the immediately preceding Χριστοῦ as their antecedent (Achte-meier 1996:130). Goppelt (1993:118) argues that this antithesis refers not to pre-existence and incarnation, but to ‘pre-determination’ and ‘appearance’. He also insists that the two verbs do not correspond exactly to one another.

However, Achtemeier (1996:132) and Best (1982:91), who disagree with Goppelt, point out that the notion of the pre-existence of such a saviour figure is also present in the Jewish tradition (1 Enoch 48:3, 6-7; 62:7), and that the pre-existence of Christ was accepted as early as in Paul’s letters. It became part of the general Christian tradition (Phil 2:6f; Gal 4:4; Col 1:18; Jn 1:1f; 17:24; Compare with 1 Pet 1:11). It is highly probable to say that because of the two participles προεγνωσμένου and φανερωθέντος, which describe Christ (v 19), it would be quite strange if the pre-existence of Christ was not. Moreover, Reicke (1964:86) emphasises that in 1 Pet 1:4, 10-12 the gift of grace has been reserved for the Christians from the very beginning of the world. Donald (1980:23) also indicates that through the reference to the ‘spirit of Christ’ in v 11, Peter confirms the pre-existence of Christ. He states that it is the pre-existence of Christ in God’s providence and his incarnation in the last days for the eternal salvation of the believers (Reicke 1964:86). In 1 Pet 1:2, God’s eternal predetermination is accomplished among Christians by their historical summons to obedience. Therefore, the participle φανερωθέντος (‘appearing’) of mentioning Christ, is placed in terms of his predetermination (Goppelt 1993:118).

With the term προεγνωσμένου (‘known before’), according to Stibbs (1959:91), the person and work of God’s Christ are declared to have had a place in the eternal counsel of God, a place in God’s mind and purpose before the created order was established. We should see that the salvific event, which signifies Christ’s violent death, not as an unfortunate accident, but as part and parcel of God’s controlling purpose (Hillyer 1992:50). It is not a new or a sudden thing (Calvin 1948:52). Peter links the sacrificial death of Christ, both ‘perfect’ and ‘planned’, with the eternal plan of God as the primary intent of the verse. Achtemeier (1996:131) adds, that

[W]hile the question of whether events were due to accident on the one hand or to fate or the will of the gods on the other was present in the Greco-Roman philosophy of this period, it is doubtful that a such debate motivated the inclusion of this material. Its origin lies more probably in those Jewish traditions,

which maintained that the divine plan of salvation underlying world events was laid down before creation, an idea whose appropriation is also evident elsewhere in early Christian tradition (Mt 13:35; 25:34; Lk 11:50; Jn 17:24; Heb 4:3).

Surely, the coming of Christ was in accordance with the plan of God, who chose his people (1 Pet 1:2) and planned that Christ would redeem them (Barton, *et al.* 1995:44), even before the creation of the world (Achte-meier 1996:131; Marshall 1991:56). Grudem (1988:85) argues that

[T]he immediately preceding context with its emphasis on Christ's redeeming death suggests that it is *as a suffering saviour* that God 'foreknew' or thought of the son before the foundation of the world.

What is the goal of Peter in describing Jesus' redeeming death? It is to explain away the shameful-ness of the cross by showing that a violent death was part of God's controlling power (Wande 1934:57). The use of the perfect passive participle *known before* (προεγνωσμένου), like *preserved* (τηρημένην) of v 4, points to the action of God on behalf of his people, designating this one to be their redeemer. The purpose of God's decision from all eternity is that Christ should fulfil a certain role, as indicated in v 19 (Michaels 1988:66-67). Christianity is indeed rooted in eternity. Christ himself is revealed as the saviour of the world, and he has been appointed for the task of redeeming mankind by his blood, from all eternity. The foreknowledge of God (v 2) implies the notion of will and purpose; that Christ was 'foreknown' signifies that his work in the world was ordained by God, that the fulfilment of God's aim for the world was designated to be fulfilled through Christ, through Christ's sacrifice of himself. God foreknew Christ in his *function as saviour* (Beare 1970:80).

The phrase *before the foundation of the world* (πρὸ<sup>29</sup> καταβολῆς κόσμου) can be connected to a New Testament phrase for 'the creation of the world' as the beginning of history (Selwyn 1947:146; Mtt 25:34; Lk 11:50; Jn 17:24; Eph 1:4; Heb 4:3; 9:26; Rev 13:8; 17:8). This implies that the agent of the creation of the world was definitely God (Arichea & Nida 1980:42). In Eph 1:4, God chose us in Christ before the foundation of the world, as Christians are predestined, but in the context of the above, the conception of a personal pre-existence is extended to the personality of Christ (Moffat 1928:107). As a result, a redemption which thus formed part of God's eternal purpose could not be corruptible or transient either in itself or in its results, but must be adequate and certain (Bennet 1901:201). The reader is also made aware of the fact that from all eternity the redeeming purpose of God determines the history of the world (Moffat 1928:107). Peter once again indicates the central place the new covenant Christians occupy in the history of redemption by noting that this eternal plan of God to send his son remained unfulfilled until *he appeared* at the end of the ages, in the history of unredeemed creation, which preceded this present final

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<sup>29</sup> Here the phrase is used as an indication of time in connection with the stage before the creation (Selwyn [1946] 1947:146). See Porter (1994:170-171) and Louw and Nida (1989:67.17) for a more detailed description of its grammatical function.

age of redemption (Grudem 1992:86-87). Bennet (1901:201) points out that in Rev 13:8 Christ is called a lamb of slaughter from the foundation of world.

### 2.2.5.2 The purpose of the divine appearance

In Unit 3 *on the other hand appeared at the end of the last time for your sake* (φανερωθέντος δὲ ἐπ' ἑσχάτου τῶν χρόνων δι' ὑμᾶς), the participle φανερωθέντος ('appeared' or 'manifested') indicates that Christ existed with God prior to the incarnation (Kelly 1969:76). This participle implies more than a simple contrast with the preceding clause: it presupposes not only Christ's designation in advance to be the redeemer of God's people, but his actual pre-existence (cf. the 'spirit of Christ', v 11; Michaels 1988:67). Calvin (1948:52) declares that this participle implies, not only the personal appearance of Christ, and in particular, Christ's sacrificial death (Heb 9:26; 1 Jn 3:5; Stibbs 1959:92), but also the proclamation of the gospel. For, by ensuring that the coming of Christ was regarded as the climax and consummation of the previous ages (cf. Heb 1:1-2; 9:26; Stibbs 1973:92), God achieved what he had decreed; and what he had obscurely indicated to the fathers is now clearly and plainly made known to us by the gospel (Calvin 1948:52).

The real purpose of the divine manifestation in history is to ensure that the divine counsel of eternity was specially directed towards the salvation of those who, like Peter's readers, would otherwise be considered sinners and gentiles, complete outsiders (Stibbs 1973:92). Salvation was recognised by the early Christians as the plan of God hidden throughout the ages, only to be revealed 'now' that the time was ripe. Salvation was not simply presented in the abstract, but was made manifest in Christ himself, who has appeared 'at the end of the times' (Davids 1990:74). Thus, Christ's appearance, which marks the beginning of the end of the times (Marshall 1991:56), should be regarded as the sign that the final period of God's plan, spanning the whole of created time, has now begun (Achte-meier 1996:132).

In the Old Testament concept *at the end of the last time* (ἐπ'<sup>30</sup> ἑσχάτου τῶν χρόνων), stands in contrast to the time 'before the foundation of the world' (Michael 1988:68). Grudem (1992:86) quite rightly points out that this phrase means 'at the end of the ages of history of the unredeemed creation' (cf. Acts 17:30; Rom 16:25), which emphasises the need to take the redemptive events seriously (Achte-meier 1996:132), considering that the present time as part of the end (Marshall 1991:56). The last age of the world dawned with the presence of Christ, which included the incarnation, passion and resurrection of Christ (Kelly 1969:72). God's chosen ones expect its close in the imminent future (Messianic time) with the final appearance of their king and Christ (Davids 1990:74). The redemption accomplished by God through Christ, which was not understood even by the prophets who wrote about him, should cause

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<sup>30</sup> Porter (1994:161) explains that the genitive case of ἐπὶ is used as a figurative extension to include temporal reference. However, we should recognize that ἐπὶ is used, not only as temporary, but also as 'in contrast to' as Zerwick (1990:42) and Blass and Debrunner (1961:139) point out, as ἐπ' ἑσχάτου τὸ χρόνος is used 'in contrast to' τὰ πρῶτα.



us to be even more concerned about living according to his high moral standards (Barton, *et al.* 1995:44).

The phrase *for your sake* (δι’<sup>31</sup> ὑμᾶς), brings the traditional material of vv 18-20 back to the Christian experience of Peter’s readers (v 18), identified by the definite article *those* (τοὺς) with another prepositional phrase and either a participle (v 5) or an adjective (v 21) (Michaels 1988:68). For whom did Christ appear? Did he come for himself? As Mounce (1982:21) said, it was for the believers that he paid the price. One purpose of this phrase is to deepen readers’ sense of the need for holiness and godly fear. Not only is his blood precious, but Christ sacrificed himself to fulfil the will of God, known before creation, and all for us (Bigg [1901] 1902:121). Kelly (1969:76) states that Peter uses this phrase

[I]n order to inspire his readers with the confidence they need. The goal of the gospel is intensely personal; God’s plan is focused on the church, or rather on the individual members of it, just as according to Paul (1 Cor 10:11) all the experiences of Israel were really designed as lessons ‘for us, upon whom the end of the ages has come’. Its fulfilment is realised when men and women, by faith, embrace the blessedness which he has been preparing from all eternity.

According to 1 Peter 1:10-12, others waited and longed for this revelation of Christ; but the church (indicated by the collective ‘you’) has received it and benefits from it. This sense of their place in God’s plan, their privileged status, along with a sense of the impending end, should strengthen these believers in the face of their concomitant trials (Davids 1990:75). Therefore, readers should realise that *for your sake* (δι’ ὑμᾶς) is connected to the clause *those believing in God* (τοὺς πιστοὺς εἰς θεὸν τὸν) in units 4 to 7, so that they can see that Peter refers not to all people, but only to people who believe in God. As a result, the phrase δι’ ὑμᾶς cannot be read separately from units 4 to 7.

### 2.2.5.3 Presented to God through Christ, the perfect lamb

Unit 4, *those believing in God through him* (τοὺς δι’ αὐτοῦ πιστοὺς<sup>32</sup> εἰς θεὸν), invites the readers to ask what kind of people does Peter refer to in this phrase. He obviously means ‘believers’ in God, who believe, not by virtue of their ancestral heritage (cf. v 18b), but through Christ (Michaels 1988:68). Thus, we should admit that it is not possible to have faith by ourselves. If the preposition *διὰ*, with the genitive case, is used here to indicate an ‘instrument’, it implies that we cannot believe in God without his initiative work (Selwyn [1946] 1947:147). The words *in*

<sup>31</sup> Διὰ is used here to indicate a causal relationship.

<sup>32</sup> πιστοὺς as an adjective, meaning ‘faithful’, is to be preferred to πιστεύοντας (Beare 1970:81). Cranfield (1950:41) demonstrates that πιστοὺς can be rendered not as a participle, but as a verbal adjective meaning ‘loyal’, and that Peter probably intends the double meaning: through Christ we believe, and through him we are kept loyal to God.



*God* (εἰς θεόν) emphasise that God is the supreme object of faith and hope. There is only one way to obtain access to God. It is possible only ‘through Christ’, representing ‘the work of God’. It refers back to 1 Pet 1:19, pointing to the redemption, fulfilled by the death and resurrection of Jesus (Davids 1990:75). As a result, faith is established through ‘Christ’, that is, through his work of salvation, since he has revealed the Father (Mtt 11:27; Jn 1:18; 17:6). But more importantly, he is God’s instrument for reconciling the world to God (2 Cor 5:19). Christ has, through his redemptive work, once and for all, opened up the way for men to experience the presence of God (1 Pet 3:18; Rom 5:1). The new creature in Christ, of whom the heart has been changed through the regenerating power and grace of the spirit of God, of whom the old ways have been altered, will be compelled by the spirit of the loving God, never again to adhere to their former old nature of sin with a desire to repeat their former mistakes (Michaels 1988:68; Kelly 1969:77).

Goppelt (1993:120) states that Jesus’ death has the significance of ‘leading you to God’ (1 Pet 3:18), since it was a death directed toward the resurrection. 1 Pet 1:3 implies that new birth towards hope, and thereby also the experience of faith, which became a reality through the resurrection of Christ. Therefore, the readers of Peter are ‘faithful’, (the adjective bringing out the thought of faithfulness, Beare 1970:81), not in the sense of being dependable or trustworthy in themselves, but in the sense of trusting or believing in God through the redemptive work of Christ as the basis and instrument of Christian faith (cf. 1 Pet 3:18; Michaels 1988:68-69; Selwyn [1946] 1947:147). Surely, through Christ, people are not only called to have faith in God, but are enabled to show themselves faithful to him in their lives. It is this response in deeds that form the theme of the entire paragraph (Beare 1970:81).

#### **2.2.5.4 The resurrection of Christ**

Unit 5, *who raised him from the dead* (τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν), is the keystone of the Christian faith (Mounce 1982:21). The participles *raising* (ἐγείραντα) and *giving* (δόντα; unit 6) in effect define *through him* (δι’ αὐτοῦ) as *through Christ’s resurrection* (δι’ ἀναστάσεως Χριστοῦ; 1 Pet 1:3; 3:21), to be understood as the work of God in raising Jesus from the dead. Peter indicates clearly that Jesus’ resurrection was not simply a resumption or extension of earthly life, but the beginning of a new and transcendent existence (cf. 1 Pet 3:18-22; Michaels 1988:69). As Moffat (1963:108) said, the resurrection of Christ is the foundation of hope for the readers. Their faith becomes confident of a similar triumph over death for themselves. God has made Christ’s work successful and certifies to these believers the reality of the redemption by his resurrection (Cranfield 1950:41). All can come to see that God is at work in Christ, in view of the fact that the death of Christ was not just a death, but a sacrifice, or rather the sacrifice which turns humans to God, and that even the death of Jesus was part of God’s plan (Leaney 1967:26).

Peter reaches the conclusion that Jesus is raised from the dead by the action of God, who was responsible for Jesus’ resurrection, and as having achieved a personal triumph over death and Hades (Wand 1934:58). It seems plausible that the

resurrection of Christ is a revelation of God's abounding mercy, as the means of *begetting again* (ἀναγεννήσας 1 Pet 1:3), and as a means to give efficacy to baptism (1 Pet 3:21; Bigg 1902:121). It should be considered the first step of his glorification, since the resurrection of Christ happened after his death on the cross as the climax of his humiliation. As 'the suffering of Christ' in 1:11 is brought into an intimate, organic relation to 'the subsequent glories', the resurrection of Christ signifies the rising from the dead, the exaltation of the humiliated (Deering 1961:171).

### 2.2.5.5 The glorification of Christ

Unit 6, *God gave him glory* (καὶ δόξαν αὐτῷ δόντα), may refer to God's expression of approval towards Christ, he 'honoured him' (Bennett 1901:201). In this unit, we see the second work of God for Christ. Christ did not seek any glory for himself. There is only one who can exalt Jesus Christ. It is the unique God who has glorified his son in the eyes of the unbelievers (Acts 3:13) and of the church, exalted him to the highest status and bestowed on him a name above every name (Phil 2:9-11; Bigg [1901] 1902:122; Mounce 1982:21). Michaels (1988:69) states that Peter combines the 'suffering' and 'glory' of Jesus Christ (1 Pet 1:11; 1 Pet 4:13; 1 Pet 5:1) as a contrasting pair in much the same way that Paul contrasts his death and resurrection. The 'glory' given to Jesus at his resurrection, which defines the significance of 'raised him from the dead', is the glory the readers are waiting for to be revealed (1 Pet 4:13; 1 Pet 5:1,4) even as they suffer ridicule for the sake of his name (1 Pet 4:14; Michaels 1988:69-70).

One should consider the resurrection of Christ and his exaltation as the same thing. God glorified his son Christ by raising him from the dead (Acts 3:13-15; Beare 1970:81). Paul, after mentioning the death of Christ (Phil 2:8), goes on to say that 'God highly exalted him'. Paul does not directly mention the resurrection, but obviously includes it in the exaltation of which he speaks. According to Eph 1:20, when God raised Christ from the dead, he 'set him at his own right hand in heavenly places' (Beare 1970:81). We should recognise that the God we know through Christ is the God who raises from the dead and glorifies those who are faithful to him (Beare 1970:81-82).

### 2.2.5.6 Faith and hope in God

Unit 7 ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν, *so that your faith and hope might be in God*, shows that the action of God in raising and glorifying Christ reaches its goal in this verse, introduced by the particle ὥστε (Achte-meier 1996:133). The particle *so that* (ὥστε) can express an intended result or purpose, so that, the phrase following it would not be the result, but the intention of the divine action (Achte-meier 1996:133; Michaels 1988:70). Arichea and Nida (1980:44) though, state that this unit should be related to the immediately preceding units by means of reason-result or cause-effect: it is because God has raised Jesus from the dead and exalted him that the believers can now fix their faith and hope in God. Moreover, the last unit of this section includes not only the preceding units 3 and 5-6,

which imply the exaltation of Christ, but also units 1-2 and 4, which signify the suffering of Christ, since unit 7, introduced by ὥστε and expressed by *to be* (εἶναι), points out in a most indefinite and general way ‘the intended or contemplated result’ or purpose of the humiliation and exaltation of Christ, with the emphasis upon the exaltation in this last unit (Deering 1961:205-206).

The importance of the relation between faith and hope is well-known. *Faith* can be defined as trust in God, and *hope* here seems to refer to the assurance and confidence that whatever God has planned and promised he will do (Arichea & Nida 1980:44). Beare (1970:82) and Dalton (1974:272) argue that *hope* (ἐλπίς) is to be taken as a predicate, after the infinitive: ‘so that your faith is (or, so that your faith may be) also hope in God’. Bratcher (1976:78) and Arichea & Nida (1980:44) admit that it is possible to read *hope* as a ‘predicate of *faith*, but most scholars (Achtmeier 1996:133; Davids 1990:75; Goppelt 1993:121; Selwyn [1946] 1947:147), including Bratcher (1976) and Arichea & Nida (1980) agree that faith and hope should be understood as coordinates and that faith and hope should be read as two related aspects of the readers’ experience. Both aspects are directed to God. Achtmeier (1996:133) explains that the absence of the article before ἐλπίς is more likely to be due to style than to substance, and that the τὴν before *faith* (πίστιν) is understood also to apply to *hope* (ἐλπίς). Due to the fact that the faith and hope of the readers are the direct result of God’s raising and glorifying Christ, their faith and hope are also directed to and lodged in God (Achtmeier 1996:133). With this in mind, the readers should grasp that God’s act of raising Christ from the dead and giving him glory is the completion of the redemption of sinners through Christ’s work, which leads to faith and hope in God.

#### **2.2.5.7 The certainty of blessing, as one remains in Christ through faith**

The words *in God* (εἰς θεόν) indicate that the readers’ faith and hope are situated in God, for they stand firm on the basis of what was done in Christ, which results in the confident expectation that God can and will do as he promised them (Gal 3:16; 3:27; Davids 1990:75). Michaels (1988:70) states that Peter makes the additional point that the experience of his readers (in other words, believing in God) was already God’s intention when he raised Jesus Christ to glory. Despite the fact that Christian existence centres on Jesus, God the father is its ultimate source and its ultimate goal. Where the emphasis in 1 Pet 1:21a is on δι’ αὐτοῦ, the emphasis here is on εἰς θεόν (Michael 1988:70). God guaranteed salvation, and through the obedience of his son, he has made it a reality.

#### **2.2.6 Conclusion**

The Christology of this section points both to suffering and exaltation. The use of the participle ἐιδοότες has a certain aim of reminding the readers of how they were redeemed from their old lives inherited from their ancestors. What is important here, is that their redemption is not through the most valuable material in the eyes of human beings like *silver* or *gold*, but through the blood of Christ signifying his life,

the most perfect sacrificial lamb, as spotless and blameless as required in the Old Testament. Although human beings consider *silver* and *gold* as precious, these valuable things cannot save them lives from their futile lives. They are perishable things, which cannot influence their redemption.

Only Christ's sacrificial death is sufficient to redeem them, and to please God as a way of appeasing his wrath towards sin. Without the sacrificial death of Christ, there is no way of saving sinners. His death, as the climax of his suffering, is to redeem them. God raised him from the dead and glorified him. As a result, the readers, through Christ's death and resurrection have faith and hope in God. Peter employed Christology to remind his readers of their redemption through Christ' death and resurrection, which signal the suffering and exaltation of Christ.

Following on this section (1 Pet 1:13-17) about their transformation to become new beings, this section (1 Pet 1:18-21) on God's redemptive work through Christ's death is the foundation of both their salvation and the appeal for their ethical transformation. Peter drew attention to the contrasting pair 'suffering' and 'exaltation' in his Christology to remind his readers of their salvation, as well as to exhort them to live relevantly with new social norms, as new beings, not shrinking from their hope and faith in God, who is the final guarantee of exaltation. Christology in 1:18-21 substantiates salvation and motivates the ethical exhortation of the readers.

## **2.3. The living stone (1 Peter 2:4-8: units 1-15)**

### **2.3.1. Introduction**

The mention of κύριος (1 Pet 2:3) becomes significant to Peter in his discussion of his readers' relationship to Jesus (1 Pet 2:4-8; Kendal 1984:190). Michaels (1988:93-94) contrasts Peter's view of the church with Paul's in Ephesians, and describes the quotation from Scripture as a motivation for the readers:

[I]n Ephesians, both metaphors *body* and *building* describe the church in its corporate existence (Eph 2:21; 4:12, 16), but because the image of the church as the body of Christ is not found in 1 Peter, the shift from the growth metaphor to the metaphor of the building is at the same time a shift from an individual to a corporate focus. Having spoken of individual spiritual growth in vv 1-3, Peter now turns his attention to the church as a community of believers (although without using the word *ekklesia*).

In keeping with the term Χρηστὸς ὁ κύριος at the end of 1 Pet 2:3, Peter comes to ecclesiology by way of Christology. For a third time (cf. 1 Pet 1:16, 24-25) he makes a formal appeal to the

Scriptures with a LXX quotation introduced by διότι (v 6). The formal quotation (from Isa 28:16) draws to itself two others (Ps 117 [118:22; Isa 8:14) linked to the first by the common designation of ‘stone’ for Jesus Christ. Peter uses the quotations to emphasise the identity of his readers as ‘believers’, in contrast to the ‘unbelievers’, or ‘disobedient’, with whom they were in daily contact in the provinces of Asia Minor (vv 7-8).

Units 1-15 should be divided into two parts: The first is the metaphor of a building based on the foundation of Christ as the living stone (units 1 to 6). The second is the quotation from Scripture to motivate the readers (units 7 to 15). In this section attention will be given to aspects like honour and shame, in its relation to the development of the Christological theme in the Gospel.

### **2.3.2 The metaphor of a building, based on the foundation of Christ as the living stone (units 1 to 6)**

#### **2.3.2.1 The living stone as the way to enter into the family of God**

##### ***2.3.2.1.1 Christ as the pivot of one’s life***

Unit 1, πρὸς ὃν προσερχόμενοι λίθον ζῶντα, *coming to him the living stone* (v 4), moves rapidly from the metaphor of spiritual growth, aided by the statement that the Lord is good, to the concept of coming to him (Marshall 1991:66). The compound verb *coming* (προσερχόμενοι) with the repeated preposition πρὸς, illustrates the idea of ‘approaching’ in relation to the meaning of ‘direction’ (Porter [1992] [1994] 1999:172) and ‘movement’ (Minear 1982:241), with the intention both of staying and of enjoying personal fellowship (Stibbs 1973:98). By using the phrase *come to him*, from Ps 33:6 in the LXX (using a construction not found in the New Testament), Peter indicates their conversion. It is the entrance into membership of the new community of the family of God and includes the full, active privilege of the people of God (cf. Eph 2:11-12; Stibbs 1959:98; Danker 1967:95). It is a coming to Christ (cf. Mtt 5:1; 18:1; 23:3; Heb 4:16; 7:25; Davids 1990:85). Michaels (1988:97), Achtemeier (1996:153), Elliot (1966:16), and Best ([1971] 1982:99-100) point out that the two initial verbs *coming* (προσερχόμενοι v 4) and *be built* (οἰκοδομείσθε v 5) should be understood as indicatives rather than as imperatives. However, other commentators (Goppelt 1993:137-140; Bigg [1901] 1902:128; Marshall 1991:66; Moffat 1963:114; Minear 1982:240) state that this participle should be regarded as an expression of the imperative, an admonition (Reicke 1964:90), and a command addressed to the readers of the letter. The participle *be built* (οἰκοδομείσθε v 5) is used as an imperative to exhort the readers.

Minear (1982:240-241) claims that the command is itself a figure of speech, in that the coming involves movement, but that movement cannot be marked out on any

map. Minear (1982:241) describes movement in the following way:

[M]ovement is directed towards a person now dwelling in heaven; accordingly, movement towards him is itself a confession of faith in the life-beyond-death of Jesus. By coming to him, his people celebrate his presence among them. Their obedience to this command expresses a real shift in their 'location', yet this shift is comparable to that occasioned by a call to worship, like a response in a Synagogue in Isa 55:1 or in a church in Mtt 11:25.

What does the 'movement' imply? This 'movement' implies a change in the convert's former lifestyle. Coming to Christ, to the new life, is a radical change (see scripture references like Jer.31:33 and Ezek.36:26, as well as 2 Cor.5:17). It implies getting rid of the sins of the old life once and for all, a sharp break with the past (cf. Rom.6:6; Gal.2:20 and 1 Pet. 2:1). Goppelt (1993:139) rightly points out that the 'coming to', which emphasises a continuous process of readers constantly moving closer to the Lord (Bratcher 1976:83), is the turning of the entire person to Christ, not only in terms of his moral and religious orientation. For a baptised person, it is the constant realisation of his baptism through hope and faith through discipleship (1 Pet 1:13, 21; 1 Pet 2:21). Beare (1970:93) also reckons that this use of the present participle indicates that Peter's thought does not limit itself to it: '[T]he Christian keeps coming to Christ, and is progressively built into the living fabric of the holy society, in union with Christ', in such a way he receives sufficient grace through the Spirit of God to live victorious over sin. Nobody can deny that units 1 to 3 are a clear reference to Christ in a language drawn from the Old Testament, as Peter indicates in units 7 to 15. It is also a clear reference to the central facts of the gospel, the crucifixion, resurrection and heavenly exaltation of Christ (Stibbs 1973:98).

### ***2.3.2.1.2 The nature of the community***

The most important thing about the nature of the church is expressed by the word *whom* (ὃν v 4) in unit 1. *Whom* (ὃν v 4) refers to Christ, and the key to the character of the church is that it belongs to Christ. Without him the church cannot exist. It means that apart from him, there is no church (Cranfield 1950:46). Cranfield (1950:46) explains how the church is constructed:

[I]t is made up of those who come to Christ, and allow themselves to be incorporated into his body. Or in different terms, it is Christ as the foundation and Christ present with his people as their living Lord that makes them the people of God. He is the 'living stone', upon which the church is built.



### 2.3.2.1.3 The concept of the living stone

The phrase *living stone* (λίθον ζῶντα v 4) should be connected with *the one* (ὅν v 4). Who is the living stone, God or Christ? Michaels (1988:98) maintains that the designation *stone* (λίθον v 4) anticipates the Scripture quotations in units 7 to 15, and at the same time implicitly identifies the *Lord* (κύριος) of 1 Pet 2:3 as Jesus Christ. Achtemeier (1996:153) also states that the content of the verse makes clear that the *Lord* (κύριος, referring back to 1 Pet 2:3), who is a living stone to whom these converts are coming in faith, (a Messiah who has been resurrected by God (1 Pet 1:3; Elliot 1982:82)), is to be understood as Christ rather than God, despite the fact that *coming* (προσερχόμενοι v 4) is used in the LXX to refer to a priest's approach to God, and is used in that way in the New Testament (Heb 10:1). Thus the living stone must be Christ, as the stone imagery dominates the next five verses and designates Christ not as a monument or dead principle, but as a living, resurrected and therefore life-giving one (Davids 1990:85).

The metaphor *living stone* for Christ has the same significance as the words *spiritual milk*, nourishing the body. He is the foundation for a life in faith (Hamblin 1982:54). The phrase *living stone* (λίθον ζῶντα v 4) is associated with biblical images, where a stone connoted permanence, security and dependability. God was known as a rock and fortress (Minear 1982:241). The term *living* (ζῶντα v 4)<sup>33</sup>, as the attributive of *stone* (λίθον) distinguishes it from natural stones (Goppelt 1993:137). According to Michaels (1988:98), it does not arise from the quotations, but it is a feature of Petrine vocabulary (cf. 1 Pet 1:3, 23), a characteristic Petrine signal, like *spiritual* (λογικόν) in 1 Pet 2:2 or *spiritual* (πνευματικὸς v 5) in unit 6. He uses the word *stone* (λίθον) in a metaphorical rather than literal sense. Kelly (1969:88) says that to explain *living* many refer to the *spiritual rock*, which in 1 Cor 10:4 is identified as Christ, but the context of the ideas here is quite different. Kelly (1969:88) suggests that the adjective is used to stress that Christ is the resurrected one who lives in order to communicate life, alive again after being dead and able to give life to those who encounter suffering for his sake (Reicke 1964:90; Goppelt 1993:137; Kelly 1969:98; Marshall 1991:67). Finally, the adjectival participle *living* (ζῶντα v 4) can be regarded as an implicit reference to the living Christ. The conjunction of *living* (ζῶντα v 4) and *stone* (λίθον) is typical of the New Testament and signifies an implicit reference to the resurrection of Jesus from the dead (Minear 1982:241).

The term, *stone*, (λίθον v 4)<sup>34</sup>, occurs several times in the New Testament.<sup>35</sup> *Stone* (λίθον) is a dressed stone, suitable for building, not the massive rock that could be

<sup>33</sup> The present participle ζῶντα is used to qualify λίθον. For further grammatical expressions, refer to Porter ([1992] 1994: 181-193); Moule (1953: 99-105); Zerwick (1990: 360-377).

<sup>34</sup> There are several words for *stone*: πέτρα, πέτρος, λίθος, ἀκρογωνιαίος, and κεφαλὴ γωνία in the Greek. However, in this part, I only touch on the two terms πέτρ and πέτρος. λίθος, ἀκρογωνιαίος and κεφαλὴ γωνία will be discussed in the exegetical part. It is quite difficult to distinguish between the two terms, : πέτρα and πέτρος. According to Caragonius (1997:1126), the former denotes 'rock, bedrock, cliff', but has also the sense of 'stone', that is distinguished from πέτρος. However, the latter is sometimes used interchangeably with πέτρα for 'rock' or 'bedrock'.



described with the adjective *living* (ζῶντα v 4). This phrase *living stone* (λίθον ζῶντα v 4), used only here in the Biblical text, certainly refers to the fact that Christ, having risen from the dead, lives (Achteemeier 1996:154). Leighton and Thomas (1999: 84) demonstrate that the whole building is the mystical Christ, with the entire body of the elect. He is the foundation, and they are the stones built upon him. It is helpful to draw attention to their statement on the image of Christ as a *stone*:

[C]hrist is the living stone, and they through union with him are like *living stones*. Christ has life in himself, as he says in John 6, and they derive their life from him. Christ is here called ‘the living stone’ not only because of his immortality and glorious resurrection, the Lamb who was killed, but now lives forever, but because he is spiritual and eternal life for us, a living foundation that transfuses this life into the whole building and every stone in it. ‘In him’ the whole building is joined together and rises to become a holy temple in the Lord’ (Eph 2:21; Leighton & Thomas 1999: 84).

The concept of the living stone can be surmised to have a dual meaning: a life-giving and essential stone in the building, and at the same time an altar for offerings (Reicke 1964:90). Reicke (1964:90) quite rightly states that if the stone represents Christ and his significance in the church, then this duality may become understandable. What is the character of the *living stone*, Christ? Why is it important to Petrine readers? Those points are in the next two sub-units of unit 1. The contrast is emphasised by the particles μὲν and δέ.

### 2.3.2.2 The character of the *living stone*

#### 2.3.2.2.1 The *living stone rejected by human beings*

Unit 1 a, ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον, *rejected by men* refers to Christ’s humiliation (Reicke 1964:90). The figure of the *living stone* is demonstrated in language drawn from LXX Ps 118:22 quoted in units 11 to 12 (Davids 1990:85). Davids (1990:85) confirms that the theme of ‘rejection’ from the oral tradition of the Jesus’ sayings (Mk 12:10) also appears in Acts 4:11. He explains the term *rejected* (ἀποδοκιμασμένον v 4) as the examination and rejection of a stone by builders, unsuitable for the future building of the nation (Davids 1990:85). However, Goppelt (1993:138) argues that Mk 12:10 in its present form cannot come from Jesus, because it is a formal quotation, not a free quote from the oral tradition. He suspects that the sayings were perhaps formulated when Jesus became the *corner-stone* of the new community (1993:138). Since Jesus saw his path prefigured in the Psalms in the forms of the humiliation and exaltation of a righteous person, Goppelt (1993:138) suggests that it must remain an open question whether or not the key word *reject* in the announcement of suffering (Mk 8:31; 9:12) was taken from a reference to Ps.

<sup>35</sup> Acts 4:11; 17:29; 1 Pet 2:4, 5, 6, 7, 8; Rev 4:3; 17:4; 18:16, 21; 21:11, 19.

118:22 or preceded the exaltation as the starting point.

Who are the men who rejected the *living stone* (λίθον ζῶντα)? Achtemeier (1996:154), Michaels (1988:99), and Marshall (1991:67) agree that these people were Peter's contemporaries, people outside the church, who rejected the gospel, rather than the people who rejected the suffering Christ at his crucifixion. Achtemeier (1996:154) states why Peter does not include the Jews who rejected the crucified Christ in the group of the 'men':

[S]uch a view is supported by the participle *rejected* (ἀποδοκιμασμένον v 4) in the perfect tense, which points to the ongoing rejection suffered by Christ. The contrast embodied in these words, emphasised by the particles μὲν ... δὲ does not suggest the historic rejection of Jesus by the Jews, but the current rejection of the Christian faith by secular Greco-Roman society. The contrast, in which the rejected stone is nevertheless *elect* (ἐκλεκτόν v 4) and held *precious* (ἔντιμον v 4) by God, points to the comfort Christians can derive from following Christ; they too, though rejected and alienated in their culture, nevertheless have God on their side and will ultimately be vindicated. That point is then in unit 4, where Christians are termed 'living stones' and hence by implication share the fate of the living stone.

However, it is difficult to clarify the assumption that these people were only Gentiles. It seems to be sensible to consider other scholars' views, stating that both Gentiles and Jews should be included within the group of these people. Best (1982:100), Hamblin (1982:54) and Goppelt (1993:137) state that these 'men' must include, first, the Jews who crucified Christ, when his claim to Messiahship was renounced by Jewish religious leaders (Mounce 1982:25), and, second, all people who heard the gospel but rejected it, since Peter's intention is appropriately to speak of 'men' in general here, allowing a wider application in the churches in the gentile world, whereas Jesus had applied the term to unbelieving Jews (Mtt 21:45; Grudem 1992:98). Therefore, the phrase *by men* (ὑπὸ<sup>36</sup> ἀνθρώπων v 4) includes not only Gentiles, but also Jews, who definitely rejected Jesus Christ. They may have believed that Jesus had lost his own reputation, that is, had shamed himself in their eyes, since he had failed to protect himself from their challenge against him. On the other hand, they may have thought that they had acquired honour, since Jesus Christ had been put to shame because of their rejection. However, Jesus Christ was honoured by God, because his rejection by human beings fulfilled the will of God. They could think that they had gained honour against Christ, but, in unit 3 it is suggested that in the end it is not Christ who was put to shame. Before discussing unit 3, it is important to understand what the terms 'shame' and 'honour' meant in the Mediterranean period. Elliot (1995:168) points to four features which are elements of the conceptual framework surrounding honour and shame:

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<sup>36</sup> ὑπό with the genitive case indicates 'instrument' or 'agent'.

[F]irstly, as ‘shame cultures’, they differ from industrialized ‘guilt cultures’ in that their members are group-oriented and governed in their attitudes and actions primarily by the opinion and appraisals of significant others. In contrast to ‘guilt cultures’ with their developed sense of individualism, an internalised conscience, and an interest in introspection, in ‘shame cultures’, what ‘other people will say’ serves as the chief sanction of conduct. This means that honour and shame, as all other virtues and vices, are primarily assessed by the court of public opinion and in accord with prevailing stereotypes of persons and groups, their natures, characters, and propensities. Secondly, in these honour and shame cultures, social relations are viewed as essentially conflictual in nature, with life itself constituting one challenge or conflict after another. Persons achieve honour not only by acts of bravery and beneficence, but also by successfully challenging others and calling their honour into question. Ignoring this challenge and failing publicly to defend one’s honour and reputation result in shame. Thirdly, in such cultures where the division of labour and related spheres of life are determined along gender lines, males are seen to embody the honour of the family, and females the family’s shame. While the women are viewed as the weaker gender, biologically, intellectually, and morally, they are also ‘paradoxically powerful because of their potential for collective disgrace’, thus leading to their seclusion, their restriction to the realm of the household, and their protection by vigilant males. Fourthly, Elliot quotes the feature of honour, shame, and conflict from Campbell’s viewpoint (1964:148) on the conception of daily life as conflict: namely, the role that kinship systems play in distinguishing the actors on the stage of conflict, who then interact in terms of the honour code. ‘Kinsmen’ and ‘strangers’ represent opposed but complementary categories of persons. The community from the viewpoint of each individual is divided into kinsmen and non-kinsmen, ‘own people’ and ‘strangers’. The division is unequivocal; kinsmen inspire loyalty and obligation, strangers distrust and moral indifference.

Honour and shame are regarded as expressions of the social standing of a group and its members and paramount indicators of their credit or rating<sup>37</sup>. Elliott (1995:168) points out, on the one hand, that ‘honour’ as one’s reputation, social standing and status rating in the eyes of others is a claim to worth (on the part of an individual, family, or group) verified by the public acknowledgment of, and respect for that worth. On the other hand, he also indicates that ‘shame’, the correlate of honour, is concerned, in a positive sense, with one’s honour rating, a possession of a ‘sense of

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<sup>37</sup> For more detailed discussions of ‘honour’ and ‘shame’, refer to Malina (1993:28-60), Hanson (1994:81-112), Neyrey (1994:113-138), Plevink (1993:95-103), and Moxnes (1996:19-40)

shame' (Elliott 1995:169). He also demonstrates the negative sense of 'shame' in the following way:

[I]n a negative sense 'shame' results when the honor, character, or good name of a person or group is successfully challenged through insult, disparagement, reviling, or other forms of attack or when a person fails to protect and extend the reputation of one's group through appropriate personal behavior. In the 'agnostic', conflict-ridden culture of ancient society, this credit rating was under constant scrutiny and challenge. Defending, maintaining, and enhancing personal or group honor, on the one hand, and avoiding being publicly degraded, demeaned, disgraced, insulted, scorned, and humiliated (i.e., 'shamed'), on the other, were universal and persistent preoccupations of the ancient Mediterraneans in their informal interactions (Elliott 1995:169).

This argument can be extended to examine how God treated Christ who had been rejected by most human beings. His exalted status is connected with the concept of honour as a social value, acknowledged by God. The fact that men rejected Christ should not deter the readers' faith, since God has allocated the place of honour in the spiritual house to him, that is, the corner-stone (Van Rensburg 1996:11).

#### ***2.3.2.2.2 The living stone exalted by God***

In unit 3, *παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον*, *but chosen, precious before God* (v 4), *but* (δὲ v 4) is used as an antithesis to the previous participle in terms of the *rejected* in unit 2. It indicates the contrast between God's point of view and that of human beings. God set aside the human valuation. He did not simply turn out Jesus as a stone in the building, but valued him as *a select, precious stone* (*ἐκλεκτὸν ἔντιμον λιθόν*) an allusion to Isa 28:16, which is quoted in unit 8, interpreted from the LXX as a corner-stone (Davids 1990:85). Davids (1990:85-86) and Goppelt (1993:138) both demonstrate that the Qumran community considered itself, in terms of an interpretation of Scripture passages (Ps 118:22; Isa 28:16) as 'the precious corner-stone' (1QS 8:7). The image of 'the chief corner-stone' in Eph 2:20 is combined with the image of the community as an edifice. In addition, the Targum interpreted the stone in Ps 118:22 and Isa 28:16 as referring to the king or Messiah. The Qumran statements, combining the stone of Isa 28:16 with the image of the edifice and linking both to the eschatological community, comes close to 1 Pet 2:4 (Goppelt 1993:138-139). The Psalms elucidate the notion that the rejected stone is not merely laid as part of the building but as the main foundation stone on which the whole building, that is, the community depends (Marshall 1991:67).

Peter quotes Isa 28:16 to describe how God puts a foundation stone that is chosen

and precious *before him* (παρὰ<sup>38</sup> θεῶ v 4). Who is the foundation of the temple of God? Surely the foundation, the corner-stone of the temple, must be Jesus, who, far from being rejected, is a choice or select stone, a precious or valuable stone, which means ‘held in highest honour’ or ‘esteemed’ (Mounce 1982:26), even though the world does not yet share that valuation of the one to whom they have come and whose dual fate they share (Davids 1990:86). Although Christ was rejected by men, God chose and held him to be precious as an instrument or agent of salvation (1 Pet 1:20) and the election of the believing community through him (1 Pet 2:9; Michaels 1988:98). Kendall (1984:191) states that in v 4, Peter reinforces the theme of Christ’s election and prepares for his assertion that the fate of all persons depends on their response to Christ (units 7 to 16). Whatever the world may think of him, Christ is God’s chosen and precious servant who goes on to show in a moment how Christ is the example for believers, who are also living stones, chosen by God (Marshall 1991:67). Christ as the living stone was rejected, but is nonetheless chosen and given honour, as vindicated in the eyes of God, as God himself remains the important one who causes the person he grants honour to behave honourable.

By contrast, the people mentioned in unit 2 were put to shame, losing their honour completely. Admittedly, nothing in the world can alter the fixed purpose of God, who has irrevocably chosen Christ for honour (Beare 1970:96). In other words, as Peter’s readers come to the living Lord they are coming to one who remains both rejected by men and chosen by God (Kendall 1984:191). Therefore, walking with the living Lord is to be associated both with an experience of suffering in the world and with an assurance of exaltation by God (Kendall 1984:191-192). When the readers come to the living stone, as their participation in Christ (Goppelt 1993:139), they are also identified as ‘living stones’.

### 2.3.2.3 The believers as living stones (Units 4 to 6)

#### 2.3.2.3.1 *The living stones*

Καὶ αὐτοὶ ὡς λίθοι ζῶντες, *also they as living stones* in unit 4, contains the same description that was applied to Christ in units 1 to 3. *Living* (ζῶντες v 5) again points out that *stones* (λίθοι v 5) is used as a metaphor, and also that the life of Christians (*born again*, ἀναγεγεννημένοι 1 Pet 1:23) is derived from the life of Christ, but is not ‘life-giving’ like that of Christ (Best 1982:101). Christians are simply ‘alive’ in relation to their new life in Christ and their participation in his suffering and exaltation. It means that they should be alive in their relationships, in particular with regard to their love and concern for one another (Arichea & Nida 1980:56). Ὡς here means ‘like’. Selwyn ([1946][1947] 1972:159) points out that Christ in his own right is the living stone of the prophecy, which he accomplished; and that his function is not limited to his relation to the church and its members. Selwyn ([1946][1947] 1972:159) and Goppelt (1993:139) claim that their position as stones is

<sup>38</sup>παρὰ with dative case here is used as the function of ‘position’ (Porter [1992] 1994:167-168; Louw and Nida [1988]1989:83.25).

derived from Christ, and is doubly metaphorical. The readers are not only associated with Christ as those built on the foundation of the *living stone* (λίθον ζῶντα, v 4), but are *living stones* (λίθοι ζῶντες v 5) themselves (Michaels 1988:99). They have Christ's life as well (cf. 1 Pet 2:2-3). Like Christ, they are chosen and precious to God (Michaels 1988:99). Michaels (1988:99) elucidates the shift from the singular to the plural of this phrase as coming naturally to Peter as a shift from Christ, the *chosen one* (ἐκλεκτός v 4), to the readers, the *chosens ones* (ἐκλεκτοί, cf. 1 Pet 1:1). He argues that the basis for the shift is the statement of units 1 to 3 that the readers have 'come to him', with the assumption that they have also 'tasted' of his goodness (v 3). In the end, believing in Jesus Christ and belonging to him is, in a sense, to be like him (Michaels 1988:99). The outcome of coming to Christ, the *living stone* (λίθον ζῶντα), is to become part of that house of which he is the *corner-stone* (ἀκρογωνιαῖον v 6; Davids 1990:86). Davids (1990:86) rightly indicates that the Christians are not natural *living stones* (λίθοι ζῶντες v 5), but become such as they are joined to Christ in conversion and baptism (cf. 2 Cor 3:18). The main point is that Christians who come in faith to Christ will be built into the walls of the dwelling, of which Christ is the foundation stone (Marshall 1991:68).

### ***2.3.2.3.2 The believers should be built up into a spiritual house, as holy priests***

#### ***2.3.2.3.2.1 They should be built***

In unit 5, οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον, you are *built as a spiritual house into a holy priesthood*, Peter uses the stone motive not only to associate the readers' experience with that of Christ, but also to ascertain that such an identification constitutes them as the community of God's people (Kendall 1984:192). It is important to know what the nature of the readers is. They are living stones and should be built into a spiritual house (Kendall 1984:192). They are not individual stones, lying apart in a field or building site, but collective ones as part of God's house (Davids 1990:86). Michaels (1988:100) and Davids (1990:86-87) agree that the verb *be built* (οἰκοδομεῖσθε v 5) is used here not in the imperative mood, but in the indicative mood, because of the fact that it is God who is building them together into this edifice of the end times, as the passive tense indicates. However, Goppelt (1993:139) strongly argues that the 'coming to' must become a *be built* (οἰκοδομεῖσθε v 5). He provides the following reasons why this verb implies the imperative as well.

[A]llow yourself to be built is not connected here individually to a particular person as edifice – as in ecclesiastical language and already in Paul – but collectively to the edifice of the community (cf. Eph 2:20). *Allow yourselves to be built* is an admonition to baptized persons to maintain membership in the body of Christ in the way illustrated in 1 Pet 4:7-11 and more extensively in 1 Cor 12:12-27. The membership in the church established by baptism (1 Pet 3:20) is actualized centrally through the eucharist (1 Cor 10:17). But the



idea in 1 Peter is more likely that of making common cause with the church through nonconforming conduct in society (1 Pet 4:4), by following the one who “was rejected by human beings, but exalted by God” (1 Pet 2:2; 1 Pet 3:8; 1 Pet 5:9). The middle voice of the verb ‘let yourselves be built’ indicates perhaps that the church – as throughout the New Testament – is constantly being built by God or Christ. This does not exclude the imperative, but includes it (Goppelt 1993:139-140).

To decide whether the verb is in the indicative rather than the imperative mood may in fact be rash, since it seems to ignore careful consideration of the context, the sequence of the imperatives in 1 Pet 1:13. The readers should be built as *a spiritual house* (οἶκος πνευματικὸς v 5).

#### 2.3.2.3.2.2 *As a spiritual house*

Many stones are identified with one *spiritual house* (οἶκος<sup>39</sup> πνευματικὸς v 5; Michaels 1988:100). In the Old Testament, the temple or tabernacle symbolised God’s dwelling with his people, and the people are the family/house of God (McCartney 1997:510). In the New Testament, the term *house* (οἶκος) is used and it is also linked with the genitive *of God* (τοῦ Θεοῦ). Michel (1977:121) indicates that οἶκος τοῦ Θεοῦ is used in honour of the earthly sanctuary of Israel. In the New Testament this phrase is in fact used for the Christian community itself (Hab 3:6; 1 Pet 4:17; 1 Tim 3:15; Michel 1977:121). As the Qumran community had considered its council to be, in some ways, a temporary replacement for the temple (McCartney 1997:510), Peter employs homiletic midrashic exegesis as the Qumran communities to present the church as the new temple community (Shutter 1989:132). Therefore, the believers are both the house of God and also the maintainers (the ‘priesthood’) of the house (McCartney 1997:511). It is true that there are some commentators, namely Michaels (1988:100) and Elliot (1966:157-159), who insist that *house* (οἶκος) should be understood as ‘house’ rather than ‘temple’. However, one cannot but insist that *house* (οἶκος) should be understood as both house and temple.<sup>40</sup> According to Michaels (1988:100) and Elliot (1966:157-159), a house can be described as a building in which a family or household lives. As a picture of the church (cf. 2 Tim 2:20-21), the notion of the house highlights the corporate life of Christians under God as their father, with duties to him and to one another.

The temple in Jerusalem was the place where God communicated with his people and received their gifts, sacrifices and prayers. It was the ‘house of God’ not in the sense that he lived there, but that he was present there without confinement (Marshall 1991:68). Only the priests were allowed to enter the central part of the temple, since God’s presence made it holy (Marshall 1991:68). Peter’s development of these ideas is to make the point that Christians are themselves the temple of God (Marshall 1991:68).

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<sup>39</sup> οἶκος means ‘house’, ‘dwelling’ (Michel 1977:119).

<sup>40</sup> Refer to Marshall (1991:68) and Achtemeier (1996:155-156).



Achtemeier (1996:155-156) and Elliot (1966:153) contend that the adjective *spiritual* (πνευματικός) is used not symbolically or metaphorically, but of the nature or quality of this *house* (οἶκος) as filled with the spirit of God. As a result, a spiritual house should absolutely be created, shaped, and sustained by the Holy Spirit (1 Pet 4:10f.; 1 Cor 12:13; Goppelt 1993:140). According to Achtemeier (1996:156), the context within which οἶκος appears (priesthood, sacrifice) suggests an intention to describe the Christian community as the true people of God with regard to a new temple, perhaps as a contrast to the old temple, one where God's Spirit is currently present. This *house* (οἶκος) functions as the dwelling place of God's presence among human beings, the eschatological and new temple (Goppelt 1993:140). Achtemeier (1996:156) points out that the idea of the community as a new temple is found in the New Testament (Mk 14:58; 15:29; Jn 2:19; 1 Cor 3:16-17; 6:19; 2 Cor 6:16; 1 Tim 3:15; Heb 3:6; 10:21; 12:18-24; Rev 3:12; 11:1; cf. Acts 7:48; 15:29) and in some of the literature from Qumran.<sup>41</sup> Peter's readers truly had to understand and maintain themselves as members of the fellowship based on the great 'living stone' rejected by men, but honored by God (Goppelt 1993:140). His intention for his readers as a *spiritual house* (a metaphor for the community where the Spirit dwells) was to identify the 'house' as a Christian 'house', a community which belongs to God and Jesus Christ (Michaels 1988:100; cf. Selwyn: [1946] [1947] 1972:281-285). The concept of the 'spiritual house' might also be linked to βασιλείον (1 Pet 2:9) as an attribute of the Christian body of the faithful. This body as a 'house of the divine king' relates to the fact that it is a 'spiritual house', 'a house in which the divine spirit dwells' (Elliot 1966:153; Kendall 1984:193). The community of God that forms the house becomes a holy priesthood that serves in it (Best 1982:102; Davids 1990:87; Kendall 1984:193).

### 2.3.2.3.2.3 A holy priesthood

In the phrase *into a holy priesthood* (εἰς ἱεράτευμα ἅγιον v 5), *into* (εἰς) is used to indicate the 'purpose', of God constituting for Christians a spiritual house (Achtemeier 1996:156; also refer to Poter [1992] [1994] 1997:151-153). Bigg ([1901] 1975:129) points out that the living stones built into the house also become a body of priests. The *holy priesthood* fulfils a sacred ministry within the building (Mounce 1982:26). The use of the same noun *priesthood* (ἱεράτευμα), referring to the exercising of priestly functions in v 9 makes it likely that *priesthood* (ἱεράτευμα) has the collective sense 'body of priests' (Kelly [1969] 1990:90). They offer the pure worship, which is relevant to the new order established by Christ (Kelly [1969] 1990:90). Their bodies, their minds, their abilities, their potentialities all have to be turned over to God. The readers have to regard God's service as their purpose in life (De Hann & Lugt 1975:52). Michaels (1988:101) argues that the use of *holy* (ἅγιον), quoted from Ex 19:6 and Lev 19:2 and repeated in 1:15-16 was an expression of its realisation in daily 'conduct', which related to the ethical obligations of Christian believers to their neighbours. Beare (1970:96) contends that the adjective *holy*

<sup>41</sup> Achtemeier cites these references from Best (1982:102) 4Qflor 1.1-7, along with 1QS 5.5-7; 8.4-6; 9.3-5; 1QpHab 12.1-3 regarding itself as a 'new temple'. 1QS5.5-7; 8.4-10 in terms of a 'holy place'.

(ἅγιον) is too rare to be taken as a common place, a ‘permanent epithet’ with *priesthood* (ἱεράτευμα), as if all priesthood or priestly services were *holy*. It should rather be seen as distinguishing *this* priesthood from all others as alone having that relation to God, which constitutes holiness. Therefore, the adjective *holy* highlights the church’s status as a community of holy people consecrated to God (Ex 19:6; Kelly [1969] 1990:91). One can ask what the responsibility of believers is as a priesthood. *Priesthood* (ἱεράτευμα) implies the offering of spiritual sacrifices to God (Kendall 1984:193).

#### 2.3.2.4 A spiritual offering ( acceptable to God)

In unit 6, ἀνεύγκαι πνευματικὰς θυσίας εὐπροσδέκτους [τῷ] θεῷ διὰ Ἰησοῦ Χριστοῦ, *to offer a spiritual sacrifice to God through Jesus Christ* (v 5), there could be the basic distinction between the material (for instance animal) sacrifices offered by Jewish priests, and the spiritual sacrifices of the new Israel, that is, the sacrifices which are inspired by the spirit of God (Archea & Nida 1980:58). Even though *to offer* (ἀνεύγκαι v 5) is not used in classical Greek or by Paul, but is common in the LXX (Gen 22:2, 13), James (2:21), and in Hebrews (7:27; 13:15), Peter only explains that the sacrifices are spiritual, as befit the spiritual house and the holy priesthood (Bigg 1910:129). The *spiritual* (πνευματικός v 5) quality of the sacrifice makes it different from the offerings according to the Law. They are not shadows and symbols, but realities, such as spirit offers to spirit, and a holy priesthood to a holy God (Bigg 1910:129). There can be little doubt that the purpose of a priesthood is to offer spiritual sacrifices. Michaels (1988:101) defines a spiritual sacrifice first of all as something offered to God in worship (*to offer ἀνεύγκαι*) and, secondly, as a pattern of social conduct. A *spiritual sacrifice* (πνευματικὰς θυσίας v 5) should be understood in relation to the *spiritual house* (οἶκος πνευματικός v 5), not, therefore, as any kind of external act, however devoutly offered, but as the offering of people’s lives in an act of self-dedication, in faith (Rom 12:1; Eph 5:2; Phil 2:17), a gift of money (Phil 4:18), and praise, prayer, thanksgiving, and doing good (Heb 13:15-16), all of which are declared to be an offering that God is willing to accept (Beare 1970:96-97; Bigg 1910:129; Marshall 1991:68-69). Bigg (1910:129) insists that without doubt no sacrifice is *spiritual* (πνευματικός) without the act of self-surrender.

What is *acceptable to God* (εὐπροσδέκτους [τῷ] θεῷ v 5) is certainly a *spiritual sacrifice*, that is, ‘acts of worship’ and ‘Christian conduct’ (Rom 12:1; 15:16; Phil 4:18; Heb 13:16; Michaels 1988:102; 1989:14). This kind of sacrifice will please God, not in and of itself, but because it is ‘through Jesus Christ’. Therefore, the spiritual sacrifice of Christians is undoubtedly dependent on the work of Christ for its acceptability (Davids 1990:88; Selwyn [1946] [1947] 1972:162).

#### 2.3.2.4.1 *Jesus Christ as an instrument (as a spiritual offering)*

The phrase *through Jesus Christ* (διὰ<sup>42</sup> Ἰησοῦ Χριστοῦ v 5) should be understood in the mediating sense (Arichea & Nida 1980:58). Bigg (1910:129) asks whether *through* (διὰ) is to be taken with *to offer* (ἀνευέγκαι) or with *acceptable* (εὐπροσδέκτους). He points out the difference:

[I]n the former case we offer through Jesus spiritual sacrifices, which are acceptable, due to their spiritual nature; in the second, we offer spiritual sacrifices, which are acceptable, because it is offered through him, deriving all their worth from him who presents them to God, and with whose one sacrifice they are bound up (Bigg 1910:129).

Kelly (1969:92) prefers the latter, because it suits better the order of the words in Greek. However, both possibilities for the connection of *through* (διὰ) with *to offer* (ἀνευέγκαι) and *acceptable* (εὐπροσδέκτους) should be open, as Best (1982:104), Achtemeier (1996:158) and Arichea and Nida (1980:58) argue that this phrase may be attached either *to offer* (ἀνευέγκαι) (in which case Christ may be conceived as mediating these sacrifices to God in common with the New Testament instruction that man can only approach through Christ), or to *acceptable* (εὐπροσδέκτους) (in which case the sacrifices are regarded as pleasing to God, not because of the one who presents them, but because of Christ). On account of the emphatic position of the phrase *through Jesus Christ* (διὰ Ἰησοῦ Χριστοῦ) at the end of the verse, it would appear most appropriate to read the phrase as implying that it is the entire act of offering acceptable sacrifices to God that is dependent on the prior enablement of Christ, probably through his resurrection (he is the *living stone* [λίθον ζῶντα] in 1 Pet 2:3; cf. 1 Pet 1:3; Achtemeier 1996:158). The priestly charge of offering the spiritual sacrifice is fulfilled through Jesus Christ and, only as such is it acceptable to God (Kendall 1984:193-194). Therefore, one has to admit that it is only due to Christ that believers had obtained the high and holy calling to be living stones and a holy priesthood in the spiritual house of God (Barton, *et al.* 1995:56). Depending on the conception of growth and the description of his readers as living stones, Peter does not hesitate to exhort them to force themselves to be built into a spiritual house, so that a holy body of priests might offer spiritual sacrifices acceptable to God through Jesus Christ (Martin 1992:180).

Peter has selected the Christological themes of both suffering (rejected by men) and exaltation (selected and precious by God) to exhort his suffering readers to be living stones like Christ - the living stone, to be built into a spiritual house which offers spiritual sacrifices, which will be acceptable to God. Jesus Christ is the foundation of and mediator between God and man, on behalf of the believers. Thus, believers

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<sup>42</sup> Διὰ with genitive indicates as 'instrument'.

should not be afraid of estrangement from their society, since God will vindicate them, as he vindicated Jesus Christ, who was rejected by men<sup>43</sup>.

### **2.3.3 The quotation from Scripture to prove the arguments of units 1-6, and to motivate the readers (units 7 to 15)**

#### **2.3.3.1 Introduction**

Peter continues to quote and expound the stone texts, which he has just interpreted for his readers. He acknowledges that it is only Christ and his readers' relation to Christ that determine the destiny of all people (Kendall 1984:194; Arichea and Nida 1980:59). In units 8 to 9 Peter quotes Isa 28:16. In units 11 to 12 he quotes Ps. 118:22, and in units 13 he cites Isa 8:14. These quotations, used regularly in the early tradition (Best 1982:105), seemed to have been selected very early by Christian preachers to refer to Christ as polemic against the Jews who rejected him (Arichea & Nida 1980:59). Peter's quotations from the Scriptures show two things. First, they show that Christ's unique position as the chief corner-stone of the new building was foreseen and fore-ordained of God. Second, the quotations suggest that both the profit to be obtained by all those who believe in him, and the fact that to unresponsive people (who disobey the word) Christ is like the one stone which foolish builders have thrown out, or like a stone, which causes some to trip over it, have been foretold (Stibbs 1959:100-101). Stibbs (1959:101) points out that it is particularly worth noting how much of the pattern of Peter's gospel about Christ can here be seen to be metaphorically suggested:

[A]s the one who claimed to be the Messiah, Jesus was rejected by the very builders whom one would have expected to welcome him with acclamation. They found in him one who completely offended them. Yet he is the one whom God has set in place as the chief corner-stone of the new house of God. All who believe in him, thus exalted, are not only not disappointed; they are not only joined as stones to the one great central unifying stone; they also share his acceptance and place of honour in God's sight. Such Scriptures were obviously in general use in the early church to explain both the surprising Jewish rejection of Christ and the essential character of the new people as a 'spiritual house' to be built up by inviting complete outsiders simply to believe in the exalted Lord (cf. Acts 4:10-12; Rom 9: 32-33; 10:8-13).

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<sup>43</sup> I have thus tried to indicate the relationship between the metaphors and the particular persons involved. We as the church of our day have a tremendous responsibility to prove this fact to the world through our way of life to lead people to Christ through the words we speak, and the way in which we do things, depending upon God.

Attention should also be paid to Goppelt's (1993:144) analysis of units 7 to 15. He argues that in the encounter with Christ each person is changed: one for salvation, another for destruction. The positive possibility is developed first in units 7 to 10 by the use of Isa 28:16; the negative possibility is articulated in units 11 to 15 by the use of Ps 118:22 and Isa 8:14. Units 7 to 15 contain an illustration of the word *stone* in units 1 to 3, and as using quotations from the Old Testament (LXX) to illustrate its meaning (Cranfield 1960:47).

### 2.3.3.2 Quoted from Scripture

In unit 7, *διότι περιέχει ἐν γραφῇ, for it stands in Scripture*, *διότι* is used as a connector between units 4 to 6 and units 7 to 9. The intention of *διότι* is to support the themes announced in units 1 to 6 (Michaels 1988:102; Achtemeier 1996:159-160). Grudem ([1988] 1992:101) suggests that Peter mentions this phrase to indicate that what the Old Testament said was conclusive evidence in an argument, able to be trusted completely. It is a confirmatory quotation (Best 1969:275). It is difficult to interpret *ἐν γραφῇ*. Selwyn ([1946] 1972:163) argues that *ἐν γραφῇ* in the LXX means *in writing* rather than *in Scripture*, stating that here Peter was quoting from a documentary source other than the text of Scripture itself. However, Michaels (1988:102-103), Grudem ([1988] 1992:101-102) and Achtemeier (1996:159) firmly state that, although Selwyn's point is valid, the phrase *περιέχει ἐν γραφῇ* is used as an equivalent to *γέγραπται* (1 Pet 1:16) to refer specifically to the writings in Scripture, that is, as specific references to Biblical texts.

### 2.3.3.3 A corner-stone placed in Zion

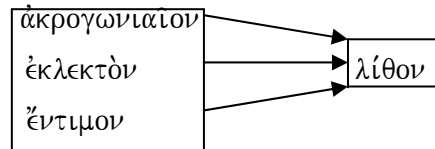
Unit 8, *Ἴδου τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον, behold I lay a chief/chosen, and precious stone in Zion* ( v 6) is quoted from Isa 28:16. Michaels (1988:103-104) discusses the difference between Peter's citation from Isa 28:16 and the LXX, as well as the difference between Paul's use of Isa 28:16 in Rom 9:33 and Peter's use of it.<sup>44</sup> To an extent Peter changes his quotation from the original text with theological implications for his specific readers. Achtemeier (1996:159) contends that there are significant differences, which suggest independent use of the texts quoted. But Best (1969:275) sees no greater than expected adaptation by Peter to confirm what he has already said. For example, the description of Christ in 1 Pet 2:4 as *a chosen and precious stone* (*λίθον ἐκλεκτὸν ἔντιμον* v 6) uses Isa 28:16. Peter selected the material, which had a long history of use in both Judaism and the early church, with the purpose of 'testimonies' about the Messiah and 'exhortation' to his readers (Snodgrass 1978:105).

In Isa 28:16, God rebukes Jerusalem's rulers for ignoring him, thinking that they are safe from trouble, because of their political alliances (Marshall 1991:71). God, as a builder who commences a new building to be built with justice and righteousness in

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<sup>44</sup> see Snodgrass (1978: 97-106) and Hillyer (1971:58-81).

Zion (Jerusalem), is about to lay a corner-stone, which will be of his own choice and of high quality (Marshall 1991:71). The reader is invited to ask what the stone represents. Peter assumes the stone to be Christ, a view that was already current in the church. Peter qualifies *stone* (λίθον v 6) as the *chief corner-stone* (ἀκρογωνιαῖον v 6), *chosen* (ἐκλεκτὸν v 6) and *precious* (ἔντιμον v 6). The latter can also be translated as *honourable*, as Hamblin (1982:55) suggests.



These three adjectives are here used attributively to indicate the quality of the stone rather than predicatively for *stone* (λίθον v 6). In the discussion of unit 3 *chosen* and *precious* (ἐκλεκτὸν ἔντιμον) meant that Christ is *elect* as the eschatological saviour and established *in honour* (Goppelt 1993:145). There are two chiasmic diagrams:

#### References to Christ as the living stone

- Unit 2 ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον (v 4) A
- Unit 3 παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον, (v 4) B
- Unit 8 λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον (v 6) B'
- Unit 11 λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, (v 7) A'

#### References to the readers

- Unit 2 ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον (v 4) A
- Unit 9 ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνοθῆ. (v 6) B
- Unit 10 ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, (v 7) B'
- Unit 14 οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες (v 8) A'

Achtemeier (1996:160) illustrates that unit 8 as B' and unit 11 as A' remind the reader of Christ as the living stone in units 2 to 3 as A B:. He argues that in chiasmic form, unit 9 B and unit 10 B' explicate the reference to those who acknowledge that stone's preciousness in God's eyes (unit 3 B), while unit 14 A' explicates the reference to those who reject the stone (unit 2 A). The most significant element for defining identity in Mediterranean society was the family or household code (Barton 1997:283). Therefore, by rejecting Jesus Christ they maintained their standing in



their own society. However, God has acknowledged the one rejected by men, as chosen and honourable above the social values of antiquity, and he has put those who rejected Jesus Christ to shame.

The metaphor a *chief corner stone* (ἀκρογωνιαίον λίθον ν 6) is introduced by a conjunctive participial phrase in unit 3, and is concluded by an extended Scripture quotation and Midrash in units 7 to 15 (Martin 1992:175). Mckelvey (1961-1962:354) describes ἀκρογωνιαίον as the Koine equivalent of the Attic γωνιαίον. The fact that it was used by the LXX to translate *phanah* in Isa 28:16 convinces him that it means *corner*. He admits that *akros* is chosen by the LXX to translate *rosh*, ‘head’, ‘top’ (Ex 34:2; Isa 28:4; cf. Lk 14:24), but he argues that much more often it stands for *kah*, ‘end’, ‘extremity’, particularly when the point in question is viewed in relation to its opposite (Mckelvey 1961-1962:354). He insists that the translation of *akros* as *rosh* frequently had the meaning of ‘first’ or ‘foremost’, hence ἀκρογωνιαίον refers to the stone, which is placed on the first or chief corner, that is, the corner at which the builder determined the ‘lie’ of the whole construction (Mckelvey 1961-1962:354-355).

The chief function of the corner-stone, where the two walls meet, and where they are firmly bound together (Arichea & Nida 1980:59), is to support the new edifice of humanity redeemed by God (Goppelt 1993:145). The statement that Christ is the corner-stone which ties the entire building together (Mounce 1982:26) implies the saving significance of the stone (Christ) for the community (Jeremias 1977:277). Jesus Christ himself is the chief corner-stone of the spiritual community of God, that is, the church (Bratcher 1984:84). Peter’s intention is to convince his readers of Jesus Christ as a consolatory figure, the source of life and courageous endurance for themselves as new community (Danker 1967:95).

This stone is expressed as being laid *in Zion* (ἐν Σιών ν 6). In the Old Testament *Zion* (Σιών) signifies the city of Jerusalem, sometimes politically, but more often in a religious and symbolic sense, as the city of God (Isa 60:14; Ps 48:1), and the city where God dwells (Isa 8:18; Ps 74:2; Arichea & Nida 1980:59). It also refers to the residents of the city (Ps 74:2; 97:8; Jer 14:19; Isa 51:16; Arichea & Nida 1980:59). According to Arichea and Nida (1980:59) the personified and the symbolic meanings prevail in this quotation, indicating the new Jerusalem, the new people of God. Peter emphasises both that the stone, which was rejected by men, has become the chief corner-stone (Ps 118:22), and has been led to honour (Kendall 1984:194). Christ is the chosen and precious or honoured corner-stone, which God has set forth in Zion, and those who believe in him will not be put to shame (Kendall 1984:194). Michaels (1988:104) points to Peter’s straightforward use of *the one believing in him* (ὁ πιστεύων ἐπ’ αὐτῷ ν 6) from the quotation to show the relationship between the *living stone* and the *living stones*.

#### 2.3.3.4 The outcome for the believer

Unit 9, καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ μὴ καταισχυθη, *and the one believing in him*

*might not be put to shame* (v 6). This last part of the quotation has both a positive and a negative role: while it encourages the persecuted readers to keep on believing in Christ, it is also an indictment of those who rejected Christ. *Believing* (πιστεύων v 6) is often used in the New Testament to represent a relationship of trust in and commitment to someone (Arichea & Nida 1980:60). There is some uncertainty about whether the phrase *in him* (ἐπ' αὐτῷ v 6)<sup>45</sup> should be translated as 'him' or 'it', but it should probably be translated as 'in him' rather than as 'in it', for Peter is speaking metaphorically of trusting in the chief corner-stone, which is Jesus Christ. Similarly Paul applies it to Jesus Christ (Rom 9:33; 10:11; Michaels 1988:104; Grudem [1988] 1992:102). *Might not be put to shame* (Οὐ μὴ<sup>46</sup> καταισχυθηῖ v 6) is an emphatic statement, as is shown by the repetition of the negative οὐ μὴ. Whoever believes in him will not be disappointed and will always be confident of acceptance and honour from God, rather than being put to shame by being denied and repudiated in public and so lose your standing in the community (Plevnik 1993:96), brought on by the divine judgment (Goppelt 1993:145; Bratcher 1984:85; Bultmann 1976:189).

### 2.3.3.5 Honour to believers

Unit 10, ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν ἀπιστοῦσιν δὲ, *therefore the honour is to you who believe, but to those who disobey* (v 7), raises the question of what the definition of 'honour' is. In ancient Mediterranean society and in Scripture, it is a core value<sup>47</sup>, a claim to being worthy of being acknowledged in public. It is about someone's reputation and social standing, the status claimed in the community, together with the recognition of the claim by others (Plevnik 1993:95; Geysler 2000:11). Who receives the honour? Certainly only those who believe (that is, Christians) are said to obtain honour (Schneider 1975:175). They share in the honour of Christ, because they are built as living stones into the holy house whose chief corner-stone is Christ. They are the elect whom God holds in honour, as is clear from the link between the believers *living stones* (λίθοι ζῶντες v 5) and Christ *living stone* (λίθος ζῶντα v 4; Schneider 1975:175-176). Goppelt (1993:145) argues that those who believe and belong to the eschatological community of salvation are acknowledged before God, because they have received their share in Christ's honour.

Kendall (1984:194) draws attention to the use of *honour* (τιμὴ v 7):

[I]t is derived from Peter's description of Christ as *chosen and precious* (ἐκλεκτὸν ἔντιμον; unit 3, unit 8) and has two implications for the readers. First, by virtue of their faith in Christ who is honored by God, believers also enjoy honour. In

<sup>45</sup> ἐπ' αὐτῷ as the object of faith refers back to the chief corner-stone, which is personified (Arichea & Nida 1980:60).

<sup>46</sup> οὐ μὴ is used as an emphatic negative.

<sup>47</sup> The word 'value' illustrates some general quality and direction of life that human beings are expected to embody in their behaviour. A value is a general normative orientation in a social system and an emotionally anchored commitment to pursue and support a certain direction of types of action (this idea is derived from a class discussion with Prof. PA Geysler).

this sense, the statement implies the privileged status of the readers as God's people. Second, τιμή also connotes the vindication of believers who, like their Lord, have been subject to hostile rejection. This latter implication derives from the fact that believers share the destiny of their Lord (units 1 to 4), and the promise of future τιμή forms the basis for continued faith and hope (1 Pet 1:7).

He also states that faith signifies both present honour and future vindication, as is confirmed by the epithets of vv 9-10 and the fact that τιμή is used in 1:7 as a designation for the believers' vindication (Kendall 1984:268, note 52). Therefore, the believers should not shrink from their current status as the living stones at all. They should rather be more serious in their faith in Christ because of their hope to receive honour. Christ is seen as the key to human destiny, and the touchstone of all endeavour; faith in him leads to honour, disobedience leads to shame (Beare 1970:99).

#### **2.3.3.5.1 Unbelievers in contrast to believers**

In *but to those who disobey* (ἀπιστοῦσιν δὲ v 7), unbelievers are contrasted to those who are faithful to Jesus Christ sharing in the honour God has shown to Christ as the chosen and precious or honoured chief corner-stone. The unbelievers (in the broadest possible terms, 'men generally', *by men* (ὑπὸ ἀνθρώπων v 4) reject God's chief corner-stone of his new people. Peter quotes from Ps 117:22 (LXX) and Isa 8:14, both contrasting believers with 'unbelievers' (Achtmeier 1996:161; Bratcher 1984:85; Michaels 1988:105). What Peter intends for his readers is to indicate that the unbelievers will completely be put to shame by the judge, by God, whereas their status will be changed to glory. That is why they as the living stones are strongly exhorted to carry on offering their spiritual sacrifice to God through their daily lives, which differs from unbelievers. The following quotations clearly indicates the outcome between Peter's readers and unbelievers, as Christ becomes the stone that proves to be their undoing, as can be concluded by the linking together of the two other stone passages mentioned above (Goppelt 1993:145). Ps 117:22 (LXX), is also cited in Mtt 21:42; Mk 12:10; Lk 20:17; Acts 4:11 (Bratcher 1984:85; Michaels 1988:105).

#### **2.3.3.6 The stone rejected by the builders**

In unit 11, λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, *the stone which the builders rejected* (v 7), *the builders* (οἱ οἰκοδομοῦντες v 7) refer to all who attempt to build human society or to construct their own lives. In the latter sense it includes all human beings, in the former it refers particularly to the civil authorities (Beare 1970:99). In its context, the builders (as in Mtt 21:42 and Acts 4:11) were not only the Jewish leaders who rejected Christ, but also all people who rejected Christ (Grudem [1988] 1992:105; Michaels 1988:105). According to unit 2 the builders, who want to construct their own world for themselves, have rejected Christ as an

inadequate stone for their building (Goppelt 1993:146). Peter focuses negatively on *reject* (ἀπεδοκίμασαν v 7, cf. unit 2) and positively on the building of the ‘spiritual house’ (unit 5) as a work of God himself (Michaels 1988:105). God placed Christ as the *chief corner-stone*, as the starting point from which the building of a new humanity is erected (Goppelt 1993:146). According to Peter, Christ should always be the cornerstone, as well as the progression of the community of believers (Siegert 2004:139).

In ancient Mediterranean society honour could be ascribed to someone by a notable person of power - God, the king, aristocrats - in short, by persons who can claim honour for others and can enforce acknowledgement of that honour, because they have the power and rank to do so (Malina 1993:34). Therefore, to Jesus Christ, who was entirely shamed and disgraced, crucified, God can ascribe honour, because God has exalted the crucified one to become the ‘Lord’ through whom all are to be called home into his eschatological saving reign (Phil 2:9; Malina 1993:34; Goppelt 1993:146).

### 2.3.3.7 The vindicated stone as the corner-stone

In unit 12, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, *it has become the corner-stone* (v 7), the demonstrative pronoun *it* (οὗτος) refers to *stone* (λίθος) in unit 11. Michaels (1988:105) declares that within the Psalm quotation, the divine work is expressed in the passive *become* (ἐγενήθη v 7), and the vindication of Christ is experienced in the whole clause *become the corner-stone* (ἐγενήθη εἰς κεφαλὴν γωνίας v 7). God made him the corner-stone by raising him from the dead (cf. 1 Pet 1:3, 21). Peter, in line with Acts 4:11, applies the *stone* (λίθος) complex of Ps 118:22 to Christ. The Christian community used this Psalm as Scriptural evidence that Christ, who had been crucified, was to be considered the rejected stone whom God, through the resurrection, had made the ‘corner-stone’ in the heavenly sanctuary (Dijkman 1984:67; Jeremias 1976:793). The second quotation is combined with the first not only by the repetition of *stone* (λίθος), but also by the similarity in ideas between *chief corner-stone* (ἀκρογωνιαίου v 6) and *corner-stone* (κεφαλὴν γωνίας v 7; Michaels 1988:105). The similarity between the two words prompted Peter to cite the Psalm between two texts from Isa 28:16 and 8:14. This suggests that Peter saw in the LXX version of both Isa 28:16 and Ps 117:22 a promise of vindication (Michaels 1988:105). Michaels (1988:105) explains that in the first quotation, the vindication of Christ who has been ascribed honour by God is presupposed by the description of the stone as *chief corner-stone, chosen, and precious* (ἀκρογωνιαίου ἐκλεκτόν ἔντιμον v 6; cf. unit 3) and the vindication of Christians, as having been ascribed honour by God as well, is affirmed by the concluding *might not be put to shame* (οὐ μὴ καταισχυθῆ v 6). In the second quotation, the vindication of Christ is affirmed in the words *become the corner-stone* (ἐγενήθη εἰς κεφαλὴν γωνίας v 7; but the affirmation antecedes the implication of Christ’s victory over ‘unbelievers’.

In units 13 to 15, Peter summarises the exposition of the stone rejected by men, as described in units 1 to 3 (Achte-meier 1996:161). As Grudem ([1988] 1992:105)

demonstrates, he cites Isa 8:14, which reveals the other significance of the stone for unbelievers (Marshall 1991:73), mentioning not only that the Lord himself will be ‘a sanctuary’ for those who follow him, but also that he will turn out to be ‘a stone of offence, and a rock of stumbling’ to the ‘disobedient of both houses of Israel’.

### 2.3.3.8 Christ as stone and rock - to cause stumbling and falling

Unit 13, καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου, *and a stone, which causes them to stumble and a rock, which causes them to fall* ( v 8) is the third quote from Isa 8:14, mentioned above. Bratcher (1984:86) argues that these two phrases are parallel and mean the same thing, in that ‘the stone’ is the same as ‘the rock’ and that προσκόμματος, which means the cause, the process and the result of the offence, and consequently damage and destruction (Guhrt 1986:705), means the same as the word *falling* (σκανδάλου v 8). Arichea and Nida (1980:61) define the terms rendered as ‘stone’ and ‘rock’ in the following way:

[T]echnically, the term rendered ‘stone’ refers to an object, which is generally somewhat smaller than the term rendered ‘rock’. It is also frequently used of stone which has been shaped in order to be used in building, while the term rendered ‘rock’ normally refers to bedrock or field stone. However, in this particular context the parallelism of the two clauses indicates clearly that no important distinction should be introduced, for in both instances the reference is to the Lord.

One cannot help but consider that the significance, to begin with, is expressed as a metaphor for the Lord himself (Marshall 1991:73). Peter states that Christ is both the stone which serves as a foundation for the church and the stone over which one can fall, the stumbling stone (Rom 9:33; referring to Isa 8:14; 28:16; Ps 118:22; Guhrt 1986:706). For believers, God has made Christ the precious corner-stone, on which they can build their new life. On the other hand, for those who reject Christ and the gospel, who rather choose a life of futility, this ‘stone’ becomes an obstacle (Senior 1980:32). Undoubtedly, the basis of the *falling* (σκανδάλου) caused by Christ is God’s decree (Guhrt 1986:709). In addition, the quotation, ‘behold, I am laying in Zion a stone that will make men stumble, a rock that will make them fall’ (Rom 9:33, a conflated quotation from Isa 8:14 and 28:16) is interpreted in the New Testament (1 Pet 2:8) as referring to Christ (Guhrt 1986:709). Guhrt (1986:709) demonstrates that this passage explains why the Jews are excluded at first from salvation, but not forever (Rom) and why unbelief generally rejects Christ (1 Pet). He also states that in the offence we see an aspect of God’s election (cf. 1 Pet 2:8, ‘as they were destined to do’; also Lk 2:34; Guhrt 1986:709). One cannot ignore the view of Stählin (1975:756) that since men stumble over Christ, they do not believe in him, and because they do not believe in him, they fall. Therefore, the original Christological thrust has here been related to a soteriological statement in the light of the intention of units 4 to 6 (Elliott 1966:38). Elliott (1966:38) rightly points out that the *stone* (λίθος) complex has not been quoted merely to make a Christological



statement, but to provide the basis, that is, the foundation, for a description of the believing community. A refusal to acknowledge that Christ is the great messianic corner-stone of the temple of God causes a person to stumble over the claim and fall (Mounce [1982] 1983:27).

### 2.3.3.9 The reason for unbelievers' stumbling

In unit 14, οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες, *they stumble, because they disobey the word* (v 8), *they* (οἱ) should be connected with the participle ἀπειθοῦντες, which would then form the subject of προσκόπτουσιν (Achteimer 1996:162). The word *they* (οἱ) also seems more likely to function as a relative pronoun, which refers back *their disbelieve* (ἀπιστοῦσιν) of unit 10, with *disobey* (ἀπειθοῦντες v 8) functioning as a circumstantial participle of cause (Achteimer 1996:162; Arichea & Nida 1980:61). Michaels (1988:106) argues that it is possible to connect *the word* (τῷ λόγῳ v 8) grammatically either with *stumble* (προσκόπτουσιν) or with *disobey* (ἀπειθοῦντες). In spite of the fact that it seems quite possible to construe *they* with *stumble* (προσκόπτουσιν), however, the use of *disobey* (ἀπειθοῦντες) with *the word* (τῷ λόγῳ) in 1 Pet 3:1 and with *the good news of God* in 1 Pet 4:17, both references to unbelievers, makes it more likely that it should be construed the same way here ('they stumble because they disobey the word'; Achteimer 1996:162; Grudem [1988] 1992:107).

The cause of the stumbling is disobedience to the word of God. Peter explains that they stumble as a result of disobeying the gospel message, in which Jesus is presented as Christ (Marshall 1991:73). The τῷ λόγῳ to which they are disobedient is 'the word of the living God' of 1 Pet 1:23 defined as 'the Lord's message' or the 'message of the gospel' (1:25; Michaels 1988:107). The believers' adversaries are destined to stumbling, because of their disobedience to the living word and their specific behaviour with regards to rejecting the living stone.

### 2.3.3.10 The destiny of the unbelievers

In unit 15, εἰς ὃ καὶ ἐτέθησαν, *to which they were also destined* (v 8), although Michaels (1988:107) states that the antecedent of *to which* (εἰς ὃ) is the 'stumbling' expressed in the verb *to stumble* (προσκόπτουσιν v8), one cannot exclude the possibility that *to which* (εἰς ὃ) may point either to stumbling or to disobedience, or perhaps to both (Arichea & Nida 1980:61). Achteimer (1996:162) argues that the antecedent of *to which* (εἰς ὃ) with which the final phrase begins is probably best understood as including the entire preceding thought, that is, that unbelievers stumble over the stone they have rejected through unbelief (units 10 to 13), rather than limiting the meaning to the action in *they stumble* (οἱ προσκόπτουσιν).

For Peter the choice of *destined* (ἐτέθησαν v 8), as the divine ordinance, which implies God as actor (Achteimer 1996:162), and Christ's appointment as the stone (Beare 1970:100), is meant to match the verb *to place* (τίθημι) with which he began



the first quotation in units 8 to 9, so forming an inclusion that makes units 7 to 15 a thematical unit (Michaels 1988:107). God is the subject of the verb *to place* (τίθημι) and the agent of *destined* (ἐτέθησαν) as well (for τίθημι as a sovereign act of God, see Rom 4:17; Acts 13:47; 1 Tim 2:7; 2 Tim 1:11; Heb 1:2; cf. Jn 15:16; Michaels 1988:107). In the single act of raising Jesus from the dead (1 Pet 1:3, 21) God has laid the ‘chosen and precious stone’, which implies honour and vindication for those who believe, but stumbling and shame for those who disobey the word (cf. Rom 9:21-23; Michaels 1988:107). Therefore, what God has done in Christ is decisive for the destiny of all humankind, and God’s deed has constituted those who believe as his people (Kendall 1984:195).

Accordingly, Peter’s readers were, on the one hand, honoured as God’s people and were guaranteed future vindication from their hard circumstances. On the other hand, for those who disobey, God’s deed becomes an occasion for stumbling and brings condemnation (Kendall 1984:195). Therefore, they should reckon that Christ is the corner-stone on the Mount of Zion that supports them and that those who do not believe the word and are disobedient must, according to God’s will, be shamed, because of Christ (units 7 to 15; Lohse 1986:50). Peter elaborates on each of these consequences in order to strengthen the confidence of a suffering community that through faith they share not only in the human rejection, but also in the divine exaltation of their glorified Lord (Elliot 1982:421; Kendall 1984:195). The text also encourages them to remain true to their calling (Kendall 1984:195). Thus, Christ’s experience should be the basis and the pattern for their confidence and conduct (Elliott 1982:421). Elliott’s viewpoint (1982:421) on God’s work for Christ and believers is expressed in the following way:

[A]s Jesus Christ, the Stone, was rejected (unit 2, unit 11), so believers too are opposed by a hostile society. As God, however, made this stone alive (unit 3; cf. 1 Pet 1:3), so believers are ‘living stones’ (unit 4) with a ‘living hope’ (1 Pet 1:3). As this stone is ‘elect and precious in God’s sight’ (unit 3 and unit 8), so believers are an elect and holy people (1 Pet 2:9) who share in the Lord’s preciousness and honour (unit 10; cf. 1 Pet 1:7).

### 2.3.4 Conclusion

1Pet 2:4-8 has been divided into two parts: units 1 to 6 (vv 4-5) with the metaphor of building on Christ as the living stone. On the one hand he was rejected by builders; on the other he was selected by God as very precious in his sight. Believers as living stones are called to him to be built as a spiritual house, to offer an acceptable sacrifice to God through Jesus Christ. Units 7-15 (vv 6-8) are quotations from Scripture to motivate the readers and to confirm that Peter’s pastoral concern was based on Scripture.

Units 1-6 describe the way to be built as a spiritual house that would be pleasing to God. 1 Pet 1:18 pointed out that believers were redeemed from their vain lives inherited from their ancestors by means of Jesus Christ's precious blood and are privileged to come to Christ. Their lifestyles were to be completely different from their previous life (2:1-3), since their status was reversed as children of God, who experienced his kindness (2:3). 1 Pet 2:4-5 exhorts them to come to Christ metaphorically described as the living stone. Christ's status as living stone has two characters: *rejected by human beings* and *selected and precious in front of God*. Human beings rejected Christ. However, God selected the rejected Christ and made him precious as the living stone, which is the foundation of the spiritual house belonging to God. Although human beings rejected Christ according to their social and religious norm, God made them shameful by choosing Christ as precious. God is the only one who judges right or wrong. The living stone as exalted by God binds together the spiritual house, which signifies the family of God metaphorically.

Due to the fact that Christ was selected as a precious living stone, the believers are also called 'living stones', which share the honour of Christ. Units 4 to 6 (v 5) describe the characteristics of believers as living stones identified with Christ. Peter exhorts his readers as living stones to come to Christ as the living stone. It is like a substitution for the temple in Jerusalem. They should be built as a spiritual house, founded on Christ. They took over the status of the priests at the temple of Jerusalem. They are now the spiritual house and the priests in charge of the new spiritual temple. The sacrificial offerings by the priests in the Jerusalem temple are no longer precious in the eyes of God. Rather, all believers as holy priests are to offer spiritual sacrifices through their daily lives as newborn babies (2:2). Their life should differ from the gentiles in their self-dedication to God through Christ, the mediator between believers and God. Therefore, all believers should be eager to offer themselves to God through Christ according to the norm of God's family.

The purpose of the Petrine quotation was to affirm his arguments (units 7 to 15, vv 6-8). According to units 7 to 15 (vv 6-8), these quotations from the Scriptures have been fulfilled in the work of Jesus, as well as in the obedience of believers' coming to Christ, the living stone (units 1 to 6, vv 4-5). God placed a Corner-Stone in Zion, which was rejected by the builders, but selected by God, being precious in his sight. The builders, who rejected the cornerstone, are opponents of God and the believers, since they did not obey the word of God. They stumbled. As a result, they fall and are put to shame. The believers, on the other hand, believe the living stone in Zion by obeying the word of God. In the end, God exalted them to be honoured in the eyes of God, as God exalted Christ. It is clear that Peter's intention with the quotations from the Old Testament was to emphasise that Christ's suffering and exaltation was based on the Old Testament and has been employed by Peter to exhort his readers with the hope on the reversal of their present suffering circumstances to be exalted eventually.

The rejection of Christ was prefigured in the Old Testament. It was fulfilled by his death on the cross, which means *rejection by men*. God, however, selected him and made him precious through his resurrection. It is essential for the believers to follow

the way of Christ, although its purpose is completely different from his death for sinners. As prophesied in the Old Testament, whoever comes to him and believes in him, will not be put to shame, but will acquire honour from God in Christ. Their suffering from pagan society reflects Christ's rejection. If they remain steadfast in their faith in Christ, God who exalted Christ, will honour them. Their opponents on the other hand will be judged by God and put to shame.

With metaphor this section has shown both Christ's 'suffering' as being rejected and his 'exaltation' as chosen, precious, to be the chief cornerstone. Christology here founds the soteriology and motivates the exhortation. Coming to Christ involves the readers' salvation. On the other hand, the contrasting themes 'rejection' and 'chosen', 'precious' in terms of Christ can also be applied to them. Units 1 to 6 (vv 4-5) and units 7-15 (vv 6-8) quoted from various prophetic statements in the Old Testament to confirm the instructions to motivate the ethical exhortation of the readers. By keeping their faith and by keeping away from their old way of life, they will please God.

## **2.4 The suffering of Christ as the example for believers (1 Peter 2:21-25: units 1-14)**

### **2.4.1 Introduction**

1 Peter 2:21-25 is a key passage for understanding Peter's Christology, mainly as 'suffering' (units 2 to 10 and 12) and implicitly as 'exaltation' (unit 14). Peter needed to exhort his slave readers to submit themselves to their masters, even if this involved unjust suffering. A reference to a general maxim or to the will of God was not sufficient to persuade them. A stronger and more thorough motivation was required. Peter has a long Christological section (1 Pet 2:21-25), drawn from Isa 53, which functions as motivation or ethical exhortation for the readers (Thuren 1995:142-143). The suffering of Christ fulfills a central function in terms of exhorting the readers to good conduct, in the midst of a fundamentally hostile society (Achte-meier 1993:177). In this section the emphasis, as Cambell (1995:183) points out, is no longer Christ' vicarious sacrifice for the sinners, but the exemplary value of slaves' suffering in relation to the appeal to Christ's example of endurance in suffering, based upon Christ's atoning death.

The exhortation of the slaves in 1 Pet 2:18 motivated by pointing to Christ's suffering in unit 2 (Combrink 1975:41). Units 1 to 4 start the second motivation for the submission of the slaves to their masters, but like units 1 to 14 they provide a rather close development of vv 19-20 (Osborne 1983:389). Elliott (1985:186) states that units 1 to 4 should also be considered as belonging to a larger textual unit of thought, comprising an exhortation addressed to Christian servants (1 Pet 2:18-20), followed and supported by an extensive Christological rationale (1 Pet 2:21-25). The purpose of the reference to grace is to form a natural bridge to a reflection on the life of Jesus as the foundation for all New Testament ethics (Davids 1990:108).

## 2.4.2 The suffering of Christ (units 1 to 9; vv 21-23)

### 2.4.2.1 The call to suffering

In unit 1, εἰς τοῦτο γὰρ ἐκλήθητε, *for to this you have been called* (v 21), the conjunction *for* (γάρ) highlights the transition to a new expression of the first motivation (vv 19-20). This second motivation is clearly theological, as it contextualises the sufferings of the slaves in the light of the sufferings of Christ (Osborne 1983:389). The preposition *to* (εἰς) is used here as an extension toward a special goal (Nida & Louw 1980:722; Porter [1992] 1994:152). The call identified by the phrase *to this* (εἰς τοῦτο) refers back to the last part of v 20 rather than ahead. V 20 speaks of a Christian patiently enduring the pain of undeserved suffering (Achtemeier 1996:198; Arichea & Nida 1980:92; Michaels 1988:142). Thus, Peter's intention in using τοῦτο is to refer to acting in the right way and standing firm in the midst of suffering inflicted unjustly upon slaves (Osborne 1983:389). Senior (1980:50) states that τοῦτο points to the grace to pursue God's good even at the price of suffering, is exactly what the Christian vocation in the world is all about.

The verb *you have been called* (ἐκλήθητε v 21) points to perseverance in correct behaviour in the face of unjust suffering (Osborne 1983:389). God called the believers out of darkness into his marvellous light (1 Pet 2:9) and to his eternal glory (1 Pet 5:10) to live a particular way of life and to do a particular task, that is, to a particular 'vocation' (Beare 1970:122; Arichea & Nida 1980:82). Michaels (1988:142) correctly argues that the verb *you have been called* (ἐκλήθητε v 21) indicates the readers' conversion from paganism. According to 1 Pet 2:1-2, conversion is to rid themselves of the old life patterns and to long for the spiritual milk as babies, newly born into the family of God. Each of these readers was a converted (that is a baptised) Christian (Davids 1990:108). Therefore, it is important to acknowledge that the 'call' of God is not simply a call to suffering, but to perseverance in good actions even when unjust suffering accompanies these actions (Osborne 1983: 290). Michaels (1988: 142) and Osborne (1983: 390) agree that the verb *to call* (καλέω) appears in the case, explicitly identifying God, who is holy and who has chosen the readers to be holy (1 Pet 1:15), and who has called pagans out of darkness into his marvellous light (1 Pet 2:9) or to his eternal glory (1 Pet 5:10; cf. the varied Pauline statements regarding the ethical implications of a Christian calling in 1Thess 4:7; 1 Cor 7:15; Gal 5:13; Col 3:15).

Christ did not receive the crown of glory without the crown of thorns, hence, 'call' also means following the example of Christ in suffering (Davids 1990:109). Beare's (1970:122) view on God's calling is relevant in this regard:

[G]od calls us to the exercise of this patient endurance of suffering that we have done nothing to deserve. In this very respect, Christ has given us a model of Christian conduct; for he too was called to endure an undeserved punishment. It must

be kept in mind that the writer is still addressing himself to the slaves. In the ancient world, nothing noble was expected of the slave, and it is impossible to lay too much emphasis upon the new dignity that Christianity conferred upon him when it taught him to take Christ for the pattern of his life. The slave was now called to live by the same standards of conduct as the noblest of all. Conversely, Christ himself is set before us as *taking the form of a slave* (μορφὴν δούλου λαβών Phil 2:7). In the words of Bishop Wordsworth, “the word *wound* (μώλωψ) is the wound produced by the *chastisement of slaves*, and the *cross* (ξύλον) is the instrument of the *death of slaves*. Mark the humility of him, who being Lord of all, stooped to be the servant of all, and to suffer scourging and the cross *as a slave*; and was especially exemplary to that class which Peter is here addressing”.

There is no doubt that the example *par excellence* of one who accepted the call to endure undeserved suffering is Christ himself, and what he did is now given as a reason for Christians to do the same (Arichea & Nida 1980:82). According to Goppelt (1993:201-202), the link to Christ (cf. 1 Pet 2:4) established in baptism by the aorist, *you have been called* (ἐκλήθητε), leads the believer toward Christ’s path also within the institutions of society, that is, in the case of suffering in an unjust way (cf. 1 Pet 4:13). The vocation to follow a way of creative suffering, is accordingly a call to personally follow Jesus Christ (Senior 1980:50).

#### 2.4.2.2 The suffering of Christ

In unit 2, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, *since Christ also suffered for you*, the ὅτι clause is used to give the reason for such a call to suffering for doing good, namely the similar fate of Christ (Achte-meier 1996:198). Goppelt (1993:202) further demonstrates that the causal clause *since* (ὅτι) establishes two connections between the suffering of Christ and the suffering of believers, one by *for you* (ὑπὲρ ὑμῶν v 21), the other by the terms ‘model’ and ‘following in discipleship’. The expression *Christ suffered for you* (Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν v 21) is qualified by the conjunction *also* (καὶ). Osborne(1983:390) explains that as the slaves suffer, so Christ *also* has suffered; thus, καὶ is related to the verb *to suffer* (ἔπαθεν) and not to phrase *for you* (ὑπὲρ ὑμῶν). Καί, links Christ’s suffering to their own (Hiebert 1982:33). The phrase *since Christ* (ὅτι Χριστὸς v 21), which recurs in 1 Pet 3:18, introduces an extended reflection on Christ’s passion in relation to suffering for doing good (Michaels 1988:142). Michaels (1988:142-3) points out that ‘Christ’ (rather than ‘Jesus’) is Peter’s characteristic name for Jesus of Nazareth in his suffering and redemptive death (1 Pet 1:11, 19; 1 Pet 3:18; 1 Pet 4:1, 13-14; 1 Pet 5:1) and in the daily life of the Christian community (1 Pet 3:15-16; 1 Pet 4:14; 1 Pet 5:14). By contrast, Peter uses ‘Jesus Christ’ (in the genitive) in relation to his resurrection from the dead (1 Pet 1:3; 1 Pet 3:21), his place at the centre of Christian worship (1 Pet 2:5; 1 Pet 4:11) and his final revelation in glory (1 Pet 1:7, 13).



With reference to the clause *Christ suffered* (Χριστὸς ἔπαθεν v 21), Thuren (1995:143) suggests that the idea of unit 2, *Christ has suffered for you* (Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν v 21) is the supreme motive – the consciousness of an infinite indebtedness to Christ expressed in the sense of gratitude to him for what he has done for humankind (Cranfield 1950:66). That people may follow in his steps, as is God’s intention, is indicated in unit 3 and in unit 1 *you were called for the reason* (εἰς τοῦτο γὰρ ἐκλήθητε v 21), in other words, for submissiveness and unjust suffering. Grudem ([1988] 1992:128) and Michaels (1996:253) rightly suggest that Peter uses *suffer* (πάσχω v 21) rather than Christ’s redemptive death on the cross, which he does not mention until units 10 to 12, in order to focus on Christ’s life of suffering, and especially the suffering leading up to his death, as a pattern for the believers. In unit 2 there is a fundamental theological statement of the basis of Christian life in terms of the suffering and death of Christ. It is obvious when one reads units 1 to 14, that Christ cannot be an example of suffering to follow unless he is first of all the saviour whose sufferings were endured for others (Marshall 1991: 91). Therefore, I cannot accept Michaels’s (1977:918-919) view that πάσχω should be understood here as a reference only to the death of Christ. Surely the verb *suffer*, (πάσχω v 21) refers not only to Christ’s suffering of death (Heb 2:9), but also to the suffering of Christ throughout his life on earth.

Peter draws the attention of his readers to the meekness of Christ as the characteristic approach to what he has to say about Christ’s passion, death and resurrection (Selwyn [1946] 1972:91). Therefore, there is no doubt that the author emphasises Christ’s passion as an example, and appeals to his love for humankind, as seen on the cross, as a motive for our effort to follow his example (Selwyn [1946] 1972:92). Without any doubt Christ’s suffering is *for you* (ὑπὲρ ὑμῶν v 21).

#### **2.4.2.2.1 The purpose of Christ’s suffering**

In the phrase *for you* (ὑπὲρ ὑμῶν v 21), the preposition *for* (ὑπὲρ) with the genitive is used as a marker of a participant who benefited by an event or on whose behalf an event takes place (Louw & Nida 1989:802-803; Porter [1992] 1994:176-177). Davids (1990:109) points out that the suffering due to others is part of the call to Christ, linked to them through his own undeserved suffering. Grudem ([1988] 1992:128-129) states that although the author later on speaks of Christ’s bearing the punishment that was owing to humankind for its sins (v 24), here Peter has a slightly different focus:

[T]he way in which Christ suffered *for you* is explained by the phrase *leaving you an example*; that is, it is not so much Christ’s bearing of the penalty for sin (what theologians call Christ’s ‘passive’ obedience) to which Peter refers here, but his perfect obedience to God in the face of the most difficult opposition and hardship (what has been called Christ’s ‘active’



obedience). Moreover, while Christ's perfect obedience is elsewhere said to earn for us God's approval which Adam failed to earn and which we could not earn for ourselves (cf. Rom 5:18-19), Peter here emphasizes that Christ's obedience through unjust suffering has left us *an example* to imitate, an example of the kind of life that is perfectly pleasing in God's sight. When one is suffering unjustly, trust in God and obedience to him are not easy, but they are deepened through undeserved affliction, and God is thereby more fully glorified (cf. 1 Pet 1:6-7; 1 Pet 4:13, 16, 19; Jas 1:2-4; Lk 24:26; Phil 3:10; Heb 2:10; 12:2-4).

The character of Christ's suffering and death was vicarious according to Isa 53:4. Selwyn ([1946] 1972:94) demonstrates it in the following way:

[I]n Isa 53, where a lamb is used by way of simile, its spotlessness is not physical and ritual but moral: the scene is taken not from the altar of sacrifice, but from the farm, where lambs are slaughtered and shorn; and the points emphasized are the lamb's helplessness and silence. It is thus a fitting illustration of the innocence and the meekness of the sufferings and death, in the prophet's theme, and whose sufferings and death, in the prophet's view, are the consequences of sin - though not of his own sin, but of the people's.

The material from Isaiah performs a key role in this important passage (1 Pet 2:21-25) for an understanding of the Christology of 1 Peter, since the suffering of Christ described here plays a central role in delineating how Christians are to conduct themselves in the midst of a fundamentally hostile society (Achtmeier 1999:147). Therefore, one should understand that the reference to Christ's having suffered *for you* (ὕπερ ὑμῶν v 21) must be taken in the sense of the participle clause *leaving you an example* (ὕπολιμπάνων ὑμῖν ὑπογραμμὸν v 21; Michaels 1996:253). Cranfield (1950:66) also argues that Peter's word implies that the suffering and death of Christ provides the motive or reason for the meekness that he is urging. Christ's moral strength, is also the pattern to be copied – leaving us an example to follow, with the consequent opportunity of a death to sin and a new life unto righteousness (Wand 1934:81).

Above all, one can see that the two images in units 3 and 4, which connect Christians and Christ in two ways, are directives to this context: *leaving you an example, so that you would follow after his footsteps* (ὕπολιμπάνων ὑμῖν ὑπογραμμὸν, ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ v 21; Goppelt 1993:203). Goppelt (1993:203) states that these two clauses have often been understood as calling for *an imitation of Jesus' suffering*, so that here the ethic of *imitatio Christi*, was thought to be established. However, one cannot ignore the view of Michaels (1996:253):

[D]iscipleship in 1 Peter, as in most of the other New Testament writings, involves suffering. But what was it about Jesus' suffering that made it worthy of imitation? This could surely not have been its redemptive character. For Christian disciples are not called to bear the sins of the world or even of one another. Rather, what made Christ's suffering a fitting example was that it was undeserved or unjust suffering. He suffered for doing good, not for doing evil. Even amidst his suffering, he continued doing good: "he committed no sin, nor was deceit ever found on his lips. He was insulted, but he would never insult in return; when he suffered, he never threatened" (1 Pet 2:22-23).

### 2.4.2.3 The required standard set by the model

In unit 3 ὑπολιμπάνων ὑμῖν ὑπογραμμὸν, *leaving behind a model for you* (v 21), the participle *leaving* (ὑπολιμπάνων) is rare. It only occurs once in the LXX, nowhere else in the New Testament, and means 'leaving behind' rather than simply 'leaving' (Selwyn [1946] 1972:179). The verb is qualified by the preposition *for you* (ὑμῖν), which points out that the *example* (ὑπογραμμὸν) which follows was *left behind* (ὑπολιμπάνων) with slaves in mind (Osborne 1983:391). Peter takes into account that Christ can be identified in terms of the suffering servant spoken of in Isa 53. He then does not hesitate to emphasise that Christ is the model for every suffering slaveworker. Peter undoubtedly looks back on Jesus' earthly ministry from the vantage point of his subsequent resurrection and Lordship (cf. *now*, νῦν). In v 25, Jesus as the risen one, has become *shepherd and guardian of your souls* (ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν v 25; Michaels 1988:143-144).

The word *example* (ὑπογραμμός v 21) is found only here in the New Testament and in the LXX only in 2 Macc 2:28 in the meaning of *outlines* or *essentials* (Michaels 1988:144). It refers to a model of handwriting to be copied by a schoolboy. Figuratively, it is a model of conduct for imitation, amplified by the epexegetic *so that* clause (ἵνα v 21; Beare 1972:122). Arichea and Nida (1980:82) argue that in Classical Greek literature, the word has two meanings: (1) a piece of writing from a teacher which a child is expected to trace or imitate, and (2) an artist's sketch which is prepared for others to colour and complete. They state that Christ left a perfect model on which the Christian is exhorted to pattern his own life (1980:82). Osborne's (1983:393) view on ὑπογραμμός is the following:

[I]n biblical literature, ὑπογραμμός first appears in 2 Macc 2:28, where it refers to the sketching of the main lines of a story without regard to the details presented by the original author. In Plato (*Prot* 326d), the term refers to the 'drawing of lines by the elementary teacher in order to guide children who are learning to write'. Thus, the term as used in 1 Peter does not indicate the exact action which the slaves are to perform; rather

it points to important characteristics of Christ's suffering which are to serve as "guide lines" for the slaves' suffering. Interestingly, ὑπογραμμός appears in 1 Clem 5,7 (of Paul who is called a model of constancy; 16,17 (of Christ who is a model of humility); 33,8 (of Christ who is the model of those who perform good works). This leads us to suspect some relationship between the two letters, especially in the light of the fact that the occurrence in 16,17 is within the context of Clement's treatment of Isa 53. This first indication is made more explicit by the image which follows: 'in order that you might follow in his footsteps'.

Such examples are reminders of the fact that Christ in his suffering has left footprints, which Christians must take as models or examples, much as a scholar follows the guiding lines of his teacher. The believer must accept the calling of suffering laid down for the community by the passion of its true and legitimate Lord (Schrenk 1976:773).

#### 2.4.2.4 Following him

In unit 4, ἵνα ἐπακολουθήσητε τοῖς ἵχνεσιν αὐτοῦ, *so that you would follow in his footsteps* (v 21), *so that* (ἵνα v 21) is used to indicate the purpose of units 2 and 3 (following the example of Christ) the content of which is then given in vv 22-24 (Achtmeier 1996:199). The compound verb *you may follow* (ἐπακολουθήσητε v 21) suggests 'to follow closely upon' (to trace his steps in relation to what Peter confesses (cf. Jn 13:7, 15, 36; 21:18, 19, 22 ; Stibbs [1959] 1973:117). It is the Christian life which is envisaged, as the parallel shows: *to this you were called so that you may inherit blessing* (εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε 1 Pet 3:9). In this text, Christian life means to follow Christ's footsteps, an expression which merits further reflection (Tuni 1987:299). The noun *footstep* (ἵχνεσιν v 21) is expressed metaphorically here and elsewhere in the New Testament to signify imitating someone's example (Arichea & Nida 1980:82). With regard to the term *following* (ἐπακολουθήσητε v 21), Osborne (1983:392-393) observes two details:

[F]irst of all, we must note that the technical term for following Jesus in the gospels, *akoluthéo*, is not used, nor is the corresponding term, *mathetes*. To follow the person and to follow in the footsteps of someone are two different things: the first indicates discipleship, while the second refers more to the imitation of the person's actions. In this way, the image in 1 Peter approaches more closely that which is expressed by the terms *mimēsthai*, though these terms do not occur in several passages (cf. 1 Pet 1:15; 1 Pet 3:17-18; 1 Pet 4:1). It is to be noted as well that this imitation of Christ is basically an invitation to proper ethical conduct. The second observation has to do with the type of "model" which is proposed. It is clear

that the author of 1 Peter does not propose a mechanical repetition of the acts of Christ. Rather, he offers “guidelines”, the details of which are to be completed in each particular situation. As we shall see, the author has made a theological reduction of Christ’s passion, concentrating on several important points. For this reduction, he employs the suffering servant canticle from the Isa 53 and significantly, not other Old Testament passages more frequent in the passion narrative.

However, the verb ἐπακολουθήσητε, as Achtemeier (1996:199) indicates, means *to follow* Jesus rather than *to imitate* him in his willingness to endure suffering. The concept is rooted in early Christian tradition (Mk 8:34; Heb 13:13; Phil 2:5; 1 Thess 1:6; 2 Thess 3:5). To follow in the footsteps of Christ does not mean doing everything he did, but to follow his example of enduring undeserved suffering, and to show the same attitudes that he had, which probably includes his willingness to suffer for others (Arichea & Nida 1980:82). Furthermore, Osborne (1983:392) states that Christ, in his suffering and through his suffering, has left clear ‘guidelines’ which the slaves are to follow persistently and consistently.

It thus seems safe to conclude that his calling is a call to discipleship rather than a call to imitation, and, as elsewhere, a call implies that slaves are to be understood as paradigmatic of all Christians (Achtemeier 1996:199).

In order to enhance his exhortation, Peter uses phrases from Isa 53:4-12 LXX, even though he does not give an indication that he is quoting (v 22, Isa 53:9; v 24a, Isa 53:12; v 24b, Isa 53:5; v 25, Isa 53:6; Hillyer 1992:85). Units 5 and 6 are quoted from Isa 53:9, except for the introductory ὅς (replacing Isaiah’s ὅτι) and in it, as in the following verses, Christ’s passion is interpreted in the light of the great picture of the servant of the Lord with whom he is identified, with two variations: Peter has *sin* (ἁμαρτίαν v 22) where Isaiah has *lawlessness* (ἀνομία). The verb *was found* (εὑρέθη v 22) is not in the Hebrew text, but occurs in the LXX (Arichea & Nida 1980:82-83; Kelly [1969] 1990:120). According to Shutter (1989:140), the context in 1 Peter is certainly not receptive towards *lawlessness* (ἀνομία), as the term must seem manifestly inappropriate to demonstrate the minor transgressions of a slave, so that the author might have preferred the more inclusive *sin* (ἁμαρτίαν v 22). The Old Testament quotation, as applied to Christ, emphasises that in his total behaviour, especially in his words, he followed God’s will (Goppelt 1993:210). Goppelt (1993:210) demonstrates that within the Christological statement Peter makes this accounts for the efficacy of his death (1 Pet 1:18f; 1 Pet 2:24), but that within the context of the paraenesis for slaves, it calls for corresponding ‘right behaviour’ on the basis of a ‘conscience bound to God’ (v 19). Therefore, Achtemeier (1996:199-200) argues that these units start the explication of the *pattern* (ὑπογραμμὸν v 21) provided to Christians on behalf of their behaviour, as compared to the behaviour of Christ in a situation of unjust suffering. It has never been recommended that believers should suffer by being abused, due to an engagement in certain wrong doing. However, suffering by virtue of the integrity and witness of an authentic Christian

life, is in accordance to the will of God, which puts one in the footsteps of Christ, whose suffering brought life to the world (Senior 2003:98-99).

#### 2.4.2.5 The innocent Christ

In unit 5, ὃς ἀμαρτίαν οὐκ ἐποίησεν, *he has not committed sin* (v 22), the relative pronoun *he* (ὃς v 22) is connected with *Christ* (Χριστός v 21), which points to the first theme of Christ in three examples in units 5, 7, and 10. All phrases referring to Christ begin with a relative pronoun, a feature typical of early Christian hymns (Price 1977: 81):

Unit 5 ὃς ... ἐποίησεν (*he ... has not committed* v 22)

Unit 7 ὃς ... οὐκ ἀντελοιδόρει (*he ... did not insult in return* v 23)

Unit 10 ὃς ... ἀνήγεγκεν (*he ... carried* v 24)

Unit 12 οὗ τῶ μώλωπι ἰάθητε (*by his wounds you have been healed* v 24)

Michaels (1988: 143) points out the chiasm:

Christ as the saviour who redeems Christians by his death (*Christ suffered for you...*, unit 2) A

Christ as the example to Christians of suffering for doing good (*leaving you an example, that you may follow in his steps*, unit 3 and unit 4) B

Elaboration of the theme of Christ as example (units 5 to 9) B'

Elaboration of the theme of Christ as the saviour who redeems by his death (unit 10 to 14) A'

Michaels (1988:145) elucidates that the substitution of *sin* (ἀμαρτίαν v 22) for *lawlessness* (ἀνομίαν) can probably be explained in terms of Peter's use of the plural noun *sins* (ἀμαρτίαις) in v 24 (dependent on Isa 53:4, 11-12) and his choice of the verb *sinning* (ἀμαρτάνοντες), which is already used in v 20 as a contrast to 'doing good'. The noun *sin* (ἀμαρτίαν v 22), used here for the first time in 1 Peter, indicates a transgression against God (Goppelt 1993:210). Beare (1970:123) argues strongly that unit 5 in this context, in connection with the fact that the full sentence *he has not committed sin* (ἀμαρτίαν οὐκ ἐποίησεν v 22) needs not be regarded as a conscious modification. As an introduction of the idea of the sinlessness of Christ, it means only that he committed no offence to justify the sufferings inflicted upon him. He also states that Christ was in the very same position as a slave who suffers an undeserved punishment (Beare 1970:123). However, it seems that his view does not tally with Peter's intention with regard to his readers. Peter now admonishes his readers, who are slaves mistreated unjustly by their masters, by applying Christology to them. As a *lamb without blemish or defect* (ἀμνοῦ ἀμώμου καὶ ἀσπίλου 1 Pet 1:19), Christ had not committed sin, which means that his character, both in terms of his inner life and his external behaviour, was completely without sin, that is, he was faultless (Mounce 1983:36). Arichea and Nida (1980:83) and Best (1982:121) also

point out that this unit accentuates not only Jesus' complete innocence of the crimes he was accused of, but also his never having done wrong against God. They further demonstrate that the idea of Jesus' sinlessness is also found in other books of the New Testament (e.g. 2 Cor 5:21; Jn 8:46; 1Jn 3:5; Heb 7:26; Arichea & Nida 1980:83).

#### **2.4.2.5.1 No deceit in his mouth**

In unit 6, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ, *neither was deceit found in his mouth* (v 22), one encounters the notion that Jesus Christ is not only innocent, but also has no deceit in his mouth. The noun *deceit* (δόλος v 22), as the sinful manipulation of another for personal advantage is foreign to the lexicon of love (Mounce 1982:36). It refers to speech that deceives others; that which destroys community among people and, for that reason, between a person and God (Goppelt 1993:211). With regard to the phrase *with his mouth* (ἐν τῷ στόματι αὐτοῦ v 22), the preposition *with* (ἐν) functions as instrument to indicate that Jesus Christ did not deceive others *with his mouth*. This unit testifies strongly to the complete sinlessness of Jesus. Christ's total sinlessness is affirmed in several places in the New Testament (Mtt 27:4; Jn 8:29, 46; 18:38; 2Cor 5:21; Heb 4:15; 1Jn 3:5). In this section, especially the absence of *guile* or deceitfulness is mentioned (cf. 1 Pet 2:1, Grudem [1988] 1992:129; Stibbs [1959] 1973:118). God requires all his people to be perfectly sinless, even when they are put under the most intense pressure to sin, a requirement which was performed by Christ as an example and encouragement to the readers (cf. Heb 12:3-4; Grudem [1988] 1992:129).

One can surmise that units 5 and 6 cover all of Christ's life and indicate Jesus Christ's character, expressed in deeds and in words (Hillyer 1992:85). This teaching is an appropriate encouragement to suffering slaves, for they are concerned about suffering while doing right. Despite the fact that Jesus, their Lord, was perfectly innocent in every way, they are reminded that he suffered. Thus their innocent suffering can be part of their identification with Christ (Davids 1990:111).

After referring to the character of Christ in terms of his complete innocence and his general sinlessness in units 5 to 6, units 7 to 9 in particular point out Christ's behaviour during his trial and execution (Bratcher 1983:93; Kelly [1969] 1990:121). Most commentators (Achtmeier 1996:200; Beare 1970:123; Kelly [1969] 1990:121; Marshall 1991:92; Michaels 1988:145) agree that, although there is no direct reflection of language from Isa 53 in these units, the idea of the silence of the sacrificial lamb ('he did not open his mouth' in Isa 53:7) may well lie behind these units in Peter.

#### **2.4.2.5.2 No retribution**

##### **2.4.2.5.2.1 No insult**

Unit 7, ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, *when he was insulted, he did not return*



*the insult* (v 23) reflects Isa 53:7 and is rooted in the story of the suffering of Jesus Christ (his insult, cf. Mk 14:65; Mk 15:17-20, 29-32; his silence, cf. Mk 14:61; Mk 15:5; Lk 23:9, 11, 36, 37; Jn 19:1-5; Arichea & Nida 1980:83). Best (1982:121) and Michaels (1988:145) state that this unit should also be understood as developing unit 6, in which Jesus is described as sinless in his passion. The participle *insulted* (λοιδορούμενος v 23) translates a Greek verb which indicates all kinds of verbal activity that causes injury to someone, that is, verbal abuse (Arichea & Nida 1980:83). Hanse (1977:293) demonstrates that in Greek public life this word, *insult* or *calumny*, played a considerable part, whether among the heroes in Homer, in political life in the democracies, in comedy, or in the great orators. However, when Jesus was insulted he did not return the insult (cf. Mk 15:29-32; 14:65; 15:16-20; Lk 23: 11, 36; Jn 19:1-5). Achtemeier (1996:200) states that the point of unit 7 is not specifically Jesus' silence; it is rather that in the face of verbal abuse he did not retaliate in kind. He further elucidates that such non-retaliation in kind, while certainly true of his passion, is true of the whole of Jesus' career (Achtemeier 1996:200). Best (1982:121) also points out that Jesus followed the principle of non-retaliation which he himself taught (Mt 5:38-44). The imperfect tense is used in the verbs in these units 7 to 9 *he did not return the insult* (οὐκ ἀντελοιδορεῖ v 23), *he did not threaten* (οὐκ ἠτείλει v 23), and *he committed* (παρεδίδου v 23). The imperfect tense demonstrates repeatedly, even habitual action, and is also more suited to a description of Jesus' whole career rather than simply to the passion (Achtemeier 1996:200-201).

However, in this unit, the negative sentence *he did not return the insult* (οὐκ ἀντελοιδορεῖ v 23) connects with the 'verbal abuse' in other accounts, such as the slander after the condemnation in the Sanhedrin (Mk 14:65), the ridicule by the guards (Mk 15:17-20), and the derision of the crucified thief (Mk 15:29-32; Goppelt 1993:211). In a word, Jesus Christ was the object of verbal abuse, but he did not reply in kind, nor did he threaten his executioners (Marshall 1991:93). In these respects his conduct was surely different from that of many celebrated Jewish martyrs, who told their executioners in clear terms the fate that awaited them at the hands of God. Even though his suffering was unjust, as the lamb of God he quietly bore the penalty for the sins of mankind (Mounce [1982] 1983:37). In addition, Peter's exhortation, which is echoed in 1 Pet 3:9, not only refrains from counter-abuse and threats, but he exhorts his readers to 'bless those who curse, pray for those who mistreat them' (Lk 6:28; Marshall 1991:93).

#### 2.4.2.5.2.2 *No threatening*

Unit 8, πάσχων οὐκ ἠτείλει, *when he suffered, he did not threaten* (v 23). The imperfect participle emphasizes that both the suffering of Jesus and his refusal to respond stretched over a period of time (Mounce [1982] 1983:37). According to Osborne (1984:396), this parallel structure reveals 1 Peter's understanding of suffering, the reviling which Christ underwent – and by extension, which the Christian slaves undergo – is included in the general term *suffering* (πάσχων v 23).

Michaels (1988:146) argues convincingly that whatever the time reference, this

participle suggests a progression from verbal abuse to physical abuse. Jesus' response to physical suffering is demonstrated in terms of speech: *he did not threaten* (οὐκ ἠπέιλει v 23). According to Davids (1990:111), Peter does not only show that Jesus suffered innocently (the main point of this tradition), but how he reacted to his suffering. Jesus' reaction towards his suffering should be distinguished from the Maccabean martyrs of Jewish history, who called for God's vengeance on their persecutors (2 Macc 7:17, 19, 31; 4 Macc 10:11), since his general reaction in the gospels (Mk 14:61; 15:5; Lk 23:9) was only to keep quiet (Davids 1990:111).

The meaning of the verb *threaten* (ἠπέιλει v 23) is, according to Bratcher (1984:93), to promise to do evil to someone as a way of getting revenge on that person (for statements about Christ's silence, refer to Mk 14:61; 15:5; Lk 23:9). Osborne (1984:396) points out that the use of the imperfect emphasises the duration and therefore the difficulty of the suffering. With this quality of Christ's suffering a second 'guideline' is proposed for a Christian slave who undergoes suffering: even though Jesus suffered, he refused to react to his opponents' *insults* (Mk15:32) or to threaten divine vengeance at the coming day of judgment (Mk14:65; Hillyer 1992:85; Osborne 1984:396). The *insults* (λοιδορούμενος v 23) and *suffering* (πάσχων v 23) of Christ was especially intense during his trial and crucifixion (Mtt 26:67-68; 27:12-14, 28-31, 39-44; Lk 22:63-65; 23:9-11). To a suffering person who trusts wholly in God and believes that God is indeed in control of every situation, this is one more excellent example of the best possible response, one perfectly exhibited by Jesus: *entrusted him who judges justly* (παρεδίδου δὲ τῷ κρίνοντι δικαίως v 23; Grudem [1988] 1992:130).

#### 2.4.2.6 Christ's trust in God

In unit 9, παρεδίδου δὲ τῷ κρίνοντι δικαίως, *entrusted to him who judges justly* (v 23), the participle *entrusted* (παρεδίδου v 23) means 'handed over, delivered, committed', but in my opinion, the idea is conveyed better by the English word 'entrusted'. The allusion to 'handing over' in Isa 53:12 was also frequently used in the New Testament in connection with the redemptive significance of Jesus' death; cf. Rom 4:25 ('to put to death'); 1 Cor 11:23 ('betray'); Gal 2:20 ('gave himself'); Here it uses the transition which comes with v 24, from Christ as example to Christ as Redeemer (Best 1983:121).

Peter's concluding positive clause demonstrating Jesus's behaviour is connected with the two preceding negative clauses (units 7 and 8) by the particle δὲ and by two common features. Firstly, the verb is in the imperfect tense and, secondly, even though it is a verb that can take an object, it takes none here (Michaels 1988:147). It is quite difficult to determine what Jesus Christ entrusted to God, since the Greek text contains no object within the sentence. However, one can infer several possible objects, such as: 'his cause' (Kelly [1969] 1990:121; Selwyn [1946] 1972:179), 'Jesus' enemies' (Michaels 1988:147);, 'judgment' (Goppelt 1993:212), 'his hopes' (Arichea & Nida 1980:83) and 'himself' (Best 1983:121; Bigg [1901] 1975:146; Clowney [1988] 1997:119). Davids (1990:112) states that whether Jesus entrusted

‘himself’, ‘his cause’, ‘judgment’, or ‘his hopes’ makes little difference to the general sense of the passage. The idea that judgment is linked with God is clear in this passage (Davids 1990:111-112).

Regarding the source of Peter’s thought, in both Jer 11:20 and Josephus, *Ant.* 4.2.4, ‘leave the judgment to God’, and *Ant.* 7.9.2, ‘he entrusted himself to God, to judge between them’ suggests entrusting one’s case, hopes, or judgment to God. Isa 53:6 utilises the same Greek verb *hand over* (παραδίδωμι), with ‘him’ as an object (cf. Lk 23:46, which is tangentially relevant) and is likely to be in the mind of the author (Davids 1990:112). Above all, one should recognise that although Jesus Christ was treated very unfairly by the unjust ways of human beings, instead of reacting to the treatment of himself, Jesus Christ completely submitted himself to God, who has the authority to judge justly, because Jesus preferred to leave his vindication to God to take any action against his enemies (Kelly [1969] 1990:121).

The main clause *entrusted himself* (παρεδίδου δὲ τῷ v 23), as Peter’s description of Christ’s commitment to God, is used to describe the Lord’s own surrender of himself to bear the penalty of our sin (cf. Rom 4:25), not at the hands of men, but at the hands of God, the righteous judge (Clowney [1988] 1997:119). Peter sympathetically consoles the slaves driven to despair by misunderstanding and cruelty, advising them to act like Christ in the knowledge that *God judges justly* (τῷ κρίνοντι δικαίως v 23; Kelly [1969] 1990:121), as Jesus entrusted the judgment of his tormentors’ fate to the hands of God, the righteous judge (cf. Paul’s admonition to ‘leave room for the wrath’ in a context of non-retaliation in Rom 12:9; Michaels 1988:147). The participle clause *the one who judges justly* (τῷ κρίνοντι δικαίως v 23) corresponds to the participle clause *the one who judges impartially according to each person’s work* (τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἔργον 1 Pet 1:17). The relative pronoun *the one* (τῷ) refers to God (cf. also 1 Pet 4:5; Michaels 1988:147).

### 2.4.3 Christ Jesus as atoning redeemer (units 10 to 14; vv 24-25)

As Senior (1980:52) indicates, units 10 to 14 turn from the sufferings of Jesus (units 1 to 9) as *example* for the slaves and Christians in conflict, to Jesus as atoning redeemer in terms of the salvific effect of Christ’s death. Hiebert (1982:39) elucidates the characters of units 10 to 14. Unit 10 states the nature of these sufferings. Unit 11 points out their redemptive purpose, and units 12 to 14 depict the resultant experiences of the redeemed. Peter changes from the second person plural to the first person plural, since (while Jesus in certain aspects of his behaviour is an example to slaves) he is the redeemer of all men (Best 1982:121). Best (1982:121) argues that underlying the shift from Christ as example to Christ as Redeemer, there is the assumption that only the redeemed can follow his example.

According to v 22 Jesus suffered innocently, as the Righteous One, like the Servant of God (Goppelt 1993:212). For this reason, his suffering unto death was certainly vicarious atonement. Now in v 24, this idea is developed more fully in two clauses

which are parallel in content, stating the connection by using relative pronouns referring to Jesus. Unit 10, *who carried our sins in his body on the cross* (ὅς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν v 24) comes closer to Pauline terminology and unit 12, *by his wound you have been healed* (οὗ τῷ μώλωπι ἰάθητε v 24) is closer to Synoptic terminology (Goppelt 1993:212-213). These two units begin by quoting Isa 53, and, according to these units, atonement finally relieves one not only from the guilt of sin, but also from bondage to sin. Therefore, these two units are fundamentally linked by a paraenetic direction (Goppelt (1993:213).

### 2.4.3.1 Carrying our sins on the cross

Unit 10 reads ὅς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, *who carried our sins in his body to the cross* (v 24; cf. Isa 53:4, 6, 11, 12; Heb 9:28; Jn 1:29). When Peter alludes to Isa 53, he probably does not have a precise Old Testament rite (e.g. the sin-offering, the scapegoat) in mind, but he is content to reinforce the redemptive significance of Jesus' death by his use of Old Testament sacrificial language; in sacrificial death men's sins are taken away (Best 1982:121). As already argued above, Peter substitutes the phrase *our sins* (τὰς ἀμαρτίας ἡμῶν) of Isa 53:4 (cf. v 5) to bring the text to bear on the common experience shared by himself and his readers.

Peter then shifts from the second person to the first person plural in unit 11 for the first time since 1 Pet 1:3 (Michaels 1988:147). One reason why the transition should be made from the second person plural to the first person plural is that Peter's aim here is to stress that the redemptive act of Christ on the *cross* is meant not only for the slaves or the Christians, but for all people (Arichea & Nida 1980:84). Peter, describing the suffering of Jesus in language drawn from Isa 53:4, emphasises the reality of the death of Jesus by using the words *himself* and *in his body* (ἐν τῷ σώματι αὐτοῦ cf. 1 Pet 3:18; Marshall 1991:94). This clause *he carried our sins* (ὅς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν v 24) conveys via a verbatim quotation of Isa 53:4 that Christ *carried* (ἀνήνεγκεν), like the Servant of God, not his own sins but *our sins* (τὰς ἀμαρτίας ἡμῶν v 24; Goppelt 1993:213).

The verb *carry* (ἀνήνεγκεν v 24), which in Isa 53:12 means only 'bear', unlike the imperfect tenses in v 23, is in the aorist tense, delineating not a repeated practice, but a definite occurrence (Hiebert 1982:40; Goppelt 1993:213). On the other hand, Best (1982:121-122) points out the alternative case of the RSV rendering *carried up our sins ... to the tree* (τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ... ἐπὶ τὸ ξύλον v 24), describing that the verb *carried* (ἀνήνεγκεν v 24) is dependent on an alternative translation of the word *bore*. He argues that as long as the tree is not understood as the altar, for sins were never put on the altar, the noun *tree* (ξύλον v 24) is a possible translation in relation to the fact that sins are then considered as a burden which Christ lifts up for men (Best 1982:121-122). As a result, Best (1982:122) prefers to the RSV text, owing to its more appropriate ideas of Isa 53 and the common Christian tradition about the death of Jesus. Peter knows that something happened at the death of Christ: his suffering contains suffering for people's sins, which includes

the blame, the curse, and the judgment that accompany such acts in terms of his death as the way of getting the forgiveness of people's sins (Arichea & Nida 1980:84).

Best (1982:122) explains the purpose of the death of Christ:

[T]hese passages (1:2; 1:18, 19; 2:24; 3:18) clarify the purpose of Christ's death: 1:2 suggests the inauguration of the new covenant from which all men benefit; 1:18f regards Christ's death as 'ransom' with overtones of the Passover Lamb and the Exodus deliverance; 1:19 through its Exodus overtones suggests deliverance from sin, and the ransom concept equally implies freedom from it; 2:24 implies the taking away of sin from men, 'healing' through Christ's sufferings and the call to, and ability for, a life of righteousness; 3:18, 'that he might bring us to God', indicates an access to God which those whose sins have not been atoned for do not possess.

Senior (1980:68) indicates that Christ's death is not simply an example of generous martyrdom for others. In God's mysterious providence, it is also an act of love, which empowers others to live. Peter's intention in vv 18-20 is to exhort slaves under pressure by showing the life of Jesus Christ as a perfectly innocent one. He was insulted, he suffered and died upon the cross, but was exalted through resurrection. As a result, Christians should stand fast to react to suffering in their pagan society in relation to Jesus' suffering and exaltation. His death is not only God's mysterious providence as an act of love, but also an example used by Peter for his readers to stand firm in faith, when they encounter suffering, with the hope of being glorified by God, as God did Jesus.

Christ's deed of carrying our sins on earth, in flesh and in blood, in his own body as man to save sinners, was performed *on the cross* (ἐπὶ τὸ ξύλον v 24). In the phrase *on the cross* (ἐπὶ τὸ ξύλον v 24), a typical Petrine expression (cf. Acts 5:30; 10:39; Hiebert 1982:40), the preposition *upon* (ἐπί), followed by the accusative case, serves to point towards a destination (Stibbs [1959] 1973:120). Best (1982:121), Hiebert (1982:40) and Selwyn ([1946] 1972:181) point out that the noun *tree* (ξύλον), a wooden instrument, was a term used in secular Greek for the scaffold on which criminals were hung and passed into Christian usage as a synonym for the cross (Gal 3:13). Selwyn ([1946] 1972:181) also states that 'the dominant implication in all these passages (including Deut 21:22-23) is that of *criminality*; and the atmosphere of this Petrine text is dramatic and spectacular rather than doctrinal'. The idea of Christ's death on the cross is to describe the redemptive significance of Christ's death on the cross and to emphasise that the sins of the people are taken away, that is, forgiven (Arichea & Nida 1980:84; Achtemeier 1996:202).

The crucifixion of Jesus is graphically demonstrated: *in his body on the cross* (Senior 1980:68). In the phrase *in his body* (ἐν τῷ σώματι αὐτοῦ v 24), the implication of Christ's death on the cross is highlighted with the phrase *in his body* (ἐν τῷ σώματι



αὐτοῦ ν 24; Achtemeier 1996:202). Jesus Christ has taken away our sins in his body upon the cross. Through this phrase Peter emphasises that the saving acts of Christ are performed within the sphere and under the conditions of the human life, which he shares with human beings, not in a timeless drama (Beare 1970:124). The effect of this vicariously atoning suffering unto death for the baptized is, with regard to unit 11, death to sin, which leads to life for righteousness (Goppelt 1993:213).

#### 2.4.3.2 Our lives are to portray this obtained righteousness through him

In unit 11, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν, *so that having died to sins we might live for righteousness* (ν 24), the conjunction *so that* (ἵνα) is used here to assign the result of what is described in unit 10. Dying to sins and living for righteousness are connected to the ethical levels of Christian life prompted by Christ's death (Davies 1972:118). Dying to sins and living for righteousness mean that believers are controlled not by the authority of Satan, but of God, as in accordance with his great mercy, he begot us again through the resurrection of Jesus Christ from the dead (1 Pet 1:3). We are no longer living consistent with our previous lives. Davids (1990:113) states that the result of Christ's act described in unit 10 agrees to the Pauline concept that we are now dead to sin (Rom 6; 7:4; 2 Cor 5:14-15; Gal 2:19; Col 2:20).

Best (1982:121) says that the word *die* (ἀπογενόμενοι ν 24) is not the same as the word Paul used; he suggests that the phrase might be interpreted as 'cease from sin and live for righteousness'. As Beare (1970:124) and Goppelt (1993:213) indicate, this unit, as the paraenetic outcome, depends on Rom 6, especially vv 10-14, 18-19, I also do not see any difficulty in saying that there is some thought of 'moral influence' here, in relation to subordination to the Pauline thought of the effective power which brings us, through death, into a new life. Therefore, to 'die' to sins should be understood as putting 'stop' to living unbeliever's life. Hiebert (1982:41) points out that *having died to the sins* (ταῖς ἁμαρτίαις ἀπογενόμενοι ν 24) expresses the negative purpose in Christ's redemptive sufferings. Ἀπογενόμενοι means to 'cease to exist', an euphemism for death. The aorist tense shows a definite break with sin and looks back to the time of the conversion (Hiebert 1982:41).

The participle clause *having died to the sins* (ταῖς ἁμαρτίαις ἀπογενόμενοι ν 24) is related to the believer's sinful past, while the noun *righteousness* (τῇ δικαιοσύνῃ ν 24) describes God's purpose for their present lives (Hiebert 1982:41). The participle ἀπογενόμενοι (ν 24) means, in contrast to the verb *live* (ζήσωμεν ν 24), *having died from*; it does not happen by a 'crucifixion with' (Rom 6:6), but as the word intends, by redemption from the realm of sin (Goppelt 1993:214). The dative noun *sins* (ταῖς ἁμαρτίαις ν 24) points out the relationship that has been ceased: 'having terminated in relation to the sins'. The plural marks all the sins in the past, those for which Christ died (Hiebert 1982:41). Therefore, Peter's intention for his readers here is to envision a clear break with the natural impulses of their gentile past (1 Pet 1:14; 1 Pet 2:11; cf. 1 Pet 4:2). These impulses are exposed as sins in relation to Christ's example and redemptive sacrifice (Michaels 1988:149).



The clause's purpose *so that we ... might live for righteousness* (ὡς ... τῆ δικαιοσύνη ζήσωμεν v 24). According to Michaels (1988:149), Peter uses the dative rather than genitive, for rhetorical symmetry with the preceding construction. The word order of the aorist subjunctive clause *we might live for righteousness* (τῆ δικαιοσύνη ζήσωμεν v 24) makes the new relationship in this life prominent. What is the purpose of the new life? It is without doubt *righteousness* (τῆ δικαιοσύνη v 24; Hiebert 1982:41). The rejection of sins is admittedly not an end in itself, but it is primarily a basis for the positive goal of living for righteousness (in other words, for doing good, as set out in 1 Pet 2:12, 13-17, 18-20; Michaels 1988:149).

The singular noun *righteousness* (τῆ δικαιοσύνη v 24) in contrast to the plural nouns *sins* (ταῖς ἁμαρτίαις v 24) signifies the unitary nature of this new life, expressed by submissive obedience to God and his will in daily life (Hiebert 1982:41). There is a certain purpose in the death of Christ, as Cranfield (1950:68) points out; Christ died in order that we, having been made participators in his death, might also share his resurrection life. Therefore, in a positive sense, as Kirkpatrick (1982:78) states, his redeeming death establishes a right relationship with God and makes believers' suffering purposeful. The death of Christ on the cross makes us live a new life of righteousness. Although *righteousness* (δικαιοσύνη v 24) in the letters of Paul has the key meaning of the act of God in putting people into a right relationship with himself, Peter, by contrast, uses it primarily in an ethical sense, that is, it demonstrates the way Christians should live and act (Arichea & Nida 1980:85).

Osborne (1984:401), Cranfield (1950:68) and Hiebert (1982:42) suggest that units 12, 13, and 14 (as the result of his redemptive sufferings) are to be seen together. They also comprise allusions to Isa 53:5-7a. It is between unit 11 and units 12 to 14 that the change from the first person plural pronoun to the second person plural occurs. This shift is abrupt and emphasises the special application to slaves (Cranfield 1950:68; Osborne 1984:401).

### 2.4.3.3 Our healing a reality through his wounds

Unit 12, οὗ τῷ μώλωπι ἰάθητε, contains an allusion to Isa 53:5. The fourth relative clause, *by his wound you have been healed* (v 24), turns to the result in terms of the experience of the redeemed (Hiebert 1982:42). The dative case of the noun *wound* (τῷ μώλωπι v 24) signifies the 'instrument' to heal the readers. The phrase *by his wound* (οὗ τῷ μώλωπι v 24) is not found elsewhere in the New Testament, but is parallel to 'bore upon in unit 10'. The phrase represents Christ's suffering unto death (Goppelt 1993:214). It also means, strictly, a cut, which bleeds; Peter considers here the lashing, which draws blood (Beare 1970:124). Hiebert (1982:42) describes it in more detail as the bruise or the bloody weal resulting from a sharp blow to the flesh. However, in this context, the noun *wound* (μώλωψ) does not primarily mention the marks left on the flesh, but the process of being wounded, that is, the suffering involved in such wounding, for this was the vicarious element which produced healing (Arichea & Nida 1980:85). Here the literal reference is to the scourging,

which Christ endured, but the image may probably be understood to contain all the sufferings which terminated in Christ's death (Hiebert 1982:42). Peter wants to remind his readers of the redemptive power of Christ's death, which they experienced in their own conversion: *by his wound you have been healed* (οὐ τῷ μώλωπι ἰάθητε v 24; Senior 1982:433-434). The *wound* Christ sustained in his suffering has become an instrument of healing for those who suffer the cruel blows of undeserved punishment (Kendal 1984:210).

The aorist passive *you have been healed* (ἰάθητε v 24) indicates that Peter's readers have been 'healed' by what Christ has done (see units 10 and 11); they have received the benefits of his salvation (Shutter 1989:141-142). The healing by his wound should not be limited to physical wounds, but contains moral and spiritual healing (Arichea & Nida 1980:85). That is why I follow Davids (1990:113), correctly arguing that the salvation in Christ is not just freedom from future judgment or from guilt, but freedom from the life of sin and freedom to live as God expects.

#### **2.4.3.4 Christ's exaltation**

Thus far, the theme was not primarily the exaltation of Christ, but of his suffering, although a reference to the exaltation of Christ can be detected in units 13 to 14. Michaels (1988:150) indicates that in the present context, Christ 'suffered' (vv 21, 23), 'was insulted' (v 23), and even bore humankind's sins upon the cross (v 24); finally he experienced 'wounding'. However, Peter depicts Christ not as dead for a time and then raised to life, but as somehow alive through it all, waiting for his straying sheep to return. Michaels (1988:150) argues that Jesus' resurrection is clearly presupposed in the following verse but never made explicit. The whole section, units 1 to 14 can be divided into two parts: the first part, from units 1 to 12, contains the example of Christ for ethical exhortation, and the second part, units 13 to 14, contains the soteriological instruction in light of the risen shepherd. Peter's goal in units 1 to 14 was to convince his readers to grasp Christ both as an example in his exhortation, and as the ultimate salvation. Martin (1994:110) demonstrates that both the ethical call and soteriological instruction in units 1 to 14 were part of Peter. The connecting idea is the principle that, as God exalted his servant who is now the risen shepherd (unit 14), so he may be trusted to look after his people who 'walk in his steps' and commit their lives to God as Jesus did.

Boring (1999:122) states that v 25 links Jesus to the biblical imagery of God as the divine shepherd (Jer 23:3-6; 31:10; Ezek 34:11, 23-24; Job 20:29), as also happens in other late New Testament texts (Jn 10; Heb 13:20). Verse 25 also alludes to the Isaiah text and mentions the pre-conversion plight of the Christian in pastoral imagery – 'for you were straying like sheep' (Isa 53:6; Senior 1980:52).

##### **2.4.3.4.1 Our going astray like sheep**

Unit 13, ἦτε γὰρ ὡς πρόβατα πλανώμενοι, *for you were like sheep going astray* (v 25), leads to a change in topic from being healed by Jesus's suffering to straying like

sheep, directing attention to the sequence of the text of Isa 53:5-6 that the author follows here (Achtmeier 1996:203-204). The conjunction *for* (γάρ) acts as a link to a key explanation in unit 12 (Osborne 1984:401). Its connecting function is to link the metaphor of the straying sheep more closely to the metaphor of healing than was the case in Isa 53:6 (Michaels 1988:150).

Here, the imperfect *you were* (ἦτε) reminds readers of their pre-Christian past (cf. 1 Pet 1:14, 18; 1 Pet 2:10; Michaels 1988:150; Davids 1990:113). In those days the readers were seen as straying sheep, a picture used of Israel only when she was without a leader or under wicked rulers (Num 27:16-17; 1 Kings 22:17; Ps 119: 176; Jer 50:6) and as the Jewish people separated from their God (Ezek 34:5-6; Mtt 9:36; 10:6; 15:24, the 'lost sheep' of the house of Israel'; Davids 1990:113; Michaels 1988:150). Peter regarded Jewish people as gentiles in the same perspective as John's gospel, with its vision of 'other sheep...not of this fold' (Jn 10:16), and of 'the scattered children of God' in contrast to the nation of Israel (Jn 11:52; Michaels 1998:150). Peter adapts to his Gentile readers the terminology of Israel's ancient relationship to God (cf. his application of Hos 1:6, 9 to Gentile Christians in 2:10; Michaels 1988:150). Peter suggests that his readers are like sheep who once wandered aimlessly but who have now turned to a shepherd who assumes responsibility for the welfare of his sheep (Kendal 1984:210).

#### ***2.4.3.4.2 The return to the shepherd and overseer of our souls***

In unit 14, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν, *but you have now been turned to the shepherd and overseer of your souls* (v 25), Peter moves beyond Isa 53 by declaring an end to the straying of the sheep and making the figure of the shepherd known (Michaels 1988:150). In the clause *but you have now been returned* (ἀλλὰ ἐπεστράφητε v 25), 'but' (ἀλλὰ), is a strong adversative and the clause expresses the decisive change that has occurred (Hiebert 1982:42). 'Now' (νῦν) highlights the contrast between their present and the past state. The verb *you have been turned* (ἐπεστράφητε) corresponds to *you have been healed* (ἰαθήτε v 24) in unit 12 (Michaels 1988:150) and it implies the readers' present state as believers in Christ (Arichea & Nida 1980:86). In short, their true turning *away from* sin includes turning *to* Christ and submitting to his leadership (Grudem 1992:132).

'Turning' is the remedy for 'going astray' (Michaels 1988:150). The passive implies God to be the actor: 'God has brought you back' (Arichea & Nida 1980:86). He brought them back to 'the shepherd and the overseer'. Therefore, their turning to Christ, that is, their 'conversion', made possible their personal union with *the shepherd and overseer* (τὸν ποιμένα καὶ ἐπίσκοπον v 25; Hiebert 1982:43). In the phrase *to the shepherd* (ἐπὶ τὸν ποιμένα v 25), the preposition *to* (ἐπὶ) in the accusative case indicates movement.

The metaphor of the flock and of its shepherd is common to the Old Testament (Goppelt 1993:215). In the Old Testament, God is depicted as the shepherd of Israel

(Gen 48:15; Ps 23; Isa 40:11; Jer 23:1-4; Zech 11:4-7), and messianic overtones can even be detected in some of these passages (as in Jer 31:10; Ezek 37:24; Davids 1990:113). Davids (1990:113-114) argues that this tradition was mediated to the church as such:

[T]hrough the teaching of Jesus, who himself spoke of gathering 'lost sheep' (Lk 15:2-7= Mtt 18:12-14; cf., Mk 14:27; Mtt 10:6; 15:24; 25:32; Lk 19:10) and in parts of the Jesus tradition and the reflection on it he is explicitly called a Shepherd (Jn 10, especially v 11; Heb 13:20; Rev 7:17).

Jesus himself had instructed his work of salvation through the parable of the discovery of a lost sheep (Goppelt 1993:215). Goppelt (1993:215) demonstrates that Jesus' ministry was very early indirectly likened to the shepherd's work of looking for the lost sheep, but that only in relatively late strata of the New Testament is Christ called 'shepherd'. Christ fulfils all the functions of the shepherd in relation to his sheep by virtue of his resurrection from the dead (Jn 10:17; Hiebert 1982:43; Michaels 1988:151).

The noun *overseer* (ἐπίσκοπος v 25) for Christ is used only here in the New Testament. The term is to be interpreted as closely related to the term 'shepherd', since here it is pastoral, due to its association with the term 'shepherd' (Goppelt 1993:215; Hiebert 1982:43; Michaels 1988:151). The Greek word ἐπίσκοπος (overseer) underlines the shepherd's role, as the risen Christ cares and protects his people (Michaels 1988:151). Beare (1970:125) comments in detail on *overseer* (ἐπίσκοπος), in the following way:

[T]he church at Philippi had 'bishops and deacons' from its first foundation (Phil 1:1); and the letters of Ignatius, written about the same time as First Peter, indicate that the organization of the local churches under the headship of a single minister, called the 'overseer', was rapidly developing. The writer might, then, have in mind some thought of Christ as the spiritual head of the Christian community – 'the overseer of souls' *par excellence* – the 'chief shepherd' as he is called the 'chief shepherd' in relation to the elders in 5:4. More probably, he is using the word in its primary sense of 'one who inspects, keeps watch over', and is bringing out this particular function of Christ as the shepherd, watching over his flock, his eyes ever upon them to guard them from harm, and to keep them from straying yet again.

Certainly, Jesus Christ, who gave his life for the ones he loves, is now the compassionate overseer of these precious lives (Senior 1982:53). The self-sacrificing as well as overseeing character of Christ's shepherding is stressed in both Jn 10:11, 14 and 1 Peter 2:24-25. Only in these two passages is the shepherd Jesus depicted as giving his life for the life of the sheep (Gundry 1974:217).

In the phrase *of your souls* (τῶν ψυχῶν ὑμῶν v 25), as elsewhere in 1 Peter, the noun *soul* (ψυχή) is used for people's lives (cf. 1 Pet 1:9, 22; 1 Pet 3:20; 1 Pet 4:19; in the singular, 1 Pet 2:11). This term is commonly used in some connection with salvation or ultimate well-being (Michaels 1988:152). Michaels (1988:152) further agrees that the phrase belongs grammatically either with 'shepherd and overseer' or with 'overseer'. The latter context is more likely because 'overseer of your souls' probably interprets the shepherd metaphor. Therefore, one can conclude that the noun *soul* (ψυχή) stands for the whole person (Arichea & Nida 1980:86; Goppelt 1993:215). Goppelt (1993: 215-216) agrees that units 13 and 14 can be interpreted in the following way:

[T]herefore, the over-lordship of the glorified Christ, which protects from evil and is beneficent, now surrounds those who once wandered about like sheep, those who had fallen prey to 'their own manner of life' (cf., 1: 12). Now, however, their path has been redirected toward that one center. The aorist passive ἐπεστράφητε corresponds to the expression with which the letter otherwise designates the transition to the saving *nun* (1:12; 2:10; 3:21); 'you were ransomed' (1:18), 'newly birthed' (1:23, 3), 'called' (2:9; 5:10). For this reason it is probable that the passive voice, not the middle, is intended: they were led by God to Christ, in order to follow him in discipleship (v 21) as the shepherd and overlord so that their life now has this direction determined by him.

#### 2.4.4 Conclusion

Units 1 to 14 should be considered in relation to the preceding part (2:18-20), since it is used as the foundation of exhorting the readers in 2:18-20. Peter draws the attention of his readers to Christ to appeal to them to behave in a certain manner in their suffering. It is thus wrong to interpret Christology without the preceding part (2:18-20). Their difficult situation could be overcome by considering the suffering and the exaltation of Christ. Christology has accordingly undoubtedly functioned as motivation for the ethical exhortation of Peter's readers, who were struggling under undeserved suffering, to continue their good work in the light of Jesus Christ's suffering and exaltation. 1 Pet 2:21-25 illustrates the three parts of Christology: firstly, the purpose of Christ's suffering (units 1 to 4), secondly, the suffering of Christ (units 5 to 9), and lastly the old life of the believers and their returning to the exalted Christ (units 10 to 14).

The suffering of Christ has a certain purpose with regard to the ethical exhortative motivation of the readers. Their calling to suffer as believers is a way to participate in the suffering of Christ, which pleases God. That is, their suffering proves that they are in accordance with the instruction of the Bible, since their suffering is not the

result of doing wrong, but rather of doing good. As Christ's suffering resulted from doing the will of God, they suffer for the same reason of doing God's will. As a result, Christ's suffering is the example for the believers to strengthen them in their suffering, following the footsteps of Christ. Peter encourages them by virtue of Christ's suffering not to be disheartened by the unjust treatment of their crooked masters (2:18-20). In this section, his suffering is thus not intended to redeem them, but to base the believers' life on the suffering of Christ. When they suffer, they do not have to cope with it on their own, but to remember what Christ has done for them. Christ's suffering as the example to the readers to follow Christ's suffering as the following in his footsteps ethically motivates an exhortation for them to continue doing good.

In the second part, the suffering of Christ becomes more apparent and specific. However, it does not imply the salvific purpose of Christ's suffering. It describes the conditions of the suffering of Christ. In spite of the fact that Christ is *sinless* and *no deceit* found in his mouth, he was unjustly treated by means of both *verbal abuse* and *physical suffering*. Nonetheless, he did not retaliate by insulting and threatening the opponents, but entrusted them to God, who is the just judge. Christ did depend on God as the just judge. The description of Christ's dependence on God signifies that his readers' undeserved suffering will be impartially judged by God. Therefore, they should rely on God, although they are suffering under unjust and crooked masters. The description of the condition of Christ's suffering functions as an example to exhort the readers. It proves that their undeserved sufferings are identified with that of Christ.

Christ depended entirely on God in his suffering. As Christ trusted God the just judge, they should entrust themselves to God under undeserved suffering without retaliation. The Christological theme clearly functions to exhort those people who suffer underservedly to trust God, who is the just judge of the persecutors, as Christ did. The Christological theme signals both suffering and exaltation, which contains salvation, as well as stressing that the readers should recognise that they are under the protection of the shepherd. Sins are the hindrance to the believers to communicate with God, since God is just, but sinners are unjust. Christ suffered to solve the problem of sins by taking it on him on the cross, which signals his death as the climax of suffering. At the time, the cross was used for the cruelest criminals, as well as slaves and prisoners of war in the Graeco-Roman period. By the way, Christ bore their sins so that they shall live for righteousness and die to sin. Christ's suffering on the cross heals the readers' sinful mind that made them unrighteous in the eyes of God, and it makes them righteous in the eyes of God. That is how they can return to the shepherd and overseer, which imply the exaltation of Christ, as Elliott (1985:190) states. It is a pastoral metaphor depicting the reunion of believers with the Lord. In the eyes of God, they were lost owing to sins, but they are now found through the suffering of Christ. They are now under the guidance and protection of the exalted Christ as their shepherd and overseer. Therefore, they should not shrink from undeserved suffering, since God will exalt them, as he exalted Christ.



## 2.5 Christ's suffering (1 Peter 3:18-22: units 1-12)

### 2.5.1 Introduction

Through the long history of the interpretation of this passage, most commentators agree that it is the most difficult of the passages on the Christology of 1 Peter. According to Michaels (1988:196), the opening words *for Christ also* (ὅτι καὶ Χριστὸς, v 18; cf. 1 Pet 2:21), signify the fact that vv 18-22 have functioned like 2:21-25. Dalton (1989:17-120; 1984:97) states that Christ is not depicted as an example for Peter's readers in this passage, but Michaels (1988:196) points out that the purpose of both 1 Pet 2:21-25 and 1 Pet 3:18-22 is to prove Jesus Christ to be the supreme example for the behaviour demanded from Peter's readers, and the one who, by his redemptive work, made such behaviour possible. Best (1982:137) argues that, as in 1 Pet 2:21, the suffering of the readers reminds them of Jesus' suffering. He is the supreme example of one who suffered *for doing right* (ἀγαθοποιούντας 1 Pet 3:17). Best (1982:137) suggests that the idea is taken further from 1 Pet 2:21-25, moving beyond the death of Christ to his resurrection and exaltation (units 2 to 12). Christ no longer serve as example, but his victory can convince the readers of their own eventual victory and so sustain them in their present sufferings.

1 Pet 3:18-22 focus on the 'missing links' in 1 Pet 2:21-25 by reflecting on suffering, as well as on the resurrection and exaltation of Jesus, with its consequences both for Peter's readers and for the whole visible and invisible universe (Michaels 1988:197). This passage (vv 18-22) should be understood as related not simply to v 17, but to the entire preceding passage (vv 13-17). Vv 18-22 offer a theological basis for Christians' resistance to persecution by calling upon the glory of Christ over the forces of evil, and their own glory (Achte-meier 1996:243). The consequence of Jesus Christ's suffering unto death is shown three times by *also* (καί): *For Christ also* (ὅτι καὶ Χριστὸς v 18 unit 1), *so he also went* (καὶ πορευθεὶς v 19 unit 4), and *now also baptism* (καὶ νῦν βάπτισμα, v 21 unit 9; Goppelt 1993:248). The saving effectiveness of the righteous one's suffering unto death is thus considered from these perspectives: units 1 to 4 describe that the suffering of Christ has the certain purpose of leading people to God (but unit 4 evinces the resurrection of Christ as exhortation), units 5 to 7 account for the proclamation of the salvation to *the spirits in prison* (τοῖς ἐν φυλακῇ πνεύμασιν v 19), units 8 to 10 refer to the deliverance he fulfilled from the judgment now underway through baptism, and units 11 to 12 speak of his saving dominion over the cosmic powers (Goppelt 1993:248).

## 2.5.2 Christ's suffering for sins

Unit 1, ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων, *for Christ also once suffered for sins, the just on behalf of the unjust* (v 18), contains the Christological foundation of the exhortation of the preceding passage. The unit is introduced, like 1 Pet 2:21, with the expression *for Christ also ... suffered* (ὅτι καὶ Χριστὸς ... ἔπαθεν v 18). Christ's passion, resurrection and 'proclamation' offer the base for the fearless confidence of a persecuted Christian (Dalton 1989:100-101; Goppelt 1993:250; Michaels 1988:201).

The phrase *for Christ also* (ὅτι καὶ Χριστὸς) in 2:21 introduced Christ as the example of 'suffering', specifically of 'suffering unjustly' or 'suffering for doing good' (1 Pet 2:19, 20). Here also, the 'suffering for doing good', is the point of comparison (cf. *to suffer for doing good ἀγαθοποιούντας ... πάσχειν*, v 17; Michaels 1988:201). *For* (ὅτι) supports the exhortation of 1 Pet 3:13-17 in the light of the redemptive work of Christ (Kendall 1984:226). The initial *for* (ὅτι) points out Peter's intention to exhort his readers to endure their own sufferings and to make certain that they can participate in Christ's glory as risen and exalted (Hiebert 1982:146). Michaels (1988:201) indicates that *also* (καί) does not signify an exact analogy between Christ's suffering and that of the believers, since Christ suffered *once* (ἅπαξ v 18) and he suffered redemptively 'for sins'.

The adverb *once* (ἅπαξ v 18) might mean 'once' in contrast to 'now' (like πορὲ in v 20; 1 Pet 2:10; 1 Pet 3:5), or 'once' in contrast to 'again and again' (as in Heb 9:26, 28; cf. ἐφάπαξ in Rom 6:10; Heb 7:27; 9:12; 10: 10; Michaels 1988:202). Michaels (1988:202) argues that stressing the uniqueness of Christ's suffering limits the analogy with the suffering of the believers. He also emphasises that the specific contrast in Hebrews between the sufficiency of Christ's sacrifice, 'once for all', and the inadequacy of the repeated animal sacrifices of the Old Testament's priestly system is lacking in 1 Peter. Here, ἅπαξ implies sufficiency and completeness and that Christ's suffering is over, its purpose fully fulfilled (cf. Dalton 1989:116-117). Therefore, the suffering to death happened *once* (ἅπαξ), 'once for all time'. With this word Peter reinforces, like Paul in Rom 6:10, that the sins that separate people from God have been dealt with finally and that the path to God, to which Christ brings us (unit 2), has been opened up for all time (Goppelt 1993:250).

In the clause *he suffered for sins* (περὶ ἁμαρτιῶν ἔπαθεν v 19)<sup>48</sup>, as introduced in 1 Pet 2:21, the most relevant reading is *he suffered* (ἔπαθεν), not *he died* (ἀπέθανεν), since as Beare (1970:141) points out, the theme of the whole passage is suffering, not death. At this point, the possibility of the readers, being put to death for their faith, is not envisioned, the infinitive *to suffer* (πάσχειν v 3:17), also implies the suffering of

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<sup>48</sup> For the textual issues affecting the proper reading (concerning *suffering* (ἔπαθεν) or *die* (ἀπέθανεν)), for *suffering* (ἔπαθεν) refer to Beare (1970:141); Davids (1990:135) and Dalton (1989:131-133). For *die* (ἀπέθανεν), see Arichea and Nida (1980:111) and Kelly ([1969] 1990:147-148). I prefer ἔπαθεν to ἀπέθανεν here, since ἔπαθεν seems most likely when one considers the context. See also Metzger textual commentary 3:18.

death (Goppelt 1993:250). In addition, the combination of ideas resulting from reading the aorist *suffered* (ἔπαθεν 1 Pet 2:21) is maintained and the passage is allowed to keep its natural unity (Beare 1970:141).

In the phrase *for sins* (περὶ ἁμαρτιῶν v 18), the preposition *for* (περὶ) with the genitive case functions as a marker of cause or reason as an content of speaking (Louw and Nida 1989:782). The suffering unto death of Jesus Christ has the purpose of releasing from sins. This kind of expression is derived from the primitive kerygma reflected in 1 Cor 15:3, and it is shown elsewhere in the New Testament only in Gal 1:4 and Heb 10:12 (Goppelt 1993:250-251). Goppelt (1993:251) accounts for the two prepositions *for* (περὶ in Galatians) and *on behalf of* (ὑπὲρ in Hebrews and 1 Corinthians). He argues that Peter does not use the terms in the Old Testament sense, for sacrifice, *for* (περὶ) and *for sin* (ὑπὲρ ἁμαρτίας), but in the New Testament sense of ‘death for’. He suggests that these terms are used interchangeably and for sacrifice for sin without change of meaning as early as the LXX. . He also states that the preposition ‘for’ points out (in both contexts) that sins were removed through death as vicarious atonement so that people are no longer separated from God; thus, the way is made clear for access to God (Goppelt 1993:251). Here, the ‘religious’ result of atonement is enforced, while in 1 Pet 2:24 the ethical and ecclesiological consequences are stressed. In each case, however, not only is guilt removed, but wrong conduct is also taken away (Goppelt 1993:251).

The innocence of Christ in 1 Pet 1:19 as a lamb that is unblemished and spotless has already been examined. In 1 Pet 2:21-24 the same theme is developed along the lines of the suffering servant of Isa 53 (Dalton 1989:133). This phrase *the just on behalf of the unjust* (δίκαιος ὑπὲρ ἀδίκων v 18) functions as a reminder to the readers that they too could suffer for the sake of sinners (Arichea & Nida 1980:111-112). It builds up to a statement parallel to the preceding one about Christ’s suffering unto death, binding it closer to the preceding exhortation to suffer *for the sake of righteousness* (διὰ δικαιοσύνη v 14; cf. *the righteous* δικαίους in v 12), since Jesus’ suffering is definitely to be described as the suffering of *the just on behalf of the unjust* (δίκαιος ὑπὲρ ἀδίκων v 18; Goppelt 1993:151). The adjective *just* (δίκαιος v 18) stresses not only Christ’s sinlessness (cf. 1 Pet 2:22-23), but also his moral righteousness (Mtt 27:19) and his innocence of the charges against him which led to his death, a fact which the gospel writers stress (cf. Lk 23:14, 15, 47). The latter aspect is selected as the primary meaning in this phrase by Arichea & Nida (1980:112). The phrase *the just on behalf of the unjust* (δίκαιος ὑπὲρ ἀδίκων v 18) demonstrates in a pregnant phrase at once the vicarious character and the innocence of the Redeemer, both indications which have been expounded at length in the discussion of 1 Pet 2:21-24 (Kelly [1969] 1990:148-149).

In the phrase *on behalf of the unjust* (ὑπὲρ ἀδίκων v 18), according to Michaels (1988:202), Peter used the preposition *for* (περὶ) in relation to sins, but he prefers to use the preposition *on behalf of* (ὑπὲρ) for the people benefited, as here and in 1 Pet 2:21. In Greek-Hellenistic thought, the adjective *unjust* (ἄδικος) is connected with one who transgresses legal and ethical standards. However, in the Old Testament

thought an *unjust* person refers to one who breaks out of the realm of divine justice and thereby breaks away from God (Goppelt 1993:251). Here Christ as *the just one* (ὁ δίκαιος) is contrasted with those who are *the unjust* (οἱ ἄδικοι); as in the previous material, the definite article is to be added. Goppelt (1993:252) draws attention to the early Christian tradition (elsewhere in the New Testament only in Acts 3:14; 7:52; 22:14 and in a different sense in Mtt 27:19; 1 Jn 2:1, 29; 3:7) that Jesus Christ suffered as the just one, like the Servant of God in Isa 53:11. He goes on to say that in 1 Pet 2:22 the idea is developed, that Christ made just without qualifying the relationship with God or with humankind, and remained in no way a debtor to either (Goppelt 1993: 252). The preposition *for* (περὶ) in unit 1 mentions the atonement in the light of sins, and here, as in 1 Pet 2:21, the preposition emphasises a representation (Isa 53:4f. 11) that took place for the benefit of the unjust ones and that included atonement (Goppelt 1993:252). As a result, the unjust are Christians, seen as people taken by Christ from a state of sin to that of righteousness (Dalton 1989:133-134). Through unit 1, one realises that Jesus suffered for the atoning of people.

### 2.5.3 Leading us to God

In unit 2 the purpose of unit 1 is provided. Unit 2, ἵνα ὑμᾶς προσαγάγη τῷ θεῷ, *so that he might lead you to God* (v 18) states the purpose of Christ's death, once and for all, on behalf of the unjust (Hiebert 1982:148). The conjunction *so that* (ἵνα v 18) signals the purpose of Christ's suffering in unit 1 in close connection with the phrase *for sins* (περὶ ἁμαρτιῶν v 18). The suffering of *the just on behalf of the unjust* (δίκαιος ὑπὲρ ἀδίκων v 18) enables the unjust *you* (ὑμεῖς) to be reconciled with God, making it clear that *the unjust* (οἱ ἄδικοι) who needed reconciliation, were indeed Peter's readers (Michaels 1988:203). By suffering *for sins* (περὶ ἁμαρτιῶν v 18), Christ through his atoning death destroys the barriers which sin has established between humankind and God; he gives forgiveness and reconciliation (Beare 1970:143). As a result, sinners have been restored to fellowship with *God* (τῷ θεῷ v 18) whom Christians now know personally (Hiebert 1982:148). The dative *to God* (τῷ θεῷ v 18), signifies a direct personal relationship with God. Christians are now restored to his gracious favour and to his blissful presence. The verb *might lead you* (προσαγάγη v 18) in the aorist tense points out that the purpose was to lead 'the unjust' (ὑμεῖς) into an actual intimate relationship with God (Hiebert 1982:148).

According to Paul, the verb to access (προσάγω) is used after peace with God was obtained (Rom 5:1; cf. Eph 2:18; 3:12). According to Heb 10:19-22, the way into the holy of holies to God has been opened up for sinners to approach (προσέρχομαι, Heb10:22; cf. Heb 4:16; 10:25; 12:22). Goppelt (1993:252) states that according to 1 Peter, Christ is the one who leads the redeemed to God. Furthermore, Michaels (1996:260) describes Christ in the following way:

[T]he purpose of Jesus' suffering goes beyond setting an example. His intention in going to the cross was 'to bring you to God' – not simply to faith and hope in God (as 1:21), but to God himself in heaven. The realization of this purpose lies in

the future. Christians have already ‘come to him, the living stone’ (2:4), and have ‘turned now to the Shepherd and Overseer of your souls’ (2:25). But the ‘Living Stone’ or ‘Shepherd and overseer’ is Jesus Christ, not God the father. Christ is not the goal, but the way. Thus even though he is not yet visible to them (1:8; 5:4), Christ the shepherd is leading his followers to God in heaven as a true shepherd should. Coming to God in this way, is thus a continual process.

The ‘leading’ of his followers, by Christ, confronts those called into the church (1 Pet 2:9) – those who call God father (1 Pet 1:17) – those who share in Christ’s sufferings (1 Pet 4:13), and understand these sufferings as an expression of their calling (1 Pet 2:21; Goppelt 1993:252-253). Admittedly, as Schillebeeckx (1981:229) points out, there is ground for hope in suffering for others, so that these others may be led to reflect and even to be converted, ‘to be led to God’ (1 Pet 3:18), just as through the suffering of Jesus, Christians are led to God in terms of a right relationship with God.

## 2.5.4 The contrast between flesh and spirit

### 2.5.4.1 The death in flesh

In unit 3, θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι, *having been put to death in the flesh but made alive in the spirit* (v 18), one can recognise that two antithetical sets develop at this unit: having been put to death – made alive in the spirit; *physically - spiritually* (literally *in the flesh* (σαρκί v 18)- *in the spirit* (πνεύματι v 18; Arichea & Nida 1980:112). Feinberg (1986:313) suggests that it is enough to recognise that the *exact* antithesis is between the participles, not between the datives. Connecting the antithesis to both the participles and the datives, however, elucidates the sharp distinction between *death/flesh* and *life/spirit*, as in the contrast between the suffering and exaltation of Christ.

The passive participle *having been put to death* (θανατωθεὶς v 18) points to Christ’s death on the cross as the climax of his suffering, terminating his life as a man on earth, with people as the implicit actors (Arichea & Nida 1980:112). Richard (1986:132) maintains that, while Peter insists on the soteriological function of Christ’s death (redeemed by his blood, 1 Pet 1:18-19; death for the sins of all, 1 Pet 3:18 a; on the cross, 1 Pet 2:24) and thus on numerous occasions emphasises the death of Christ, it is specifically these terms that reinforce the suffering and not his death. He particularly refers to the verb *to suffer* (πάσχω) used 12 times, applied to Christ and to his readers twelve times and the plural noun *sufferings* (πάθηματα) – usually of Christ. He emphasises the suffering owing to the situation of Peter’s readers, a theme that becomes the central figure of Peter’s soteriological schema and his exhortative concerns.



#### 2.5.4.2 The resurrection of Christ

The passive participle *having been made alive* (ζωοποιηθεὶς v 18) points to Christ's resurrection, with God as the implicit actor (cf. Jn 5:21; 6:63; Rom 4:17; 8:11; Arichea & Nida 1980:112). Compared to Jn 5:21; Rom 4:17; 8:11; 1 Cor 15:22, 36, 45 (cf. 2 Cor 3:6; Gal 3:21) it is a synonym for 'raise from the dead'. It is used in this passage only with regard to Christ. It is the antithesis to *having been put to death* (θανατωθεὶς v 18), which refers to his crucifixion (Davids 1990:136).

Arichea and Nida (1980:112) suggest changing the passive expressions *having put to death* (θανατωθεὶς v 18) and *having been made alive* (ζωοποιηθεὶς v 18) to active, for instance, 'people put Christ to death' and 'God made Christ alive' or 'God raised him from the dead'. Peter contrasts the death of Christ with his resurrection, the flesh with regard to the natural fallen human condition, and the spirit with regard to God and his relation to him, the spirit (Davids 1990:136-137). With this contrast, Peter stresses that the saving work of Christ, through which he brings people to God, lies not only in his death but also in his resurrection (cf. 1 Pet 1:3; 1 Pet 3:22). These two historical acts work together as parts of one single saving action (Marshall 1991:121).

#### 2.5.4.3 The antithesis between in the flesh (σαρκί v 18) and in the spirit (πνεύματι v 18)

There are several possible interpretations for this antithesis, as Arichea and Nida (1980:113) point out:

(1) [T]he dative here may be taken as a dative of instrument, and 'spirit' is then taken to refer to the Holy Spirit. The difficulty of this interpretation is that while it fits the second part of the antithesis, it does not fit the first, for one cannot say 'Christ was put to death by the flesh'. (2) Flesh and spirit may be taken as two parts of the person of Christ, the former referring to his body, and the latter to his spirit or soul, or even more pointedly, the former referring to his human nature, and the latter to his divine nature. This interpretation, aside from the fact that it introduces something which is quite foreign to the New Testament (that is, nowhere in the New Testament is it asserted that a person has an immortal soul), creates many translational problems, for while one can say that Christ's nature was made alive, (3) a third interpretation is possible, which is taking the datives here as datives of reference, denoting spheres of existence. This would mean that while Christ was put to death in the sphere of the physical, he was made alive in the sphere of the spiritual. To put it another way,



after his resurrection, Jesus Christ is no longer physical, and what he is, is defined by the term ‘spiritual’.

Apart from Marshall (1991:121-122), Feinberg (1986:312-318) and Goppelt (1993:253-254), most scholars (Beare 1970:143; Best 1982:139; Davids 1990:136-137; Grudem 1992:156; Michaels 1988:204-205; Mounce 1983:56; Selwyn [1946] 1972:196) agree with this analysis of Arichea and Nida. Goppelt (1993:254) argues that the dative case of the noun *spirit* (πνεύμα) has an instrumental meaning, by stating that both of two nouns *flesh*(σάρξ v 18) and *spirit* (πνεύμα v 18) do not speak of the constituent parts of a human being or to realms of existence, but primarily to modes of existence: Jesus was killed insofar as he belonged to *flesh*(σάρξ v 18), to mortal human existence, and *made alive* (ζωοποιηθεὶς v 18), insofar as he belonged to the spirit, which was not something like an immortal soul in him, but his relationship with God. God raised him because he was spirit. Mounce (1983:56) interprets the word ‘spirit’ to mean the Holy Spirit in the light of what the clause describes: that Jesus died physically, but was resurrected by the Holy Spirit.

Mounce (1983:56) and Michaels (1988:204) strongly reject Goppelt’s view by saying that while this theology is surely orthodox, it is not what the text really says (Mounce 1983:56). The antithetical phrase *on the one hand ... in the flesh, on the other hand ... in the spirit* (μὲν ... σαρκί, δὲ ... πνεύματι v 18) signifies the effect of subordinating the first to the second (Michaels 1988:205). Hiebert (1982:149-150) states that the balanced grammatical structure also signifies that the two nouns should be taken as datives of reference, *in the flesh ... in the spirit*. But the terms *in the flesh* (σαρκί) and *in the spirit* (πνεύματι) do not indicate the distinction between the material and immaterial parts of Christ’s person (Michaels 1988:204). They rather refer to the whole of Christ, which stresses the qualities and denotes two contrasted modes of Christ’s existence as incarnate before, and spiritual after the resurrection, that is, his earthly existence and his risen state (Hiebert 1982:150; Michaels 1988:204).

The first word *in the flesh* (σαρκί) implies that Jesus died a physical death, as *flesh* can represent our physical nature in general (cf. 1 Pet 2:11). The phrase plainly points out that Jesus was a real, physical human being and that he died the same kind of death that all humans have to die (Marshall 1991:121-122). *Flesh* (σάρξ) is the sphere of human limitation, of suffering, and of death. *Spirit* (πνεύμα) is the sphere of power, vindication, and a new life (Michaels 1988:205). Michaels (1988:205) declares that the statement that Christ was ‘made alive in the spirit’ shows that he was raised from the dead, not as a spirit, but bodily and in a sphere in which the spirit and power of God are displayed without hindrance or human limitation (cf. 1 Pet 1:21). Christ conquers death ‘in the flesh’ and reverses it to life ‘in the spirit’. Jesus Christ’s victory completed a mission of utmost importance to the readers of 1Peter. Peter might well be implying that when Christ ‘brings’ the readers ‘to God’, they are resurrected in the same way as he was (Kirkpatrick 1982:79-80; Marshall 1991:122). Through the death and the resurrection of Jesus Christ, the power of sin has indeed been subjugated.

Units 4 to 6 have been interpreted in many ways. It is perceived as a strange text and an obscure passage. As Goppelt (1993:255) and Marshall (1991:123-128) ask, to what does unit 4 refer with ἐν ᾧ? When did Christ go? Where did Christ go? To whom did Christ go? What did Christ proclaim? Lastly, one should ask whether 1 Pet 3:19 should be linked with 1 Pet 4:6 or not. By way of a detailed exegesis of this unit, we propose some answers to these questions.

### 2.5.5 Proclaiming to the spirits in prison

Unit 4 says ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν ἀπειθήσασίν ποτε, *in which also having gone has proclaimed to those spirits disobedient in prison* (v 19). Selwyn ([1946] 1972:315) argues that *in which* (ἐν ᾧ v 19) does not depend on *in spirit* (πνεύματι), because *in flesh* (σαρκί) and *in spirit* (πνεύματι) are adverbial datives and there is no example in the New Testament of such a dative being the antecedent to a relative sentence. Instead it depends on the preceding statement as a whole, namely Christ's passion, death, and resurrection. Reicke (1946:103-115) took the relative pronoun as a temporal conjunction referring back to the death mentioned in the main verb of 1 Pet 3:18. Schillebeeck (1981:230) states that *in which* (ἐν ᾧ) does mention 'the spirit, in which'; it rather implies 'there'. In other words, as a result of his suffering and death Jesus went to the underworld, where *he proclaimed to the spirits in the prison* (even before his glorification). Dalton (1984:97-98) took the words as referring to the immediately preceding 'spirit'.

Dalton's position with regard to the views of Selwyn, Reicke, and Schillebeeck seems plausible. Dalton (1989:135-145) understands the contrast 'flesh-spirit' of 3:18, as of mortal the existence and that of the new spiritual life of the resurrection. By contrast, Reicke took 'flesh' and 'spirit' to refer to the soul and body of Christ. In addition, Selwyn states that *in which* (ἐν ᾧ) is dependent on the preceding statement as described above. Moreover, Schillebeeck says that *in which* (ἐν ᾧ) means the suffering and death of Christ. More probable is Dalton's argument that *in which* (ἐν ᾧ) is a relative dependent on *in spirit* (πνεύματι). Dalton (1989:145) proposes a free translation of the text: 'in the sphere of the flesh he was put to death, in the sphere of the spirit he was made alive and in the sphere of this spirit he *went* (πορευθεὶς) and *proclaimed* (ἐκήρυξεν)'. Michaels (1988:205) states that the phrase *in which* (ἐν ᾧ) serves to connect the passive participle *having been made alive* (ζωοποιηθεὶς v 18) with *having gone he proclaimed* (πορευθεὶς ἐκήρυξεν v 19), making Christ's proclamation to the spirits a direct outcome of his resurrection from the dead. As a result, we should understand that Christ, who makes the proclamation is the risen Lord. Cranfield's (1957-1958:370) view that this preaching took place in the interval between Christ's death and resurrection is therefore unacceptable.

In the main sentence of v 19 *having gone he proclaimed* (πορευθεὶς ἐκήρυξεν v 19), there is one participle and one verb describing Christ's activity, *having gone* (πορευθεὶς) and *he proclaimed* (ἐκήρυξεν; Achtemeier 1996:256-257). Michaels (1988:209) explains that although the verb *proclaim* (κηρύσσειν v 19) is never used

of the message Enoch delivers, as he was ordered to *go* (πορεύεσθαι) and blame the evil angels for their deeds (1 Enoch 12:4; cf. 15:2). In consequence, he says, ‘I went and spoke to all of them together; and they were all frightened, and fear and trembling seized them’ (1 Enoch 13:3). However, Michaels (1988:209) demonstrates that the use of *having gone* (πορευθείς v 19) in 1 Peter is probably attributable more to his knowledge of a threefold summary of Christ’s work (*put to death... made alive... gone to heaven*) than to the Enoch tradition, while the use of the participle *having gone* (πορευθείς) with the verb *he proclaimed* (ἐκήρυξεν) recalls more than anything else certain commissions that Jesus himself gave to his disciples (for example in Mtt 10:7; Mk 16:15; cf. also Mtt 28:10; 11:4//Lk 7:22). He describes the participle *having gone* (πορευθείς) in the following way:

[S]trictly speaking, πορευθείς here is pleonastic, i.e., it lends vividness to the narrative without emphasising the journey as such (as in English, ‘went and ...’, almost as a helping verb). Although πορευθείς has little independent significance here, it anticipates the decisive *having gone to heaven* (πορευθείς εἰς οὐρανόν of v 22). There Peter reveals unmistakably that a real journey took place, and only in light of that journey are the full implications of πορευθείς in v 19 made clear. It is more plausible that Christ ‘went and made proclamation’ in connection with his journey to heaven, than that the pleonastic, almost redundant πορευθείς of v 19 signals yet another journey, distinct from the journey to heaven, and possibly in the opposite direction (i.e., to hell, or to the underworld) to make his announcement to ‘the spirits in refuge’. The two uses of πορευθείς are not equal and coordinate, like ‘ascended’ and ‘descended’ in Eph 4:8-10, but of quite unequal weight, so that the first is most easily understood as dependent on the second for its meaning (1988:209).

Much clearer than Michaels’ (1988:209) comments are Achtemeier’s (1996:257-258) commentary on *having gone* (πορευθείς):

[D]ue to the existence of other New Testament evidence that speaks of Christ’s descent into the nether-world, πορευθείς in this verse has also traditionally been understood to refer to Christ’s descent into hell, the *descensus ad inferos*. Such an interpretation of the verb therefore presumes that this passage (vv 18-22) speaks of two journeys of Christ: his descent here in v 19, and his ascent into heaven in v 22. The difficulty with finding such a meaning here for the verb πορεύομαι, which means basically simply ‘proceed’ or ‘go’, is that it is nowhere used in the New Testament to mean ‘go down’. The verb employed to describe such ‘going down’ is καταβαίνω, and that is the verb which is used in those New Testament passages that

do speak of a descent into the nether-world. There is no necessity, therefore, to understand the verb πορευθείς to mean ‘descend’; it refers to a journey, no more. On the other hand, the verb πορεύομαι is the verb used in the New Testament to describe Christ’s ascension. There is therefore no reason why πορευθείς could not also mean ‘ascend’ here, since there is other contemporary evidence of evil spirits imprisoned in the heavens. Further, the implication of v 18 that this activity was undertaken by the risen Christ would make his ascent rather than his descent the more likely activity. Most decisive of all is the fact that this same verb form does refer to Christ’s ascension in 3:22. For that reason alone, it would seem most appropriate to understand πορευθείς in the same way here. On that basis, both vv 19 and 22 would describe the same journey, and the passage would thus describe one journey, not two, of the risen Christ.

Christ’s second activity, his proclamation (ἐκήρυξεν), raises the question of what the content of the proclamation is. Words from the stem κηρυγ- mention a herald (κήρυξ) who proclaimed (κηρύσσω) an entrusted message (κήρυγμα; Achtemeier 1996:259). The verb *proclaim* (κηρύσσω) as a cognate of *proclamation* (κήρυξ) has the fundamental meaning of ‘to act as a herald’ (Feinberg 1986:325). The fundamental usage of *proclaim* (κηρύσσω) comes out in contexts where the content is pre-eminently the gospel message and the proclamation of Christ (e.g. Acts 8:5; 9:20; 12:13; 1 Cor 1:23; 15:12; Phil 1:15; Mtt 4:23; 9:35; 24:14; 26:13; Gal 2:2; Col 1:23; 1 Thess 2:9; Mk 1:14; 13:10; 14:9; 16:15; Feinberg 1986:325). However, Feinberg (1986:325) notes that there are also places where the passage is neutral in terms of the content of the proclamation or whether it admittedly cannot imply the proclamation of the gospel (e.g. Lk 12:3; Rev 5:2).

Although nothing is said about the content of the proclamation, we can ask what exactly Christ proclaimed to the spirits in prison. In spite of the fact that the unit mentions only that he proclaimed to the spirits in prison, it is not possible to discern anything explicit in the text. Dalton (1979:553) argues that connecting 1 Pet 3:19 with 2 Pet 2:4-5 implies that the proclamation to the spirits is a message given to sinful angels, a message that cannot be one of salvation. However, his view is hard to understand, since he does not explain in detail why and for what that message had been given to sinful angels. Furthermore there is no plausible reason for his connecting 1 Pet 3:19 with 2 Pet 2:4-5.

This one strand of evidence in 2 Pet 2:4-5 for the idea of angelic sin as a background to 1 Pet 3:19 might be taken as an argument that 2 Pet 2:4-5 combines the sin of angels and consequent judgment with Noah and the flood, or probably with the sin relating to ‘the daughters of men’ in Gen 6:2,4 (Grudem 1986:11). Grudem (1986:11) argues that Dalton’s conclusion cannot be sustained after a closer look at 2 Pet 2:4-7, since, in the same sentence, Peter refers not only to angelic sin and the flood, but also to ‘the cities of Sodom and Gomorrah’ and the rescue of Lot (vv 6-7).

This simply suggests that Peter thinks the judgment on Sodom and Gomorrah happened at the same time as the flood, which means that, far from looking at events such as angelic sin and the flood as contemporaneous, he is simply selecting three separate examples of sin and judgment from the Old Testament to enforce the idea that judgment on sin will come and that God will save the righteous from it (vv 9-10; 1986:11).

Cranfield (1957-58:371) argues that it is much more likely that the verb *proclaim* (κηρύσσω) has its normal New Testament sense of preaching the gospel in relation with the confirmation by the aorist *to preach the gospel* (εὐηγγελίσθη) in Pet 4:6, if (as seems almost certain) that verse refers back to the preaching mentioned in 1 Pet 3:19. He further argues convincingly that whereas Enoch's message to the fallen angels in answer to their plea for forgiveness was the stark announcement of their irrevocable doom, 'you have no peace' (1 Enoch 16:4), Christ's message to the spirits in prison was the good news of the possibility of deliverance (1 Pet 4:6). Against Cranfield's view Achtemeier (1996:256) quite rightly suggests that the content of the proclamation (ἐκήρυξεν) to the spirits<sup>49</sup> in prison would not be their deliverance, but their judgment, which is to be understood as the result of Christ's victorious rising from the dead in the context of Christ's resurrection. Surely, the risen Christ on his way to the right hand side of God proclaims his victory, that is, judgment to those who were disobedient in the time of Noah.

In the participle clause *to spirits who were formerly disobedient in prison* (τοῖς ἐν φυλακῇ πνεύμασιν ἀπειθήσασίν ποτέ v 20), the adverb *formerly* (ποτέ) is used, as in 1 Pet 3:5, to refer to an earlier period in biblical history for illustrative purposes (Michaels 1988:211). Dalton (1979:552) states that these spirits would indicate super-human beings, but he fails to explain what the term 'super-human beings' refers to. By contrast, although he argues that the term spirits points to souls of men in the time of Noah, later, Grudem (1986:6) also suggests that if the phrase 'spirits in prison' appeared in the text without any further specification, it could refer either to human or to angelic spirits, depending on the larger context.

Reicke (1946:52-92) states that on the basis of the context it seems that the noun *spirit* (πνεύμα) can refer both to spirits in the meaning of angels and to the souls of dead people. Furthermore, Selwyn (1946 [1947] 1972:315) indicates that the term refers primarily to the fallen angels or spirit-powers of evil imprisoned, according to Enoch and other Jewish teaching, since their transgressions before the flood. However, it is unclear how the plural noun *the spirits* (τὰ πνεύματα) can be read as indicating both 'the super-human beings', 'supernatural beings', and 'human or angelic spirits'.

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<sup>49</sup> I do not agree with his reading of 'spirits' as angelic powers, since I cannot infer any reference to angelic power from the text. 'The spirits' should rather be understood in terms of 'the people who were disobedient in the time of Noah'. As Bratcher (1984:108) comments that the term should not be read as speaking of evil spirits, or demons, and so it may be necessary to refer to 'spirits of the dead people' or 'human spirits'.



It is not difficult to combine *the spirits* (τὰ πνεύματα v 19) with the participle *disobeying* (ἀπειθήσασιν v 20). The verb *disobey* (ἀπειθέω) does not come from the statement in 1 Enoch about the angels and their evil offspring, but from Peter's own characteristic vocabulary for the enemies of Christ and Christians in his own time (cf. 1 Pet 2:8; 1 Pet 3:1; 1 Pet 4:17; Michaels 1988:211). Even though the term often occurs in the New Testament for the Jews' rejection of the Christian message (Acts 14:2; 19:9; Rom 10:21; 11:31), the 'disobedient' in 1 Peter consistently points to Gentiles. Peter's choice of words is not accidental, but suggests a close combination in his mind between the 'spirits' and the flesh and blood opposition his readers were confronted with in pagan society (Michaels 1988:211). Therefore, it is possible to say that 'those spirits' are 'the disbelieving ones'. The time of the *disobeying* (ἀπειθέω v 19) of *the spirits* (τὰ πνεύματα) of unit 4 must be gleaned from unit 5 to 8, which describe the time of Noah. .

Omanson (1982:443) stresses that the word 'spirits' does not signify dead people in the New Testament. Instead, he points out that in Jewish inter-testamental writings it mentions supernatural beings, and this fits the background in 1 Enoch. However, as Cranfield (1957-58:370) and Grudem (1986:8-9) suggest, one can state that in 1 Pet 3:20 the most probable interpretation is surely the spirits in prison, which identifies with the souls of the men who perished in the flood, not angelic spirits. Cranfield (1957-58:370) further states that it is clear from an example such as Heb 12: 23 that the noun *spirit* (πνεύμα) could be used to denote the soul of a dead person. Grudem (1986:12-14) certainly concludes after a survey from the Old Testament, the New Testament, and extra-biblical evidence that the overwhelming weight of both extra-biblical tradition and the biblical evidence itself admittedly stress human sin as the most likely referent for Peter's phrase, 'who formerly disobeyed ... in the days of Noah, during the building of the ark'. One should also grasp the implications of Michaels's (1988:211) statement that for the moment the centre of interest is not Christ's recent victory over the 'spirits', nor even their ancient 'disobedience', but rather the *context* of that disobedience in the events which lead up to the flood, and in the flood itself. Therefore, the intention of the word *disobeying* (ἀπειθέω v 20) is to lead the thought to the disobedient in the present environment of the Christians (Reicke 1946:138).

For the phrase *in prison* (ἐν φυλακῇ v 19), Michaels (1988:208) points out that evil or unclean spirits are elsewhere in the New Testament viewed not as being 'in prison', but very much in evidence and quite active in the world. As a result, he suggests another more natural reading, 'in refuge' (Michaels 1988:208). The principal meaning of the dative noun *in prison* (φυλακῇ with ἐν = 'place' rather than 'instrument') is connected with 'guarding' or 'keeping for the sake of custody or security'. In this context, owing to its association with 'going', it is more likely that the noun *prison* (φυλάξις) refers to a place (Dalton 1989:159). If the context mentions the spirits as 'disobedient', they are prisoners kept for judgment.



## 2.5.6 The patience of God in the time of Noah

In unit 5, ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, *when the patience of God continued in the time of Noah* (v 20), *when* (ὅτε) is in harmony with *formerly* (ποτέ v 20), that is, ‘in the past’, the days of Noah before the flood (Bratcher 1984:108; Hiebert 1982:154). The reference to *God’s patience* (ἡ τοῦ θεοῦ μακροθυμία v 20) points to the interval between the sin of the people of Noah’s time (Gen 6:1-4) and the flood on earth (Gen 7:11). The phrase here represents God’s long suffering patience with disobedient people and the mercy which seeks to forgive and is thus slow to punish (Beare 1970:147). God does not immediately demolish them, because of his long suffering patience. Davids (1990:141) states that Gen 6:3 was interpreted in Jewish tradition as an indication of God’s patience (so Tg. Onk) or, as the Mishnah says, ‘there were ten generations from Adam to Noah, to show how great was his long-suffering, for all the generations provoked him continually until he brought upon them the waters of the flood’ (m. Aboth 5:2). It can be appropriate to Peter’s readers as well, for God is soon to begin his judgment (cf. 1 Pet 4:7, 13, 17 etc.). The imperfect *continued* (ἀπεξεδέχετο v 20), which is rarely used absolutely, is not found in other instances in the New Testament. In all the other occurrences, the verb *wait patiently or eagerly* (ἀπεξεδέχετο) is used to express the attitude of patient expectation in which Christians wait for the second coming of Christ, and the ‘salvation’ which they expect (Rom 8:19, 23, 25; Heb 9:28 etc.; Beare 1970:147). The thought of the verb *wait patiently* (ἀπεξεδέχετο v 20) here points out, not God’s eagerness to punish, but his hopeful anticipation of human repentance and reconciliation as he delays the stroke of the judgment on human disobedience to afford them time for repentance (Beare 1970:147; Michaels 1988:212). The phrase *in the days of Noah* (ἐν ἡμέραις Νῶε v 20) can be explained as ‘during the time that Noah was constructing the ark’, or as ‘God waited patiently for people to repent during the days that Noah was constructing the ark’ (Arichea & Nida 1980:118).

## 2.5.7 Constructing the ark

Unit 6, κατασκευαζομένης κιβωτοῦ (*while the ark was being constructed* v 20), is used as ‘an absolute genitive participle’ pointing to the time of constructing the ark (*while*, rather than *when*). The building of the ark as an instrument of rescue from the rising water was itself a testimony to the immanence of the divine judgment, which was to flood the world. While the ark was in the process of construction, there was still time to repent and be saved (Beare 1970:147; Reicke 1946:139; Arichea and Nida 1980:118). Reicke (1946:139) suggests that the Christian counterpart of the ark that first comes to mind is the church, in terms of the fact that the ark in the typology of the early church so often seems to have been connected with it, which is also supported by the expression *constructing* (κατασκευαζομένης v 20). In connection with this, we can refer to 1 Pet 2:5 where the church is called a spiritual house where Christians are built up. Arichea and Nida (1980:118) also argue that it is possible to understand that the ark in later times became a symbol either for the church or the

cross. However, it seems that it is not important whether the ark symbolises either the church or the cross, or both. In this context, the more prominent meaning of the ark was, as Bigg [1901] 1975:164) points out, to save Noah and his family from the water, that is, as the agent and instrument of salvation for them.

### 2.5.8 The salvation of eight souls

In unit 7, εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτὼ ψυχαί, *into which a few, that is eight souls* (v 20), the preposition *into* (εἰς v 20) with the accusative is *directional* (movement toward). Dalton (1989:193-194) suggests that the preposition *into* (εἰς v 20) refers to Noah and his family entering the ark, and were saved within it. He adds that there is no confusion here between the prepositions *into* (εἰς) and *in* (ἐν). Although Cook (1980:73) states that it is possible that the preposition *into* (εἰς) conveys the double sense of going into the ark and so being saved by it, he explains εἰς in this context as *into* (εἰς). Michaels (1988:212) thinks that Peter selected the preposition *into* (εἰς) to avoid the possibility of an instrumental understanding of 'in'. He illustrates that Dalton's view would have obscured Peter's key point that the eight were saved particularly *through water* (δι' ὕδατος v 20; Michaels 1988:212).

The adjective *few* (ὀλίγοι v 20) describes the small number of the saved to exhort the readers as a small minority in the hostile pagan world to look forward to their salvation (Achtmeier 1996:265; Dalton 1989:194). The phrase *eight souls* (ὀκτὼ Ψυχαί v 20) is a clear enumeration of the eight persons of Gen 7:6-7 (Cook 1980:77; 2 Pet 2:5) - Noah with his wife, his three sons, and their wives (Bishop 1951:44-45). The plural noun *souls* (ψύχαι) is used five times in the plural in 1 Peter for human beings, each time in connection with their salvation (cf. 1 Pet 1:9, 22; 1 Pet 2:25; 1 Pet 4:19; contrast with 'spirits' for non human entities in v 19; Michaels 1988:213). The term means 'lives' or 'the whole persons' rather than 'souls' as a contrast to physical bodies (Achtmeier 1996:265). Beare (1970:147) is quite convinced that it is possible that Peter would not have used the word except in collocation with the verb *they were saved* (διεσώθησαν v 20) and that there is an underlying implication that the physical salvation from the flood was at the same time a moral and spiritual salvation, a salvation from 'the judgment of God' (Rom 5:9; 1 Thess 1:10).

### 2.5.9 Salvation through water

Unit 8 reads διεσώθησαν δι' ὕδατος, *they were saved through water* (v 20). There are a variety of interpretations of the preposition *through* (διὰ v 20) as both local and instrumental (Achtmeier 1996:265-266; Kelly [1969] 1990:159; Dalton 1989:193), as only local (Cook 1980:76; Goppelt 1993:265; Reicke 1946:142), and as only instrumental (Michaels 1988:213). However, it seems quite reasonable that διὰ here takes the function of 'instrument' rather than 'local' and both 'local and instrument', since the water was the instrument of destruction and the means of salvation, because it floated the ark (Moffat 1928:143). Michaels (1988:213) states that attention is drawn to the instrumental interpretation of the verb *save* - *safely through*

(διασώθησαν διὰ v 20) supported by 1 *Clem.* 9.4 where God is said to have saved ‘through him’ the animals that entered the ark. The same verse supposes, however, that even when διὰ is instrumental, the compound verb *save safely through* (διασώζειν v 20) is appropriate to a flood story:

[T]he likely meaning is that Noah and his family were brought safely through the flood by means of the flood waters themselves (cf. ‘by fire’ in 1 Pet 1:7). If it is objected that they escaped only because Noah built an ark that would float, the appropriate (and only possible) answer is that Peter is interested in ‘water’ in the story, not in ‘wood’ (as in Wis Sol 14:6, and Justin. *Dial.* 138.2), because there is something he wants to say about Christian baptism. If the question is asked, ‘from what were Noah and his family saved?’ the answer is that they were saved from death – not merely sinners or from a hostile environment. As they were ‘saved through water’ from physical death, baptism saves from eternal death (Michaels 1988:213).

Attention should also be paid to the parallel between the process of the salvation of Noah and his family, and that of Peter’s readers in the following way:

Noah/ Family	Flood	saved
Believers	Baptism	will be saved

Moreover, one can also draw a parallel between the processes of destroying Noah’s opponents and the persecutor of Peter’s readers in the following way:

People in the time of Noah	Flood	destroyed
Persecutors in 1 Peter	Judgment	will be destroyed

As we see the two parallels between Noah and Peter, it is very easy to find the same result between Noah/ his family and believers. As Noah and his family were saved, the believers will be saved. On the other hand, as Noah’s opponents were destroyed through water, the persecutors of the believers will be destroyed through God’s judgement. Therefore, it could be that Peter’s intention why he contrasts his readers’ circumstances with Noah’s is certainly to exhort his readers to stand firm in their faith in Christ without being shaken from it under the circumstances of encountering suffering.

### 2.5.10 The saving activity of God

In unit 9, ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι’ ἀναστάσεως Ἰησοῦ Χριστοῦ, *also which is the anitype of baptism now saves you’, not the removal of the dirt of the body, but the request of a good conscience to God through the resurrection of Jesus*

*Christ* (v 21), the relative pronoun *which* (ὃ v 21), according to Cook (1980:77), is not connected with the noun *water* (ὕδωρ v 20), but with the complex idea of the preceding clause, although in the correct translation this becomes ‘passing safely or escaping through the water into the ark’.

Dalton (1989:196) agrees that the antecedent to the relative pronoun cannot be ‘water’, for baptism is demonstrated later in the verse as a ‘pledge’; water as a means of salvation would be a form of sacramental magic! Therefore the relative pronoun has as antecedent the whole preceding context, with emphasis on God’s saving action. Beare (1970:148) also points out that the antecedent of the relative pronoun *which* (ὃ) is not *water* (ὕδωρ v 20), but the whole clause *they were saved through water* (δieleσώθησαν δι’ ὕδατος v 20). He illustrates that it is not the water as such, but the salvation of Noah and his family ‘through water’ which is the type, the prophetic image of the salvation which is brought to Christians ‘through water’, in baptism. However, even though it is true that the syntax is notoriously difficult, Michaels (1988:213) and Shimada (1979:160) point out that the antecedent of ὃ is probably the immediate preceding noun *water* (ὕδατος v 20), rather than the preceding clause as a whole. Achtemeier (1996:166-167) also confirms that while the introductory relative pronoun *which* (ὃ v 21), as neuter singular, could be combined with the entire preceding phrase, it nonetheless has as its most likely antecedent the ‘water’ that immediately precedes it and since the emphasis is here on baptism as another use of water for deliverance, the more obvious syntactic relationship is preferable.

The adjective *antitype* (ἀντίτυπος v 21), which is rare in the New Testament, only occurs here and in Heb 9:24, where it speaks of an inferior copy of a superior original, a meaning the word is unlikely to have in this context. Here it seems to draw attention to the relationship between flood (type) and baptism (antitype), therefore emphasising the continuity of God’s actions with both the old and the new Israel (Achtemeier 1996:267). The appropriateness of such typology is sure when one recalls the way in which Peter has appropriated the language of Israel for the Christian community (Achtemeier 1996:267). Michaels (1988:214), however, contends that baptism is not a secondary ‘copy’ of the flood waters as its archetype, but simply a current reality of Christian experience to which Peter finds a correspondence in the historical account of Noah.

Like the term ‘antitype’, the temporal adverb *now* (νῦν v 21) focuses on the contrast between the time of Noah (*formerly* ποτέ) and the present, rather than on the moment of the baptismal liturgy (Achtemeier 1996:267).

With regard to the clause *the baptism saves you* (ὕμᾶς σώζει βάπτισμα v 21), the verb *save* (σώζει v 21; cf. 1 Pet 1:5; 1 Pet 1:9) may speak either of being rescued from the power of sin and being brought into a proper relationship with God, or of the ultimate salvation mentioned in 1 Pet 1:5. In this context the former alternative seems to be likely in terms of the present tense of the verb (Arichea & Nida 1980:121). It seems reasonable to connect the clause *the baptism saves you* (ὕμᾶς σώζει βάπτισμα) with the phrase ‘through the resurrection of Jesus Christ’ at the end

of this unit. Arichea and Nida (1980:121) argue that baptism is certainly not the agent but the instrument of salvation. So the implicit agent of salvation is God. Even if it is true that the grammar of v 21 is quite difficult, the noun *baptism* (βάπτισμα) is active, energetic - conceptualized as an act or experience which saves. It was that moment when the initiate participate in the ritual of baptism, fully convinced that he is spared the negative judgment which awaits everyone at the end of the ages (Brooks 1974:291). One should recognise that the noun *baptism* (βάπτισμα) is not merely an external washing; it is rather a pledge of a good conscience toward God in response to God's request for faith and obedience, and is made effective through the resurrection of Jesus Christ (Hanson 1981-82:102; Omanson 1982:444). The noun *baptism* (βάπτισμα v 21) is not a magical ceremony, but the acceptance of the gift of God and the undertaking of the responsibility of daily lives that such a gift demands (Hanson 1981-1982:104). Just as Noah and his family were saved by the ark from the flood in their environment, the believers will be rescued by baptism from their disobedient, godless surroundings, that is, from the pagans. For this reason they ought to be able to appear before the pagans without fear and preach the gospel in word and action (Reicke 1946:143).

Tripp (1980-1981:268) says that baptism has the negative effect of ending the life of disobedience, but also the greater positive effect of starting a new life of godliness. For the writer of 1 Peter, as for Paul (cf. Rom 6:1-4; Col 2:11-12), the saving efficacy of the sacrament lies in its application to the baptized of the benefits of Christ's death and resurrection; the outward act implies a spiritual transformation – the end of the old life and the inauguration of the new (Beare 1970:148-149). Since such salvation from an evil world also corresponds to what water accomplished for Noah by delivering him from an evil world, it is in this direction that one ought to seek to understand what Peter means by the saving power of baptism (Achte-meier 1996:268). The meaning of baptism is explained, first negatively - *not putting away the dirt of flesh* (οὐ σαρκὸς ἀπόθεσις ῥύπου v 21) and then positively - *but the request of a good conscience to God* (ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν v 21). Both clauses are used in apposition to the noun *baptism* (βάπτισμα; Tripp 1980-1981:268).

The negative half of the contrast stresses that baptism is *not putting away the dirt of flesh* (οὐ σαρκὸς ἀπόθεσις ῥύπου v 21). The contrast *not ... but* (οὐ ... ἀλλὰ) here expresses an absolute opposition ('not this, but on the contrary something else'), rather than merely a qualification or a way of adding something, 'not only this, but also that' (Dalton 1989:200; Michaels 1988:214). The participle *putting away* (ἀπόθεσις v 21) is rare in the New Testament. The only other occurrence is in 2 Pet 1:14 where it means putting off one's physical body at the time of the *parousia* (Achte-meier 1996:268). The verb derived from *put away* (ἀποτίθημι) is used in the New Testament in the middle voice in the sense of taking off one's clothes (Acts 7:58) or putting someone into prison (Mtt 14:3), but more often with the moral meaning of putting away or getting rid of one's old humanity (Eph 4:22) and all the moral evils associated with life before Christian conversion and baptism (Rom 13:12; Eph 4:25; Col 3:8; Heb 12:1; 1 Pet 2:1; Achtemeier 1996:268; Dalton 1989:200-201). In most cases the idea of baptism is signified in the background, but in Col 3:8 and 1



Pet 2:1 this ‘putting away’ is directly connected with the new life, which follows conversion (Dalton 1989:201). Brooks (1974:292) points out that in order that the statement is not misunderstood, Peter hastens to qualify the manner in which baptism saves. It is not effective as a cleansing agent, ‘not as a removal of dirt from the body’. Peter uses the noun *flesh* (σάρξ v 21) to speak of the basic, unredeemed nature of man. The phrase *the dirt of flesh* (σαρκὸς ῥύπου v 21) shows the contrast of the spiritually effective Christian baptism with the Jewish ritual ablutions, and with the washings which preceded initiation into the pagan mysteries, which were merely a bodily cleansing (Beare 1970:149). However Michaels (1988:216) indicates that the putting away of the the dirt of the flesh does not signify a physical, but a spiritual cleansing, while Peter’s intention is not that such cleansing is unimportant or unnecessary, but that the inward moral cleansing to which Peter refers presupposed by the act of baptism by water (Michaels 1988:216). The positive definition of baptism confirms this interpretation, *but the request of a good conscience to God* (ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν v 21).

The placement of the phrase *of a good conscience* (συνειδήσεως ἀγαθῆς) in an emphatic position at the beginning of Peter’s definition of baptism is important. While Michaels (1988:216) argues that the genitive here is subjective, not objective, Achtemeier (1996:270), Arichea and Nida (1980:122) and Kelly ([1969] 1990:162-163) though, see the genitive as objective rather than subjective. The phrase *a good conscience* (συνειδήσεως ἀγαθῆς v 21), which identifies a shared or joint knowledge, and is generally used in the ancient world to mean ‘awareness’ or ‘consciousness’ (Achtemeier 1996:269-270), is the product of the spirit’s purifying work in the heart of people on the basis of ‘obedience’ to the Christian gospel, but ‘good conscience’ by itself does not save (Michaels 1988:216). ‘God’s willingness and power to save are visibly and audibly invoked in baptism’ (Michaels 1988:216). Therefore, we should probably understand ‘good conscience’ in this phrase as a consciousness of what God wants that will lead one to do it (Achtemeier 1996:270).

The noun *request* (ἐπερώτημα v 21) derived from the verb *to require* (ἐπερωτάω) is a hapax legomenon in the New Testament and in the Greek Old Testament. In non biblical Greek literature, it occurs in later Christian authors, although it is also used by others and bears the principal meaning of ‘question’ or ‘inquiry’ (Achtemeier 1996:270). Arichea and Nida (1980:122) demonstrate that it is not at all clear that the noun *request* (ἐπερώτημα v 21) is what is meant here. Accordingly, they state two other possibilities of translating it in the following way:

[T]he first is taking it with the meaning of ‘making a request for’ (cf. Mtt 16:1; Ps 136:3), and this is the basis for RSV ‘an appeal to God for a clear conscience’. The second is taking *request* (ἐπερώτημα) as a contractual term, describing the act of the person being baptized as he pledges his loyalty to God and promises to obey him. Most modern commentators and many translations take this last meaning as primary (Arichea and Nida 1980:122).



However, they wisely point out that there is no agreement about whether the genitive construction should be taken as subjective or objective (Arichea and Nida 1980:122). Achtemeier (1996:272), however, convincingly points to the relationship between ‘conscience’ and ‘request’ expressed by the genitive phrase *of a good conscience* (συνειδήσεως ἀγαθῆς v 21). To begin with, he deals with the problem of those that hold to a subjective genitive interpretation in the following way:

[L]east persuasive is the position that the phrase is to be understood as a prayer to God arising from a good conscience, since then the content of the prayer is left unspecified, and the salvation through the resurrection of Christ provided in baptism must presume a commitment to God and its corresponding activity, in this verse identified as the way baptism saves, as being already present prior to that salvific act. A similar problem is shared by understanding the phrase to mean a pledge to God arising from a good conscience, since although here the content of the pledge (good conscience) is clear, the results of the baptismal salvation must again be assumed to be present prior to baptism itself.

As mentioned above, Achtemeier (1996:272) then supports the interpretation of an objective genitive in the following way:

[I]nterpretations based on an objective genitive relationship remain the more persuasive. Both structurally the genitive *the dirt of flesh* (σαρκὸς ῥύπου) in the corresponding phrase clearly stands in an objective relationship to *putting away* (ἀπόθεσις) - and in relation to the content. To understand the phrase as defining baptism made salvific by its relationship to the risen Christ in terms of the baptistand’s prayer to God that he or she may hold fast to a sound consciousness of God and so act appropriately is attractive theologically and fits well into the larger context of the letter. The primary difficulty lies in the fact that the noun *request* (ἑπερώτημα) does not bear that meaning either in inscriptions or in the papyri, where it means either ‘edict’, often as a response to a formal plea, or ‘pledge’ as part of a contractual obligation. Semantically, therefore, the more likely meaning of the word is ‘pledge’, and it refers to the response of the baptistand to God (εἰς θεόν) in light of the act of baptism, which is made salvific by its relationship to Christ’s resurrection.

Tripp (1980-1981:269) states that the phrase *to God* (εἰς θεόν v 21) refers to the resurrection of Christ, who in his ascended state sits at God’s right hand and reigns over celestial powers. The emphasis here is on the father and the son in their judgmental role. However, Michaels (1988:217) points out that whether Peter is characterizing Christian baptism as an ‘appeal’ or as a ‘pledge’, he certainly views it

as an act directed from human beings to God, not God's act towards them. Grudem ([1988] 1992) points out that salvation has ultimately been earned for us by Christ, and all that baptism stands for comes to us not on the merits of any response from us, but *through the resurrection of Jesus Christ*. However, Michaels (1988:217) shows that a purist might, relevantly, insist that only God 'saves', but that salvation can be associated with either the divine initiative or the human response. Mounce (1983:59) also points out that salvation comes as a response to humans' inner relationship to God, which is based not upon what humans do but upon *the resurrection of Jesus Christ*.

In the phrase *through the resurrection of Jesus Christ* (δι' ἀναστάσεως Ἰησοῦ Χριστοῦ v 21), the preposition *through* (διὰ) is used as 'instrument'. With the mention of 'the resurrection of Jesus Christ' the Christological theme resumes. The resurrection of Jesus Christ is what makes an appeal or pledge to God 'out of a good conscience' efficacious, and promises eternal life to the one baptized (Michaels 1988:218). Unlike Paul, who characterises baptism as a 'death' with Christ (Rom 6:3-4) to be followed by a 'resurrection' identified as a new life in the spirit (Rom 6:4-5; 8-11), Peter connects baptism itself with Jesus' resurrection, while Jesus' death represents the inward change of heart that logically precedes it – that is, 'the removal of the dirt of the flesh' which Peter distinguishes with such care from the outward act of water baptism (cf. 4:1; Michaels 1988:218). In short, one can say that baptism as an outward sign marks the putting off of the pollution of sin, and the beginning of new life in Christ (Clowney 1997:165). The thought of Christ's resurrection is combined with the thought of the high glory to which he has been exalted (cf. 1 Pet 1:21). The significance of the resurrection, made effectual in the new life of his people through baptism, lies in his exaltation to the supreme authority over the whole of God's universe (Beare 1970:150).

As Peter started this pericope with Christ (units 1 to 4), he now ends it with Christ in units 10 to 12 as the climax of units 1 to 9. His resurrection saves (unit 9) and he now rules in heaven (Davids 1990:145-146). These final units are reached with three statements about Christ, namely his ascension, along with the subjugation of super-human powers, and Christ's exaltation at God's right hand. One can illustrate this diagram marked out, as a progression of exaltation between Christ and believers:

Jesus Christ	suffered	vindicated/ glorified
Christians	having suffered	will be glorified

As we see the parallel between Christ and Christians in the diagram, Peter's intention is to remind his readers of the fact that as Christ was vindicated from suffering to exaltation they will definitely be glorified. Therefore, it would be easy to argue that Peter selected Christology as a way to exhort his readers to continue their good behaviour in their hostile society, since God will reverse their current status counteracting suffering with exaltation at the second coming of Christ, as he did for Christ Jesus.

### 2.5.11 Having gone to heaven

Unit 10, πορευθείς εἰς οὐρανόν, *having gone to heaven* (v 22), points to the gap between Christ's resurrection and his sitting at the right hand of God. The latter implies the subjugation of the evil powers. 'Heaven' may be translated as 'the dwelling place of God' even 'where God abides' (Arichea & Nida 1980:123). Peter here develops the notion that Christ *has gone to heaven* (πορευθείς εἰς οὐρανόν v 22) as a real journey. However, it is spiritually conceived, as well as a consequence of his resurrection, and Peter elaborates in some detail on what that journey to heaven involves. Just as there is a uniqueness to the death of Jesus that is not shared by those who follow in his footsteps, so there is a uniqueness to his journey to heaven that is not to be shared by those who follow him (Michaels 1996:261; Selwyn [1946] 1972: 315). There are two movements involved in πορευθείς (units 4 and 10), as Martin (1994:112) describes it. He went on a journey to proclaim the victory to the spirits in prison and he went on his journey to God's presence, thereby announcing his mastery of all spirit-powers. In Heb 13:20-21 his exaltation is connected to his resurrection. Likewise in unit 10 his 'going' follows on his resurrection (unit 9), as it occurred in Acts 1:10 in association with other ways of describing the ascension (Davids 1990:146), and before Christ's sitting at the right hand of God (unit 11; Goppelt 1993:274). Therefore, 'having gone to heaven' is a time-bound expression for his exaltation to God's right hand.

### 2.5.12 Sitting at the right hand of God

In unit 11, ὅς ἐστιν ἐν δεξιᾷ [τοῦ] θεοῦ, *he is at the right hand of God* (v 22), the preposition (ἐν v 22) is used to indicate 'place'. The root of this statement is drawn from Ps 110:1, which the early church interpreted Christologically (Davids 1990:146). In ancient times, sitting at the right hand of a king that one acted with the king's authority and power (cf. Eph 1:20-21, with similar emphasis on authority; Grudem 1992:165). The image of 'sitting at God's right hand' signifies that God has given Christ glory, as stated in 1 Pet 1:21. It indicates the functions of the exalted one in relation to God (cf. Rom 8:34), above all, that God's eschatological dominion in relation to the cosmos has now been handed over to Christ (Goppelt 1993:272; Richard 1986:133). It is also used by New Testament authors as an expression of Christ's present universal authority, the finality of his completed work of redemption and his immeasurable worthiness to receive praise (Phil 2:9; 1 Tim 3:16; Rev 5:12; Grudem 1992:165). Hengel (1978:183) points out that primitive Christianity understood the enthronement in the light of the resurrected and exalted Christ, who then shared God's throne. Christ's ascension admittedly foreshadows the future ascension and rule of the believers (1 Thess 4:17; Rev 2:26-27; 3:21; Grudem 1992:165). Corresponding to the eschatological reign of the exalted Christ, as Peter insists here on Christ's authority in the unseen spiritual world (Grudem 1992:165), is the subjugation of 'the angels, authorities, and powers' to him (Goppelt 1993:272).

### 2.5.13 Subject to Christ

Unit 12, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων, *angels, authorities and powers subject to him* (v 22), also derives from Ps 110:1, as well as from Ps 8:6. Since Jesus is seated in the place of power, his enemies must be under his feet (Davids 1990:146). The three terms taken together can be applied to both good and evil spiritual beings which in Judaism were believed to be able to influence and affect human life (Arichea & Nida 1980:123; Grudem 1992:165). In Jewish apocalyptic writings *angels* (ἄγγελοι) have the character of cosmic powers, under the influence of astrological religion (Goppelt 1993:273). The noun *angels* (ἄγγελοι v 22) indicates ‘messengers from heaven’ or even ‘heavenly messengers’ (Arichea & Nida 1980:124). The nouns *authorities and powers* (ἐξουσίαι καὶ δυνάμεις v 22) might create some difficulties in a strictly literal translation, for this might suppose authorities and powers which were really in heaven as the abode of God. Such ‘authorities’ and ‘powers’ are also referred to as being ‘in the sky’ and thus it may be better in this context to speak of ‘authorities and powers in the sky’, although the Greek text does not have a word which corresponds specifically to ‘heavenly’ (Arichea & Nida 1980:124). Arichea and Nida (1980:124) describe these ‘authorities’ and ‘powers’ as simply the supernatural forces believed to affect the lives of people, either for good or for evil. However, the addition ‘in the sky’ may signify that these beings have no authority over the people on earth (Arichea and Nida 1980:124).

The participle clause *being subjected to him* (ὑποταγέντων αὐτῷ v 22) here stresses Christ’s absolute power over all spiritual forces, both on earth and in heaven (Arichea & Nida 1980:123). Certainly, Christ’s suffering, vindicated through the victory over the cosmic powers in the light of his domination of all powers, was Peter’s major concern for the efficacy of the good news and its cosmic significance and brought Christians into subjection to him as exalted Lord (Boring 1999:142; Richard 1986:132-133). Once Christ submitted himself, but now all *angels, and authorities and powers haven been subjected* to him. As a result, all believers are called by God to submit themselves, although the sign of baptism indicates that they already participate in Christ’s resurrection victory. Peter witnessed the exaltation of Christ and citing from Ps 110 the seating of Christ at the father’s right hand (Clowney 1997:167-168). Here he emphasises the authority given to Christ over all the powers of creation. Therefore, believers do not have to fear any suffering from the persecutors, for they will be exalted as well, as Jesus Christ was exalted by God (Clowney 1997:168).

### 2.5.14 Conclusion

This section moves from the theme of the suffering of Christ for the unrighteous (units 1 to 3 a) to the theme of his exaltation (units 3 b and 9 to 12), which underlines his cosmic power over all the powers. We can apply this pattern of Christ’s suffering and exaltation to Peter’s readers’ suffering, while doing good in 1 Pet 3:13-17. This pericope (3:18-22) should be compared in relation to 3:13-17, to understand the

intention of the author. For Peter, Christ's suffering and exaltation were a very significant example to his readers, who encountered undeserved suffering while doing good. Twice in 3:13 and 17 he speaks of suffering, while doing good. His readers regarded their undeserved sufferings while doing good as important. Peter urgently exhorts them to carry on with what they are doing good. Therefore, 3:17 could be regarded as a very important key to understand why 3:18-22 follow the ethical part in 3:13-17. In 3:18-22 Peter points to the suffering and exaltation of Christ as an example for them to follow. Dalton (1989:186) correctly indicates that Christology (units 1 to 12; vv 18-22) provides the ground for the believers' confidence in suffering (1 Pet 3:13-17).

This section pictures the suffering and exaltation of Christ. Units 1 to 4 illustrate the suffering of Christ to lead believers to God (unit 4) as part of Christ's exaltation. Units 5 to 12 include the proclamation of judgment to 'the spirits in prison' (units 5-6), the deliverance through baptism (units 7-9), and the exaltation of Christ as ruler over the cosmic powers (units 10-12).

Although Christ was *righteous*, he suffered death on behalf of all believers, although they were *unrighteous*. Christ's suffering death led him to the lowest and most humiliating status. It however, demolished the barriers between the believers and God, and opened the way for his people to God, since sin separated people from God and kept people far from the fellowship with God. As the adjective *just* pinpoints Christ's character as *sinless* and *morally innocent*, Christ's suffering did not result from his wrong life. His *vicarious* suffering was to reconcile the unjust with God. Through his suffering, the unjust were restored to direct personal relationship with God, for fellowship with God.

In the end, God raised him from the dead, as the first step of his exaltation. The intention of Peter's Christology is to show his readers why Christ as the righteous one suffered death, and that his resurrection was his exaltation. The purpose of Christ's suffering and exaltation in this section is to exhort them to do good, while they suffer as believers (3:13-17) and they will be vindicated by God, as God vindicated Christ.

On his journey to heaven, he proclaimed his victory over the power of death and judgement on those people in prison, who were disobedient to God in the time of Noah. With the purpose of exhorting his intended readers, Peter draws attention to how God glorified Noah and his family from the suffering under those disobedient people. Peter draws attention to Noah's story in the Old Testament, by comparing Noah and his readers, who both suffered for the sake of God. In Peter's mind, it seems helpful to show Noah's commitment to God to his readers. Both Noah and they are obedient and faithful to God by fulfilling their commission. Noah was surrounded by opponents, who were disobedient to God. Although God wanted them to return to God, they did not want to repent and to depend on God. As a result, God decided to destroy them. He called Noah and commanded him to build the ark, which would save them from the flood. The water, as *instrument* to judge the disobedient people, floated the ark as the *instrument* to save Noah and his family.

Peter's intention by drawing attention to Noah's story is to exhort his readers that they will also be exalted from their suffering.

*Baptism* is an instrument of salvation for believers, as the *ark* was an instrument to save Noah and his family. As the flood was the instrument to destroy the people disobedient to the will of God, disbelief is the instrument to destroy people disobedient to the will of God, and to put them to shame. By means of baptism, Peter's readers, ending their old life of disobedience, were able to start a new life of goodness. They live in response to God's request for faith and obedience, made effective through the resurrection of Christ. Peter wants his readers to be saved from their disobedient life through baptism, as Noah and his family were saved from the flood through the ark.

Lastly Peter explains the process of Christ's exaltation from his resurrection to his sitting at the right hand of God. Christ's suffering has been vindicated by his victory over the cosmic powers. He rules over all powers, and received authority over all the powers of creation. Peter strongly exhorts his readers that as God exalted Christ, God will exalt them from their undeserved suffering as well. In this section Christology with its suffering and exaltation of Christ has a soteriological and an exhortative purpose. Christ is more focused on motivating the ethical exhortation of the readers to continue to do good in their hostile society than on their salvation.

## **2.6 Final conclusion (The four Christological pericopes combined)**

All the Christological parts in 1 Peter, as stated above are connected to the ethical exhortative parts. In terms of the Christology of 1 Peter, we see that it functions with a *soteriological* and an *ethical exhortative* purpose. With the paradigm of the Christological theme of *suffering* and *exaltation* Peter reminds his readers of their salvation, and exhorts his readers to stand firm in their undeserved suffering. It seems that his Christology deals mostly with ethical exhortation which also dominated the preceding pericopes.

In the first part of the Christological section (vv18-21), Peter reminds his readers of their knowledge with the participle *knowing* (εἰδότες), since it is very important to know their identity as believers as distinguished from their former lives. Peter's intention is to show that their new identity as believers is based on Christ's work. As the spotless and blameless sacrificial offering, Christ was sacrificed to redeem them from their futile lives that they inherited from their ancestors. Christ was compared to the most valuable earthly material, silver and gold, which are corruptible and perishable and to the most perfect sacrificial offering in the Old Testament. Their salvation costs Christ's sacrifice, and his death. The death of Christ changed their life to be holy (1:13-17), wholly different from their previous lives. The pre-existent one (1:20) suffered innocently. His death was like that of a lamb that was spotless and blameless, as the perfect sacrificial offering to God. God raised him from the dead and gave him honour and glory as approval that Christ's suffering was not the result of doing bad in the eyes of God. As the exalted Christ, he became the



*instrument* for the readers to believe in God. Their faith and hope are fixed on God through the suffering and exaltation of Christ. While they were living in accordance to the social norms of their old life, their hope and faith were on this world. Now, their faith and hope are no longer focused on this world, but on God. As a result, their life in the pagan world can be holy and pleasing to God their father and reflecting God's character as described in 1:13-17. Apart from its salvific meaning, the suffering and exaltation of Christ motivates Peter's ethical exhortation to his readers to live holy, to call God their father and to belong to the new family of God.

In the second part of the Christological section (1 Peter 2:4-8), Peter uses a peculiar way of expressing Christ metaphorically as a *living stone*. As 2:1-3 indicates, the readers, as the new family of God, must rid themselves of their old lifestyle and crave for pure spiritual milk to thrive on the word of God to grow in salvation (2:1-2). Peter now exhorted them to come to the living stone, Christ. Those readers, who experienced that the Lord is good, are exhorted to build their new lives on the foundation of Christ, the living stone. Christ as the living stone has a double status, as the suffering one rejected by human beings, and as the exalted one chosen by God and precious to him. Although the builders rejected Christ as useless, God has chosen and made him precious as the living stone, which is the foundation of the spiritual house. The readers as living stones should be built as a spiritual house, which signals community. If they tasted that the Lord is good, their task is to grow up together on the basis of Christ. Through Christ, they are also commissioned as holy priests, who can offer spiritual sacrifices acceptable to God through Christ the mediator between God and the believers. Their sacrificial offering is the quality of their daily lives (2:1-3). To confirm his exhortation, Peter quoted from the prophets. Christ's rejection and exaltation were prefigured in the Old Testament. As anticipated in the Old Testament, whoever comes to the living stone and trusts him, will not be put to shame, rather they will be glorified, as Christ was exalted by God. Peter's Christology motivates his readers for their new way of life, rather than emphasising its soteriological meaning. However, the theme of both the suffering and exaltation of his Christology has shown that their status will not be by the opponents, because Christ was exalted by God. The opponents will rather be put to shame and be destroyed by God's judgement. The readers will be exalted, because Christ is of precious value to them.

In the third part of the Christological section (1 Peter 2:21-25), Peter has drawn attention to Christ to exhort the believers who slave under undeserved suffering. According to Peter, the suffering is not at all negative. It is very positive, as Christ also suffered for them. Christ did not suffer by doing anything wrong. His suffering was on behalf of them. Christ's suffering is an example, motivating them to follow him in hostile circumstances. As innocent, with no deceit found in his mouth he did not retaliate when he encountered verbal abuse and physical suffering. He entrusted himself to God who judges justly, and carried our sins in his own body, having been crucified as the climax of his suffering. Through his death, on the one hand, they became dead in terms of sin. On the other hand, they became alive in terms of righteousness. They were healed by his wounds and returned to our shepherd and guardian from their wandering lives. V 25 refers to a shepherd as a metaphor for our

overseer, to signify Christ's exaltation. As Christ suffered and left all unfair things to God, God finally exalted him to be the shepherd and overseer of the readers' souls. To Peter, Christology as suffering and exaltation, has definitely been taken to be an ethical exhortative motivation for his readers, suffering unjustly, to keep up their good work to serve their crooked masters, by virtue of their exaltation by God, as God exalted Christ. Peter's readers were required to submit themselves with all due respect, not only to a gentle and kind master, but even to crooked masters. Peter encourages them to endure undeserved suffering, because God is in their thoughts. To suffer while doing good is better than to suffer for doing wrong in the eyes of God. The character of suffering between Christ and the believers corresponds in as much as both suffer undeservedly. As God exalted Christ to be the shepherd and guardian of the believers, they can expect that God will exalt them too. Once again Christology in 2:21-25 motivates believers to a new way of life, no longer going astray, but to proper behaviour.

The fourth part of the Christological section (3:18-22) is also the foundation of the preceding pericope (3:13-17). Peter exhorted his readers by means of both the suffering and the exaltation of his Christology to keep on doing good. Despite the fact that Christ is righteous, he suffered on behalf of the unjust. His suffering firstly functions to save. However, when we link this section with the preceding section, it is clear that his suffering functions to motivate and exhort the readers. Christ, through his suffering, leads them to God. Christ's suffering also included his physical death, which implies the central figure of Peter's soteriological scheme and his exhortative concern. Suffering is not always the end, but a new beginning, not only for Christ, but also for the believers. The resurrected Christ proclaimed his victory to the spirits in prison. These spirits were disobedient to God at the time of Noah. On the contrary, the family of Noah was obedient to God. God as the just judge destroyed the disobedient through the water, since they did not want to return to God, although he waited with patience for long time. On the other hand God rescued Noah and his family from the water through the ark, which is the antitype of baptism which rescues through the resurrection of Christ. Likewise, to all believers who suffer while doing good, God is the agent of salvation and the judge to save and exalt them by destroying the persecutors, as he exalted Christ to the highest status to sit at the right hand of God, subjugating all powers and authority.

So far we have dealt with the Christological theme in 1 Peter, it became clear that all the Christological parts in 1 Peter are connected to ethical exhortative parts. The Christology of 1 Peter functions both *soteriological* and *ethical exhortative*. With the paradigm of the Christological theme of *suffering* and *exaltation*, Peter reminds them of their salvation and he exhorts his readers to stand firm in undeserved suffering, with the hope that God will exalt them. Therefore, it seems plausible to deal with Christology together with the ethical exhortative parts, which are discussed in the pericopes preceding the Christological pericopes.