Chapter III Ethical exhortation motivated by Christology in 1 Peter

3.1 Introduction

Brooks (1974:299) points out that one cannot say that there can be a rebirth without moral consciousness or that there can be a complete obedience without a sense of self-identity. The readers as new beings, begotten by the resurrection of Jesus Christ, have become part of God's family. Their status is distinctive in terms of their union with God through faith in Jesus Christ. He is the reason for the distinction between their status in the eyes of pagan society and that of God (Elliott 1981:226). As a result, they experienced tension generated by the inconsistency between their new status as members of God's family and social pressure (Elliott 1981:225). Such social conflict caused them to question their identity, integrity and the ideology of Christianity (Elliott 981:105). That is why Peter felt it was essential to exhort his readers in Asia Minor to strengthen the sense of their unique Christian identity and solidarity, as well as to give a sustaining rationale for their experience and faith (Elliott 1981:106).

For that purpose, Peter draws attention to Christology to exhort his readers, showing them how to behave when they encounter undeserved suffering. Peter's ethical exhortation cannot be separated from Christ, since the example of the suffering and vindicated Lord shows the path for his readers to walk in the hope of final exaltation (Matera 1994:100). The time between 'suffering' (now) and 'exaltation' (then) is central to Peter's religious exhortation and theological pattern and is grounded on the example of the two-beat rhythm of Jesus Christ's example of his suffering and exaltation (Martin 1994:100). The daily lives of the readers should be connected to the Christological motivation (Tuni 1987:295). Peter applies Christology as ethical exhortation on the particular situations of those addressed (Dixon (1989:54). Christ himself is to serve as their example. Taking part in his suffering will lead to taking part in his exaltation (Kirkpatrick 1982:60). Matera (1999:175-176, 178) describes the relationship between ethical exhortation and Christology in the following way:

> [I]n the first part of 1 Peter (1:13-17 and 2:1-3), Peter describes the task and nature of the Christian community (1:13-17; 2:1-3). Believers must be holy because God is holy (1:13-16); they must conduct themselves with reverence (1:17), due to the fact that they were ransomed through the blood of Christ (1:18-21). They must rid themselves of all malice (2:1-3), because they come to the living stone, that is, Christ (2:4-8). The next section serves as a powerful exhortation, for those suffering on account of their faith, to live in a manner worthy of the redemption they have received and to conduct themselves in accordance with their new status as the people of God. The author of 1 Peter roots this moral exhortation in a Christology that focuses on the

> suffering of Christ, which the opening blessing has already announced (1:10-11). Peter's immediate task was to make sense of the suffering that believers were enduring in the Roman provinces of Asia Minor. Faced with this challenge of Israel's prophets, the prophets foretold the sufferings Christ was to endure and the glory he now enjoys. Presently they suffer as Christ did, but in the future they will share in his glory, if they persevere in their suffering. The ethical exhortation in the second part of 1 Peter (2:18-20 and 3:13-17) is more specific, as Peter calls upon believers to endure even unjust treatment so that they will silence their opponents by doing what is good (2:11-12). In the process of this exhortation, Peter employs the third (2:21-25) and fourth (3:18-22) of his christological passages to support his exhortation.

The basic essence of their status in society is declared in a series of indicative statements that alternate with imperatives calling them to get rid of their previous way of life and live out their new status (Boring 1999:72). That is why Peter prefers to move from the imperative (a directive about the believers' behaviour) to the indicative (a statement about the presuppositions of the believers' behaviour). Therefore, ethical exhortation has the task of making sure that the behaviour of believers is in accordance to the prior activity of God (Sleeper 1968:272). The relevant sections, which can be connected to Christological sections to prove that Christology has a certain function for the ethical exhortation for the believers. The following four sections on ethical exhortation will be considered below. 1 Peter 1:13-13, 2:1-3, 2:18-20 and 3:13-17, followed and motivated by Christology will be sufficient to prove that these ethical exhortations are grounded on Christology.

3.2 Holy life (1 Peter 1:13-17: units 1-10)

3.2.1 Introduction

This section, vv 13-17, poses the first stage of ethical exhortative motivation grounded on the Christology in vv 18-21, since the theme and arrangement of vv 13-21 are, as Michaels (1988:52) and Goppelt (1993:106) have pointed out, framed by explicit references to the summons to hope, based on God's saving grace (v 13 begins with hope and v 21 ends with hope). Units 1 to 10 focus on the goal of Christian existence on the earth. On the other hand, 1 Pet 1:18-22 pay attention to the origin of Christian existence, grounded on God's redemptive work through Christ (Goppelt 1993:106; Michaels 1988:52). Vv 13-17 (units 1 to 10) should be subdivided into three parts: units 1 to 4 ('calling to hope'), units 5 to 8 ('the obligation of holiness') and units 9 to 10 ('the judgment according to works'). Goppelt (1993:106) states that units 9 to 10 connect with vv 18-21, which provide the Christological foundation. Vv 3-12 admittedly articulate the essence of Christian existence in the style of a confession and promise in the indicative mood, but all the

main verbs in units 1 to 10 are in the imperative: unit 3 *hope* (ἐλπίσατε v 13), unit 7 *be holy* (ἅγιοι ... γενήθητε v 15), and unit 10 *live in fear* (ἐν φόβῳ … ἀναστράφητε v 17; Goppelt 1993:101-102). Moreover, participles dependent upon imperatives define the ethical inferences of the central imperative of hope (units 1-10; Michaels 1988:52). Hope as an imperative *hope* (ἐλπίσατε v 13), is described in units 1 to 4 in terms of mental alertness and readiness for behaviour, and is emphasised precisely on what was presumed to be its object in vv 3-9, 'the grace to be brought to you when Jesus Christ is revealed' (units 3 to 4; Michaels 1988:52). The ethical content of the hope to which Peter refers becomes clear in what immediately follows: an obligation of holiness (units 5 to 8), the judgment according to works, as well as the reverent fear of God (units 9 to 10; Michaels 1988:52).

Michaels (1988:52-53) elucidates Peter's imagery in units 1 to 10. Without belabouring the point it implies a certain analogy between his gentile readers and the Jewish people at the time of the Exodus. Like the Jews on the night of Passover, they are required to gird themselves and be ready. The command to 'be holy, because I am holy' (unit 8) is clearly cited from the texts in Lev 19:2 addressed to the people of Israel in the desert. The concept of 'obedience' is closely associated with being 'sprinkled with the blood of Jesus Christ' (1 Pet 1:2), an obvious allusion to the institution of the Mosaic covenant in Ex 24:3-8. Without any doubt, they must conduct themselves as strangers in reverent fear (Matera 1999:175). As a result of what Christ has done for sinners, believers must be examples reflecting God's will. They must not conduct themselves as they did before converting to Christianity, but should strive to live as the people of God, holy and obedient, which was made possible, by Christ's sacrificial death and resurrection, (Bratcher 1984:73).

3.2.2 Calling to hope (units 1 to 4)

Units 1 to 4 magnify the new life with regard to its high hopes and promised glories, giving rise to a series of ethical exhortations in which Peter specifies the strenuous ethical demands of the life, into which they have now moved (Beare 1970:69).

3.2.2.1 A Christ-centered mind

In unit 1, διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, *therefore bind up the waists of your mind* (v 13), the conjunction *therefore* (διό v 13) indicates the fact that Peter is now going to ease out the implications of whatever preceded (Horrell 1998:30). Bratcher (1984:73) demonstrates that the conjunction *therefore* (διό v 13) refers back not to 1 Pet 1:9-12, but to what was said in 1 Pet 1:3-9 about what God has done for them. In contrast to Bratcher, some commentators (Achtemeier 1996:118; Cranfield 1950:31; Grudem [1988] 1992:75; Goppelt 1993:102) argue that the conjunction *therefore* (διό v 13) points out that the command starts directly from the announcement of the new reality, given by God in Christ, which was delineated in 1 Pet 1:3-12. Elliot (1981:139) also states that, as the unity of the community is to be preserved due to the gift and the will of God, the conjunction *therefore* (διό v 13) introduces the exhortation in terms of separation from former patterns of behaviour.

Union with God (1 Pet 1:13-21) follows as a consequence of the embracing reality of salvation announced in 1 Pet 1:3-12.

Even though the particple *binding up* (ἀναζωσάμενοι v 13) is the literal meaning, we can, as Nida and Louw ([1989] 1993:333) point out, infer a much deeper meaning ('have your minds ready for action') in relation to the objective phrase *the waists of your mind* (τὰς ὀσφύας τῆς διανοίας ὑμῶν v 13). To *bind up the loins* (ἀναζωσάμενοι τὰς ὀσφύας v 13) was a familiar metaphor for people in the ancient world. The people of Israel had to eat the first Passover with 'your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste' (Ex 12:11; Michaels 1988:54). At that time these people usually wore long garments, pulling them up from the legs, when someone needed to prepare for running, fast walking, or any other strenuous activity (1 Kgs 18:46; 2 Kgs 4:29; 9:1). He wrapped and tied a cloth around the waist (for example, using a belt), so that the long garments would not loosen on the way (Arichea & Nida 1980:53; Grudem [1988] 1992:76).

What is the purpose of *bind up* (ἀναζωσάμενοι v 13)? When used metaphorically, the imagery of *binding* speaks of the removal of all disturbances to escape from the failure due to a lack of concentration or destruction (Kendall 1984:176). Peter intends his readers to be prepared for tough work, not necessarily physical, but obtaining mental and spiritual clarity which is free from everything that could obscure the true nature of reality (Best 1982:84; Kendall 1984:76). They should prepare their *mind* (διανοία v 13). It does not indicate the intellect in general, but rather a mental resolving and preparation, which guide and direct conduct by means of important thought (Best 1982:84; Davids 1990:66). Peter wants his readers to be alert and ready in their whole spiritual and mental attitude. He applies *bind up their waists* (ἀναζωσάμενοι τὰς ὀσφύας v 13) to mental alertness (Kelly 1969:65-66). Thus, the participial clause *bind up the waists of their mind* (ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας v 13) means to prepare oneself mentally, as an athletic player would prepare himself physically, for a sustained output of energy (Beare 1970:68). The clause 'having one's mind ready for action' as applied to believers, does not point to engaging in some narrow or specialised intellectual activity. Peter is rather speaking of a Christ-centred attitude of mind that forms and instructs personal conduct (Hillyer 1992:44).

3.2.2.2 Good life

Unit 2, νήφοντες τελείως, *being sober completely* (v 13), is a favourite exhortation of Peter (cf. 1 Pet 4:7; 1 Pet 5:8; Best 1982:84). It primarily emphasises abstention from drunkenness (Tit 2:2), but in a wider sense implies living an ascetic life, a life withdrawn from the activity of this earth. In the New Testament, it generally points to self-control and clarity of mind in terms of disciplined behaviour, which avoids extremes of conduct (1 Pet 4:7; 1 Pet 5:8; 1 Thess 5:6; 2 Tim 4:5; Arichea & Nida 1980:34; Best 1982:84; Kelly [1969] 1990:66). Love (1954:75) points out that the incentive for sober living should be based on the

immanent revelation of Jesus Christ (unit 4), due to the fact that he bore our sins in his own body so that we may be challenged not only to die to sin, but also to live for righteousness (1 Pet 2:24). He also demonstrates that the good life is not so much an ethic at all, as it is a disciplining of ourselves to live not to ourselves, but to God (Love 1954:75). However, Love may have missed a key point, namely that good life based on the redemptive work of Christ should not be separated from the believers' good behaviour among the pagans to glorify God on the day he visits us (1 Pet 2:12). Therefore, this unit should be understood as referring to alertness and sobriety both in speech and in behaviour (Arichea &Nida 1980:34).

Between the partiple *being sober* (νήφοντες v 13) and the imperative *hope* (ἐλπίσατε v 13), there is the adverb *completely* (τελείως v 13). Most commentators (Achtemeier 1996:118-119; Bratcher 1984:74; Goppelt 1993:107; Grudem [1988] 1992; Hillyer 1992:45; Kelly ([1969] 1990:66) connect this adverb with the imperative *hope* (ἐλπίσατε v 13). However, to Arichea and Nida (1980:34), Michaels (1988:55) and Marshall (1990:51) it seems better to read the adverb *completely* (τελείως v 13) with the participle *being sober* (νήφοντες v 13). Michaels (1988:55) explains why the adverb τελείως should be linked with the participle *being sober* (νήφοντες v 13):

> [A]dverbs ending in - ως tend to follow rather than precede verbs which they modify, whether these verbs are imperatives (*love* ἀγαπήσατε, 1:22) or participles (*suffer* πάσχων, 2:19), unless the participles have the article, in which case the adverb may stand in the attributive position (1:17; 4:5, but cf. 2:23). It is difficult to know what 'hoping perfectly' might mean (the usage of τελείως does not support the view that it means hoping 'to the end'). On the other hand, being 'perfectly attentive' or paying 'perfect attention' makes good sense.

Peter's call to attention and the metaphor of girding the loins are preliminary to the imperative of 'hope' (Michaels 1988:55).

3.2.2.3 Hope in grace

In unit 3, ἐλπίσατε ἐπὶ τὴν χάριν, *set your hope on the grace*(v 13), the imperative *hope* (ἐλπίσατε v 13) is the first of many aorist imperatives in 1 Peter. These aorists imperatives *be* (γενηθήτε 1:15), *live* (ἀναστράφητε 1:17), *love* (ἀγαπήσατε 1:22), *long for* (επιποθήσατε 2:2), *subordinate* (υποτάγητε 2:13), and *honour* (τιμήσατε 2:17) can be regarded as 'programmatic'. They have the force of directives, setting a course for the readers to follow in the days ahead ('during the time of your sojourn', 1 Pet 1:17; Michaels 1988:55). As the word *hope* (ἐλπίς 1:3) is related to Jesus's resurrection, the imperatives are linked to his second coming (Arichea & Nida 1980:34). 'Hope' is here, as Bratcher (1984:66) points out, the same as 'confidence' or 'assurance', since this phrase does not speak of comparing qualities of hope, but of objects of hope (Davids 1990:65).

Goppelt (1993:107) accepts Bultmann's statement that, according to Greek thought, it is adequate for a person to have *hope* (ἐλπίς), both good and bad, concerning the future. Gopplet (1993:107) states that here the imperative *set your hope* (ἐλπίσατε v 13) is not oriented on utopias defined for the sake of human beings. Rather, by virtue of the Old Testament, Jewish and primitive Christian tradition (also refer to Bultmann 1964:521-535), it is oriented towards God's promise of salvation addressed to human beings. Therefore, Petrine readers are certainly exhorted to hope completely on their reward at the second-coming of Christ, instead of setting their hope on the transitory and corrupt people and rewards of the current age (Davids 1990:65). In addition, their *hope* should be based *on the grace* (ἐπὶ τὴν χάριν v 13) brought to them at the revelation of Jesus Christ, as expressed in unit 4 (Davids 1990:65; Gaddy 1982:478).

Winter (1994:19) states that the setting of the readers' hope on the grace, revealed in the revelation of Jesus Christ (unit 4), provides the perspective for accomplishing the Christian commission to seek the welfare of earthly society and not personal aggrandisement. The 'grace' quite possibly mentions the 'salvation' discussed in 1 Pet 1:3-12, particularly in v 10 (Arichea & Nida 1980:34). Kelly ([1969] 1990:66-67) shows that the term 'grace' does not represent some influence, power or favour emanating from God, viewed separately from Christ's person. It is truly equivalent to 'the salvation which is all ready to be revealed at the last time'. 'Grace' is identified with God's redemptive action in the Parousia, which is also found in the well-known prayer in the Did 10:6 (Kelly [1969] 1990:67). Goppelt (1993:107) rightly highlights that the goal shaping the content and structure of hope is 'the grace brought to you at the revelation of Jesus Christ. Unit 4 does not point to what they should expect, but to why hope is constantly possible in terms of the fact that the readers in Christ can be sure of his favour when he comes (Stibbs [1959] 1973:85).

3.2.2.4 The coming of Jesus Christ

Unit 4 reads φερομένην ὑμῖν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ, *being brought to them in the revelation of Jesus Christ* (v 13). Stibbs ([1959] 1973:85) states that the use of the present passive participle *being brought* (φερομένην v 13) in connection with the word *grace* (χάρις v 3) may suggest Christ's first advent (cf. Tit 2:11). Kelly ([1969] 1990:67) admits that the present participle can have a future meaning here as in Lk 2:34; Jn 17:20, but he prefers to read it as being in keeping with Peter's conviction that the object of their hope is already in fact within the readers' grasp. However, it seems clear that, although hope is based on the resurrection of Christ, 'grace' should be understood in relation to 'the revelation of Christ, which might mean the second coming of Christ, even though it cannot be ruled out that 'grace', as Stibbs points out, should be related to the first coming of Christ. In the current pericope, one can argue strongly that the present passive participle *being brought* (φερομένην v 13) surely has an future force, a possibility made more likely by the reference to the return of Christ (*at the*

revelation of Jesus Christ ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ v 13) with which v 13 concludes (Achtemeier 1996:119). This does not imply that the readers currently do not have grace, but that their hope should be grounded in that fulfilled grace coming with Christ's return, by virtue of the fact that hope will become a visible reality (Achtemeier 1996:119). Achtemeier (1996:119) rightly points out that it is hope that sustains them in the hard situation to remain faithful to Christ despite the hostile opposition of the pagan culture to which they belong physically.

The phrase *at the revelation of Jesus Christ* (ἀποκαλύψει Ἰησοῦ Χριστοῦ v 13, as in 1 Pet 1:7 and 1 Pet 4:13) can be related to his manifestation, which is in itself fundamentally 'the grace', a demonstration of God's love, to those who are called, in the parousia (Goppelt 1993:67). His impending manifestation in full glory (1 Pet 1:13; 1 Pet 4:13; 1 Pet 5:1, 4) is a sure signal of the visitation of God (1 Pet 2:12), who is about to punish the ungodly and save the righteous (1 Pet 1:5, 7, 13; 1 Pet 3:21; 1 Pet 4:5-6, 17-19; 1 Pet 5:1; Elliott 1982:77-78). By referring to the revelation of Christ he emphasises judgment, as well as a mind and the will to be prepared to resist anything that would deflect the righteous from the hope set on Jesus' appearing (Davids 1990:67).

Units 1 to 4 show that God's people must set their hope on the grace, which will be consummated at the revelation of Christ. It is the saving grace that Peter demonstrates in his introductory section (vv. 3-12; Kendall 1986:108). The most fundamental exhortation of 1Peter calls believers to base their lives upon saving grace as the foundation of its parenetic concerns (Kendall 1986:108). These units lead to the eschatological consciousness, which involves sober alertness and resistence to conform to outside pressures (1 Pet 1:13; 1 Pet 4:7; 1 Pet 5:8-9; Elliott 1982:78). Peter therefore exhorts them to wait for the coming of grace and salvation with the 'loins of their minds bounded' (Elliott 1982:78).

3.2.3 The obligation of holiness (units 5 to 8)

From unit 5 onwards, Peter enjoins his readers as new beings to meet the practical demands of their daily life imposed by their baptismal status - obedience to God (unit 5), holiness (units 6 to 8), godly fear (units 9 to10) – at the same time enforcing the motives which should animate them (Kelly [1969] 1990:67). The practical indication of the new way of life, based on the hope, or rather, on the God in whom they hope, is developed in these units both negatively (unit 5) and positively (units 6 to 7; Marshall 1991:52). According to the phrase as children of obedience (ὡς τέκνα ὑπακοῆς v 14), the readers are God's children, who call him their father (unit 9) in view of the characteristic quality associated with a father, namely the care of his children (Ps 103:13; Mtt 7:9-11). The corresponding characteristic of children was obedience to their father (Marshall 1991:52).

3.2.3.1 Obedient children of God

In ὡς τέκνα ὑπακοῆς, *as children of obedience* (v 14), the comparative particle *as* (ὡς) is a stylistic characteristic of 1 Peter. It here functions not only as a comparative particle suggesting a 'contrast' between their previous status and the current one, but also as marking an essential quality of the term or phrase that it precedes (Elliott 2000:357). Drane (1997:1116) states that being children of God is not merely a metaphor for having a relationship with God about the ontological nature of believers (as it seems to be in Rev 21:7). The word *child* (τέκνον v 14) may be understood both literally and metaphorically, as a child of a particular age or society and community. Literally it delineates the child in relation to its parents and forefathers from the perspective of origin or descent, and metaphorically as an address concerning lineage. It also points to both the child still unborn (Gen 3:17; 17:16) and the elder son (Gen 27:13; Braumann 1986:285; Francis 1996:67). It does not distinguish sex, despite the fact that in the LXX *child* (τέκνον) often renders *ben*. In addition to the broader meaning, descendant (Gen 30:1), the word is also used metaphorically, as an intimate form of address (Gen 43:29) or to demonstrate a pupil in his relationship to his master (1 Sam 3:16; 26:17; Braumann 1986:285).

Louw and Nida (1989:58.26) state that the word *children* (τέκνα v 14) is used in relation to 'a kind or class of persons' with the implication of having certain derived characteristics: specifically 'in the sense of the kind of people who obey'. Thus, this term should be understood as defining the relationship between God and the readers, that is to say, pointing to special membership of a particular group (1 Pet 4:14; Eph 2:3; 5:8; 2 Pet 2:14). Arndt regards most of these as Hebraisms together with the expression 'children of wisdom' (Mtt 11:19; Lk 7:35) and the designation of the inhabitants of a city as its *tekna* (Joel 2:23; Zech 9:13; 1 Macc 1:38; Mtt 23:37; Lk 13:34; 19:44; Gal 4:25; Eph 2:3; 5:8; Braumann 1986:286; Oepke 1967:639). Therefore, one should not miss the important insight that membership in a certain community implies renunciation and abandonment of the old way of life (1 Pet 1:14; 1 Pet 2:1,11 *put off* ἀποθέμενοι) and a new begining in one's behaviour as *children of obedience* (τέκνα ὑπακοῆς v 14; Lohse 1986:49). As a result, the term *children* as metaphor for the relation of the people to their God is surely a relational term, not an age specific indicator. Obviously, it refers to such qualities as dependence upon God, reliance upon divine protection and assurance of divine care and love. The use of the child metaphor can also elucidate divine discipline, which has as its goal the participation of the person of faith in God's own holiness (Heb 12:5-11; cf. Prov 3:11-12; Carroll 2001:123). Moreover, Boring (1996:78) demonstrates clearly that the term *children* does not indicate 'immaturity', but refers to the Semitic idiom in which 'sons of' or 'children of' point out the category to which a person belongs and the character the person possesses (cf. Eph 2:2), making the metaphor relevant to those who belong to God's covenant people and God's family.

Even though the word *obedience* (ὑπακοή v 14) is used here as a genitive noun, it functions as a kind of adjective qualifying the noun *children* (τέκνον v 14). Kelly (1969:67) argues that the genitive is not merely contrasting, but focuses on an

essential property or role of the persons elucidated. Michaels (1988:57) persuasively argues that Peter here emphasises the genitive *of obedience* (ὑπακοῆς v 14), to describe his readers as obedient people who have accepted the Christian gospel. The word *obedience* (ὑπακοή v 14) is a reflection of the covenant language of 1 Pet 1:2 and the obedience inherent in belonging to God's covenant people (cf. 1 Pet 1:22; Boring 1996:78). The people who enter the new covenant assuredly promise themselves to a life of obedience to God, whom they now call father. In true Hebraic fashion, they can be classified as *children of obedience* (τέκνα ὑπακοῆς v 14), based on the Ex 24 covenant enactment ceremony (Pryor 1986:46). Hence forward, they know themselves to be children of God and obedience to him must be the rule governing all their behaviour (Beare 1944/5:289).

In the cultural context of the Ancient Mediterranean world, the obligations of the child were emphasised. Obligation was bound up with the social group and therefore with the related accompanying value of obedience (Francis 1996:67). The most significant expression of community loyalty whereby an individual's conduct stands for and influences the whole group an individual, and especially in the case of children, the honour of the family (Deut 21:18-21), is surely obedience (Francis 1996:68). Toward the end of the first century, as Christian groups acquired social status, it gradually became significant that their household patterns were not seen as subverting social norms. Instead, obedient, well-disciplined children became a pre-eminent aspect of the self-presentation of Christians to the wider world (Carroll 2001:126). Certainly in this context, unthinking obedience is not required (1 Pet 1:13), but rather the kind of obedience relevant to those who belong to God's covenant people and God's family (Boring 1996:78).

Achtemeier (1996:119-120) points out that there would be a precedent for the term 'obedience' in secular society, where the primary duty of children was to obey their parents, a concept firmly embedded in Roman law. Thus, one cannot regard *obedience* as a neutral word. Instead, it should be considered in relation to a virtual equivalent of 'faith' (cf. 1 Pet 1:2, 22; Rom 1:5; 16:26; Achtemeier 1996:120). The use of the metaphor here thus speaks of the need of the believers to be as obedient to God who begot them, as children normally are to become obedient to their father who begot them (Achtemeier 1996:120). They have completely turned away from sin to be submissive to God through Christ, who is Lord and saviour. Reverent submission to God is an important aspect of Peter's exhortation in 1 Peter (Clowney [1988] 1994:65). In the next units we find a complete break with the past (Kelly [1969] 1990:67).

3.2.3.2 The former desires

In unit 5, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις, *do not be shaped by those desires you had formerly in your ignorance* (v 14), the negative participle *do not be shaped* (μὴ συσχηματιζόμενοι v 14) is the present passive participle with an imperative force, used once more as a prohibition, like the present tense occuring in Rom 12:2 (Arichea & Nida 1980:35; Michaels 1988:57). This

negative participle, taken as an imperative, signifies 'continue in resisting conformity', a construal espoused by its co-ordination through the conjunction *but* (ἀλλὰ v 15), with the imperative *be* (γενήθητε v 15; Achtemeier 1996:120). Peter's main intention is to exhort the readers of the letter not to live their lives as they had before becoming Christians (Arichea & Nida 1980:35). Achtemeier (1996:120) states that the imperative *be holy* (ἅγιοι … γενήθητε v 15) signifies no longer conforming to their previous behaviour, which is characteristic of the gentiles. While the participle takes imperatival force because of the coordinating conjunction *but* (ἀλλὰ v 15), it is to be rendered, not so much as a further command, but as the way in which becoming holy is to be fulfilled: you are to become holy by not conforming to former ways (Achtemeier 1996:120). Such prohibited conformity speaks clearly of their former behaviour as non-Christians. Peter reminds his readers of their new life as the antithesis of the sensuality of their former existence in 1 Pet 4:3 (Kelly [1969] 1990:68).

In the phrase *the desires you formerly had in your ignorance* (ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις v 14), 'the difference between Peter's command and that of Rom 12:2 is one of orientation, rather than of substance' (Michaels 1988:57). Paul draws attention to the present age and its values. By contrast, Peter emphasises more specifically the past lives of his readers in Greco-Roman paganism (cf. Eph 4:17-19, 22-24; Michaels 1988:57). Michaels (1988:57) suggets that the meaning is much the same, whether the command is to break with the present sharply, for the sake of the future, or to break with the past completely, for the sake of the present. Michaels (1988:57) and Achtemeier (1996:120) demonstrate that Peter uses the word *desire* (ἐπιθυμία v 14) as a neutral term, to characterise their former time of ignorance. The essential point of the word *desire* (ἐπιθυμία v 15) is that it suggests desire as impulse, as a motion of the mind (Büchsel 1965:171). Goppelt (1993:110) indicates that the word *desire* (ἐπιθυμία v 14) is not simply the vices expressed in 1 Pet 4:3, but, according to 1 Pet 4:2, the various strivings of human beings to acquire life for themselves.

Michaels (1988:57) rightly concludes that the word *desire* (ἐπιθυμία v 14) does not speak exclusively of 'lust' in the sense of sexual desires, but more generally to all kinds of self-seeking, whether directed toward wealth, power, or pleasure. Behaviour according to 'lusts' characterised the 'former' life, that is to say, there is an essentially pejorative description of gentiles' behaviour before believing in God (Achtemeier 1996:120; Goppelt 1993:110). The adverb *former* (πρότερον v 14) rather than adjective is not used to contrast past impulses with good impulses that belong to the present. The only *desire* (ἐπιθυμία) Peter knows are *desire* (ἐπιθυμία) of the past that must be taken away (Michaels 1988:57-58). The perspective adopted by Peter does not exhort the readers to look at *others* in anything like a 'holier than thou' attitude, but to look *back* on *their* own former way of life, concerning what is real and important. The contrast is not with contemporary gentiles, but surely with their own former selves (Boring 1999:79).

In the phrase *in your ignorance* (ἐν τῇ ἀγνοίᾳ ὑμῶν v 14), the preposition *in* (ἐν) with the dative case, functions to denote a period of time. The adverb *former* (πρότερον v 14) also qualifies a period of time in relation to the preposition *in* (ἐν v 14). Thus, it points to the time before the recipients of the letter became Christians (Arichea & Nida 1980:35; Bauer 1957:260). Some scholars (Best 1982:86; Bennett 1901:197; Clowney [1988] 1994:65-66; Cranfield 1950:35; Kelly [1969] 1990:68) consider the word *ignorance* (ἀγνοία v 14) to be proof that Peter refers primarily to gentiles, since they are described as *ignorant* in many parts of the New Testament (cf. Acts 17:30).

Michaels (1988:58) states that even though the word *ignorance* (ἀγνοία v 14) is used of Jews specifically as a mitigating factor for not recognising Jesus as their Messiah (Acts 3:17; cf. 13:27), Peter speaks of the more universal ignorance of people who do not know the true God. He suggests that the word *ignorance* (ἀγνοία v 14) points primarily not to an intellectual, but to a moral and religious defect, nothing less than rebellion against God (cf. 1 Pet 2:15; Michaels 1988:58). This argument seems contradictory – after all, without a right understanding of God, how is it possible for either Jews or gentiles to act morally or to perform truly religious acts. Moreover, living morally might not depend on whether they know the true God or not. It does seem quite clear that all of them have missed the most important point, namely that without Jesus Christ, nobody can truly know God (although Jews knew his identity by name). Without being born again in Christ, nobody can truly live moral. Therefore, it is a mistake to exclude Jews from *ignorance* (ἀγνοία). Surely the word *ignorance* (ἀγνοία v 14) includes all, irrespective of whether a person was a Jew or a gentile before being converted from being Jews or gentiles to be Christians.

Arichea and Nida (1980:35) quite rightly point out that the word *ignorance* (ἀγνοία v 14) primarily speaks of a lack of knowledge of God. They maintain that both gentiles and Jews are included. They rightly pinpoint Jews' ignorance as a failure to recognise the true God made known through Jesus Christ. Finally, they suggest that the most probable translation is to render the word *ignorance* (ἀγνοία v 14) as 'ignorant of the good news about Jesus Christ' or 'ignorant of God as made known in Jesus Christ' (Arichea & Nida 1980:35). It is highly probable that there is a contrast between the word *obedience* (ὑπακόη v 14) and the word *ignorance* (ἀγνοία v 14), indicating two different kinds of lifestyles. The former focuses on the new status as Christians. By contrast, the latter describes the time of non-Christians, irrespective of whether people were Jews or gentiles. Becoming a Christian means an emergence from ignorance and a sharp break from the past. The emphasis on separation from all non-Christian associations and types of conduct (1 Pet 1:18; 1 Pet 2:11; 1 Pet 4:1-4) signifies disagreement among the converts with regard to their relations with non-Christians (Elliott 1981:83). Peter, in unit 5, strongly exhorts his readers not to conform to their former behaviour or to give in to desires resulting from ignorance, certainly a reference to their ignorance of the true God (Green 1990:276-277).

As a result of the break with their past the readers got into trouble. Due to the fact they no longer conformed to their former desires, as in the time of their ignorance, they were accused of being kill-joys and evil-doers. Instead of experiencing the

glory of God as Christians, they suffered in a variety of ways. This fact tried their faith and their faith got weaker and weaker (Van Unnik 1956-1957:81). That is why Peter exhorts them to stand firm in their faith by drawing their attention to who Jesus Christ is, why he suffered, and to whom he gave glory. If they stand firm in their faith, God will do the same for them as he had done for Christ. Hence Peter used Christology as a paradigm or example of how his readers should cope with their rather harsh lives as Christians in a hostile society.

Peter calls Christians children of obedience. Obedience to God means, that these children will no longer live as they used to live, led by whatever their sinful desires suggested. In their past lives they conducted themselves in accordance with their ignorance of God; they did not recognise that their desires were wrong and evil in the eyes of God. However, now, as God's children, they have no excuse for ignorance or for conformity with the lifestyle of a sinful world (Marshall 1991:52).

3.2.3.3 Holiness (units 6 to 8)

The vital issue of holiness (units 6 to 8) points to a characteristic of God, as well as of Christians. Goppelt (1993:111) insists that holiness is not an 'attribute' of God, but an expression of his being, but Goppelt's view seems flawed, as one cannot expect any kind of expression of one's being that ignores one's character. Therefore, it seems quite reasonable to say the the term 'holiness' is the opposite to 'impurity' (Douglas 1966:7) and can be defined as the character of God and as part of the responsbility of his people to God (Elliott 1993:73). That is to say, holiness is inherently a unique characteristic of God (Boring 1996:76). The use of 'holiness' here connotes 'the essential nature belonging to the sphere of God's being or activity and being distinct from the common or profane' (Peterson 2000:545). In that sense, 'holiness' belongs inherently to God alone. God's holiness appears in association with his majesty, sovereignty and awesome power. A significant aspect of God's separation from everything made by himself and distinctness from the gods of the nations, is his moral purity and perfection (Peterson 2000:545).

God's name is also designated as holy in the Old Testament (e.g. 1 Sam 2:2; 1 Kgs 19:22; Job 6:10; Ps 71:22; Isa 1:4; 5:19-24; 40:25; 60:9, 14; Jer 35:7; 51:5; Hos 11:9; Boring 1996:77; Kuhn 1964:98). The expression 'to hallow the name (of God)' significantly characterises the holiness of the name of God (Kuhn 1964:99). According to Hos 11:9, the holiness of God is one of the most typical concepts of Old Testament faith. Botha (1988:34) points out two aspects of God's holiness:

> [T]he 'otherness' or uniqueness of God, his majesty and incomparability with any creature being, and 2) his nearness and involvement in the affairs of his people, his persistant love and gloriousness. Both the transcendence and immanence of God should therefore be associated with this concept.

According to Elliott (1993:73), the notion of a holy community distinct from an unholy society, with regard to the concepts of pollution and purity, was rooted in the

cultic life of Israel, and appears to be used here, as elsewhere in Judaism and early Christianity. He adds that the wholeness of the community and its members is likely to be a function of its holiness and a commitment to its holy God that does not vacillate. Calling a person or a social unit impure, unclean or unholy is to identify and judge that person or social unit to be out-of-order, damaged, incomplete. On the other hand, a pure, clean or holy object is one evaluated as a whole, complete and intergral (Elliott 1993:73). According to Douglas (1966:54), 'to be holy is to be whole, to be one; holiness is unity, integrity, perfection of the individual and of the kind'. Therefore, holiness and wholeness could be regarded as correlated concepts. Elliott (1993:78) argues that to be holy is to be whole, with regard to personal integrity, communal solidarity, and religious commitment. As correlated concepts, holiness and wholeness seem likely to identify the essential nature of a Christian brotherhood, its unity with God, its code of behaviour, and its distinctiveness as opposed to society at large.

The concept of holiness contains a negative emphasis. Holiness means separation. It is to separate from the gentiles and their idolatory so as to be uniquely at God's disposal (Ex 19:5-6). Frequently, 'holiness' means to refrain from sin (1John 3:8,9), especially from licentiousness (Kuhn 1964:100; Peterson 2000:545). Holiness means to keep believers away from sin and to follow the commandments designed for believers. Therefore, one cannot separate cultic elements from moral ones, since they are intermingled. Holiness is most probably both a cultic and an ethical concept (Botha 1988:34).

3.2.3.3.1 Called by the holy one

In unit 6, ἀλλὰ (also influencing unit 7) in terms of what it is to be, as an antithesis to μὴ in unit 5, (what it is not to be) signifies the conduct of the children of God. These units are not only, in this context, an antihesis, but they contain the figure of adjunction (Campbell 1995:89-90). Units 6 and 7 should be understood as a positive command, grounded most probably in the character of God (Horrell 1998:31).

In unit 6, ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, *but according to the holy one who has called you* (v 15), the adversative conjunction *but* (ἀλλὰ v 15) signals a strong contrast with their former behaviour (Grudem [1988] 1992:78). This strong adversative conjunction identifies units 6 and 7 as the positive opposite of the negative injunction unit 5 (Achtemeier 1996:120). The adversative conjunction *but* (ἀλλὰ v 15), implies that the pattern of obedience of the readers should not resemble their former way of life, but the very character of God himself (Arichea & Nida 1980:36). The preposition with accusative *according to* (κατά v 15), points out that the holiness (ἅγιος) of God, who has called Peter's readers, is to function both as the pattern for their holiness and the reason for their holiness, a point confirmed by v 16 (Achtemeier 1996:120-121; Marshall 1991:52).

The phrase *according to the holy one calling you* (κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον v 15) can be rendered either with the adjective *holy* (ἅγιον v 15) as a substantive

(*according to the holy one* κατὰ τὸν ... ἅγιον v 15) or with the participle *the one who has called* (τὸν καλέσαντα v 15) as a substantive without any important change in the meaning of the sentence (Achtemeier 1996:121). Horrell (1998:31) agrees that there is no great difference in the meaning, but he indicates that if the former rendering is correct in this context, the formulation is patterned on the use of a Jewish title for God, 'the holy one', expressed elsewhere in the New Testament only in 1 Jn 2:20 (2 kgs 19:22; Job 6:10; Prov 9:10).

Best ([1971] 1982:86) states that whichever rendering is selected, the character of believers is to be conformed to that of God (cf. 1 Jn 3:3; Mtt 5:48). If the participle *call* (καλέσαντα v 15) qualifies the relative pronoun *the one* (τόν v 15) and the adjective *holy* (ἅγιος v 15), and it refers to the time of the readers' conversion to Christianity (Arichea & Nida 1980:36). According to Michaels (1988:59) the participle *call* (καλέσαντα v 15) shows why the holiness (ἅγιος) of the God of Israel should be a pattern for their conduct. Their identity depends largely on the fact that a holy God has *called* them (1 Pet 2:21; 1 Pet 3:9). It is God who calls people to have faith in Christ and to participate as members of the Christian community (Arichea & Nida 1980:36-37). They are called to God, and it is a calling away from the way of life of this age (Davids 1990:69). They should not live according to their own will, but in the light of God's will, since they were called out of darkness into his marvellous light (1 Pet 2:9; cf. 1 Pet 5:10; Michaels 1988:59).

The adjective *holy* (ἅγιος v 15), even though it does not include any specific connotation of morality in terms of etymology, seems to reflect that the nature (κατὰ) of God's call to them, separating them from their previous lives in the culture of that society quite probably carries moral implications (Achtemeier 1996:121). Thus, 'holiness' is not something one can 'achieve' by moral effort; it should rather be regarded as a separation from the former culture, to God with the specific conduct relevant to the new situation (Achtemeier 1996:121). The readers were responsible to keep their lives pure and holy in the presence of God, for the holiness (ἅγιος) of God requires a holy life in their society.

3.2.3.3.2 Holy behaviour

In unit 7, και αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, *you be holy in all your bahaviour* (v 15), και αὐτοὶ acts as a parallel to καὶ αὐτοὶ in 1 Pet 2:5. there is a shift from the singular to the plural (holy one ... holy ones; living stone ... living stones) and from a title or attribute of God to the corporate responsibilities of his people (Michaels 1988:59). As Michaels (1988:59) points out, the most significant element of Peter's rendering of the biblical text is to link holiness with the noun *behaviour* (ἀναστροφή v 15), which relates to the apparent focus on overt daily conduct as a 'way of life' (Louw & Nida 1989:41.3).

In the case of Greek inscriptions from Roman times, a particular standard judges 'way of life' with value-predicates such as 'good and praiseworthy'; distinguish it, as 'at all times blameless and fearless', and as 'good, responsible and worthy of the

city' (Ebel [1976] 1992:933). In later Jewish writings, and also in the Dead Sea Scrolls, the Heb. *Halak* in correspondence with the Greek word *behaviour* (ἀναστροφῇ), is used quite often both in positive and in negative senses, frequently in relation to the figurative use of 'way' as the way of God or the path of sin (cf. 1QS 1:6, 8, 15, 25; 2:2, 14, 26; 3:9, 18, 20; Ebel 1986:933-934).

The phrase *in all behaviour* (ἐν πάσῃ ἀναστροφῇ v 15) points to a pattern of life transforming every day, every moment, every thought, every action in the world. Peter also uses the phrase to mention the evil way of life of non-Christians (1 Pet 1:18; 2 Pet 2:7). The good way of life of believers was intended to lead to the salvation of others who observed it, with especial reference to the missionary mind (Grudem [1988] 1992:79). Ebel (1986:934) points out that the knowledge of the earlier perversity of the believer's conduct (cf. 2 Cor 6:14; Gal 1:13; Eph 2:1; 4:22; Col 1:21; 3:1-17) makes him conscious of the new, and helps him to turn from the old. The change from the old life to a new way of life is possible through the person and work of Jesus Christ, or of God who, through Christ, has set the believer free for a new life of obedience, piety and holiness (2 Cor 1:12; 1 Pet 1:15, 17; 3:16), determining and stamping the new way of Christian conduct.

The verb *behave* (ἀναστρέφω) and the noun *behaviour* (ἀναστροφή) are frequently used with regard to moral conduct (Bertram 1975:717). God demands that his people's conduct should be holy by embracing the whole 'walk', including the conflict of suffering which is essential for them (Bertram 1975:717). Marshall (1991:53) indicates why the word ἅγιος 'holy' is so important in this context:

> [L]et us remember that holiness affects not only our personal relationship to God but all of our relationships. It affects *all your conduct*, and Peter is greatly interested in this theme (2:12; 3:1, 2, 16; cf. 1:17). Every other time Peter uses the noun, it is in the context of the public behaviour of Christians. Peter is concerned that the way in which Christians live should testify to their faith in God, show the character of God and witness to the gospel; the behaviour of Christians should be an incentive for other people to believe.

Michaels (1988:59) also developes this idea with reference to the ethical implications:

> [H]oliness is to characterize the day-by-day conduct of Christian believers always and everywhere. The requirement laid down in v 15 that the readers' ἀναστροφή must be 'holy', sets the tone for subsequent exhortations that it be 'good' (2:12; 3:16), 'pure' (3:2), and 'reverent' (ἐν φόβω 3:2; cf. the ἐν φόβω ... ἀναστράφητε of 1:17). Holiness, which in many religious traditions epitomises all that is set apart from the world and assigned to a distinctly ceremonial sphere of its own, is in Peter's terminology brought face to face with the world and

> with the practical decisions and concerns of everyday life. A religious, almost numinous, quality characteristic of God and of priest, temples, and all kind of cult objects is boldly translated here into positive ethical virtues: purity and reverence, and above all the doing of good in specific human relationships. In this way Peter begins to develop the ethical implications of the phrase *the holiness of Spirit* (ἁγιασμός πνεύματος 1:2).

The aorist imperative together with the adjective, *be holy* (ἅγιοι ... γενήθητε v 15) commands the readers to live a life worthy of God. The imperative *be* (γενήθητε v 15) implies that a new conduct different from that of the previous way of life is now required. Peter's intention in using the imperative *be* (γενήθητε v 15) is not that the readers should make themselves *holy*, but that they should conform their conduct in accordance with their new status, since God has already chosen them as a holy nation (1 Pet 2:9; Achtemeier 1996:121; Michaels 1988:59). Peter's readers are exhorted to live in the midst of a hostile society as the distinctive people of God, bearing witness in word and deed to the mighty act of God in choosing them from the darkness to his marvellous light (1 Pet 2:9; Boring 1996:77-78). They have a distinct task in their daily lives to keep their distinctive conduct (ἀναστροφή) in sharp contrast to *the behaviour* (ἀναστροφή) of the world, so that non-Christians slandering them may glorify God on the day of visitation (1 Pet 2:12; Kendall 1984:180; 1986:110). The nature of Christians is to keep their lives obedient to their God and to maintain their conduct holy in society (Hartman 1997:116).

According to Marshall (1991:52-53), it is not possible to distinguish 'obedience' from 'holiness':

> [S]ince obedience to God necessitates becoming holy like him. Whatever the original history of this world, it came to express the essential character of God himself, summed up in such terms as purity, truth, sincerity, righteousness and opposition to evil. The holiness of God himself is both the pattern for holiness and the reason for holiness. Peter quotes from Leviticus 11:44 (=19:2), a command that God directed to the people of Israel as they journeyed to the Promised Land. It referred to their character as God's people in keeping his commands. *Holy*, therefore, includes the sense of belonging to God, a people marked off and separate from the world according to their way of life.

Peter quoted the Old Testament to develop Christian moral teaching by means of a calling to holiness, which is the controlling imperative of the Holiness-Code in Leviticus, repeated at a variety of points in the instruction (Lev 11:44; 19:2; 20:7, 26; Green 1990:285).

3.2.3.3.3 God's holiness

In unit 8, διότι γέγραπται Ἅγιοι γένεσθε, ὅτι ἐγὼ ἅγιος εἰμι, *for it is written, be holy because I am holy* (v 16), the conjunction *for* (διότι v 16) introduces the reason or foundation for the imperative supporting the preceding statement (Achtemeier 1996:122; Grudem 1992:79). Hillyer (1992:46) states that this unit is a direct quotation from Lev 11:44-45 about God's historic deliverance of his people from slavery at the exodus. It foreshadowed his spiritual rescue of them from sin. On the other hand, Achtemeier (1996:122) claims that while a sentence similar to that cited in 1 Peter appears in several places in Lev 11:44-45; 19:2; 20:7, 26, this particular form is quoted not from Lev 11:44-45, (a passage that calls upon the Passover / exodus tradition (11:45)), but from Lev 19:2 (the Holiness Code in Lev 17-26, directing Israel in a way of life other than that of the people in whose midst they dwell), a context directly relevant to the sense of 1 Pet 1:14-15. However, it is not clear why Hillyer (1992:46) and Achtemeier (1996:122) try to separate the quotation of unit 8 both from Lev 11:44 and Lev 19:2. Green (1990:285) describes the possibility of both Lev 11:44 and 19:2, in the following way:

> [L]ev 19:2a indicates that the call to holiness was to be spoken in the gathering of the sons of Israel. The context in which this call was given was the exodus from Egypt (Lev 11:44f) and the separation of Israel from the Gentiles (Lev 20:26). According to Peter, the Christian community is the new Israel, the people of God (1 Pet 2:9-10). They have embarked on an exodus, not out of society (as the Qumran community) but out of the immorality of paganism. As the call to holiness controls the teaching for those who embarked on the exodus from Egypt, so the same call is applied to those who are the new people of God, separated by the redemption of Christ from immorality.

God's holiness can be understood as standard in terms of controlling impulses of desire (Beare 1944/5:289). Holiness in the Old Testament normally contains ethical elements within it, with reference to the nature and will of God it is revealing himself as righteous, merciful and loving (Kelly [1969] 1990:70). The basic command of God (Lev 19:2; 11:44-45; 20:23-26) underscores Israel's concept of itself, its members, its cult, and its relation to other peoples and even the natural order (Elliott 1993:74). Elliott (1993:74) points out that 'Israel's pollution and purity schematization serves to conceptualize and maintain order and wholeness, distinctiveness and union with God in the personal and social domains and in the world at large'. For Peter God's character is the unique basis for his readers' ethic (Grudem 1992:80). In vv 14-16 Peter highlights that his readers' new relationship to God as his children should lead them to model their behaviour on his character of holiness, as revealed in Scripture (Beare 1970:74).

Peter's use of the child–father theme in this context (vv 14, 17) seems appropriate, since it is natural for children to wish to imitate their parents (Grudem 1992:80). The calling on the readers to sanctify their lives is appropriately placed between the

calling to hope on grace (v 13), and the calling to fear the judge (v 17), since both hope and judgement are encompassed in holiness (Goppelt 1993:111). Peter then moves from God's moral character to his function as father and judge, and finds in this a further motivation for leading of holy lives (Beare 1970:74).

3.2.4 The judgment according to works (units 9 to 10)

Units 9 and 10 express a more concrete relationship of the implicit readers to God, described in a two fold way: God is their father and judge.

3.2.4.1 Calling upon the father who is the judge

Unit 9 reads, καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, *if you call him father, judging the work of each one impartially* (v 17). Achtemeier (1996:124) argues that the verb *call upon* (ἐπικαλέω v 17) does not take a condition ('if you call upon') as much as a reason ('since you call upon'), because there is no sense that the condition of calling upon God as Father will remain unfulfilled. Moreover, he states that πατέρα calls attention to the contrast between God as benevolent father and as impartial Judge of the world (Achtemeier 1996:124). However, εἰ can be understood as pointing to the 'condition' in this context. Peter's readers were already Christians who were suffering. Here Peter's intention is to remind them of the presuppostion that they are able to call God their father, and he draws attention to this the condition with *if* (εἰ), Best (1982:87), Marshall (1991:53) and Cranfield (1950:37) prefer to regard *if* (εἰ) as conditional. Therefore, Peter's intention in using εἰ in relation to a condition is to point to the readers' new status, which differs from their old one. They certainly have a unique privilege in their right to call God their Father.

The noun *father* (πατέρα v 17) as the obeject of the verb *call upon* (ἐπικαλέω v 17), which appears three times in 1 Peter (1:2, 3, and 17), should be understood as an apposition to the pronoun *the one* (τὸν v 17), which modifies the participle *judge* (κρίνοντὰ v 17). That God is the father of the readers gives rise to Peter's prior use of familial imagery to account for their lives (Kendall 1984:181). The term *father* (πατήρ v 17) refered to the father figure as particularly important in the patriarchal societies of antiquity (Van der Watt 2000:267). The father as the head of the household had absolute authority over his family, the basic unit of Roman society. The father was responsible for protecting the welfare of those inferior to him – his wife and his children, who were required to show him their total obedience and reverence. He was also responsible for the childen's professional training, including ethical education for his sons and other family members. He guarded, supported and helped the other members as well (Hofius 1986:614; Shelton 1998:11; Van der Watt 2000:267). The father had absolute authority, demanding obedience, but at the same time he was obliged to provide his merciful love, goodness and care. The proper attitude of a man towards God as his father required two things: first, 'acceptance of

his own powerlessness and complete reliance on the deity', and second, 'the attitude of childlike trust and love towards the deity' (Hofius 1986:616).

In Rabbinic Judaism, the title of father was often used for respected scribes. The relationship between a teacher of the Torah and his pupil was expressed with the metaphor of father and son (Hofius 1986:617). However, the description of God as father in the Old Testament only speaks of his relationship with the people of Israel (Deut 32:6; Isa 63:16; 64:8; Jer 31:9; Mal 1:6; 2:10) or the king of Israel (2 Sam 7:14; 1 Chr17:13; 22:10; 28:6; Ps 89:26; cf. 2:7). It never combines God as father with any other individual, or mankind in general (Hofius 1986:617).

In the synoptics, Jesus' calling God his father is based upon a unique revelation of God given to him from above and on his incomparable status as son (Mtt 11:25-27; Lk 10:21; Hofius 1986:619). Likewise, the character and lifestyle of the children of God depends absolutely on his action and will as father (Van der Watt 2000:271). Bray (2000:520) states that 'God as father is both a loving father to his people and a just judge of those who have disobeyed his law'. God as father provides his children with a new life destined to culminate in final salvation (1 Pet 1:3-5). Moreover, as God's children, the readers must become obedient (1 Pet 1:2, 14). Thus, to call upon God as father is to live the life, which he alone offers, a life of privilege and responsibility (Kendall 1984:182). Having the privilege of calling God 'father' is to live a holy life, inclusive of fearing Him (Hofius 1986:621).

The verb *call upon* (ἐπικαλέω v 17) in the middle voice signifies more than the knowledge of God's fatherhood or simply giving a name (Beare 1970:74; Michaels 1988:60). The readers can call upon him by exercising the privilege, which he provided, by invoking his gracious goodness, not in terms of an abstract doctrine, but of an effective communion of spirits (Beare 1970:75).

The objective participle including the adverb *the one judging impartially* (τὸν ἀπροσωπολήμπτως κρίνοντα v 17), which is in apposition to the noun *father* (πατέρα v 17), points to the function of the father as *judge*. The participle in the present tense with the adverb *judging impartially* (κρίνοντα ἀπροσωπολήμπτως v 17) describes God's essential character and his function as judge, not based on any favourites in relation to a particular act or time of judgment (Arichea and Nida 1980:38; Beare 1970:76). The authority of the head in the household contains the right and responsibility to judge and discipline the conduct of the family members (Elliott 2000:365). The verb *judge* (κρίνω) is a legal term referring to 'judging', 'bringing to judgement', or 'condemning', and the term is quite often used in the New Testament in a strictly judicial sense (Schneider 1986:362, 365). On the other hand, God's judgement motivated by love, grace, and mercy results in the final salvation (Isa 30:18; Ps 25:6-9; 33:5; 103:6; 146:7; Schneider 1986:364). According to Schneider (1986:367), God as Judge is the Saviour. As a result, unbelievers cannot escape his condemnation, since they reject the Saviour (Jn 3:16; 11:25). However, the readers are self-confident owing to their anticipation of the day of judgement, which issues in ethical results here and now (Schneider 1986:367).

The quality of God as Judge is clear in the adverb *impartially* (ἀπροσωπολήμπτως v 17). God does not show any prejudice to either Jews or gentiles in the offer of the gospel and in announcing the judgement (Acts 10:34; Rom 2:10-11). However, God's 'impartiality' (ἀπροσωπολήμπτως) in this unit points to a distinction, not between Jews and gentiles, but between believers and non-believers (Michaels 1988:61). In addition, the goal of God's 'impartiality' in terms of judgement is based not on appearance or status but on *work* (ἔργον v 17), as it is a common place of Israelite and Christian instruction. It is shown in relation to God's impartial inclusion of gentiles as well as Israel, and authorised the church's mission to the gentiles (Elliott 2000:365). Peter's readers cannot avoid the judgement if they call upon God as father, but they confront the universal judgement explicitly linked to God's impartiality.

Peter states that God's impartial judgement *according to the work of each one* (κατὰ τὸ ἑκάστου ἔργον v 17) excludes the possibility of favouritism. This statement prepares the ground for unit 10 (Elliott 2000:365). Elliott (2000:365) further states that the idea of judgment 'according to the work of each one' should be regarded as *traditional* (Prov 24:12; Ps 18:25; 28:4; Rom 2:1, 11; 1 Cor 3:13; 2 Cor 5:10). The idea reminds the readers of Jesus' emphasis on the ethical works according to which each one will be judged (Mtt 5:21-7:28; 12:33-37; 25:31-46).

The judgement of God is based on each one's behaviour *according to each one's work* (κατὰ τὸ ἑκάστου ἔργον v 17). In Hesiod, the noun *work* (ἔργον v 17) as a deed, an action, is described in terms of its moral value; 'those who work are much preferred by the immortal gods. Labour is by no means a disgrace, but laziness is a disgrace' (*Works* 307 ff.; Hahn 1986:1148). In Plato (*Politicus* 352d – 353e), *work* (ἔργον) is described in relation to virtue (Hahn 1986:1148). This term *work* (ἔργον), which has a positive meaning, also denotes work in the social and ethical sense, either as man's fulfillment of a duty laid upon him, or as a necessary way of life and support (Bertram 1964:635; Hahn 1986:1148). The point that the readers will be judged according to each one's behaviour is that they are not to presume on God's grace, a grace that contains in itself the call to transform one's life in obedience to God (Achtemeier 1996:125). The use of the singular noun *work* (ἔργον) signifies that God judges each one according to the whole scope and entire character of the life lived, whether it was inspired by the basic principle of faith, or by self-interest (Mtt 25:31-46; Hillyer 1992:48). The result of the relationship ('father') with God who is the impartial judge of the world is conducting one's life (ἀναστράφητε) in connection with the will of that God *with fear* (ἐν φόβῳ v 17; Achtemeier 1996:125).

3.2.4.2 The sojourn in fear

In unit 10, ἐν φόβῳ τὸν τῆς παροικίας[50] ὑμῶν χρόνον ἀναστράφητε, *conduct the time of your sojourn with fear* (v 17), the preposition *with* (ἐν v 17) points to manner. The noun *fear* (φόβος v 17), as a motivation to live right during the time of their

[50] See Elliott (1981:24-49).

sojourn implies a proper level of respect and honour to be shown to another. Frequently the term is used to describe fulfilling one's service to God. It also signifies terror at the prospect of failing to fulfil one's task (Porter 1997:370). According to the apostolic fathers, the fear of God is regarded as a key to Christian behaviour (see. *Herm. Man*. 7.4; *Barn*. 19.5). It involves keeping a humble mind before him (Ign. *Trall*. 4.1; Porter 1997:372). The reference to 'fear', a familiar word from the Old Testament, is characteristic of Peter (1 Pet 2:18; 1 Pet 3:2, 14, 15), found in Paul as well (2 Cor 5:11; 7:1; Eph 5:21; Phil 2:12). This reminds the readers that it is not their persecutors, but ultimately God who judges their relevant response to his holiness (Davids 1990:70-71; Kelly 1969:71). Therefore, 'fear' means the sense of awe awakened by a true realisation of the presence of God. Their lives, led by this acute sense of his awesomeness, will not succumb to the temptation to conform to the habits of the world about them. Instead, they will stand firmly by the moral principles, which befit his children in the most hostile circumstances (Beare 1970:76).

According to vv 18-20, the fatherhood of God expresses his love towards his children through Jesus Christ to redeem them. That is why 'fear' should be understood as a proper response to God's mercy and forgiveness (Marshall 1991:53). Thus, the readers are exhorted to live in an attitude of holy reverence towards God, who through Christ has begotten (1 Pet 1:3) and redeemed them (1 Pet 1:18), rather than to live in terror at the thought of divine judgement (Achtemeier 1996:125). According to Grudem (1988:82), 'fear' of God's discipline can be combined with a good and relevant attitude, the sign of a New Testament church growing in maturity and experiencing God's blessing (Acts 5:5, 11; 9:31; 2 Cor 7:11, 15; Col 3:22; I Tim 5:20; 1 Pet 2:17). He also states that 'fear of God' relates to the growth in holiness (2 Cor 7:1; Phil 2:12; cf. 3:18; Grudem 1988:82). The fear will no doubt express itself in terms of the moral quality of their lives in a hostile society. They should fulfil their obligation as 'children of obedience' to fear God (Pryor 1986:47). 'Fear', which works out in the believers' moral life, serves a missionary purpose as Peter enjoins fear to be given to masters (1 Pet 2:18), husbands (1 Pet 3:2), and those outside the church (1 Pet 3:16; Mundle 1986:623).

The aorist imperative *live* (ἀναστράφητε v 17) conveys a sense of urgency as the consequence of being in a close relationship with the God ('father'), who is the impartial judge of all (Achtemeier 1996:125; Kelly 1969:72). The verb *live* (ἀναστράφητε v 17), like the noun *behaviour* (ἀναστροφή v 15), is used of 'life in its relation with others, of outward conduct in social intercourse. It is to be determined by the Christian's attitude to God, to whom he is ultimately responsible' (Beare 1970:76). The readers' conduct (ἀναστράφητε) should be in accordance with the will of God, expressed by the phrase *with fear* (ἐν φόβῳ), during their life, as a kind of sojourn in a strange place (Achtemeier 1996:125).

The word *time* (τὸν χρόνον v 17) is the object of the imperative *live* (ἀναστράφητε v 17). It refers to a certain time, which distinguishes the past status of the readers to their current status as believers, since the word *sojourn* (παροικία v 17) qualifies the object *time* (τὸν χρόνον v 17). The noun *sojourn* (παροικία v 17) appears only twice

in the New Testament. In the LXX it is used 16 times to designate non-Israelites who live in Israel (2 Sam 4:3; Isa 16:4). The term refers to one who stays among resident citizens without having the privileges of the citizens, but enjoys the protection of the community (Bietenhard 1986:690). Bietenhard (1986:690-691) describes the status of *the sojourner* (πάροικος) in the following way:

> [T]he Israelites had [a] definite obligation to the resident alien. An adequate living should be made possible for him (Lev 25:35ff.). He is allowed to share the food of the Sabbath year (Lev 25:6). He had the right of asylum (Num 35:15). Like widows and orphans, he stood under the protection of the law (Ex 22:21). He too did in fact have obligations. He was required to keep the Sabbath (Ex 20:10). He was not allowed to eat of the Passover lamb (Ex 12:45) or the sacrificial gift (Lev 22:10). Ezk 47:22 promises the equality of Israelites and resident aliens. Above all, repeated stress was laid on the fact that the patriarchs were sojourners (Gen 12:10; 17:8; 19:9; 20:1; 23:4; 35:27; 47:4; Ex 6:4). Moses was a sojourner in Midian (Ex 2:22) and the whole nation of Israel in Egypt. The attitude towards sojourners was motivated by this fact (cf. Ex 22:21; 23:9).

Philo says that the devout man is *a sojourner* (πάροικος) far from his heavenly home. He does not hesitate to combine the ancient world's denial of the world with Old Testament ideas (Bietenhard 1986:691). Peter describes his readers' status as that of sojourners, people who are not citizens. They are exhorted to *live* (ἀναστρέφω) on earth as *sojourners* (πάροικοι; Schmidt 1977:852). Due to the fact that their time on earth is a temporary phase of 'living as aliens' (cf. 1:1; 2:11), their lifestyles in the world should be lived in fear of divine judgment, as well as in the hope of heavenly glory (Horrell 1998:32). Their lifestyles as ambassadors on earth should be based on the reverence of their father in heaven. As a result, they, as strangers with a missionary mind, can fulfil the great commission as witnesses to the nations (Clowney [1988] 1994:68). The thought of God as holy and as the judge, as set out in Peter, is a compelling motive for moral earnestness, based on the awed thankfulness Peter's readers must feel when they recall what their deliverance from their previous useless existence has cost (Kelly 1969:72). They should live in accordance to the hope, sure of the recognition that Christ will come back and God will finally bring his divine plan to fulfillment. To believers following God with such a hope, Peter provides a certain encouragement (Achtemeier 2006:308).

3.2.5 Conclusion

In this section (vv 13-17), Peter exhorts his readers with strong imperatives how to live as new born beings separated from their former lifestyles, and united with God in a sanctified life. They must embrace real salvation (1:3), as described in 1 Pet 1:3-12. Michaels (1988:71) does not believe that these units describe an ethical

motivation founded on the Christology in 1 Pet 1:18-21[51]. It is, however, difficult to differentiate between eschatological essence and ethical motivation, since the eschatological element strongly influences the believers' lives. As shown in chapter 2 the Christological theme 1:18-21 is the motivation for the imperative part in 1:13-17 as its ethical exhortation. It is based on the Christological theme, since Peter does not hesitate to remind his readers of how they were saved from their empty way of life handed down from their ancestors (1:18).

In this section (1:13-17), Peter strongly exhorts his readers to be alert, sober and with their hopes on the grace which awaits them at the second coming of Jesus Christ. The metaphor of the runners binding up their waists in an athletic game refering to the believers' worthy lives as new beings through the resurrection of Christ Jesus. They have a sure hope, based on grace that leads them to the second coming of Christ. This hope is an anchor to them, helping to keep them faithful to Christ and being provocative of their spiritual and moral attitude in the hostile environment of a pagan culture.

Peter also reminds his readers not to conform to the evil desires, which led them while they were ignorant of Christ. The evil desires are part of the life style of non-believers, who live in ignorance of God and Christ Jesus. The readers are now obedient children of God. They, as belonging to God, are under the protection of God. The object of their obedience is not their social authority any more, but God. As God who called them is holy, they do all things in relation to being holy. Their lives are in accordance not to the social norm, but to God's. As children of God with different life styles, they should not be distracted from concentrating on Christ, who controls their behaviour. They are persuaded to exercise self-control and to maintain clarity of mind, based on well-disciplined conduct. As children of God, Peter exhorts them to be holy in all things, as God, who called them, is holy. They should always be obedient to him.

They call the holy God their father. He is the impartial judge. They should behave themselves in such a manner that their behaviour bears witness to the character of the one who redeemed them (1 Pet 1:18; Kirkpatrick 1982:68). God's calling to his children signifies a way of life worthy of his vocation: to hope; to be holy; to be

[51] Michaels (1988:71) states that 'the call to action and to a holy and reverent life is general rather than specific'. His reason is that:

> The imperatives of hope and godly fear have more to do with eschatological expectations than with ethics, and more to do with the readers' relationship to God than with their relationship to each other or to their pagan neighbours. The only word that bears on their social relationships is 'conduct', and a quality traditionally defined in religious or cultic rather than ethical terms. By contrast, the conduct they have left behind is described as 'empty' (v 18), characterized by 'ignorance', and summarized as 'impulses' presumably for selfish or material gain (v 14). It can be assumed that the conduct Peter urges is the opposite of all this, but neither the specifics of the 'holy conduct' that is required nor the specifics of the social situation that Peter believes his readers are facing have begun to be spelled out – even less so in vv 13-21 than vv 3-9.

ethically irreproachable by virtue of their fear of God (1 Pet 1:13-21; Dalton 1989:99).

3.3 Longing for spiritual milk (1 Peter 2:1-3: units 1-4)

3.3.1 Introduction

This passage contains the second part of the ethical themes. It should be understood in connection with vv 4-8, which set out its Christological motivation. Unit 1 contains a vice list, which shows the character of their previous lifestyle. Units 2 to 4 point to the character of newborn babies. Unit 2 describes the longing of newborn 'babies' for spiritual milk. Unit 3 indicates the result of unit 2 as the readers' growth in their salvation. Unit 4 is the conditional clause governing units 2 and 3. The readers have to break away sharply from their old way of life. Peter points negatively to these sins that prevent his readers from loving one another. Positively, 'they should grow like children to strengthen the whole community' (Best 1982:96).

3.3.2 The character of their previous lifestyles

Unit 1 reads, ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ Φθόνους καὶ πάσας καταλαλιάς, *therefore, get rid of all malice and all deceit, hypocrisy, envy and all evil speeches* (v 1). The conjunction *therefore* (οὖν v 1) functions as an inferential conjunction (1 Pet 4:1, 7; 1 Pet 5:1,6), which introduces an imperatival inference. The reference is drawn from the foregoing. It often appears in, and signifies the use of a parenetic tradition, as it indicates the connection between 1 Pet 2:1-3 and the preceding verses and the imperatival force of the aorist middle participle, *get rid of* (ἀποθέμενοι v 1; Elliott 2000:395). Peter's use of the conjunction *therefore* (οὖν v 1) in relation to the previous section suggests the need for genuine love among his readers. Such a love is only possible if motives and practices that oppose it are purged from the readers. Therefore, they are exhorted to *get rid of* (ἀποθέμενοι v1) all that opposes love (Marshall 1991:62).

The participle *get rid of* (ἀποθέμενοι v 1) unaccompanied by a finite verb, has imperatival force as it uses the participle typical of this letter. The participle is frequently used in a figurative sense of 'laying aside', 'abandoning', 'renouncing', or 'ridding oneself' of something, with the preposition *apo-* having separative force (Elliott 2000:395). Marshall (1991:62) explains that the participle *get rid of* (ἀποθέμενοι v 1) possibly means to take off one's clothes (Acts 7:58) and it is probable that the metaphor had remained alive. According to Rom 13:12, Paul exhorts his readers to get rid of the works of darkness and to clothe themselves with the armour of light (Marshall 1991:62).

However, Michaels (1988:84) points out that the participle *get rid of* (ἀποθέμενοι v 1) is used here, not to evoke the metaphor of taking off clothing, but more generally to

suggest getting rid of certain evil attitudes and practices, and so to reject moral defilement. Elliot (2000:395) states that 'in the New Testament it is used, as here, to urge ridding oneself of wicked dispositions and forms of behaviour typical of life prior to baptismal conversion' (Rom 13:12-14; Eph 4:22-32; Col 3:8-10; Heb 12:1-2; Jas 1:21). All these texts, including 1 Pet 2:2, combine a negative command of renunciation with a positive command of 'putting on' or 'engaging in behaviour appropriate to the new life'. Achtemeier (1996:144) also points out that the verb can speak of any action of 'putting away', and is regularly used in the New Testament for the elimination of sins, often in connection with lists of vices. He adds that 'for that reason, it is probably a traditional sense of ceasing sinful activity rather than any specific reference to a baptismal shedding of garments' (Achtemeier 1996:144). However, even though the primary meaning of the verse should be pertinent to the readers' baptism so that it is intended to motivate them, they should acknowledge that Peter also exhorts them to rid themselves of the unacceptable patterns of behaviour listed in 1 Pet 2:1 (Thuren 1990:144).

There are five unacceptable patterns of behaviour that are the objects of the participle *get rid of* (ἀποθέμενοι v 1): three with *all* (πᾶς v1): *malice* (κακία v 1), *deceit* (δόλος v 1) and *slander* (καταλαλιά v 1); two without *all* (πᾶς v 1): *hypocrisy* (ὑπόκρισις v 1) and *envy* (φθόνος v 1). Peter does not merely say, *get rid of sin*, but specifically conveys which sins they are to get rid of. His intention towards his readers is to give them a certain direction to act against specific sins (Best 1982:97).

The adjective *all* (πᾶς v 1) is used thrice to modify 'malice', deceit' and 'slander' and to express a sense of entirety and inclusiveness (Elliott 2000:396). Achtemeier (1996:144) indicates that the use of πᾶς in the list of vices, and the mixture of singular and plural, is quite common in other such lists in early Christian literature, and also proves its background in the parenetic tradition. He states that whether or not there are three groups of vices, each with a form of πᾶς meant to correspond to the virtues signified in 1 Pet 1:22, it is very evident that the vices listed are each opposite to the kind of love commanded in that verse (Achtemeier 1996:144).

The word *malice* (κακία v 1) is often used in the moral sense of 'malice', 'ill-will', and of disposition and behaviour opposite to conventional morality (Elliott 2000:396). The word *malice* (κακία v 1) refers to certain antisocial attitudes and behaviour and could be surmised to mean 'mischief' or 'bad blood', the nursing and acting out of wickedness against particular people, or against society (Michaels 1988:85). Thus, it is the desire to harm other people, often hidden behind apparently good behaviour (1 Pet 2:16). The term also appears in similar contexts (Col 3:8; Jas 1:21; Marshall 1991:62). The word *malice* (κακία v 1), which is a general introduction to the following four sins, seems to refer to a power that demolishes the community and directly opposes the behaviour motivated by love in Rom 13:10 (Achtemeier 1996:144).

The following three vices – *deceit, hypocrisy, envy* (δόλος, ὑπόκρισις, Φθόνος v 1) – are also damaging to a community founded on mutual love, for the two words *deceit* (δόλον v 1) and *hypocrisy* (ὑπόκρισις v 1) indicate behaviour intended to serve the

individual at the expense of his neighbour. The word *envy* (φθόνος v 1) implies to wish better for oneself than for others (Achtemeier 1996:144). Selwyn ([1946] 1947:153) distinguishes between the word *malice* (κακία), which contains 'the entire wickedness of the gentile world' and the word *deceit* (δόλος), 'a different class of sins threatening the life of believers in spite of, or even in consequence of, their conversion'.

The phrase word, *and all deceit* (καὶ πάντα δόλον v1), is the second object of the participle *get rid of* (ἀποθέμενοι). It is used twice in 1 Peter: '*deceit* (δόλος) is as broad in its application as *malice* (κακία), and as appropriate to the believers' relationships to pagan society in general as to their relationships to one another' (Michaels 1988:85). Despite its occurrence in the lists of proscribed vices (Mk 7:22; Rm 1:29), *deceit* (δόλος) in this context, refers to a deliberate attempt to misguide other people by telling lies. It stands as a counterfoil to the 'truth' (1 Pet 1:22; Elliott 2000:396; Marshall 1991:62). Peter speaks of it as something which should be condemned in 1 Pet 3:10-11, as an example of wrong-doing in contrast to right-doing, and he reminds his readers that Christ was characterised as free from guile (1 Pet 2:22; Elliott 2000:396-397; Marshall 1991:62). Elliott (2000:397) states that Peter's depiction of Christ as a model for the readers (2:21, 22) would, in retrospect, be applied here as well (Elliott 2000:396-397). As cohesive family relations are based on truth and genuineness, *deceit* (δόλος) is surely not tolerable within the brotherhood (Elliott 2000:396).

The next three vices listed in unit 1, which shift from the singular to the plural, also refer to vices which destroy the relationship of people and mutual love: *hypocrisy*, *envy*, and *slander* (ὑπόκρισις, φθόνος, and καταλαλιά v 1; Horrell 1998:37). Michaels (1988:86) suggests that the mixing of singular and plural in the same list, as well as the appearance of almost synonymous terms, is common in early Christian ethical lists (see Gal 5:19-21; *Did* 5.1, where *hypocrisy* (ὑπόκρισις) and *deceit* (δόλος) are found separated by only one other word). The word *hypocrisy* (ὑπόκρισις) adds to the effect of the word *deceit* (δόλος) and highlights the insistence of 1 Pet 1:22 that brotherly love must be *genuine* (ἀνυπόκριτος 1:22; Michaels 1988:86). The word *hypocrisy* (ὑποκρίσεις v 1) can be interpreted as 'wearing a mask' or 'covering up one's faults' or 'pretending goodness', or 'outward show', which in general contains insincerity and deceitful intention (Mtt 23:28; Mk 12:15; Lk 12:1; Gal 2:13; 1 Tim 4:2; Arichea & Nida 1980:50; Elliott 2000:397). Like 'deceit', it is the opposite of 'truthfulness' and 'genuineness' and indicates persons who lack integrity (Mtt 6:2, 5, 16; 23:13-15; Mk 7:6; Lk 13:15). Hypocritical forms of behaviour are the exact opposite of the practice of 'unhypocritical' brotherly love (1 Pet 1:22). Like 'deceit', they are incompatible with loving with a 'pure' heart (1 Pet 1:22; Elliott 2000:397).

The word *envy* (φθόνος) should not be read in the popular romantic sense, but in the sense of jealousy as a feeling of resentment or hatred toward someone who has something other people do not have. The word *envy* (φθόνος) is frequently used with *zealous imitation* (ζῆλος). According to Aristotle, the word *zealous imitation* (ζῆλος) is defined as the desire to have what other people possess, but does not necessarily

mean bearing a grudge against that person because of his having it. On the other hand, the word *envy* (φθόνος) is more concerned with depriving the other person of the desired object than with having it (Field 1986:557). The ancients regarded *envy* (φθόνος) as one of the most pernicious of all the vices and associated it especially with the malicious 'evil eye' (Elliott 2000:397). In agonistic society, the word *envy* (φθόνος) was a symptom of the constant struggle between the 'haves' and the 'have-nots'(Elliott 2000:397). The word *envy* (φθόνος) was also identified with greed, miserliness and the refusal to share one's goods with those in need (Elliott 2000:398). Thus, it features in several lists of bad qualities characteristic of the unredeemed life before conversion (Tit 3:3) and it is to be 'got rid' of by those who 'grow into salvation' (1 Pet 2:2; Field 1986:557).

The word *slander* (καταλαλιά) as the expression of jealousy, is the final vice in the list. It probably refers to habitual disparagement of other people rather than some kind of public slanderous speech (Achtemeier 1996:144). Peter speaks of his readers as the potential victims rather than perpetrators of slander (1 Pet 2:12, 15; 1 Pet 3:16), but his intention here is to exhort them not to adopt the behaviour of those who denounce them, either by trading insults with their enemies (1 Pet 3:9; cf. 1 Pet 2:23) or by speaking evil of one another (cf. Jas 4:11; Michaels 1988:86). Therefore, such slanderous speech is specifically inconsistent 'with the word through which the believers themselves have been born anew (1 Pet 1:23, 25), the truth that they obey (1 Pet 1:22) and the love that binds them together (1 Pet 1:22; Elliott 2000:398).

Units 2 to 4 indicate a shift in the emphasis from negative (unit 1) to positive (units 2 to 4), a characteristic sequence in 1 Peter (Elliott 2000:398). Unit 1 can be defined as a condition for fulfilling the command in unit 2, since, without ridding themselves of their evil desires, they cannot start to grow as newborn babies (Marshall 1991:63). Marshall (1991:63) properly cites the example of growth that is possible when diseased wood is pruned away.

3.3.3 The character of newborn babies

3.3.3.1 Longing for spiritual milk

Unit 2 reads ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, *as newborn babies, long for the pure spiritual milk* (v 2). This is in contrast to unit 1 *get rid of all deceit* (ἀποθέμενοι οὖν πάντα δόλον v 1). The comparative *as* (ὡς v 2) is typical of Peter's style, and here it functions to mark the essential quality of the noun *baby* (βρέφος v 2) which it accompanies (Elliott 2000:398). The word *newborn baby* (ἀρτιγέννητος βρέφος v 2) is used not as a simile, but as a metaphor; 'as the newborn babies' presupposed in 1 Pet 1:23 (Michaels 1988:86). The word *baby* (βρέφος) is a 'neonate', a newborn baby, and the term is used of 'the newborn Jesus (Lk 2:12, 16) and as a metaphor for believers' (1 Thess 2:7; Elliott 2000:398). However, the metaphor does not point to a comparison to the smallness or innocence of a baby, but to its strong and instinctive desire for a mother's milk, a single-minded desire for nourishment (Achtemeier 1996:146; Michaels 1988:86). The use of the

verb *beget* (ἀναγεννάω 1 Pet 1:3, 23) is a dramatic metaphor for the precise transformation of life that the readers have experienced through God's mercy. God has led them to the honourable status by 'rebirthing' them as his 'children' (1 Pet 1:14), as 'newborn babies' (1 Pet 2:2), and incorporating them into his family (1 Pet 2:4-10; Elliott 2000:331). Achtemeier (1989:225) indicates that this reference to babies does not belong to a baptismal homily or liturgy, but adds to the precise emphasis of God's new family. The readers are as new in this new family of God as are babies in the human family. There can be no doubt that the metaphor of the newborn babies strongly highlights the newness of God's new people, into which all members are newly born (Achtemeier 1989:226). Therefore, the readers should long for the pure spiritual word of God with the same persistence with which a baby longs for its mother's milk (Achtemeier 1996:147).

The aorist imperative *long for* (ἐπιποθήσατε v 2) indicates a fervent desire in a religious sense (Achtemeier 1996:147). Arichea and Nida (1980:51) translate the imperative *long for* (ἐπιποθήσατε) as meaning 'always thirsty', a concept which contains 'intense, passionate, and strong desire for something'. Elliott (2000:399) paraphrased the term as 'hunger for'. Their translations express the meaning in this context clearly. As Arichea and Nida (1980:51) point out, Peter commands his readers not 'to be like newborn babies, but rather to be thirsty always for the pure spiritual milk', in the same way that newborn babies are always thirsty for their mothers' milk'.

The phrase *the pure spiritual milk* (τὸ λογικὸν ἄδολον γάλα v 2) consists of a noun, which is the objective of the verb ἐπιποθήσατέ, with two adjectives, which qualify the noun *milk* (τὸ γάλα). In this context it speaks of the divinely offered nourishment provided by the gospel (Selwyn [1946] 1947:154). The adjective *spiritual* (λογικός) is the modifier of the noun *milk* (γάλα) in the light of the 'kind coming from God's word and spirit', and it is contrasted to everything coming from the human race (Goppelt 1993:131). According to Louw and Nida (1988: *ad loc*.), originally the adjective λογικός pertains to 'being genuine', in the sense of 'being true to the real and essential nature of something' – 'rational, genuine, true'. But, 'since in 2:2 the context is figurative, some translators have preferred to render the adjective (λογικός) as *spiritual*, so as to make the reference not literal, but figurative' (Louw and Nida 1988: *ad loc*.). Peter certainly prompts this adjective *spiritual* (λογικός) by the foregoing thought and its specific terminology. Both adjectives, *spiritual* (λογικός) and *pure* (ἄδολος), modify the noun *milk* (γάλα) and are selected to integrate the metaphor of *milk* (γάλα) as object of desire into a broader line of thought containing the divine means of regeneration and its moral implications (Elliott 2000:400-401). The adjective *pure* (ἄδολος) as the second modifier of the noun *milk* (γάλα), means 'being pure', with the implication of not being adulterated, which is not being mixed with any other foreign substances (Bratcher 1984:82; Louw & Nida 1988: *ad loc*.).

A limitless milk supply was usually used as a figure for prosperity (Job 29:6; S. of Sol 5:12) and was 'part of the Jewish vision of eschatological abundance' (Joel 3:18; Keener 2000:708). In other ancient texts, milk is used metaphorically for the

elementary studies, proper only for novices (Philo *Agric*. 9; *Congr*. 19; *Migr*. *Abr*. 29; Quintilian *Inst. Orat.* 2.4.5-6) and this seems likely in view in the New Testament as well (Keener 2000:708).

In 1 Peter 1:3, 23, the compound verb *beget new* (ἀναγεννάω) refers to spiritual new birth. In 1 Pet 2:2 Peter carries on with the metaphor *newborn babies* (ἀρτιγέννητα βρέφη) and broadens the metaphor by highlighting that the phrase *the pure spiritual milk* (τὸ λογικὸν ἄδολον γάλα v 2). It is important nourishment for the 'spiritually newborn baby' (Wilkins 1997:737). The noun *milk* (γάλα) indicates the food for babies to be nourished on. The noun *milk* (γάλα) is qualified by the adjective *spiritual* (λογικός) and it refers to the message of the gospel, which is proclaimed to the church (1 Pet 1:25) and to its content, the Lord (unit 4; Bratcher 1984:82; Goppelt 1993:131). Spiritual *milk* (γάλα) nourishes people to grow into salvation (Thornton 1961:22). Therefore, as a baby longs for its mother's milk, all Christians should long for the 'pure, spiritual milk' to sustain the life of God given in mercy to his children (Wilkins 1997:737).

3.3.3.2 Growth in salvation

In unit 3, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν, *so that by it you may grow up into salvation* (v 2), the ἵνα – clause, *so that*, indicates the purpose or goal of unit 2. The preposition *by* (ἐν with the dative v 2) functions as an 'equivalent to the instrumental dative alone' (Beare 1970:90). Therefore, the phrase *by it* (ἐν αὐτῷ v 2) is in apposition to the word *milk* (γάλα v 2). Kelly (1969:86) states that Peter prefers the ambiguous *by it* (ἐν αὐτῷ v 2), since he does not distinguish between the message of the word as milk for the Christian and Christ. Achtemeier (1996:147) picks up from Kelly in the following way:

> [T]he milk for which the readers so heartily yearn is the means (ἐν αὐτῷ) of further growth. The antecedent of αὐτῷ in this context is most likely γάλα, although it could grammatically also have a masculine antecedent, viz., *God* (θεός) or, less likely, *Christ* (Χριστός).

The phrase *by it* (ἐν αὐτῷ v 2) refers to the entire action of longing for the pure spiritual milk of the word (Elliott 2000:401). The outcome of the growth process is not adulthood or maturity, but 'salvation' (Michaels 1988:89).

The verb *you may be grown* (αὐξηθῆτε v 2) as a second person plural aorist passive subjunctive of the verb *grow* (αὐξάνω) is used literally to refer to the growth of the child (Gen 21:8; 25:27) and metaphorically of the growth of the gospel (Col 1:6), faith (2 Cor 10:15), or of Christians growing in knowledge (Col 1:10; Elliott 2000:401). The goal of longing for the pure spiritual milk is a form of growth whose purpose *into* (εἰς) is salvation at the time of the final divine judgment (Achtemeier 1996:147). The concept of 'growing into salvation' in 1 Pet 2:2 (as in the exhortation to hope *perfectly* in 1 Pet 1:13) points out that there is still room for

improvement in the readers' life (Thuren 1990:144). As newborn Christians, the readers should always be in the process of growing, not in terms of their status, but in terms of their progress toward salvation (Best 1982:98).

Miller (1955:419) demonstrates the concept of the 'growth' in the following way:

> [It] is not the totality of salvation. The newborn soul is an infant, one in whom the principle of eternal life has just begun to stir. The new life of the believer is neither mature nor self-sustaining. The saved person must be continually renewing himself by frequent and hearty draughts of the pure spiritual milk drawn from the very life of God himself. God, who gives birth to souls, also sustains and strengthens. Hence, the initiation into life by the new birth must be followed by a continuing process of growing up to salvation.

The preposition *into* (εἰς with the accusative v 2) indicates the movement towards the destination of *salvation* (σωτηρία v 2). The noun *salvation* (σωτηρία v 2) is the ultimate goal of God's rebirthing and redemptive action (1 Pet 1:5, 9, 10; cf. 1 Pet 3:21; 1 Pet 4:18). Here, as in 1 Pet 1:9, it clearly signifies the attainment of full spiritual development, which is eschatological only in terms of the fact that this will become manifest at the 'last time', in the 'revelation of Jesus Christ' (Beare 1970:90; Elliott 2000:402). Marshall (1991:64) states that Peter is possibly thinking of salvation as complete deliverance from sin and its sequels, and then the entire growth of love. Therefore, the basic idea of *salvation* (σωτηρία) is surely related to deliverance. That is why Michaels (1988:89) points out that in the readers' setting of persecution or oppression, the hopes of the oppressed would more naturally be placed on God's power and will to rescue and vindicate them than on their own spiritual maturity. However, Michaels's point is unacceptable in this context, since v 2 implies the spiritual maturity that results from getting 'pure spiritual milk'.

3.3.3.3 A taste of the Lord's kindness

Unit 4, εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος, *if you have tasted that the Lord is kind* (v 3), is quoted from Ps 34:8. The Psalm refers to divine deliverance and vindication to oppressed believers, and it must have been particularly relevant to Peters' readers' circumstances (Boring 1999:93). Peter here extends the metaphor of rebirth and nourishment (the word/good news/ milk) by an identification of the main subject of the word - the Lord Jesus Christ (Elliott 2000:402).

Achtemeier (1996:148) and Elliott (2000:402) argue that *if* (εἰ) is used as a conditional particle. Arichea and Nida (1980:52-53) see it as the introduction of a statement of 'cause', which links this unit closely to units 2 and 3. In this context, the particle *if* (εἰ) seems to serve the same function as the conditional in 1 Pet 1:17. Louw and Nida (1988:89.65) indicates that the particle *if* (εἰ) is used as a 'marker of a condition, real or hypothetical, actual or contrary to fact'. Arichea and Nida (1980:53) suggest that the metaphorical word *taste* (ἐγεύσασθε v 3) in this unit allows

for a conclusion that the entire citation refers to the sacrament of holy communion, possibly even to the first communion these believers have participated in. They give these reasons for their position:

> [F]irst, there seems to be a play on words between *kindness* (χρηστός) and *Christ* (χριστός), two words which were probably pronounced the same at that time. The believers have therefore tasted χρηστὸς, that is, Christ himself, and this experience is made possible through the sacrament of the communion. Secondly, there is the fact that in later stages of Christian history, Ps 34 came to be considered as a eucharistic hymn by the early church and used regularly during eucharistic services. Finally, 'taste' is in the aorist tense and therefore may refer to a definite act in the past (Arichea & Nida 1980:53).

Arichea and Nida (1980:53) concede that 'a few others take the position that it is not primarily the sacrament of communion that the verse refers to, but the experience believers have of the Lord's goodness through the message of the word (that is, the gospel) and through their fellowship with one another'. The last point is important. As Elliott (2000:402) points out, with the aorist verb *you have tasted* (ἐγεύσασθε v 3), this unit implies a real experience of the readers as an exhortation for the imperative 'long for' in unit 2. The clause *that* (ὅτι v 3) is the objective clause of the verb *taste* (γεύομαι), which is related to the elliptical *is* (ἐστίν).

The word *the Lord* (ὁ κύριος v 3) is quoted from Ps 34:8 and points to Yahweh. The word *the Lord* (ὁ κύριος v 3) as a noun (lord, ruler, one who has control, over people things, himself) always includes the idea of legality and authority (Bietenhard [1976] 1986:510). At the beginning of the Hellenistic era, the noun *the Lord* (ὁ κύριος v 3) was still comparatively rare and it was used in a narrow sense for the lord, the owner, the one who has full authority (Foerster 1965:1046). Early in the first century B.C., at least in the eastern part of the empire, the term *the Lord* (ὁ κύριος v 3), as a reference to divinity, was applied not only to mythological gods like Serapis or Osiris, but also to one special human being, the Roman emperor (Witherington 1992:485). The term can also point to a person as 'master' of his servants or followers, and was applied to rulers as masters over their subjects (Hurtado 1993:560). The word *the Lord* (ὁ κύριος), like its Aramaic equivalent *mare*, which normally contained the idea of a human being superior to or set over another human being or group of people, says something about a person's position in relationship to other things or persons (Witherington 1997:668). Witherington (1997:668) explains that this is shown by the fact that, in social contexts, κύριος is frequently paired with the term *slave* or *servant* (δοῦλος). 'The former is Lord of and Lord over the latter'. When the word *Lord* (κύριος) is used vocatively to address a person (κυριέ), this can be a purely respectful gesture, roughly equivalent to the English polite address 'sir' or 'master' (Jesus is often addressed as κυριέ with this sense in the gospels; Hurtado 1993:560).

In the New Testament the word *the Lord* (ὁ κύριος) was used as speaking of 'Christ' by virtue of the early Christian understanding of the word, as the subsequent context clarifies it in the current instance (Boring 1999:93). It seems clear that the early Christians appropriated this term to refer to Jesus, because it was commonly used in the Greco-Roman world to speak of exalted beings, including gods and demigods (1 Cor 8:5), and early Christians felt that their relationship was that of a *slave* (δοῦλος) to a *Lord* (κύριος; cf. Rm 1:1 to 2 Pet 1:1; Witherington 1997:668). Witherington (1997:671) also describes that when the author uses Christ as the subject, his intention is to focus on what Christ now is and should be confessed to be. Witherington (1997:671) comments on the term in the Old Testament in relation to its use in the New Testament in the following way:

> [W]hen God is the subject, κύριος is usually introduced, because the author is citing the Old Testament. Nevertheless, the writer is apparently not shy about using the Old Testament to describe the exalted qualities of Christ as heavenly Lord – he is both holy and good and as such is to be acknowledged and experienced.

The 'Lord' of Ps 34:8 is here seen to be the one to whom believers come in faith and worship (v 4), 'the living stone' (v 4), the Lord Jesus Christ (v 5): thus, the Lord as the source of spiritual delight for Old Testament saints is now in the New Covenant seen to be the Lord Jesus Christ, in whom our soul delights (Grudem 1988:97). In Ps 34:8 the 'Lord' definitely points to God. Peter, like the other New Testament writers, understands the 'Lord' of the Old Testament to refer to Christ (cf. the change in 1 Pet 1:25); this is made clear at the start of v 4, where 'him' refers back to 'Lord' in v 3. Ps 34 is deliberately cited twice in the epistle (cf. 1 Pet 3:10-12) and was possibly often in Peter's mind (Best 1982:99).

The adjective *kind* (χρηστός v 3), modifies the quality of the noun *Lord* (κύριος). Arichea and Nida (1980:53) and Elliott (2000:402) point out that the two letters η in χρηστός and ι in Χριστός were quite probably pronounced similarly at that time. Therefore, the word *kind* (χρηστός) in the Greek is identified with the word *Christ* (Χριστός). However, in this context, the adjective *kind* (χρηστός) is used to qualify the Lord rather than to refer to Christ. Elliott (2000:404) and Horrell (1998:38) suggest that if the adjective *kind* (χρηστός) had been written here as *Christ* (Χριστός), it would have been understood in terms of the confession so central to the early Christian faith: 'Jesus Christ is Lord' (Rom 10:9; 2 Cor 4:5; Phil 2:11). However, Horrell (1998:38) states that the image presented in this context is one in which the readers are to long for 'the milk of the word', the sustenance of Christ, as the newborn babies long for their mother's milk (Horrell 1998:38). Elliott (2000:402) also argues that because of consistency with the Christological sense of this context, the rendering of the adjective *kind* (χρηστός) is more compatible with the image of taste. As a result, as Arichea and Nida (1980:53) point out, the adjective *kind* (χρηστός) could speak only of the moral qualities of the Lord in the light of the two essential components of 'kindness' and 'an activity of expressing that goodness for the benefit of the others'.

3.3.4 Conclusion

This section (2:1-3) is the second of the ethical exhortations in 1 Peter specifically describing the way to live as children of God. Elliott (2000:405) points out that 2:1-3 evince that the believers should behave both negative and positive: negatively, the readers must rid themselves of all hypocritical behaviour and attitudes inconsistent with the truth (1 Pet 1:22) and positively, Peter exhorts his newborn readers to long for the *spiritual* and *pure milk* which draws nourishment from the same word, through which they have been led to new life (1 Pet 1:23-25).

There are two imperatives, a negative, and a positive in this section (2:1-4). Peter urges his readers to get rid of their previous lifestyles, mentioning five vices of their old life. It is a definite starting point for keeping themselves holy and for their spiritual growth (Michaels 1988:91). All five vices are not useful to build a spiritual house (2:5). They are rather obstacles of the love commanded (1:22) and of founding the community based on mutual love. Their lives should differ from their non-believing neighbours among whom these vices are common practice.

By getting rid of them, Peter then moves to the new status of his readers. He picks up the metaphor of newborn babies in the family of God. They were in need of showing their absolute obedience to God their father. Since they already knew that the Lord is good, their aim is to grow up in salvation, which signals the process of their maturing lives in accordance to the norm of their new family. Peter exhorts them to long for spiritual and pure milk, which signifies the divine way of regeneration by virtue of the living word of God (1:23). Furthermore, 2:4-8 gives an indication of how they should grow up. All of them have surely experienced how good the Lord is. It indicates that the ehtical exhortation for the readers has been grounded on Christology.

3.4 Submission (1 Peter 2:18-20: units 1-8)

3.4.1 Introduction

The third ethical section is connected to the previous section (1 Pet 2:13-17), linked to the civic realm as well as the religious realm by several repeated or similar terms: *slaves* (οἰκέται, unit 1; cf. δοῦλοι, 1 Pet 2:16); *be subordinate* (ὑποτασσόμενοι, unit 1; cf. ὑποτάγητε, unit 2:13); *respect* (φόβῳ, unit 1; cf. τιμᾶτε 1 Pet 1:17); *consciousness of God* or *will of God* (συνείδησιν θεοῦ, unit 3; cf. θέλημα τοῦ θεοῦ 1 Pet 2:15); *doing good* (ἀγαθοποιοῦντες, unit 6; cf. ἀγαθοποιῶν 1 Pet 2:14, ἀγαθοποιοῦντας, 1 Pet 2:15); *God* (θεοῦ, unit 3, Θεῷ, unit 8; cf. θεοῦ 1 Pet 2:15, 16, θεόν 1 Pet 2:17; see Elliott 2000:512; 1 Pet 3:1-7 also reflects on the domestic responsibilities). The household code contains guidelines for the behaviour of domestic servants (cf. Col 3:22-4:1; Eph 6:5-9). For Peter the household code in 1 Peter (2:11-3:12) forms a very significant part, from the perspective of placing the emphasis on his readers, who were exploiting certain proper behaviour within a hostile and pagan society

(Brown 2006:562). The exhortation in unit 1 is supported by values evocative of Jesus' ethical teaching (units 2 to 8; cf. Lk 6:32-34; Michaels 1988:135). Units 2 to 8 point to the approval of God for those who patiently endure unjust suffering for doing good (Newman 1997:423). Peter here intends to exhort his readers, as domestic servants by doing good amidst their circumstances of suffering, in order to reassure their faith in Christ (Horrell 2002:31).

3.4.2 Certain guidelines for the behaviour of the servants

Unit 1 reads Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς, *domestic servants, be subordinate to the masters with all respect, not only to the good and gentle, but also to the harsh* (v 18). The plural noun *servants* (Οἱ οἰκέται v 18) is in the vocative case. It addressess domestic slaves, not farm or mine slaves. However, it is appropriate to present a brief historical survey of slavery in the Roman period to enable a better understanding of the term *servants* (Οἱ οἰκέται v 18). In the early Roman period, slavery was an essential aspect of daily life. It was generally not questioned how moral or ethical slavery was, since in the hierarchical structure of societies, the legal ownership of human beings with regard to property (chattel slavery), had long been widespread and considered appropriate (Bartchy 1997:1098-1099). Slaves constituted about 30 per cent of the population of the city of Rome (Shelton 1998:166). The main source of slaves were warfare, provincial rebellions, piracy, brigandage, the international slave trade, kidnap, enslavement for debt, infant exposure, conviction for capital crimes, the sale of children by families, which were not able to rear them, the offspring of slaves, the punishment of criminals in the mines or gladiatorial combat (Harrill 2000:1125; Shelton 1998:163). Slaves were protected by the law only to a limited degree, and they held a low inferior status. They had no possibility of controlling their origin, because of no natural genealogies (Rengstorf 1964:271). They were defenceless against physical punishment, often by whipping that reinforced 'both the owners' domination in terms of their power over the life and death of their slaves and the slaves' lack of honour and dignity' (Bartchy 1997:1100; Keener 2000:363). Throughout history a great number of societies have elected not to kill their conquered enemies, but to compel them to serve 'as slaves, subjecting them to a ''social death'', separated from kin, from homeland and from legal protections enjoyed by free persons' (Bartchy 1997:1098).

Slaves working on farms and mines were forced to do very hard physical labour and were punished severely for disobedience (Shelton 1998:167). Shelton (1998:167) says that the masters thought of their farm slaves in much the same way as they conceived of their farm animals, having less sympathy for them than for their household slaves, whom they saw every day. The laws and customs gave masters the freedom to operate cruelly or gently to their slaves, who were traditionally expected to act with fawning deception (Bartchy 1997:1100).

According to Shelton (1998:166), a household slave might expect some personal contact with his or her master and was thus treated more humanely and occasionally

got a small gift of money, which would become a *peculium* (Shelton 1998:166). Household slaves were regularly considered part of the household, under the power of the *pater familias*, or male head of the household (Keener 2000:361). Keener (2000:361) states that the fact that slaves were included in traditional household codes is not unexpected; 'both in the Greek *oikos* and in the Roman *familia*, slaves were members of the household'. Rich private houses employed a great number of slaves as nurses, tutors, pedagogues, physicians, artists, architects, craftspeople, magicians, prophets (Acts 16:16-24), letter-bearers, secretaries, cooks, gardeners, dishwashers, house cleaners, hairdressers, barbers, butlers, laundrywomen, seamstresses, professional poets, and philosophers and so on (Harrill 2000:1126; Shelton 1998:166). Some slaves could collect great wealth from their occupations. However, 'most slaves were of quite modest means and worked as ordinary labourers or specialized domestics' (Harrill 2000:1126).

Rupprecht (1993:881) claims that in the first century slaves were granted many rights to worship as members of the extended family of their master. They could also marry. Such marriages, however, were called *contubernium* rather than *matrimonium*, which meant that the masters took the offspring of slaves as their property, which may have been the largest source of slaves in the early Roman period (Rupprecht 1993:881).

Peter uses the term *servants*, (οἰκέται) to focus on the household servants as a special social group of slaves, while he speaks of believers as *slaves of God* (θεοῦ δοῦλοι v 16; Michaels 1988:138). Elliott (1982:205) states that the noun *servants* (οἰκέται), which occurs only four times in the New Testament (Lk 16:13; Acts 10:7; Rom 14:4; 1Pet 2:18), is striking in its use here with the purpose of exhorting slaves.

> [I]t makes the *household* sphere of the instruction explicit. The term *servants* (οἰκέται) calls attention to the fact that what follows is exhortation and encouragement, which concerns the household. Not only is it pertinent, it is also paradigmatic. Thus the condition and experience, attitude and the steadfastness, the vocation and the reward of the household slaves are paradigmatic for the household membership as a whole (Elliott 1982: 206).

As Achtemeier (1996:194) points out that the term *servants* (οἰκέται) can be used for slaves in general. Kelly (1969:115-116) emphasises that even though the noun *servants* (οἰκέται) strictly implies 'domestic servants', 'the persons concerned are in fact slaves'.

The participle *be subordinate* (ὑποτασσόμενοι v 18) is a present participle, which modifies the noun *servants* (οἰκέται) and here functions as an imperative (Arichea & Nida 1980:77; Elliott 2000:516; Grudem 1988:125; Michaels 1988:137-138). Kelly (1969:116) states that in the original the verb *be subordinate* (ὑποτάσσω v 18) is not, as one would expect in normal Greek, an imperative, but 'a nominative present participle' (Kelly 1969:116).

As in 1 Pet 2:13-14, 1 Pet 3:1-6, and 1 Pet 5:1-5a, the subordination of the socially inferior to those in power, here domestic slaves to their masters (cf. Titus 2:9) was dictated by the conventional notion of social order (Elliott 2000:516). Elliott (2000:516) draws attention to Aristotle's comment on household management, namely that 'the relation of master and slave is one of 'authority and subordination, conditions [that] are not only inevitable, but indeed expedient' (Arist. *Pol.* 1.2.8; cf. 1.2.15); this relationship, moreover, is one that has been established by nature (*Pol.* 1.2.7, 8, 13, 15)'. This attitude appears to have been widespread in the social world of the New Testament as well, where the social order supposed 'the subordination of slaves to their masters' (Elliott 2000:516). The subordination required is only obedience (cf. Eph 6:5; Col 3:22; 1 Tim 6:1) and surrender to their masters rather than any kind of loyalty (Elliott 2000:516). Slaves, submissive to their social order, suffered at the hands of their masters, especially if they adopted a new 'religion', which was not followed by the head of their household and which caused suspicion. In particular, they had to endure the exposure to mistreatment and hostility, which the Christian community on the whole seems to have experienced (Horrell 1998:51).

The phrase *with all respect* (ἐν παντὶ φόβῳ 18) seems to point to the manner in which the action embodied in the verb *subordinate* (ὑποτασσόμενοι v 18), is performed, since the preposition *in* (ἐν v 18) indicates 'manner' rather than 'place'. The adjective *all* (παντὶ v 18), in dative case, modifies the noun *respect* (φόβος v 18). The noun *respect* (φόβος v 18) belongs to the same family group as the verb *fear* (φοβέομαι 2:17). Some scholars (Best 1982:117-118; Davids 1990:106; Elliott 2000:517; Horrell 1998:51) argue that the noun *respect* (φόβος v 18) possibly speaks of the attitude of the believers to God rather than their attitude to their masters. Clowney ([1988] 1994:114) contrastively states that the fear that servants feel towards their master, is not a slavish fear, but the result of their respect of God. Grudem (1988:125) takes a completely different view, arguing that when the word was used to refer to relationships to human authorities, 'it does not seem quite as strong as 'fear of punishment or harm' but rather 'a healthy desire to avoid their displeasure' (Rom 13:7; 1Pet 3:2, 16; Eph 6:5)'. Arichea and Nida (1980:77) claim that the noun *respect* (φόβος v 18) rendered '*all respect*' comes from the same word family as the word translated *respect* (φοβέομαι) in v 17, where it refers to the believers' attitude toward God. After indicating that some scholars interpret it here in the same sense, that is, the slaves' submission to their masters in the light of the motivation of their reverence for God, Arichea and Nida (1980:77-78) argue that most translations of the bible take it to be a reference to believers' attitude toward their masters, either as qualifying their subordination (RSV, NEB, NAB, Phps, Brs, Mft) or as an addition to it (TEV, JB 'respectful and obedient to their masters'; Knox, GeCL; Arichea & Nida 1980:77-78). They add:

> [I]t may be difficult, if not impossible, to qualify *respect* by an adjective meaning 'complete', though it is usually possible to say 'respect them very much' or 'show them great respect'. The concept of 'completeness' may be approximated by rendering

> this phrase as 'show them all the respect they deserve' (Arichea & Nida 1980:78).

Grudem's view does not seem to fit in this context. Clowney's point of view seems more plausible. Moreover, his argument is clearly based on the context. However, if one looks at the context very carefully, one cannot conclude that the noun *respect* (φόβος v 18) refers to the attitude towards God rather than their masters, for in this context the phrase *with all respect* (ἐν παντὶ φόβῳ v 18) definitely implies the manner of domestic servants towards their masters. Arichea and Nida's point as described above seems plausible.

In this pericope, Peter has chosen the term *to masters* (τοῖς δεσπόταις v 19) to operate on the semantic level of *servant* (οἰκέτης v 18), rather than that of God used in 1 Pet 2:17 where Peter mentions the relationship between believers and God. While 1 Pet 2:13-17 draw attention to the relationship between the readers and God, units 1 to 8 describe the relationship between domestic servants and their masters. Therefore, 1 Pet 2:18 quite possibly explore the relationship between domestic servants and their masters, rather than pointing to a reverent attitude towards God.

The word *to masters* (τοῖς δεσπόταις v 18) as the object of the servants' subordination (ὑποτάσσω) and as a natural opposite to *servant* (οἰκέτης) in Hellenistic literature (cf. Prov 22:7 (LXX)), is reserved to refer to slave masters (cf. 1 Tim 6:1; Tit 2:9) in place of the term κύριος as used in Colossians and Ephesians (where the same distinction is indicated by the phrase *to masters according to the flesh* (τοῖς κατὰ σάρκα κυρίοις Eph 6:5) and the play on the plural *Lords* (κύριοι) and the singular *Lord* (κύριος Eph 6:9; Col 4:1), rather than using 'Lord' (κύριος) for God or Christ as dictated by an Old Testament text (the only exception being 1 Pet 3:6, where Peter's language is dictated by an Old Testament text; Michaels 1988:138). The word *master* (δεσπότης v 18) points to a person, as having absolute power or authority over others, entailing householders who possessed slaves as chattels, a 'live article of property' (Arist. *Pol.* 1.2.4; cf. Ps. – Arist. *Oec*. 5.1; Elliott 2000:516). Unlike Paul in Eph 6:5-9; Col 3:22-4:1, Peter does not indicate whether these masters were believers or not. On the whole, slaves were obliged to adhere to their masters' religion. Elliott (2000:516) argues that 1 Peter includes no description for slave masters and gives no indication of their religious obligation, which would suggest that gentile masters are assumed.

Two kinds of masters are introduced in this section: one is *good and gentle* (οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν v 18); the other is *harsh* (ἀλλὰ καὶ τοῖς σκολιοῖς). Two adjectives *not only to good and gentle* (οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν v 18), are applied to the plural noun *to the masters* (τοῖς δεσπόταις v 18). The two adjectives *good and gentle* (ἀγαθός καὶ ἐπιεικής v 18) are very similar in meaning to terms describing a master treating his slaves properly, in contrast to a master who is *harsh* (Arichea & Nida 1980:78). The negative adjective substance, *but also to the crooked* (ἀλλὰ καὶ τοῖς σκολιοῖς v 18), is also applied to the plural noun, *to masters* (τοῖς δεσπόταις). The adversary conjunction, *but also* (ἀλλὰ καὶ v 18), is a contrast

to the qualities referred to in *not only* (οὐ μόνον v 18). The plural noun *to the masters* (τοῖς σκολιοῖς v 18) probably describes masters who are unfair, cruel, harsh, wicked, unjust, or unreasonable (Arichea & Nida 1980:78; Elliott 2000:517).

3.4.3 The approval of God (units 2 to 8)

Units 2 to 8, introduced by the conjunction γάr ('for') offer the first of two motivations for the submission to which slaves are exhorted in unit 1 (the second of which is provided in vv 21-25; Elliott 2000:518). Elliott (2000:518) states that the structure of these units includes a carefully crafted inclusion of both synonymous and antithetical parallelism contrasting unjust and just suffering. In units 2 to 8, one finds three different figures of speech: a ring composition (a b a'); a chiastic structure (a b b'a') and *inclusion* (a a') as is set out below (Achtemeier 1996:196):

Ring composition (a b a')

Units 2-4 (v 19) positive statement (a)
Units 5-6 (v 20) negative statement (b)
Units 7-8 (v 20) positive statement (a')

Chiastic structure (a b b'a')

Unit 2 (v 19) *for this is grace* (τοῦτο γὰρ χάρις) (a)
Unit 4 (v 19) *suffering unjustly* (πάσχων ἀδίκως) (b)
Unit 7 (v 20) *doing good and suffering* (ἀγαθοποιοῦντες καὶ πάσχοντες (b')
Unit 8 (v 20) *this is grace from God* (τοῦτο χάρις παρὰ Θεῷ) (a')

The form of *inclusion* (a a')

Unit 2 (v 19) *for this is grace* (τοῦτο γὰρ χάρις) (a)
Unit 8 (v 20) *this is grace from God* (τοῦτο χάρις παρὰ Θεῷ) (a')

3.4.3.1 Undeserved suffering

Units 2 to 4 express a general principle (*one*), which is then applied particularly to the slaves (*you*, units 5 to 8; Elliott 2000:518). Peter's exhortation to be subordinate even to harsh masters, leads him to discuss the slaves' attitude towards unjust suffering (Arichea & Nida 1980:78).

3.4.3.1.1 The grace of God

Unit 2 reads τοῦτο γὰρ χάρις, *for this is grace* (v 19). The conjunction *for* (γάρ v 19) introduces the statements in units 2 to 8, providing motivation and support for the preceding imperative in unit 1 (Elliott 2000:518). The demonstrative pronoun *this* (τοῦτο v 19) introduces the apodosis of the conditional sentence as its protasis introduced by εἰ (Achtemeier 1996:196). In Hellenistic Greek, the word *grace* (χάρις) was usually understood to mean 'favour' and 'friendship', as well as 'beneficence'; 'gifts of benefactors are acts of the word (χάρις) in the latter sense' (Green 2000:525). Goppelt (1993:200) draws attention to the fact that the word χάρις becomes a common expression for the ruler's 'demonstration of favour'. According to Green (2000:525), the word *grace* (χάρις) 'as a characteristic of God, grounds divine-human relations in God's generous initiative and sustaining faithfulness culminating in the powerful, restorative activity of God on behalf of humanity'. The word *grace* (χάρις), which 'designates not only the attitude of gods, but also that of men, e.g. the emperor's dispensation' (Esser 1986:115), is described as the unmerited favour of God.

In the Rabbinic time however, grace could be obtained by human conduct: 'it may come about only where works are lacking, for rewards are given only for deeds (2 Esdr 8:31-33, 36; Ex 33:19'; Esser 1986:118). There is the belief that grace is essential for every deed. Grace initiates and fulfils the deeds of the elect (Esser 1986:118). However, in Christ, God's grace is offered as a precious gift (1 Cor 1:4; Esser 1986:119). Grace also leads believers to understand the endurance of undeserved suffering as approved by God (1 Pet 2:19f; cf. also 1 Pet 5:10; Esser 1986:123).

The grace of God is behind Peter's exhortation to the believers of Asia Minor in their straitened environment (1 Pet 5:12; Casurella 1997:434). Casurella (1997:435) states that a few times the word *grace* (χάρις) carries a sense best translated into English with some word other than *grace*. It is not that the Greek word is not relevant in the original; it is that the word *grace* (χάρις) does not exactly coincide in terms of their semantic range. Therefore, it is relevant to understand this word in units 2 to 8 as indicating that it is credit worthy for a slave to endure unjust suffering for right behaviour, but not credit worthy to endure it for doing wrong (Casurella 1997:435). Achtemeier (1996:196) defines the word *grace* (χάρις) as patiently enduring unjust suffering and in unit 8 the sense of pleasing God rather than in the meaning of divine grace.

The parallel *glory* (κλέος v 20) in the negative description offers further clarification of its meaning here (Achtemeier 1996:196). However, as Arichea and Nida (1980:78) describe, even though the word *grace* (χάρις) is most frequently used with a theological meaning to refer to God's undeserved love for people, here it accounts for a good action, which is worthy of praise and approval, rather than being used with full theological meaning.

3.4.3.1.2 Endurance in grief through consciousness of God

Unit 3 reads εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας, *if someone endures grief because of consciousness of God* (v 19). The conditional conjunction *if* (εἰ) introduces the first of three conditional clauses (unit 3, unit 6 and unit 7). The first clause states a general principle with the pronoun τις ('one') as the subject of the verb *endure* (ὑποφέρει v 19) in the third person. The second and third clauses focus on the readers (that is, slaves) with the verb *endure* (ὑπομενεῖτε) in the second person (Elliott 2000:519; Michaels 1988:139). In the phrase *because of the consciousness of God* (διὰ συνείδησιν θεοῦ v 19), the preposition *because of* (διὰ with accusative) points to the reason for, or the cause of the readers' attitude. The genitive noun *of God* (θεοῦ) is an objective genitive, which qualifies the noun *consciousness* (συνείδησις).

The biblical term *consciousness* (συνείδησις) implies the sense of a human being that is aware of the ethical quality of his conducts and that internally rebukes wrong doing (McCartney 1997:241). The word *consciousness* (συνείδησις v 19) guides people to live by means of nature and to direct their moral progress (Hann 1986:349). By the first century, the word *consciousness* (συνείδησις) like its cognate συνειδός, generally indicated an awareness of guilt, and Josephus uses the term in the positive sense of an awareness of righteousness (McCartney 1997:241). Although Greek ethical terminology influences the New Testament use of the term, it is likewise linked with the Old Testament concept of the heart, for in the Bible ethical consciousness is constantly bound up with the knowledge of God and the concomitant orientation of one's life (McCartney 1997:241).

The word συνείδησις in the New Testament ranges in meanings from 'consciousness', 'awareness of', and 'conscience' by means of sensitivity, to external norms or opinion (Acts 24:16; Rm 2:15; 2 Cor 4:2; Elliott 2000:519). Elliott (2000:519) points out that the concept of 'conscience' is completely different from the modern psychological notion of conscience as an interior moral organ. In a group-oriented society and the dyadic personality structure of antiquity, assessment of individual behaviour and of conduct was based on the opinions of others, either one's primary group or God (Elliott 2000:519). The noun συνείδησις qualified by θεός here, takes the meaning of 'awareness' or 'consciousness' of God rather than 'conscience'. The noun συνείδησις used in the ancient language, conveys the idea that 'one is consciously aware of a situation, circumstances, attitude, or factor important to this being' (Achtemeier 1996:196).

Units 2 to 4 show clearly that the reader is exhorted to be patient with grief, because of *conciousness of God* (συνείδησιν τοῦ θεοῦ; Brooks 1974:293). In addition, Brooks (1974:293) states that the idea of 'conscience' is not relevant here, since conscience immediately highlights a sense of moral behaviour. It is not through the moral conduct of God that one endures grief, but rather because of his awareness of God's immediate presence in one's life (Brooks 1974:293). Michaels (1988:140) points out that the translation *conscience* causes difficulties in the genitive, as he

questions whether Peter is referring to a godly conscience, a God-given conscience, or a conscience accountable to God. The moral aspect of the phrase should not be disregarded, but consciousness or awareness can be contained in the phrase as Peter is speaking of God who forces his readers to display moral determination and behaviour (Michaels 1988:140). The conduct, which causes Christians to suffer, is stimulated by an awareness or consciousness of what God's mind is in the circumstances (cf. 1 Pet 2:15), not by the character of the one imposing the unjust suffering (Achtemeier 1996:196). McCartney (1997:242) suggests that the unjust suffering occurs because of people's doing well (1 Pet 2:20), which both stems from and results in consciousness and is a 'gift' or 'sign of favour' with God (cf. 1 Pet 3:14 and Mtt 5:10-11). On account of this awareness of God, Peter's readers can endure their undeserved suffering (Goppelt 1993:198).

In this context the pronoun *someone* (τις) points to someone among the domestic servants mentioned in unit 1. The verb *endure* (ὑποφέρω) links with the adverbial phrase in unit 4. Elliott (2000:519-520) argues that this compound verb is truly associated with the similar compound and parallel verb *endure* (ὑπομένω v 20), and both verbs involve the same preposition (ὑπο) as in the compound ὑποτάσσω. It seems similar in its meaning to the verb *endure* (ὑπομένω), but as Michaels (1988:140) points out, the two verbs are not alike:

> [T]he verb (ὑποφέρειν) refers to a passive kind of endurance (i.e. undergoing, submitting to affliction), while the verb (ὑπομένειν) means to stand one's ground, hold out, endure in a more active or positive sense. The verb (ὑπομένω) is used absolutely both times it occurs in units 6 and 7, while the verb (ὑποφέρω) not only takes the noun *grief* (λύπη) as its object, but depends on the word *grief* (λύπη) for its meaning. The whole expression *endure grief* (ὑποφέρει … λύπας) is virtually equivalent to the single verb *suffer* (πάσχω).

The noun *grief* (λύπη v 19) as the object of the verb *endure* (ὑποφέρω) primarily speaks of mental suffering today. The biblical term implies both physical and emotional pain (*DBI* 1998:351). According to Prov 14:13, joy and grief cannot be understood separately in human life (Bultmann 1967:318). 'For in the phrase *because of God's consciousness* (διὰ συνείδησιν θεοῦ v 19), as in the adverb *unjustly* (ἀδίκως v 19), we find the thought that commitment to God and separation from the world includes a readiness for *grief* (λύπη)' (Bultmann 1967:322). The author exhorts his readers to rejoice in a certain hope, even while suffering grief in a variety of trials (1 Pet 1:6; *DBI* 1998:352). For them suffering is a divine means of instruction, a way of leading them to salvation, as grief is firmly connected with joy in Jesus Christ (Bultmann 1967:319).

3.4.3.1.3 Unjust suffering

Unit 4, πάσχων ἀδίκως, *suffering unjustly* (v 19), qualifies τις in unit 3. The phrase probably functions as an adverbial participle of attendant situation ('when suffering unjustly') rather than of means ('by suffering unjustly'; Achtemeier 1996:196). The participle *suffering* (πάσχων v 19) as an apposition to the independent pronoun *someone* (τις v 19) is characteristic of Peter's choice of words for the suffering both of Christ (1 Pet 2:21, 23; 1 Pet 3:18) and of believers (v 20; 1 Pet 3:14, 17; Michaels 1988:140). The verb *suffer* (πάσχω) is appropriately connected with 'Peter's purpose of presenting Christ's passion as an example for his readers to follow' (Michaels 1988:140). To develop the theme of the undeserved suffering of servants, Peter draws attention to the slaves as paradigmatic of the whole community. Their cohesion with the suffering of the innocent Christ (vv 21-25) is that of all innocent believers sharing in this suffering (1 Pet 4:1, 13; Elliott 2000:520).

3.4.3.2 The glory of undeserved suffering

Verse 20 (units 5 to 8) gives the reason why only unjust suffering is glorious. It draws attention by means of a chiastic structure (abb'a'), with the first and last phrases providing the a and a', and the two clauses introduced by εἰ furnishing the b and b' in the following way (Achtemeier 1996:197):

Unit 5 (v 20) *for what is the glory* (ποῖον γὰρ κλέος) ***a***
Unit 6 (v 20) *if you endure when mistreated by doing wrong* (εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε;) ***b***
Unit 7 (v 20) *however, if you endure when suffering by doing good* (ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες, ὑπομενεῖτε,) ***b'***
Unit 8 (v 20) *this is grace before God* (τοῦτο χάρις παρὰ Θεῷ) ***a'***

From unit 5, the ethical exhortation reaches its central point concerning servants, and thereby suggests commendable behaviour for all the readers. Peter addresses his readers directly in the manner of a diatribe, which is characteristic of rhetoric (Goppelt 1993:198).

3.4.3.2.1 What is glory?

In unit 5, ποῖον γὰρ κλέος, *because what is the glory* (v 20), the causal conjunction *for* (γάρ) elaborates on the foregoing verse and shows that its principle pertains to the servants (Elliott 2000:520). The noun *glory* (κλέος) is used just once in the New Testament. It occurs twice in the LXX (Job 28:22; 30:8). It can be rendered as 'fame' or 'glory', that is, the 'praise and recognition one receives for something' (Arichea & Nida 1980:80). According to Arichea and Nida (1980:80), although neither is addressed, it seems possible to say that it can be the source of glory of God or the people or probably both. However, it seems quite strange in the context to take people as the source, while Peter does not focus on the one who provides the

glory, but on the one who receives it (Arichea & Nida 1980:80; Green 1979:307). The *glory* (κλέος) comes from God for the relevant patience in enduring unjust suffering (Green 1979:307). The author strongly exhorts these servants to live in accordance with the will of God, receiving the glory that comes from God owing to their appropriate behaviour in the midst of suffering (Green 1979:307). Peter's intention is to encourage subordination and doing right, in spite of the fact that his readers suffer for doing well, by appealing to their hope to receive glory from God (Elliott 2000:521).

3.4.3.2.2 Mistreatment when you do wrong

In unit 6 εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε, *if you endure when you are mistreated when you do wrong* (v 20), *if* (εἰ) is a conditional statement following on from unit 5. Elliott (2000:521) argues that 'the first of two parallel conditional statements (units 6 and 7) is a rhetorical question that presumes a negative answer; that is, no credit is due to you for enduring a beating administered for wrongdoing'. Arichea and Nida (1980:80) and Elliott (2000:521) admit that this verb in this context primarily speaks of 'wrongdoing' in the eyes of masters rather than in the eyes of God, but the present participle *doing wrong* (ἁμαρτάνοντες v 20) is open to both interpretations.

Peter's readers are Christian servants belonging to masters. They still serve the same masters as before. Peter does not mention the religious status of their masters. Some are gentle, others harsh. Some servants are mistreated because they have done wrong in the eyes of their masters. In this context God vindicates his children's suffering when it is undeserved suffering (unit 8). The second participle *being mistreated* (κολαφιζόμενοι v 20) refers to punishment as a result of the first participle *doing wrong* (ἁμαρτάνοντες v 20). The reason for the punishment may be that they are not subordinate or efficient in fulfilling their assigned duty (Arichea & Nida 1980:80). Elliott (2000:521) maintains that in the light of the fact that vv 22-24 evoke the conduct of Jesus Christ in his suffering, it is quite noticeable that the verb *mistreat* (κολαφίζω) used here is also used in the statement of the beating of Jesus prior to his execution (Mt 26:67; Mk 14:65).

The verb *endure* (ὑπομένω v 20) is parallel to and synonymous with the foregoing verb *endure* (ὑποφέρω v 19). The verb *endure* (ὑπομένω) stresses the inferior status of the servants (Elliott 2000:522). Although some servants may be living under bad circumstances, they should not suffer for doing wrong. They must reflect the endurance and faith of Christ, even under harsh masters (Winbery 1982:66). However, Winbery (1982:66) says: '[T]his should not be construed to mean that Peter defended slavery .... his interest is that even slaves would so behave themselves that their conduct would speak positively for the Christian mission' (Winbery 1982:66).

As Goppelt (1993:199) points out, the description of fact placed in a rhetorical question acts only as an antithetical foil for the ethical main point on which the

whole exhortation is based in unit 7. Unit 7 consits of the positive antithesis introduced by *however* (ἀλλά) in unit 6. Units 7 and 8 paraphrase units 2 to 4 (Elliott 2000:522).

3.4.3.2.3 Suffering when you do good

In unit 7 ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες, ὑπομενεῖτε, *however, if you endure suffering when you do good* (v 20), the participles *doing good* (ἀγαθοποιοῦντες v 20) and *suffering* (πάσχοντες v 20) account for Peter's reference to 'suffering unjustly' in unit 4. According to Michaels (1988:142), the participle *doing good* (ἀγαθοποιοῦντες v 20) as the opposite of *doing wrong* (ἁμαρτάνοντες v 20) emphasises, just as in 1 Pet 2:15, doing the will of God with the assumption that such behaviour was likewise beneficial to the Roman state. Michaels' view seems a little implausible, since the participle *doing good* (ἀγαθοποιοῦντες v 20), as Arichea and Nida (1980:80) state, may have a double sense in that it could speak of conducts which is consistent with God's will, or of conduct which shows the servants' subordination to their earthly masters. In spite of the fact that they have done good, if they suffer, the type of suffering is positive rather than negative. The participles *suffering* (πάσχοντες v 20) when *doing good* (ἀγαθοποιοῦντες v 20), are parallel to *suffering unjustly* (πάσχων ἀδίκως v 19). It exemplifies the fundamental dilemma faced not only by servants, but also by the readers generally (1 Pet 3:14, 17; 1 Pet 4:1, 19; 1 Pet 5:10) and by their suffering Lord (1 Pet 2:21, 23; 1 Pet 3:18; 1 Pet 4:1; cf. 1 Pet 1:11; 1 Pet 4:13; 1 Pet 5:1; Elliott 2000:522). 'The contrast between deserved and undeserved suffering is also repeated in 3:13-17 and 4:14-16 in regard to the entire community' (Elliott 2000:522). Christian servants who are innocent of any wrongdoing (1 Pet 2:19-21; 1 Pet 3:14, 17; 1 Pet 4:1, 12-19; 1 Pet 5:10), are addressed as moral agents of Christ himself, and may also suffer. Enduring undeserved suffering for doing well is worthy and honourable (Bartchy 1997:1100). Peter exhorts them as Christians not to return evil for evil, to follow Christ as their model and to share in his suffering (Bartchy 1997:1100). Van Unnik (1954-1955:100) describes two reasons to follow the example of Christ:

> [T]he slave must find his example in Christ (cf. Phil 2:7) for two reasons: (1) Christ suffered though he had done no wrong by deed or word, not even during his passion, but completely trusted in the righteous judgement of God; (2) Christ set the Christians free from *sin* (ἁμαρτία) to live for righteousness.

As Winter (1988:92) argues, Peter calls on the impled readers who are servants to 'do good' in their households (the essential social unit in society), regardless of the response of their masters. Their suffering is not demolishing, but the way to get the favour of God, as proved in unit 8.

3.4.3.2.4 Grace from God

In unit 8, τοῦτο χάρις παρὰ Θεῷ, *this is grace in the sight of God* (v 20), the sentence *this is grace* (τοῦτο χάρις v 20) repeats unit 2, making units 2 to 8 a rhetorical unit (Michaels 1988:142). This rhetorical unit has a chiastic structure, in that the τοῦτο in unit 2 was followed by a conditional clause, while τοῦτο in unit 7 is preceded by a conditional clause (Michaels 1988:142).

To the discussion of *grace* (χάρις) in unit 2, Kendal (1984:208) adds:

> [T]he author uses the term *grace* (χάρις) in this passage to make a theological point. Even though there are two kinds of suffering – just and unjust – the author uses different terminology to describe them. When he refers to unjust suffering he uses the verb *suffer* (πάσχω) and describes it as *grace* (χάρις). In contrast, when he refers to suffering which is deserved he uses a different term *mistreat* (κολαφίζω) and views it as without *glory* (κλέος). This phenomenon, when seen in the light of other uses of the term *grace* (χάρις) in 1 Peter, suggests that the author sees a special relationship between *grace* (χάρις) and *suffering* (πάθημα). That is, since grace inevitably involves suffering, such suffering, whenever it occurs, becomes a sign or manifestation of grace. In this way, Christian servants who suffer because they are committed to God may see in their affliction a confirmation that they truly stand in grace.

The phrase *before God* (παρὰ Θεῷ v 20) is parallel to the phrase *because of the conciousness of God* (διὰ συνείδησιν θεοῦ v 19). According to Davids (1990:108), 'there is no question of fame or boasting before God, and thus the change in vocabulary from the word *glory* (κλέος) in the first part of this verse as the word *praise* (ἔπαινος) in 2:14, but neither is this simply 'grace' only because God's grace produced it'. The servants as Peter's readers are called to be subordinate to their masters, not owing to their task as servants or owing to fear, but on account of reverence for God and mindfulness of God's will and approval (Elliott 2000:522).

3.4.4 Conclusion

There is a difference between the ethical issues discussed in the previous sections (1:13-17 and 2:1-3) and the following sections (2:18-20 and 3:13-17): 1:13-17 and 2:1-3 demonstrate the personal identity of believers; 2:18-20 and 3:13-17 describe how believers should behave in the domestic (2:18-20) and in the public area (3:13-17). After Peter exhorted his readers with his Christology to equip them with the right identity as Christians, he urges them to behave like Christ while suffering undeserved suffering by unjust masters. In this section (2:18-20) Peter is concerned with the servants who suffer undeservedly.

This section depicts Peter's exhortation concerning believing domestic servants who suffer undeservedly. Although Peter does not refer to masters who are fellow Christians, he urges domestic servants to submit themselves with respect to their masters, who could be good and gentle, or unjust. Their obligation as Christians is to be patient with their undeserved suffering and caused grief, in accordance with the expectation that God will glorify them. Their suffering should not be from transgressions, but from doing good. They would not have any glory in suffering by doing wrong. By doing good under undeserved suffering from unjust masters and by endurance in keeping their obligation to do right, God will finally give them grace as a precious gift as well as credit for their commitment to God.

3.5 Good behaviour (1 Peter 3:13-17: units 1-13)

3.5.1 Introduction

Michaels (1988:184) points to the usual division of this passage into two parts: units 1, 2, 3, 12 and 13 containing an assurance, units 4 to 11 exhortation. The verb πάσχω in the optative mood in a conditional clause is repeated in the linkage of units 12 and 13 with units 1 to 3 in order to embrace the exhortation of units 4 to 11 (Michaels 1988:184).

However, according to Winter (1994:23), units 1 to 11 demonstrate that Peter calls his readers to be eager to do good, to answer about their hope when their fellow inhabitants ask, and to accompany this by witnessing via their lifestyle in Christ. Units 12 and 13 state that suffering for doing good is better than suffering for doing evil (Winter 1994:23). In this passage, the themes are the following: units 1 to 2 (cf. 1 Pet 3:9) point out that the readers should not offend, they should rather hold Christ as Lord (units 3 to 6; cf. 1 Pet 1:3), they should give the lie to accusations of evil by living a good life (units 9 to 11; cf. 1 Pet 2:12; 15) since 'it is better to suffer for doing good than for doing wrong' (units 12 to 13; cf. 1 Pet 1:6; 1 Pet 2:19-20; Achtemeier 1996:229). Achtemeier (1996:229) also comments:

> (1) [C]hristians regularly suffer rejection and disgrace; (2) they must do what is good even if their goodness is the occasion for suffering; (3) suffering is to be due only to their doing good, not to any evil they do; (4) because they suffer for doing good they are blessed; (5) Christian lives must witness to their hope, because Christ's triumphant resurrection carries with it the promise for the Christians' future.

Peter exhorts his readers to make positive use of difficult circumstances. Just as he instructed slaves under suffering (1 Pet 2:18-20) by referring to Jesus' suffering (vv 21-25), he motivates his instruction with the suffering and victory of Jesus in 1 Pet

3:18-22 (Marshall 1991:112). Brooks (1974:302) refers to Christ as the only foundation of our salvation, as well as the best example for our behaviour.

3.5.2 Suffering for doing what is right

3.5.2.1 Who is going to harm the one who is devoted to do good?

Unit 1 καὶ τίς ὁ κακώσων ὑμᾶς, *then who is the one harming you* (v 13) should be understood in relation to the conditional clause (unit 2), since unit 1 is an apodosis of the protasis (unit 2). The conjunction καὶ, which introduces a conclusion to be drawn from the preceding verse, thus means 'then' or 'and so' (Achtemeier 1996:229; Michaels 1988:185). According to Achtemeier (1996:229), since verse 13 is to be seen in light of 3:12, even God's face is against those who do evil, the intention of the verse is not to make a statement about the absence of social rejection or even of persecution, but about a far more grievous harm, one that can separate them from God.

The independent pronoun *who* (τίς v 13) as the subject of the interrogative (unit 2) is in apposition to the relative pronoun *the one* (ὁ), which is the subject of the future participle *harm* (κακώσων v 13). The participle phrase *the one who harms* (ὁ κακώσων v 13) in the active form derives from a verb form of the preceding term κακός, which is fairly rare in the New Testament, appearing most often in Acts (Acts 7:6), where it signifies the persecution of believers (Achtemeier 1996:229; Elliott 2000:621). According to Elliott (2000:619), 'it is the wrong done by others to the believers and their ensuing suffering (vv 14, 17) that is brought into view'. 'The verb is also used in connection with the Isaian suffering servant (Isa 50:9), and the rhetorical question, in which it occurs here is closer to that of Isa 50:9'. Achtemeier (1996:229) suggests that the context indicates more than mere social persecution. Their arguments seem implausible that in units 1 and 2 there is an intimation that Peter's intention is not to describe a general situation where nobody would harm those doing good in society, but to describe the special circumstances that apply to believers, because of 'righteousness' (from unit 3 onwards). Non-believers harm believers. However, Peter's emphasis is not on who does the harming, but on the fact that no one will harm believers (Arichea & Nida (1980:104). The persecution is encountered in the following unit, but here Peter points to the assurance that God looks after the righteous (cf. 1 Pet 5:6-7). In the ultimate exaltation and protection of those doing good – persecution cannot take them away from God's favour (Horrell 1998:65). Such assurance will exhort them to stand firm in their faith despite persecution at the hands of those who reject Christ (Achtemeier 1996:230).

3.5.2.2 Committed to do good

In unit 2 the phrase *zealous for the good* (τοῦ ἀγαθοῦ ζηλωταὶ v 13) stands in 'contrast to the evil zealots of the Jewish revolt' (Michaels 1988:185). It is unique in the New Testament except for a close counterpart in Titus 2:14 (ζηλωτὴν καλῶν ἔργων; Elliott 2000:621). The noun ζηλωταὶ Indicates *to be zealous* of something,

and is to be translated as an adjective: *'zealous for, devoted to, eager to do' what is right* (Elliott 2000:620). It means to long for, and attempt with one's whole heart (Arichea & Nida 1980:104). The noun is generally used in an exhortation to moral excellence: *be ardent pursuers of truth* (Epict. *Diatr*. 3.24.40), *virtue* (Isoc.*Ep*. 4b; Philo. *Praem*. 11), *piety* (Philo. *Spec*. 1.30), *the law* (Acts 21:20), *or ancestral traditions* (Gal 1:14). It can also refer to a passionate adherent of a person or cause (Josephus, *Life* 12; Dio. *Orat*. 55.4; Elliott 2000:620).

The phrase *the good* (τοῦ ἀγαθοῦ' v 13) singles out a favourite theme of the letter, connecting this unit with vv 11-12 (Arichea & Nida 1980:104). The expression 'zealous for the good', a familiar Hellenistic, Jewish and Christian term, implies consistent and whole (even ardent) giving of oneself for good, as the letter commands thematically in the previous section (Goppelt 1993:240). The phrase speaks of ardent followers or devotees of 'the good' (Michaels 1988:185). The aorist middle subjunctive verb *be* (γένησθε v 13) means *to be* or *to show oneself to be*. Being zealous for the good in this context (also vv 16, 17) and elsewhere in the letter means being ardently engaged in doing what is right in accordance with God's will (1 Pet 2:15), behaviour that has God's approval (1 Pet 2:20) and blessing (1 Pet 3:9, 10-12; Elliott 2000:621).

According to Elliott (2000:621), in units 3 and 4, Peter looks at the suffering which believers encounter by doing what is right. Together with units 1 and 2 they form a chiasmus with a parallelism of the *internal* conditional clauses on 'good' and 'righteousness' (unit 2, unit 3), framing *external* clauses, which contrast harm from humans with honour from God (unit 1, unit 4):

Unit 1 (v 13) *then who is the one who harms you* (Καὶ τίς ὁ κακώσων ὑμᾶς) A
Unit 2 (v 13) *if you are zealous for the good* (ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε;) B
Unit 3 (v 14) *but even if you should suffer because of doing what is right* (ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην,) B'
Unit 4 (v 14) *blessed* (μακάριοι.) A'

3.5.2.3 Suffering for doing good

Unit 3 reads ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, *but even if you should suffer for doing what is right* (v 14). The purpose of using the connective *but* (ἀλλ' v 14) is not to create a contrast to the confidence about 'no harm' in unit 1, but to emphasise that confidence (Michaels 1988:185). The protection from harm promised in units 1 and 2 is consistent with the blessedness referred to in unit 3, and thus by no means excludes the possibility of 'suffering because of righteousness' (Michaels 1988:185).

In spite of the fact that Grudem (1988:151) states that 'the phrase *even if* (εἰ καὶ) contributes further to the sense of unlikelihood ', it here points to the *possibility* of the readers' suffering by the optative mood of the verb *suffer* (πάσχοιτε v 14; Elliott

2000:621). Achtemeier (1996:230) also argues that the optative *you suffer* (πάσχοιτε v 14) has an implication other than remote potentiality:

> [W]hile it may reflect the author's indirect approach to the topic of suffering, it seems more likely to intend to express the fact that while Christians are not undergoing continuous suffering, they do live in an environment charged with suspicion and hostility, which has erupted and can erupt into violence and persecution at any time. Thus, while the author knows suffering is always a threat, he does not know whether the communities addressed in the letter will be undergoing persecution at the time he is writing, or the time they will read the letter. To express such a sporadic reality, the author has employed the optative (Achtemeier 1996:230-231).

The optative mood in classical Greek was used to articulate a conceivable possibility, but occurs far less often in the New Testament (Elliott 2000:621). This conditional statement echoes the conditional formulations of 1 Pet 1:6 and 1 Pet 2:19-20 as well as the conditional form and optative of 1 Pet 3:17 (Elliott 2000:621-622). The use of the two rare optative verbs *suffer* (πάσχοιτε v 13) and *will* (θέλοι v 17) strengthens the rhetorical device by which Peter exhorts his readers: 'the beatitude of v 14 and the *Tobspruch* of v 17' (Michaels 1988:186). According to Elliott (2000:622), these two optatives, however, point less to what is probable than to what is desired; explicitly, upright conduct, even if it causes suffering. The full statement of units 4, and 13, and the fact that abuse and suffering are a current reality (1 Pet 2:15, 15, 19-20; 1 Pet 3:9, 16; 1 Pet 4:12-19; 1 Pet 5:9, 10) make it likely (Elliott 2000:622). Goppelt (1993:241) however states it as a possible social conflict with all its results. Peter sees a similar situation of conflict and a variety of consequences as possible at any time for all believers – 'discrimination, ostracism, occupational disadvantages, accusations, and legal proceedings before the courts (not official governmental persecution)'. Peter's emphasis is here on the openness of the circumstances, to protect the readers from a fatal situation, and to exhort their upright behaviour in the sense of the principle advanced in 1 Pet 2:12 (Goppelt 1993:241).

Believers doing good are 'blessed' *even* in suffering; their lot is 'better' than that of people doing wrong, *even* when the will of God allows those wrongdoers to oppress them (Michaels 1988:186). The phrase *for doing good* (διὰ δικαιοσύνην v 14) mirrors the earlier concern with *innocent* suffering (1 Pet 2:19-20; cf. 1 Pet 2:12, 16, 22-23) – not simply suffering generally but unjust suffering because of doing what is right (1 Pet 2:19; Elliott 2000:622). The preposition διά ('for') and the accusative points to *cause*. The phrase certainly qualifies the suffering inflicted on the believers, since they conduct themselves as believers as they ought to, not for wrongdoing (Achtemeier 1996:231). In unit 3, Peter emphasises that suffering for doing what is right is actually honourable in the eyes of God (Elliott 2000:622). Therefore, those who suffer in accordance with the will of God are in fact blessed rather than harmed (Achtemeier 1996:231).

3.5.3 The exhortation (units 4 to 11)

3.5.3.1 Blessed

The term *blessed* (μακάριος v 14) in unit 4 speaks of 'a state of well-being, usually as a result of fulfilling some stipulation' (Johnson 1997:129). It generally implies to be 'free from daily cares and worries'; and in poetic language it accounts for the condition of the gods and those sharing their happy existence (Becker [1976] 1986:215). Contrary to Hellenistic usage, God is not called *blessed* (μακάριος) in the Bible, as he is the provider of all blessings (Bertram 1967:365). Garland (1992:78) states that in Old Testament *happiness* is ascribed as a blessing to a person or group on account of a certain praiseworthy religious behaviour or attitudes. *Blessedness* as fullness of life combines with earthly blessings, a wife (Sir 25:8; 26:1), children (Gen 30:13; 4 Macc 16:9; 18:9; Sir 25:7), beauty, earthly well-being, riches, honour, wisdom (Job 29:10, 11; cf. also Isa 32:20; Bertram 1967:365). God's will, known to his people Israel, was regarded as their privilege and the basis of their blessedness (Mal 3:12; Bertram 1967:365). Garland (1992:78) also describes *blessing* in the following way:

> [T]he blessings are completely future-oriented, and no promise is held out for well-being in this life. It assumes that happiness is to be found only in the sphere of God in the life to come and cannot be found in external circumstances of this present evil age. Therefore, blessedness has become an eschatological concept. It was something that would come in the future with the arrival of the day of salvation and the end of history. Due to the fact that those who are blessed are usually those in distress, the emphasis is on consolation of the faithful in their present situation of despair rather than on moral exhortation.

In the Greek world, the word *blessed* (μακάριος) makes known what was valued and what was thought to give earthly happiness: *a lovely bride, excellent children, moral rectitude, wisdom, wealth, honour and fame* (Garland 1992:78). Elliott (2000:624) states that μακάριος should be rendered as meaning *how honourable or how esteemed (you are)* rather than 'blessed' or 'happy', since *makarisms* are in fact 'acknowledgement or conferrals of honour'. He adds that this conviction, regarding its form is an attribution of honour or a statement of the honoured status of a person or group (Elliott 2000:622). However, Louw and Nida ([1988] 1989:25.119) differ with Elliott. They say that μακάριος means *pertaining to being happy, with the implication of enjoying favourable circumstances – 'happy'*. The term *blessed* (μακάριος) here as in 1 Pet 4:14 and in the rest of the New Testament points to beatitude as a biblical figure of speech (cf. Ps 1:1; 2:12; Mtt 5:3-12; Lk 6:20-23; Jas 1:12; Rev 14:13), consistent with the concept of good fortune mediated by the gospel, of a believer who partakes in God's salvation, who is safe within God's blessing (1 Pet 4:14; cf. 1 Pet 3:9; Best 1982:133; Goppelt 1993:241-242).

Peter exhorts his readers to hold fast to their faith, even if they should suffer, because

of their righteous acts, with the certain hope that they will receive a gracious gift from God in the revelation of Jesus Christ (cf. 1 Pet 1:7, 13; Michaels 1988:186).

3.5.3.2 The sanctification for the Lord in stead of being afraid

The statements of units 5 to 6 are parallel to those of the previous units 1 to 4. They form the second pair of parallelisms in terms of an appropriate response to innocent suffering (Elliott 2000:624).

3.5.3.2.1 Do not be afraid of people

Unit 5 reads τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε, *do not be afraid of and do not be frightened by their fear* (v 14). The only prominent change from the LXX of Isa 8:12 is that Peter substitutes αὐτοῦ with αὐτῶν (Michaels 1988:186). The effect of the singular αὐτοῦ in the LXX was to focus the fear on the king of Assyria as its *object*: *do not be afraid of him*. Formally, Peter moves back to the Hebrew modifird by the LXX , but the context shows that Peter follows the LXX in the assumption that the pronoun is an objective genitive: *do not be afraid of them* (Michaels 1988:186-187). Therefore, the demonstrative pronoun *their* (αὐτῶν) may speak of persecutors creating all kinds of difficulties for all believers (Arichea & Nida 1980:105). The verbs *be afraid* (φοβέομαι v 14) and *be frightened* (ταράσσω v 14) in the subjunctive mood with the negative *not* (μή and μηδέ) are used to signal *prohibitions* (Elliott 2000:624). The verb *fear* (φοβέω), as in 1 Pet 3:6, implies not 'reverence for God', but fear of hostile humans, as in 1 Pet 3:6 (Elliott 2000:625). Instead of being frightened of human beings, the readers are rather exhorted to sanctify the Lord Christ (Kelly 1969:142).

3.5.3.2.2 Reverence for the Lord in your hearts

Unit 6 reads κύριον δὲ τὸν Χριστὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν, *but sanctify the Lord Christ within your hearts* (v 15). This unit is the positive counterpart or contrast to unit 5, which also embodies language from the same Isaian context (8:13), but with greater alteration: *do not fear them, but sanctify the Lord Christ* (Achtemeier 1996:232; Elliott 2000:625). Achtemeier (1996:232) questions whether the objective *Christ* (τὸν Χριστὸν v 15) is the substitution for the demonstrative pronoun *him* (αὐτόν) and how it is to be rendered, whether as predicative ('sanctify as the Lord') or appositive ('sanctify the Lord, namely Christ). He decided that the former is more natural because of the presence of the article with Christ. The appositive is awkward, as it would generally have both words ('Lord' and 'Christ') either with or without the article (Achtemeier 1996:232). In either case, the meaning is in fact the same: the one whom believers must consider as holy is Christ. Best (1982:13) argues that it is possible to read the phrase as predicatively and/or appositively. According to Elliott (2000:625), the objective *Christ* (τὸν Χριστὸν) should be regarded as appositive, because of the added particle *but* (δε), which

functions either to clarify the contrast between unit 5 and unit 6 or, more likely, to mark the objective *Christ* (τὸν Χριστὸν v 15) as apositive.

It seems most plausible to follow Michaels (1988:187) and Kelly (1969:142) rather than Achtemeier, Best and Elliott. Kelly (1969:142) argues that owing to Peter's adaptation of the LXX 'sanctify the Lord' [i.e. Yahweh] himself', it seems reasonable to render *Christ* (τὸν Χριστὸν) as appositional, with the purpose of clarifying the reference to the *Lord* (κύριον). Michaels (1988:187), after describing Best's two possiblities ('predicative and appositive'), argues that Peter understands κύριος in the following way:

> [P]eter's understanding of *Lord* (κύριος) as primarily a designation of Jesus Christ was seen earlier in 2:3, as well as in the substitution of *Lord* (κύριου) for *our God* (τοῦ θεοῦ ἡμῶν) in 1:25 (citing Isa 40:8). Here his point is not the identification of 'the Lord' with 'Christ' for its own sake, as if this insight were new to his readers. He assumes the identification, but here it makes it explicit in order to anticipate the reference to 'Christ' in v 16, and especially in 3:18-4:1. The definite article with Χριστὸς does not indicate a title here (i.e. the Messiah), nor is it needed to distinguish a direct object from a predicate accusative (i.e. 'Christ as Lord'). The article simply calls attention to 'Christ' as the controlling word both here and in the following section. τὸν Χριστὸν decisively interprets Isaiah's κύριον, probably in apposition: 'the Lord, Christ', or simply 'the Lord Christ'.

The aorist imperative active verb *sanctify* (ἁγιάσατε v 15) does not mean 'make holy', but 'acknowledge or declare to be holy' as in the first petition of the Lord's prayer, in the light of the most important declarative aspect both in Jewish literature and in 1 Peter (Michaels 1988:187). God sanctifies Jesus (Jn 10:36) and Jesus sanctifies himself (Jn 17:19) as well as the church (Eph 5:26) by means of his atoning death (Heb 2:11; 13:12; Elliott 2000:626). The Holy Spirit (Rom 15:16; 1 Cor 6:11) or the word of God (1 Tm 4:5; cf. also Acts 20:32; 26:18) also sanctify or purify all believers (Elliott 2000:626). The sanctification of the Lord Christ is to 'honour as holy' the one whose holiness has already been recognised (1 Pet 1:19). Elliott (2000:626) also states that the term and concept fit in the large semantic field of 1 Peter with connection to the holiness of God and Christ, the divine sanctification of the readers, and their commitment to a holy lifestyle in terms of the fact that they are now called to live a holy life that includes revering Christ the Lord as the faultless agent of redemption (1 Pet 1:18-19; 1 Pet 1:2; 1 Pet 3:18). In this context Peter's intention with the imperative *sanctify* (ἁγιάσατε v 15) is rather to focus on the inward acknowledgement of Christ's Lordship (Michaels 1988:187). Peter exhorts all his readers ultimately to revere no human being, not even an emperor, but only Christ as Lord (Horrell 1998:66). Therefore, they should acknowledge *in your hearts*, as the positive counterpart to the *fear* of unit 5. The δὲ, which connects units 6 to 8 with unit 5 is Peter's own connective and not part of the citation (Michaels

1988:187).

The preposition *in* (ἐν) in the dative case in unit 6 denotes a spiritual locality rather than a physical locality. The noun *heart* (καρδία), which is the principle organ of man's personal life (Beham 1965:609), is the seat of the human will and desire, as well as the focus of his being and activity as a spiritual personality (cf. Prov 4:23; Behm 1965:609; Travis 1997:985). It is the source and seat of emotions and passions (Jas 3:14), of understanding, reflection (Heb 4:12), moral and of religious life (Dt 6:5; Behm 1965:609; Travis 1997:985). Behm (1965:609-610) points out that it is often interchanged with the terms *soul, mind, spirit, reason* (ψυχή, διάνοια, πνεῦμα, νοῦς etc.), but in contrast to these synonyms, it is connected to the unity and totality of the inner life, which is represented and expressed in a variety of intellectual and spiritual functions. The word *heart* (καρδία) is also significant in reference to man's standing before God, since it is the seat of doubt and hardness as well as of faith and obedience (Sorg 1986:182). Conversion starts in the heart. God's word pierces the heart (Acts 2:37; 5:33; 7:54) rather than simply capturing the understanding or the emotions (Sorg 1986:183). Therefore, the sanctification of *the Lord Christ* (ἁγιάσατε κύριον τὸν Χριστὸν v 15) takes place 'in your hearts'. However, without faith that results from faith one cannot expect the conduct of believers to be affected. All readers are exhorted to sanctify Christ the Lord in their hearts (Horrell 1998:67).

3.5.3.3 Prepare for defence

Unit 7 reads ἕτοιμοι ἀεὶ πρὸς ἀπολογίαν, *be always ready for defence* (v 15). This independent clause is an extension of the preceding line of thought. The readers need not to fear the persecutors. They should always be ready to defend their faith in public, especially about their hope (Elliott 2000:626). The plural adjective *always ready* (ἕτοιμοι ἀεὶ v 15) refers to the readers, as indicated by the number of the verbs in vv 14-15 and the pronoun *you* (ὑμᾶς) in unit 6 (Elliott 2000:626-627). Connected with the preposition *for* (πρός with the accusative, which indicates a purpose v 15), it signifies *readiness* for something (Xen. *Mem*. 4.5.12; Aelianus, *Var*. *Hist*. 14.49; Tob 5:17 BA; Tit 3:1; Elliott 2000:627).

Michaels (1988:188) argues that salvation is 'ready' in the revelation of the last time (1 Pet 1:5) and that Christ stands *ready* (1 Pet 4:5) to judge the living and the dead. Therefore, believers need to prepare for his revelation, expressed in 1 Pet 1:13 by the metaphor of girding the loins (Michaels 1988:188). According to the Gospel tradition, either the metaphor (Lk 12:35) or the direct command *be ready* (γίνεσθε ἕτοιμοι Mtt 24:44; Lk 12:40) expresses the disciples' duty to be ready for the coming of the Son of Man (Michaels 1988:188). Peter here chooses the same word, possibly because he may desire to portray an appropriate stance by his readers in the 'last days' (cf. 1 Pet 4:7; Michaels 1988:188).

Their *defence* (ἀπολογία) is defence against those challenging their hope. It must be as *constant* (ἀεί) as their love for one another (cf. *earnestly*; ἐκτενῶς 1:22); *constant*

(ἐκτενής, 4:8; Michaels 1988:188). The word *defence* (ἀπολογία) is the term used of a formal defence in court against specific charges (as used by Paul in Acts 22:1; 25:16; 2 Tim 4:16; cf. ἀπολογεῖσθαι in Acts 24:10; 25:8; 26:1, 2, 24). In a more general sense, the word speaks of an argument made on one's own behalf in the face of misunderstanding or criticism (1 Cor 9:3; 2 Cor 7:11; Michaels 1988:188), since the presence of the adverb *always* (ἀεί) and the adjective *to all* (πᾶς) suggest informal requests to the believers to explain their way of life, which defies the accepted cultural practices. Peter has a more informal social intercourse in mind, according to the context (Achtemeier 1996:233). When they encounter the informal accusations and slander from their contemporaries, they should remember that their good life and their defence of the *hope in them* may gain vindication at that time. In later times merely being a believer, justified imperial persecution (Filson 1955:402; Horrell 1998:67).

3.5.3.4 An account of your hope

Unit 8 reads παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, *to everyone asking you an account about the hope in you* (v 15). The dative adjective *to everyone* (παντι v 15), although singular in form, is really plural in its reference, pointing to the pagan neighbours referred to in 1 Pet 2:12 (Arichea & Nida 1980:106). The participle *asking* (αἰτοῦντι v 15) modifies the dative adjective *to everyone* (παντι v15). It supposes general conversation rather than an official request (Stibbs 1959:135). The phrase *asking an account* (αἰτοῦντι λόγον v 15), even though it is relevant in the context of a judicial hearing, simply means to ask for an account or explanation of something (cf. Plato, *Politicus* 285E; and, with ἀπαιτεῖν [Pseudo-] Dio Chrysostom 37.30) without being a technical legal expression (Michaels 1988:188). Taken together, *defence* (ἀπολογία) and *asking account* (αἰτοῦντι λόγον) suggest that Peter's readers are seen as being 'on trial' every day as they live for Christ in a gentile society (Michaels 1988:188). The content of *the account* (λόγος) is *about your hope* (περὶ τῆς ἐν ὑμῖν ἐλπίδος v 15). The word *hope* (ἐλπίδος), as can be seen in 1 Pet 1:21, refers to that which distinguishes believers from gentiles (Goppelt 1993:244). Elliott (2000:628-629) explains:

> [H]ope, as a distinguishing feature of Christian life, is stressed repeatedly in the New Testament and is associated specifically with 'Christ our hope' (Col 1:27; I Tim 1:1; Tit 2:13; 3:7) and the good news (Col 1:23). Hope figures prominently in 1 Peter. Already at the outset of the letter, our author listed a 'living hope' as the first of the benefits accruing to the believers as a result of their rebirth (1:3) and described it as an anticipation of the divine grace to appear at the final revelation of Jesus Christ's suffering, death, and resurrection (1:21). Hope in God is also mentioned as a characteristic of the exemplary matriarchs (3:5). The author envisions outsiders fastening onto this particular quality of Christian belief and evident confidence, and presumably it is these features of hope that the author expects

> the addressees will emphasise in their reply to the curious. The hope awakened by Christ's resurrection and the believers' rebirth is not merely a positive anticipation of the future, but the very 'life principle' of present Christian existence according to 1 Peter.

In units 9 to 11 Peter states that his readers' hope should be linked with good behaviour in Christ, a peculiar *behaviour* (ἀναστροφή) causing unbelievers to feel hostility towards believers. Under these circumstances, he exhorts his readers always to be ready to account for their hope, in other words, for why they live as they do (Kendall 1984:224). Grammatically the phrase *in you* (ἐν ὑμῖν v 15) could mean either 'that pervades and sustains the Christian community' or 'that is in the heart of each of you'. The latter seems more relevant in this context (Kelly 1969:143). However, some commentators (Achtemeier 1996:233-234; Arichea & Nida 1980:107; Michaels 1988:189) argue that the phrase *in you* (ἐν ὑμῖν) should be rendered 'within you' or 'among you', because it speaks of the hope that binds the Christian community and sustains its members. In units 9 to 11 Peter admonishes his readers to live an attractive lifestyle, giving the best possible answer to their hostile neighbours (Martin 1994:90).

3.5.3.5 Having a good conscience

In unit 9, the phrase *but with gentleness and fear* (ἀλλὰ μετὰ πραΰτητος καὶ φόβου v 16), rather qualifies the *manner* in which the readers should respond, than to indicate a contrast (Elliott 2000:629). Therefore, the adversative conjunction *but* (ἀλλά, v 16), as in unit 3, does not point to a sharp contrast or the adversative sense here, but adds a qualification or asseveration to be made (Elliott 2000:629; Michaels 1988:189). It warns readers not to respond in an aggressive or arrogant manner to a request to account for their hope. On the contrary, as Christians they should react to all demands (even insults and abuse) not by being retributive (Achtemeier 1996:234). Their lives should be conducted *with gentleness and fear* (μετὰ πραΰτητος καὶ φόβου). The preposition 'with (μετά with the genitive) functions as a marker of means, with the probable additional implication of attendant circumstances' (Louw & Nida 1989:89.78). The noun *gentleness* (πραΰτητος) points to the attitude, required of believers, although it is also applicable to non-believers (Acts 24:4; Bauder 1986:258). Bauder (1986:259) points out that this noun is synonymous with the noun *goodness* (ἐπιείκεια):

> [T]hey stand in the lists of virtues as concrete expressions of Christian love (Gal 5:23; 1 Tim 6:11; 1 Pet 3:4) and of 'the wisdom from above' (Jas 3:17). They state the rule for the way in which Christians and non-Christians should live together (Phil 4:5; Tit 3:2). They also apply in dealing with Christians who have committed sins (1 Cor 4:21; Gal 6:1; 2 Tim 2:25). Christians should set an example of this (Jas 3:13), especially – bishops (1 Tim 3:3).

According to Bauder (1986:259), in the New Testament the noun *gentleness* (πραΰτητος) signifies an attitude, which depends not solely on the human will. He states: 'It is a sign of salvation: of ''calling'' (Eph 4:2), election (Col 3:12), and the work of the Holy Spirit (Gal 5:23). It is not a virtue in the Hellenistic sense, but a possibility of life and action given by God. It is not an aspect of human temperament. It comes about when men are linked with Christ and are conformed to his image' (Bauder 1986:259). Among the Greeks, though, gentle friendliness was highly regarded as a social virtue in human relationships (Hauck &Schulz 1968:646). When gentiles require an account of the Christian life in terms of faith, it should be given with gentleness and kindness, even though injustice, which has been suffered, might cause indignation or defiance (Hauck & Schulz 1968:650). Therefore, one should understand the word *gentleness* (πραΰτητος) as describing the way to answer encounters with gentiles in the midst of enmity and persecution (Bauder 1986:258). One cannot but consider Peter's exhortation for believers' wives to show gentleness (cf. 1 Pet 3:4) and fear (cf. 1 Pet 3:2). Such *gentleness* is the virtue of a believer. The emphasis on *fear* (φόβος) for God repeats the ideas of 1 Pet 1:17; 1 Pet 2:17, 18 and 1 Pet 3:2 (Elliott 2000:629).

The participial phrase *having a good conscience* (συνείδησιν ἔχοντες ἀγαθήν) formulates a further qualification of how believers are to defend themselves apologetically (Elliott 2000:629; Goppelt 1983:245). According to Achtemeier (1996:235), the participle *having* (ἔχοντες) possibly has an adverbial function to indicate attendant circumstances, elucidating something that must also characterise those giving an account of their faith with proper gentleness and fear. However, as some commentators (Arichea & Nida 1980:107; Bear 1970:139; Elliott 2000:629) point out, in this context it has imperative force, since this participle introduces a related but further thought, followed by a purpose clause in units 10 to 11. The words 'your good behaviour in Christ' demonstrates the deed to be in harmony with a 'good conscience' (Elliott 2000:629-630). Elliott (2000:630) claims that it is problematic that the word *conscience* (συνείδησις) is rendered in terms of a group-oriented culture.[52] However, one cannot deny that the leader makes the final decision in that society, as well as in early Christianity with God as the supreme leader. Therefore, as Achtemeier (1996:235-236) indicates, the phrase *good conscience* (ἀγαθήν[53] συνείδησιν) can be read in its general Christian meaning, in reference to the attitude toward God that makes a decision about all other attitudes.

The word *conscience* (συνείδησις) admittedly reflects a moral or spiritual consciousness of God, and of oneself in front of God, whether explicitly (1 Pet 2:19;

[52] *In the group-oriented culture, like those of the ancient world, it was sensitivity to and mindfulness of the evaluation of significant 'others' that guided moral behaviour. For the early Christians, it was God who represented the most 'significant other'. Thus here, as in 2:18-20,* συνείδησις *is associated with 'reverence' for God (φόβος) and , as in 2:19, denotes mindfulness of God and God's compliance with God's will (rather than good will toward society;* Elliott 2000:630).

[53] The adjective ἀγαθή stands in apposition to the noun συνείδησις.

1 Pet 3:21) or (as here) implicitly (Michaels 1988:189). The phrase 'good conscience' (Acts 23:1; 1 Tim 1:5, 19) and the equivalent expressions such as a 'clean' (1 Tim 3:9; 2 Tim 1:3), or a 'blameless and pure' (Pol. *Phil.* 5:3) implies personal integrity before God (Michaels 1988:189-190). The word speaks of aspects of believers' lives (2 Cor 4:2 Rom 13:5). The author intends that his readers should live their lives in relation to an outward-directedness as moral witness to the world (Hill 1979:199). Peter's readers are strongly exhorted to realise that *a good conscience* (ἀγαθή συνείδησις), which is the result of good conduct (1 Pet 3:17), is essential for believers so that their testimony in suffering might put those who slander them to shame (units 10-11; McCartney 1997:242).

3.5.3.6 The opponents' shame

The clauses in units 10 and 11 point to the purpose or the result of the preceding action by the ἵνα clause (Arichea & Nida 1980:108; Elliott 2000:630). While units 7, 9 and 10 hope for a positive reaction on the clarification of the hope that fills the believers, a negative response and a negative outcome is also contemplated (Elliott 2000:630).

3.5.3.6.1 When slandered

The prepositional phrase ἐν ᾧ καταλαλεῖσθε in unit 10 (v 16) *when you are slandered* (v 16) is introduced by the temporal conjunction *when* (ἐν ᾧ v 16) in the sense of *whenever* (Achtemeier 1996:236). The verb *be slandered* (καταλαλεῖσθε v 15) is a rare passive form of the verb and is similar to a verb used in 1 Pet 2:12a. It seems likely that the 'slander', to which unit 10 refers, contains the same defamation of the believers as revealed in 1 Pet 2:12b (Elliott 2000:630). Elliott (2000:630) describes the alternatives in the following way:

> [I]n 1 Pet 2:12 and following verses, the author allows for the prospect that detractors, upon viewing the good behaviour of the believers, may be led to join them in glorifying God (1 Pet 3:2) or that such proper behaviour at least will reduce them to silence (1 Pet 2:15). Here, on the other hand, the possibility is expressed that the slanderers could also *persist* in disparaging the good conduct of Christians. In this case, the result would not be their conversion but their condemnation, as the remainder of this verse indicates.

The passive verb *be slandered* (καταλαλεῖσθε v 16) supposes that those who slander are those *mistreating* (ἐπηρεάζοντες) the Christian readers on account of their good behaviour (Achtemeier 1996:236).

3.5.3.6.2 The opponents' shame

Unit 11 reads καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν, *those who mistreat your good behaviour in Christ may be put to shame* (v 16). The participle *mistreat* (ἐπηρεάζοντες v 16) is shaped on the noun *spiteful abuse* (ἐπήρεια) and is a more energetic synonym for the verb *slander* (καταλαλέω) (Beare 1970:140). It points out that believers suffer insult and abuse rather than more life-threatening expressions of enmity (Achtemeier 1996:236). Therefore, Peter's readers are not the victims of official judgement, but of denigration, insult, estrangement and public shame, because of their life and witnessing as believers (Elliott 2000:631). Elliott (2000:631) states that the shame explicitly implies (by the accompanying reference to the denigrators themselves) being *put to shame* (Elliott 2000:631). He adds that despite the absence in 1 Peter of any clear reference to formal legal proceedings against believers, the abundant references to verbal abuse draw attention to the consistent shape of the type of opposition and oppression encountered by Asia Minor believers: 'suspicion, slander, and insult, designed to demean and discredit persons perceived as different, deviant, and potentially dangerous to the common good' (Elliott 2000:631).

The phrase *your good behaviour in Christ* (ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν v 16) is familiar from 1 Pet 2:12 and 1 Pet 3:2, speaking of the behaviour of all believers and wives particularly (Elliott 2000:631). The adjective ἀγαθὴν ('good'), which is connected to ἐν Χριστῷ, qualifies the *behaviour* (ἀναστροφή), which derives from its relying on Christ. It is good on account of its rootedness and groundedness in him, and by living in communion with him (Beare 1970:140). As a result, the noun *behaviour* (ἀναστροφή) refers to the whole gist of the believers' life among neighbours (Beare 1970:40). In fact, this good behaviour includes the sense of being 'zealous for what is right' (v 13) and 'doing what is right' (1 Pet 3:11, 14, 17; Elliott 2000:632-633). It is *in Christ* (ἐν Χριστῷ). There is no possibility to behave well away from Christ. The phrase *in Christ* (ἐν Χριστῷ) in 1 Peter is the only one in the non-Pauline New Testament to appropriate the formula *in Christ* (ἐν Χριστῷ), in which Paul formulated his indications (Goppelt 1993:245). Elliott (2000:632) points out that Paul introduced it into Christian phraseology to demarcate the whole Christian life in unity with Christ:

> [I]t is likely, however, as K Berger has shown, that Paul was Christianising antecedent Israelite formulas, such as 'in the law' or 'in God', which describe the community identified and bound by the upright obedience to God's will. Whereas Paul, however, often expands on the ecclesial implications of being 'in Christ', the Petrine author does not. He instead employs it in unelaborated fashion as a stock phrase (here and in 5:10 and in 5:14) signalling the communal Christian identity of the believers: the righteous who are 'in Christ', those embedded in the story and destiny of Jesus Christ. Thus the phrase functions like the name 'Christian (Χριστιάνος, 4:16), though 'in Christ'

> represents a *self-designation* of the believing community, whereas 'Christian' is a label originating with *outsiders* (Elliott 2000:632).

Goppelt (1993:245) agrees that the formula *in Christ* (ἐν Χριστῷ) in 1 Peter was not influenced by the Pauline tradition:

> [I]n Paul's writings the formula has a considerably broad spectrum of meanings: the ἐν can have an instrumental and a modal sense, but it is never used in a local-mystical sense. In principle, the formula means for Paul instrumentally that one's course is determined by the death and resurrection of Christ. All three occurrences in 1 Peter describe modally the shaping fellowship with Christ that is a central theological tenet of the letter. Relationship to him now distinguishes 'one's manner of life in Christ' (3:16) or in the future 'the glory in Christ' (5:10); 'those who are in Christ' (5:14) are those who are connected to him, his community. In none of these three uses does the expression stand – as becomes especially clear in the future oriented statement of 5:10 – as a pale, formalized expression for 'Christian', but it represents precisely that relationship to Christ which precedes every expression of the life lived out of faith.

However, as Clowney ([1988] 1994:153) suggests, Peter uses the phrase *in Christ* (ἐν Χριστῷ), to signal the integration of believers into the entire historical reality of which the Christ-event is the core (Boring 1999:133), which is a foundation for Paul's instruction. Like Paul, Peter rejoices in the fact that believers are represented by Christ in his death and resurrection. They are reborn as new beings since they are united with Christ in his resurrection (1 Pet 1:3). As a result, they are 'in Christ' as their representative in terms of the fact that *he died and rose for us* (Clowney [1988] 1994:153). Believers are also 'in Christ' since he provides life in them (Clowney [1988] 1994:153). All believers are so eager to be patient in the face of unjust suffering because of their participation in the reality of Christ, the paradigm of divine suffering-for-others (Boring 1999:133).

Arichea and Nida's (1980:108-109) are mistaken by their literal translation of the phrase *in Christ* (ἐν Χριστῷ) as 'followers of Christ'. They realise that the phrase, if rendered 'followers of Christ', causes a complication in the reading of the expression 'your good conduct' (Arichea & Nida 1980:108). They admit that it may be essential to render 'as followers of Christ' as a separate clause, for instance, 'the good that you do because you are followers of Christ' or since … you are followers of Christ' … because you are one of Christ's own (Arichea & Nida 1980:108-109).

The accusative article plus the accusative adjective *the good* (τὴν ἀγαθὴν) should be linked to the accusative noun *behaviour* (ἀναστροφήν) rather than separating *the good* (τὴν ἀγαθὴν) from the noun *behaviour* (ἀναστροφήν). Peter surely exhorts his readers' to decide their manner of life in Christ. Of course, they might be defined as

followers of Christ. However, Peter's intention is not to indicate that they are Christ's followers, but to stress that their good behaviour is characterised as new, being begotten by the resurrection of Christ and is controlled by Christ, even within the surrounding gentile environment, to defend their faith. As Davids (1990:133) indicates, Peter quite simply instructs his readers that good behaviour comes out of and is decided by their relationship to Christ, that is to say, their union with Christ, who defines what is good behaviour and is himself the power and motivation for good behaviour even in the most irritating circumstances (Davids 1990:133). Therefore, their good behaviour results not only in their devotion to God, but also in their faithfulness to Jesus Christ (Elliott 2000:632).

'A good conscience' (unit 9) in relation to 'good behaviour' (unit 11), 'puts the opponents to shame'. It is a result of their reaction to the believers' excellent life in Christ. The verb *put to shame* (καταισχυνθῶσιν v 16) is an aorist subjunctive passive in a purpose clause. It speaks of an immediate social shaming of those in terms of the fact that their unjustified denigrations of the believers are shown to be false and baseless and they are thereby silenced (1 Pet 2:15; cf. Tit 2:8; Elliott 2000:632). Michaels (1988:190) points at that although the phrase *the day of visitation*, is not referred to in this unit 11, it can be inferred that the verb *put to shame* (καταισχυνθῶσιν), could have an eschatological reference. The term *shame* in the Old Testament and in Jewish literature frequently signifies sheer defeat and disgrace in battle, or before God. Thus, the verb καταισχυνθῶσιν indicates that defeated or disgraceful people are overthrown and left at the mercy of their enemies (Michaels 1988:190-191).

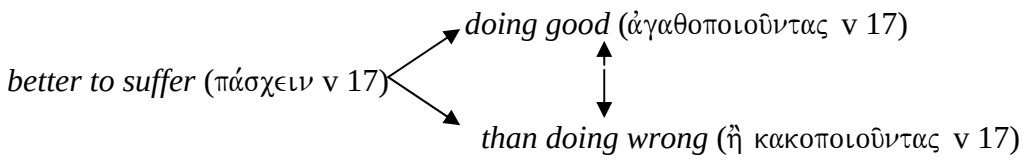
According to Psalms (6:11; 21:6; 24:2,3; 30:2, 18; 34:4; 39:15; 43:8; 69:3; 126:5, Isa 28:16; Jer 6:15; 17:13, 18), those trusting in God will not be put to shame (Michaels 1988:191). In this context, who are those put to shame? Without doubt, they are 'those people' who stumble, disobeying the word (1 Pet 2:6). Implicitly, the believers are not put to shame (1 Pet 2:6-7, see Isa 28:16; Michaels 1988:191). Therefore, it seems plausible that the verb refers to a divine passive similar to its use in 1 Pet 2:6 and 1 Pet 2:6, the divine shaming of the gentile at the final judgment (1 Pet 2:7-8; 4:18; Elliott 2000:632). This divine shaming of gentiles is already emphasised in 1 Pet 2:6-8 and in references to divine judgement in 1 Pet 1:17; 1 Pet 4:5; 1 Pet 4:17-18. Possibly it also signifies the final condemnation of those who reject Christ and oppress believers (Elliott 2000:633). In the end, the believers slandered by the mistreatment of accusers in terms of 'good behaviour in Christ', will be led to life, while the slanderers of believers will be led to divine shaming and eternal condemnation (Elliott 2000:633). 'The shame and suffering that believers experience is set within the conceptual frame of the honour and shame that God confers on the basis of one's relation to Jesus Christ' (Elliott 1995:173). 'It is this divinely conferred honour and membership in the family of God that establishes the basis for the exhortation to an honourable and holy way of life that follows' (Elliott 1995:173).

3.5.4 Suffering for doing good as the will of God

The causal conjunction *for* (γάρ v 17) connects the concluding statement in units 12-13 with the preceding units 1 to 11 (Elliott 1982:95; 2000:633). The verb *doing good* (ἀγαθοποιέω) is linked to the family terms in vv 13, 14 and 16. The other terms *better* (κρεῖττον v 17) and *blessed* (μακάριοι vv 13-14) form an inclusion to frame vv 13-17 (Elliott 2000:633). Unit 12 is the apodosis with unit 13 as the protasis.

3.5.4.1 The contrast between doing good and doing wrong

Unit 12 and unit 13b read κρεῖττον γὰρ ἀγαθοποιοῦντας πάσχειν ἢ κακοποιοῦντας, *for it is better to suffer for doing what is good, than for doing what is wrong* (v 17). The comparative adjective *better* (κρεῖττον v 17), even though Elliott (2000:634) states that it is an adverb, functions as a predicate adjective of the elliptical *be* (ἐστίν), which takes an infinite verb *suffer* (πάσχειν v 17). Peter thinks of what is significant beyond the present age (Hillyer 1992:110).



The structure of units 12 and 13b uses the subject infinitive, which has two comparative instrumental participles: one is the positive participle *doing good* (ἀγαθοποιοῦντας); the other the negative participle *doing wrong* (κακοποιοῦντας). One should not overlook which of those participles states the will of God (unit 13). The infinitive *suffer* (πάσχειν v 17) admittedly functions as a substantial infinitive, which is the subject of an 'is' and controls the participles *doing good* (ἀγαθοποιοῦντας) and *doing wrong* (κακοποιοῦντας; Elliott 2000:634). 'The suffering for doing what is right' does not undercut the great love of God for the believers, since the suffering happens according to God's will (Perkins 1995:63). The faithful have constantly been exhorted in their suffering to realise that God is their witness and likewise to realise that God leads them to the contest, in order that they may, under his protection, prove their faith (Calvin 1948:111). Peter strongly argues that such suffering was unavoidable for those who had united themselves to Christ (Leaney 1967:48).

Some commentators (Achtemeier 1996:238; Elliott 2000:636; Michaels 1988:191-192) argue convincingly that this unit does not have any direct eschatological elements, although none of them deny that such elements are present. However, there are quite strong eschatological emphases to follow, as well as preceding Christological events connected with their current circumstances. Peter identifies his readers' current suffering with Christ's suffering in the past. The future-oriented term 'hope' on their eschatological reward makes them stand firm in Jesus Christ. One thus should regard 'the past' of Christ, 'the present' of the readers and 'the

future' of the readers as very important in interpreting 1 Peter.

In 1 Peter, the hope of the suffering readers is their anchor, and their reward, which will realize in the future when Jesus Christ will return. The Christology of 1 Peter exhorts the readers to stand firm in Christ. The eschatological elements should be seen as a bridge to the present time. Malina (1996:179-214) tends to overemphasise the present time. Peter exhorts his readers in suffering to be firm in faith, to be vindicated like Jesus by God in the revelation of Jesus. Their hope cannot be separated from elements in the future. That is why Michaels (1966-7:394-401) and Davids (1990:132-133) are right to say that the eschatological motif is clear in unit 12.

The readers of Peter should cheer up in the light of a longer-term vision and bear in mind that God's vindication on the day of final judgment is what matters (Hiyller 1992:110). Finally, this unit is a proverbial statement and could basically signify that it is morally better to suffer as ignorant and gentile people for doing good than to bear one's punishment for doing wrong (Marshall 1991:117). Peter writes his letter in a Christian context. He implies that, if believers are suffering at all, it is better to suffer persecution for doing good than to be treated unjustly for doing wrong (1 Pet 2:19; 1 Pet 4:15-16). Such tolerant patience of suffering is a great way for believers to witness (Marshall 1991:117), since their suffering is the will of God, as is pointed at in unit 13.

3.5.4.2 The will of God

Unit 13 reads εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, *if this should be the will of God* (v 17). It contains a second optative verb *wish* (θέλω v 17; cf. v 14), and it conditions unit 12 (Elliott 2000:634). The verb *wish* (θέλοι v 17) often occurs in the New Testament in the secular sense of *general willing, desiring* (e.g. Mtt 20:21; 26:17 par. Mk 14:12), *resolute willing* (e.g. Mtt 25:15; Jn 7:44), *finding pleasure in, liking* (e.g. Mk 12:38 par Lk 20:46), and *claiming* (2 Pt 3:5; Müller 1986:1019). Paul uses it with a religious implication, speaking of human beings, linked with verbs of doing: *do* (ποιέω 1 Cor 7:36; 2 Cor 8:10; Gal 5:17); *work* (ἐνεργέω 2 Cor 8:11; Phil 2:13; Müller 1986:1021). When the believers stop contradicting the will of God, he acts in them. Therefore, all the believers' desires and conduct should be rooted in obedience to God and his saving will (e.g. 2 Cor 8:10; 1 Cor 7:36; Müller 1986:1021). Doing the will of God means undivided obedience to his will. Peter particularly emphasises that this obedience to the will of God can lead to suffering (Müller 1986:1019). Müller (1986:1016) points out why it plays a particular part in the Dead Sea Scrolls:

> [I]n the 'fellowship of unity', the elect according to God's will represent the true Israel (IQS 7:6; 9:15). In the precepts and commands they find the will of God, which they must perform (1QS 9:13, 23, CD 3:15). The thought of a fixed predestination is again and again expressed in the words: 'apart from thy will nothing takes place' (cf. 1QS 11:17; 1QH 10:2); '… nothing is

> known' (1 QH 1:8; 10:9). God's will is thus the irrevocable prerequisite for every insight into right action (1QH 14:13); the one who does his will is the elect man (4QP Ps 37:5).

In the current context, Peter twice describes that God's will does not involve suffering for the sake of suffering, but suffering for doing good (Elliott 2000:635). Elliott (2000:635) states that when the unjust is suffering for doing good, as exemplified by Christ himself (1 Pet 2:21-24; 1 Pet 3:18) in obedience to the Father's will, then God approves of it (1 Pet 2:20) and when he will ultimately vindicate unjust sufferer (1 Pet 5:10) as Christ himself was exalted (1 Pet 3:18-22). Jesus Christ himself is the supreme example of creative suffering. Christ himself is also the basis of the believer's confidence in the ultimate triumph of good over evil (Hiyller 1992:110).

3.5.5 Conclusion (3:13-17)

In this section (3:13-17), Peter deals with his readers' relationship to non-believers in a society. It is true that nobody will mistreat someone who is doing good. Anyone will rather be praised for his good deeds. However, in spite of the fact that Peter's readers do good according to the will of God, they encounter undeserved suffering. When encountering a difficult circumstance, it seems quite probable that their Christian identity will get weaker. Therefore he exhorts his readers to keep on doing good for the sake of righteousness in circumstances of undeserved suffering, since it is an assurance that God cares for them. That is why they need not to be afraid of verbal abuse and suffering or of rejection and disgrace from their persecutors. Suffering is not the most grievous harm. The most grievous harm is separation from God.

In undeserved suffering, they should keep Christ their Lord in mind as the ground of their salvation, as well as the best example for right conduct. Their right conduct under the undeserved suffering, as innocent suffering, is in fact honourable in the eyes of God. When asked about the hope in their heart, which is the anchor to bind the community and sustain its members, they are exhorted to answer in the polite attitude of gentleness and respect. By keeping on doing what is right according to a good conscience in Christ, they will shame persecutor. Suffering as a result of doing wrong is to react against God's will. The suffering for doing what is right, is in accordance to the will of God. Therefore, Christians' good behaviour according to the will of God, as newly begotten by the death and resurrection of Christ, is to result not only in their devotion to God, but also in their faithfulness to the Lord Christ with their whole heart.

3.6 Conclusion of the four sections (1:13-17, 2:1-3, 2:18-20, and 3:13-17)

The ethical exhortation of the four sections (1:13-17, 2:1-3, 2:18-20, and 3:13-17) contains two themes: 1:13-17 and 2:1-3 describe the call to become the family of God; 2:18-20 and 3:13-17 focus on how to behave as God's family within a society.

In the first theme (1:13-17 and 2:1-3) Peter tells his readers to bind up their waists as a way of doing right, to be sober, and to hope completely on God's grace, which they will receive at the revelation of Christ Jesus. As the obedient children of God, their daily lives should be characterised not by the desires of their previous lives and norms, but by the new norm as member of the family of God. They have been completely transformed from a useless way of life to become children of God. They are therefore exhorted not to conform to evil desires. Their hope is not fixed on the world, but on the time of Christ Jesus's second coming. Hope is the anchor of their lives. Peter also exhorts them to be holy in accord to God's holiness, as a sign that they are part of the family of God. It is like the members of a family in Mediterranean society who were expected to maintain the identity of their family. That is why they are exhorted to be holy as their Father is holy (Lev 19:2). Holiness means separation from the outside world and from the pollution by the world, as well as being available to be used by God. According to 1:18-19, they were redeemed from their useless lives handed down to them from their ancestors, which indicates that they were separated from their previous worthless lives. God bought them free through Christ's death. Therefore, they are not under control of their old pagan rules. They are under God's control. Their holiness is a sign of faithfully keeping the new rules. Their ancestors are no longer their spiritual fathers. God is their father, who judges each one's work impartially. Peter exhorts his readers to live with fear towards God, as strangers in the world, who long to return to their eternal home.

In the second section (2:1-3), Peter more specifically exhorts his readers to get rid of their old life styles, which include all malice, all deceit, hypocrisy, envy and slander of all kind, since they were redeemed and born again through Christ's death and resurrection (1:3; 1:18). They should no longer live according to their old lifestyles. They should live in accordance to God's will. Peter metaphorically calls them babies. Babies cannot survive without milk. Spiritual babies cannot survive without spiritual milk, which is the living word of God. As a way of growing up in salvation, they have to long for spiritual milk, since they were born into the family of God and have already tasted that the Lord is good. Peter encourages his readers to identify themselves with God.

The third section (2:18-20) moves from the readers' new identity to focus on the readers' lives in the society to which they belong. Peter exhorts them, especially, the domestic servants, to submit to their masters, whether the masters are gentle and good, or crooked. When they suffer undeservedly, they should be patient by being conscious of God. Peter distinguishes between two types of suffering: mistreatment for doing wrong, which cannot expect any praise or glory, as well as undeserved suffering for doing good, which is grace from God. Their suffering is positive rather

than negative, since their suffering is a way of participation in Christ's suffering and is recognised by God. On the other hand, suffering as a result of doing wrong is not praised by God. Therefore they should not be afraid of undeserved suffering, since God will vindicate them at the time of Christ Jesus' second coming, as he vindicated Christ.

In the last section (3:13-17) Peter deals with his readers' relationship with outsiders in society. He rhetorically asks who can harm one who is eager to do good? Due to the difference of life styles between believers and un-believers, the believers may encounter suffering, since they do not follow the way of life of their physical group or family. They follow the will of God the Father, the head of the new family. Peter exhorts them to carry on living as witnesses for Christ, even in the face of suffering. Through their superior ethical behaviour in Christ, the slanderers will be put to shame (Winbery 1982:14). When they encounter undeserved suffering for the sake of what is right, it signals their faithfulness to God. They are exhorted to be eager to do what is right, without being afraid of anything or be frightened by their opponents, and always to sanctify the Lord Christ in their hearts.

Whenever they are asked to give the reason for their hope they should unwaveringly (without hesitation) answer with gentleness and respect, since their hope and confidence are secure anchors to perform their task as believers in a hostile world (Kendall 1986:113). The social distinctiveness and group solidarity and their sustenance of faith and hope in salvation are absolutely necessary in the midst of a pagan society (Elliott 1981:84).

Living with a good conscience, their good behaviour in Christ Jesus can lead their opponents to feel shameful. Here we see analogy between the suffering of Christ and of the believers, as Christ's suffering is for the sake of saving sinners in accordance with God. The suffering of Christ, serves as an example for the suffering community (Kirkpatrick 1982:76). The suffering of the believers also take place according to the will of God and can result in the shame of their opponents. In a sense, they are mistreated, because God's will signifies that they fulfill the will of God. Christ's patience under suffering is an example of how believers should endure suffering (Kirkpatrick 1982:76) and is the guarantee of receiving exaltation.

It is clear that the imperative parts, the ethical exhortative sections are grounded on the Christological sections in chapter 2. The Christological theme of exaltation through suffering functioned to exhort the readers to keep on doing good as members of the family of God by the conviction that they will be exalted from their current suffering as Christ was exalted.