

# **Christology as Motivation for Ethical Exhortation in 1 Peter and Philippians**

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## Summary and Key Words

**Title: Christology as motivation for ethical exhortation in 1 Peter and Philippians**

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In 1 Peter and Philippians Christology motivates the ethical exhortation of their readers. 1 Peter uses Christology as motivation both for Soteriology and ethical exhortation, although Peter implements Christology in his Soteriology only to remind his reader of their new identity as members of the family of God through Christ's death and resurrection (1 Pet 13-17; 2:1-3). It caused them to suffer from the same society with its social and religious norms in which they previously lived, and which turned hostile towards them after their conversion. As believers, though, their life should no longer conform to the society of their pagan neighbours. They have thus unexpectedly encountered verbal abuse and physical suffering from their circumstances. The readers of Peter and Paul suffered from opponents from outside the congregation (1 Pet 2:18-20; 3:13-17; Phil 1:27-30; 2:12-18), from conflicts within the community (Phil 2:1-5), as well as from false teaching directed against Paul's gospel (Phil 3).

To resolve the matters within community and to exhort their readers to stand firm in their faith in Christ Jesus, both Peter and Paul applied Christology to guide their readers on how to conduct their life as believers in their society. Believers are called to follow in the footsteps of Christ, not merely to start the adventure of Christian living, but to persevere up to the end, to the glory of God (cf. Mtt 24:13 & Lk 21:19).

In 1 Peter, the imperative for ethical exhortative motivation are followed by the indicative of its Christology as motivation: ethical exhortation (vv 13-17) followed by Christology (1:18-21); ethical exhortation (vv 1-3) followed by Christology as example of suffering and exaltation, as well as the foundation of spiritual community of the believers (2:4-8); ethical exhortation of domestic servants (vv 18-21) followed by Christology (vv 22-25); ethical exhortation (vv 13-17) followed by Christology (vv 18-22).

In Philippians Christology stands in the center (Phil 2:6-11) as foundation of three ethical exhortations: to stand firm in their faith in Christ Jesus amidst hostile circumstances (1:27-30), to resolve conflicts among themselves (2:1-5), and to work out their salvation by trusting in God (2:12-18). In addition Paul exhorted his readers to imitate Christ, as well as himself, since his eager and absolute goal is to know Christ, the power of his resurrection and the fellowship of his suffering, as stated in Phil 2:6-11, and to rejoice in the Lord.

Both Peter and Paul's Christology have a soteriological perspective, but the Christology of both 1 Peter and Philippians focuses on the ethical motivation of their readers, to confirm their faith in Christ Jesus in their unstable circumstances.

### **Key Words**

Christology

Ethics

Exaltation

Example

Exhortation

Faith

Joy

Resurrection

Salvation

Suffering (death)

Perseverance

## Samevatting:

**Titel: Christologie as motivering vir etiese vermaning in 1 Petrus en Filippense.**

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In 1 Petrus en Filippense dien die Christologie tot etiese vermaning van hulle lesers. 1 Petrus gebruik Christologie as motivering vir beide soteriologie en etiese vermaning, hoewel Petrus slegs die Christologie in sy soteriologie gebruik om sy lesers te herinner aan hulle nuwe identiteit as lede van die huisgesin van God deur die dood en opstanding van Christus (1 Ptr 1:13-17; 2:1-3). Dit het hulle laat ly onder dieselfde gemeenskap met sy sosiale en godsdienstige norme waarin hulle eers gelewe het, en wat na hulle bekering vyandig teenoor hulle geword het. Maar as gelowiges moet hulle lewe nie meer aanpas by die samelewing van hulle heidense bure nie. Hulle is toe onverwags deur hulle omgewing oorval met skeltaal en fisiese verdurkking. Die lesers van 1 Petrus en Filippense het gelyk onder teenstanders van buite die gemeente (1 Ptr 2:18-20; 3:13-17; Flp 1:27-30), onder konflikte in die gemeente (Flp 2:1-5), en ook onder valse lering teen die evangelie wat Paulus verkondig (Flp 3).

Om die sake in die gemeentes op te los en om hulle lesers te vermaan om vas te staan in hulle geloof in Christus Jesus gebruik beide Petrus en Paulus juis die Christologie om aan hulle lesers leiding te gee oor hoe hulle as gelowiges in hulle gemeenskappe moet lewe. Gelowiges word opgeroep om Christus se voetstappe te volg, om nie slegs te begin op die Christelike lewe se avontuur nie, maar om tot die einde toe te volhard, tot eer van God (vgl. Mtt 24:13 and Lk 21:19).

In 1 Petrus word die imperatiewe van die etiese vermaning gevolg deur die indikatiewe van die Christologie wat hulle motiveer: etiese vermaning (1:13-17) gevolg deur Christologie (1:18-21); etiese vermaning (2:1-3) gevolg deur Christologie as voorbeeld van lyding en verhoging, sowel as die fundering van die geestelike gemeenskap van gelowiges (2:4-8); etiese vermaning tot huisbediendes (2:18-21) gevolg deur Christologie (2:22-25); etiese vermaning (3:13-17) gevolg deur Christologie (3:18-22).

In Filippense staan Christologie sentraal (2:6-11) as fundering van drie etiese vermanings: om vas te staan in hulle geloof in Christus Jesus te midde van vyandige omstandighede (1:27-30), om konflikte onder hulle as gemeentedele op te los (2:1-5), en om hulle daarop toe te lê om as verlore mense te lewe in vertroue op God (2:12-18). Daarby moedig Paulus sy lesers aan om Christus na te volg, sowel as vir hom, omdat sy enigste doel en begeerte is om Christus te ken, die krag van sy opstanding te ondervind en deel te hê aan sy lyding, soos in Fil 2:6-11 beskryf is, sowel as om hom in die Here te verlaat.

Die Christologie van beide 1 Petrus en Filippense het 'n soteriologiese perspektief, maar die Christologie van beide 1 Petrus en Filippense fokus eintlik op die etiese motivering van hulle lesers, om hulle geloof in Christus Jesus in hulle onbestendige omstandighede te bevestig.

### **Sleutelwoorde**

Blydskap  
Christologie  
Etiek  
Geloof  
Lyding (dood)  
Optanding  
Verhoging  
Verlossing / Redding  
Vermaning  
Volharding  
Voorbeeld

## Abbreviations

### 1. Abbreviations of books and series used:

ABR	Australian Biblical Review
AUSS	Andrew University Seminary Studies
Bib	Biblica
BSac	Biblica Sacra
BT	The Bible Translator
BTB	Biblical Theology Bulletin
CBC	Cambridge Bible Commentary
CBQ	Catholic Biblical Quarterly
CQR	Church Quarterly Review
DBI	Dictionary of Biblical Imagery
DJG	Dictionary of Jesus and the Gospels
DLNTD	Dictionary of the Later New Testament & its Development
DNTB	Dictionary of New Testament Background
DPL	Dictionary of Paul and his Letters
DTIB	Dictionary for Theological Interpretation of the Bible
EQ	Evangelical Quarterly
ERT	Evangelical Review of Theology
ExpTim	Expository Times
FN	Filología Neotestamentaria
FS	Festschrift
Greg	Gregorianum
HeyJ	Heythrop Journal
HQ	Hartford Quarterly
HTR	Harvard Theological Review
Int	Interpretation
IVPDNT	The IVP Dictionary of the New Testament
JBL	Journal of Biblical Literature
JETS	Journal of the Evangelical Theological Society
JRR	A Journal from the Radical Reformation
JSNT	Journal for the Study of the New Testament
JTS	Journal of Theological Studies
LouV	Louvain Studies
LXX	Septuagint
NDBT	New Dictionary of Biblical Theology
NIDNTT	New International Dictionary of New Testament Theology
NovT	Novum Testamentum
NTS	New Testament Studies
ResQ	Restoration Quarterly
RevExp	Review and Expositor
RTR	Reformed Theological Review
SJT	Scottish Journal of Theology
ST	Studia Theologica

TBT	The Bible Today
TE	Theological Educator
TDNT	Theological Dictionary of the New Testament
TrinJ	Trinity Journal
TynB	Tyndale Bulletin
TZ	Theologische Zeitschrift
UBS	United Bible Society
USQR	Union Seminary Quarterly Review
WBC	Word Biblical Commentary
WTJ	Westminster Theological Journal
ZNW	Zeitschrift für die neutestamentliche Wissenschaft

## 2. Abbreviations of Books of the Bible referred to:

<b>Old Testament</b>		<b>New Testament</b>	
Gen	Genesis	Mtt	Matthew
Ex	Exodus	Mk	Mark
Lev	Leviticus	Lk	Luke
Num	Numbers	Jn	John
Deut	Deuteronomy	Acts	Acts of the Apostles
Josh	Joshua	Rom	Romans
Judg	Judges	1 Cor	1 Corinthians
Ruth	Ruth	2 Cor	2 Corinthians
1 Sam	1 Samuel	Gal	Galatians
2 Sam	2 Samuel	Eph	Ephesians
1 Kgs	1 Kings	Phil	Philippians
2 Kgs	2 Kings	Col	Colosians
1 Chr	1 Chronicles	1 Thess	1 Thessalonians
2 Chr	2 Chronicles	2 Thess	2 Thessalonians
Ezra	Ezra	1 Tim	1 Timothy
Neh	Nehemiah	2 Tim	2 Timothy
Esth	Esther	Tit	Titus
Job	Job	Philem	Philemon
Ps	Psalms	Heb	Hebrews
Prov	Proverbs	Jas	James
Eccl	Ecclesiastes	1 Pet	1 Peter
S. of Sol	Song of Solomon	2 Pet	2 Peter
Isa	Isaiah	1 Jn	1 John
Jer	Jeremiah	2 Jn	2 John
Lam	Lamentations	3 Jn	3 John
Ezek	Ezekiel	Jude	Jude
Dan	Daniel	Rev	Revelation
Hos	Hosea		
Joel	Joel		



Am	Amos
Obad	Obadiah
Jonah	Jonah
Mic	Micha
Nah	Nahum
Hab	Habakkuk
Zeph	Zephaniah
Hag	Haggai
Zech	Zechariah
Mal	Malachi

### 3. Abbreviations of other sources referred to:

Barn	Epistle of Barnabas
CD	Cairo Damascus
Dial	Dialogue
Did	Didaché
DSS	Dead Sea Scrolls
2 Esdr	2 Esdras
JB	Jerusalem Bible
M	Mishnah
2 Macc	2 Maccabees
4 Macc	4 Maccabees
MSS	Manuscripts
NAB	New American Bible
NEB	New English Bible
NIV	New International Version
RSV	Revised Standard Version
Sir	Sirach
TEV	Today's English Bible
Tg	Targum
Tg Onq	Targum Onqelos
Tob	Tobit
Wisd Sol	Wisdom of Solomon

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## Chapter I Introduction

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

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

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

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

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

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

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

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

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

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

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

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

## 1.2. Methodology

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>11</sup> Ferris 1930.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## 1.4. The unfolding of the argument

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

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

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

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

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

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

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

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

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

### **2.1 Introduction**

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

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

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



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

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

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

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

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

### 2.2.1 Introduction

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

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

### 2.2.2 The elementary faith of Christians

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

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

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

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

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

### 2.2.3 Redemption through the precious blood of Christ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### 2.2.3.2 The issues pertaining to redemption

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

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

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

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

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

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

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

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

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

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

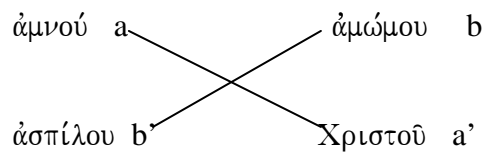
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<sup>28</sup> In 1 Pet 1:2 the blood of Jesus Christ is mentioned. The blood of Christ is connected with ‘sprinkling’. Peter stresses that it means the Lord’s sacrificial death, as a result of which the new covenant between God and his people has been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

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

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

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



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

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

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

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



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

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

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

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

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

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

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

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

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

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

## 2.2.5 The character of Christ

### 2.2.5.1 The pre-existent Christ

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

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

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

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

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

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

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

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

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

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

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

### 2.2.5.2 The purpose of the divine appearance

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### 2.2.5.5 The glorification of Christ

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

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

### 2.2.5.6 Faith and hope in God

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



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

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

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

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

#### **2.2.6 Conclusion**

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

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

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

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

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

### **2.3.1. Introduction**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### 2.3.2.1.3 The concept of the living stone

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

[I]n a negative sense ‘shame’ results when the honor, character, or good name of a person or group is successfully challenged through insult, disparagement, reviling, or other forms of attack or when a person fails to protect and extend the reputation of one’s group through appropriate personal behavior. In the ‘agnostic’, conflict-ridden culture of ancient society, this credit rating was under constant scrutiny and challenge. Defending, maintaining, and enhancing personal or group honor, on the one hand, and avoiding being publicly degraded, demeaned, disgraced, insulted, scorned, and humiliated (i.e., ‘shamed’), on the other, were universal and persistent preoccupations of the ancient Mediterraneans in their informal interactions (Elliott1995:169).

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

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

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

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

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

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

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

#### 2.3.2.3.1 The living stones

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

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

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

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

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

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

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

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

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

#### **2.3.2.3.2.2 As a spiritual house**

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

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

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

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

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

### 2.3.2.3.2.3 A holy priesthood

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### **2.3.3.1 Introduction**

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

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

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



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

### 2.3.3.2 Quoted from Scripture

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

### 2.3.3.3 A corner-stone placed in Zion

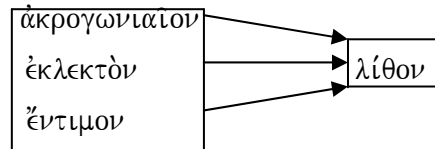
Unit 8, *Ἴδου τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον, behold I lay a chief/chosen, and precious stone in Zion ( v 6)* is quoted from Isa 28:16. Michaels (1988:103-104) discusses the difference between Peter's citation from Isa 28:16 and the LXX, as well as the difference between Paul's use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

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

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

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



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

#### References to Christ as the living stone

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

#### References to the readers

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

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

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

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

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

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

#### 2.3.3.4 The outcome for the believer

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

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

### 2.3.3.5 Honour to believers

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### 2.3.3.9 The reason for unbelievers' stumbling

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

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

### 2.3.3.10 The destiny of the unbelievers

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

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



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

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

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

### 2.3.4 Conclusion

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

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

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

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

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

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

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

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

### **2.4.1 Introduction**

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

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

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

### 2.4.2.1 The call to suffering

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

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

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

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

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

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

#### 2.4.2.2 The suffering of Christ

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

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

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

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

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

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

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

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

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

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

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

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

### 2.4.2.3 The required standard set by the model

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

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

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



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

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

#### 2.4.2.4 Following him

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

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

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

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

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

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

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

#### 2.4.2.5 The innocent Christ

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

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

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

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

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

Michaels (1988: 143) points out the chiasm:

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

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

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

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

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

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

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

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

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

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

#### **2.4.2.5.2 No retribution**

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

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

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

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

#### 2.4.2.5.2.2 No threatening

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

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

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

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

#### 2.4.2.6 Christ's trust in God

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

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

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

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

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

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

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

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

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

### 2.4.3.1 Carrying our sins on the cross

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

### 2.4.3.3 Our healing a reality through his wounds

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### 2.4.4 Conclusion

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

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

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

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

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



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

### 2.5.1 Introduction

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

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

## 2.5.2 Christ's suffering for sins

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

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

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

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

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

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

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

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

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

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

### 2.5.3 Leading us to God

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

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

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

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

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

## **2.5.4 The contrast between flesh and spirit**

### **2.5.4.1 The death in flesh**

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

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

#### 2.5.4.2 The resurrection of Christ

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

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

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

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

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

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

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

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

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

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

### 2.5.5 Proclaiming to the spirits in prison

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## 2.5.7 Constructing the ark

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

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

### 2.5.8 The salvation of eight souls

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

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

### 2.5.9 Salvation through water

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

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

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

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

Noah/ Family	Flood	saved
Believers	Baptism	will be saved

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

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

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

### 2.5.10 The saving activity of God

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### 2.5.11 Having gone to heaven

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

### 2.5.12 Sitting at the right hand of God

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

### 2.5.13 Subject to Christ

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

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

### 2.5.14 Conclusion

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

## 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 1981:105). 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* (ἐλπίζατε 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* (ἐλπίζατε 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* (διὸ 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* (διὸ 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 (Achtmeier 1996:118; Cranfield 1950:31; Grudem [1988] 1992:75; Goppelt 1993:102) argue that the conjunction *therefore* (διὸ 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* (διὸ 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 participle *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 participle *being sober* (νήφοντες v 13) and the imperative *hope* (ἐλπίζατε v 13), there is the adverb *completely* (τελείως v 13). Most commentators (Achtmeier 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* (ἐλπίζατε 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, ἐλπίζατε ἐπὶ τὴν χάριν, *set your hope on the grace* (v 13), the imperative *hope* (ἐλπίζατε v 13) is the first of many aorist imperatives in 1 Peter. These aorist imperatives *be* (γενηθήτε 1:15), *live* (ἀναστράφητε 1:17), *love* (ἀγαπήσατε 1:22), *long for* (ἐπιποθήσατε 2:2), *subordinate* (υποτάγητε 2:13), and *honour* (τιμήσατε 2:17) can be regarded as 'programmatically'. 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* (ἐλπίζω 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. Goppelt (1993:107) states that here the imperative *set your hope* (ἐλπίζατε 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 a 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 (Achte-meier 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 (Achte-meier 1996:119). Achte-meier (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 resistance 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 to 10) – 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; Mt 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 *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 beginning 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* (ὕπακοῆς v 14), to describe his readers as obedient people who have accepted the Christian gospel. The word *obedience* (ὕπακοή 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 occurring 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) suggests 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* (ὕπακοή 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 responsibility 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 persistent 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 idolatry 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 antithesis, 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* (κατὰ 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* (τὸν 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 behaviour* (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* (ἀναστροφῆ), 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 develops 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 φόβῳ 3:2; cf. the ἐν φόβῳ ... 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 ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἐκάστου 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 presupposition 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 object 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* (κρίνοντα 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) referred 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 children'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 Chr 17:13; 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 ἀπροσωπολήπτως 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 ἀπροσωπολήπτως 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* (ἀπροσωπολήπτως 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' (ἀπροσωπολήπτως) 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 ἐκάστου 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 ἐκάστου 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 (Achteimer 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; Achteimer 1996:125).

#### 3.2.4.2 The sojourn in fear

In unit 10, ἐν φόβῳ τὸν τῆς παροικίας<sup>50</sup> 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

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<sup>50</sup> 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 (Achte-meier 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 (Achte-meier 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 (Achte-meier 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* (παρόικος) 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* (παρόικος) 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* (παρόικοι; 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 (Achte-meier 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<sup>51</sup>. 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 referring 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

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<sup>51</sup> 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 καταλαλιὰς, *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. Elliott (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 v 1): *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 ν 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 ν1), 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 ν 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 ν 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* (ζήλος). According to Aristotle, the word *zealous imitation* (ζήλος) 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 (Achtmeier 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 (Achtmeier 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 ἀύξηθῆτε 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* (ἀύξηθῆτε v 2) as a second person plural aorist passive subjunctive of the verb *grow* (ἀύξάνω) 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 Peter's 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 χρηστός, 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 ethical 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. δούλοι, 1 Pet 2:16); *be subordinate* (ὑποτασσόμενοι, unit 1; cf. ὑποτάγητε, unit 2:13); *respect* (φόβω, 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* (ἀγαθοποιούντες, unit 6; cf. ἀγαθοποιῶν 1 Pet 2:14, ἀγαθοποιούντας, 1 Pet 2:15); *God* (θεοῦ, unit 3, Θεῶ, 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 addresses 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 δούλοι ν 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 ν 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 ν 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 γάρ ('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 chiasmic structure (a b b'a') and *inclusion* (a a') as is set out below (Achtmeier 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')

#### Chiasmic 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* (ἀγαθοποιούντες καὶ  
πάσχοντες (b'))  
Unit 8 (v 20) *this is grace from God* (τοῦτο χάρις παρὰ Θεῶ)  
(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 Θεῶ)  
(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* (γὰρ 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 (Achtmeier 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). Achtmeier (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 (Achtmeier 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' (Achtmeier 1996:196).

Units 2 to 4 show clearly that the reader is exhorted to be patient with grief, because of *consciousness 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 (Achte-meier 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 chiasmic 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 ἀγαθοποιούντες καὶ πάσχοντες, ὑπομενεῖτε,) **b’**  
 Unit 8 (v 20) *this is grace before God* (τοῦτο χάρις παρὰ Θεῶ) **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 consists 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 ἀγαθοποιῶντες καὶ πάσχοντες, ὑπομενεῖτε, *however, if you endure suffering when you do good* (v 20), the participles *doing good* (ἀγαθοποιῶντες 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* (ἀγαθοποιῶντες v 20) as the opposite of *doing wrong* (ἀμαρτάνοντες 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* (ἀγαθοποιῶντες 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* (ἀγαθοποιῶντες v 20), are parallel to *suffering unjustly* (πάσχω 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* (ἀμαρτία) to live for righteousness.

As Winter (1988:92) argues, Peter calls on the implied 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 Θεῶ, *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 chiasmic 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 Θεῶ v 20) is parallel to the phrase *because of the consciousness 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’ (Achtmeier 1996:229; Michaels 1988:185). According to Achtmeier (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 (Achtmeier 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’. Achtmeier (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 (Achtmeier 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 κακῶσων 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 *διὰ* ('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 modified 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* (μὴ 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 ἀγιάσατε 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* (Achte-meier 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 (Achte-meier 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* (δέ), 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 appositive.

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 possibilities ('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 Χριστός 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* (ἀγιάσατε 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* (ἀγιάσατε 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 δέ, 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 (Behm 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* (ἀγιάσατε 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 ἔτοιμοι ἀεὶ πρὸς ἀπολογία, *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* (ἔτοιμοι ἀεὶ v 15) refers to the readers, as indicated by the number of the verbs in vv 14-15 and the pronoun *you* (ὁμᾶς) in unit 6 (Elliott 2000:626-627). Connected with the preposition *for* (πρὸς 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 ἔτοιμοι Mt 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* (ἀεὶ) as their love for one another (cf. *earnestly*; ἐκτενωῶς 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 patriarchs (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 (Achte-meier 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 πραύτητος 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 (Achte-meier 1996:234). Their lives should be conducted *with gentleness and fear* (μετὰ πραύτητος 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* (πραύτητος) 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* (πραΰτητα) 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* (πραΰτητα) 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.<sup>52</sup> 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<sup>53</sup> 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;

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<sup>52</sup> 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).

<sup>53</sup> 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* (Achte-meier 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* (ἐπηρεύοντες) the Christian readers on account of their good behaviour (Achte-meier 1996:236).

### 3.5.3.6.2 *The opponents' shame*

Unit 11 reads καταισχυθησιν οι ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν, *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 (Achtmeier 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 ἀναστροφὴν 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* (ἀναστροφῆν) rather than separating *the good* (τὴν ἀγαθὴν) from the noun *behaviour* (ἀναστροφῆν). 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* (καταισχυθῶσιν 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* (καταισχυθῶσιν), 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 καταισχυθῶσιν indicates that defeated or disgraceful people are overthrown and left at the mercy of their enemies (Michaels 1988:190-191).

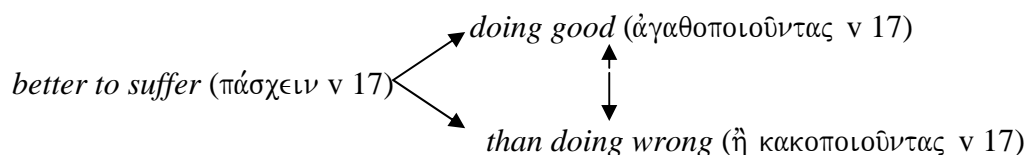
According to Psalms (6:11; 21:6; 24:2,3; 30:2, 18; 34:4; 39:15; 43:8; 69:3; 126:5; Isa 28:16; Jer 6:15; 17:13, 18), those trusting in God will not be put to shame (Michaels 1988:191). In this context, who are those put to shame? Without doubt, they are 'those people' who stumble, disobeying the word (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* (κρείττον 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 κρείττον γὰρ ἀγαθοποιῶντας πάσχειν ἢ κακοποιῶντας, *for it is better to suffer for doing what is good, than for doing what is wrong* (v 17). The comparative adjective *better* (κρείττον 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 infinitive 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* (ἀγαθοποιῶντας); the other the negative participle *doing wrong* (κακοποιῶντας). 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* (ἀγαθοποιῶντας) and *doing wrong* (κακοποιῶντας; 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 (Achte-meier 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 (IQS 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.

## **Chapter IV Christology (Phil 2:6-11) as motivation for the ethical exhortations in Philippians (Phil 1:27-30, 2:1-5, and 2:12-18)**

### **4.1 Introduction**

Paul's ethics is founded in his theology, which means that faith and behaviour cannot be separated (Hooker 1985:3). This thesis particularly enquires into the relation between ethics and Christology. This chapter considers both elements: Christology as presented in 2:6-11, in relation to the sections on ethical exhortation (Phil 1:27-30, 2:1-5, and 2:12-18). There are more passages dealing with Christology as such, like Phil 3:7-11, *et cetera*. Some passages do not render a clear distinction between the Christology and the ethical exhortation. They integrate Christology and ethical exhortation, like in Phil 3:7-11, 3:12-14, 4:4-7, and 4:10-13, which will be dealt with in chapter 5.

Paul begins and ends this section of the letter (1:27-2:18) on the theme of unity for the sake of witness in suffering (1:27-30 and 2:14-18). The believers have certain opponents (1:28), causing them to suffer because of their faith in and obedience towards Christ (1:29). It is circumstances like these that provide Paul with an opportunity for exhortation, as outlined in one of the governing metaphors: he calls upon his readers to live their life as citizens in a manner worthy of the gospel of Christ, i.e. the same gospel that will be rehearsed in 2:6-11. For a follower of Christ to be worthy of citizenship, implies to bring honour rather than shame to the city, its rulers, as well as towards its traditions (Gorman 2004:429-430).

In Phil 2:6-11, Paul gives the supreme example of Christ's willing obedience to the point of the death on the cross and his exaltation to be Lord. He uses it to exhort his readers and to explain to them what selfless giving and humble service to others means, as well as how to cope with undeserved sufferings (Watson 1988:69). This chapter will prove how the Christology of Phil 2:6-11 is interconnected with the ethical exhortations in Phil 1:27-30, 2:1-5, and 2:12-18. Christology as the foundation of the exhortations is investigated. The three exhortations are: 1:27-30, an appeal to unity and fearlessness in the situation of suffering, 2:1-5, an appeal to unity and a humble mind among the believers of the congregation, and 2:12-18, a final exhortation for the readers to work out their own salvation (Wong 1992:294). Christology does fulfil a certain function in the ethical exhortation, by its linkage to the ethical exhortations.

## 4.2 The humiliation and exaltation of Christ (Phil 2:6-11: units 1-12)

### 4.2.1 Introduction

Phil 2:6-11 can be divided into two parts: Christ's self-humiliation (vv 6-8) and Christ's exaltation (vv 9-11). Units 1 to 8 (vv 6-8) can be divided into two aspects of Christ's life namely his *pre-existence* (units 1 to 2; v 6) and his *suffering* (units 3 to 8; vv 7-8). According to units 3 to 6 (v 7), the self-humiliation of Christ takes place in terms of three different progressions: *taking the form of slave, being born in human likeness* and *being found in appearance as a man*. Units 7 to 8 point to his death as the climax of his self-humiliation.

In vv 9-11 God acts. V 9 introduces a new stage with the conjunction *therefore* (διό v 9), which introduces God's reaction to Christ's self-humiliation and his obedience (Marshall 1991b:55; O' Brien 1991:232). In 'the sharp shift of the subject of the main action from Christ to God, Christ now becomes the passive recipient and object of God's own acts' (Nagata 1981:264). Units 9 to 12 (vv 9-11) form one sentence, constituted by two closely combined main verbs *exalt* and *bestow* (ὑπερυψώω, χαρίζομαι v 9) with God as subject, and by the ἵνα clause to indicate purpose expressed with two subjunctive verbs *bow* and *confess* (κάμψη, ἔξομολογήσεται vv 10-11; Silva 1992:127).

Kreitzer (1998:113) doubts whether this part is a continuation of the ethical exhortation about suffering that leads to exaltation, because there is no immediately obvious connection between the exaltation theme contained in these verses and the exhortation based upon the ethical example of Jesus, which is clearly underlined in 2:6-8. However, the exaltation of Christ is relevant for Paul's readers who were suffering, to give them hope that they would also be exalted as Christ has been exalted from his suffering. This exaltative part (2:9-11) is a continuation of the ethical exhortation to the suffering readers. It is a significant part of the exemplary model for the readers (Fowl 1990:95).

It is evident that Christ's exaltation was the result of his self-humiliation (vv 6-8). Therefore the exaltative response by God is indicated by *therefore also* (διὸ καὶ v 9), just as the antithetical theme of humiliation and exaltation elsewhere indicates that the integrity of both motifs can be sustained only by means of the exaltation (Nagata 1981:265). Marshall (1993:125-126) combines the exaltation of Christ with that of believers:

[T]his part of the reason for stressing the exaltation of Jesus Christ as Lord in 2:6-11, is to prepare the way for emphasising that Christians must conform to the pattern of his humility and suffering and set their hope on resurrection, which they will meet at his coming as the Lord Jesus Christ and experience the transformation of their fleshly bodies into glorious ones.

## 4.2.2 The self-humiliation of Christ (2:6-8)

### 4.2.2.1 The pre-existent Christ (v 6)

Init 1 (v 6) ὃς ἐν μορφῇ θεοῦ ὑπάρχων, *the one who is in the form of God*, the relative pronoun *who* (ὃς) is an introductory formula of early Christological hymns (see 1 Tim 3:16). It identifies the historical Christ (2:5) as the subject of the section that follows, which speaks of him as the one that existed *in the form of God and equal with God* (2:6; Bockmuehl 1997a:126; Hawthorne 1998:97; Silva 1992:123). As the way of exhorting his readers who were suffering and in conflict, Paul, first of all, started his argument by drawing the attention to Christ's previous status, which was *in the form of God* (ἐν μορφῇ θεοῦ ὑπάρχων v 6) to provide them with a pattern, how to solve the problem of suffering (1:27-30), to unify the congregation (2:1-5) and to work on their salvation (2:12-18). Paul indicates the high status that Christ occupied. Paul uses the present participle rather than the finite verb to point to Christ's constant *being* (Fee 1995:203). The language *being* (ὑπάρχων) functions as a presupposition to what the rest of the sentence assumes; it points to the *pre-existent one*, who *made himself empty* at one point in our history (Hawthorne 1998:97). There are differences of opinion among scholars about the concept of *pre-existence*.

The word *form* (μορφή), which widely embraces ideas such as stature, form, condition, feature, countenance, external appearance (Hawthorne 1998:98), does not simply mean that the external appearance changed, although there could be a possibility of emphasising both the internal and external form with reference to the *nature* or *character* of something (Louw and Nida 1989:58.2). Matera (1999:128) elucidates that the term *form* (μορφή) in Greek refers *to the specific form on which identity and status depend*, and the term might better be interpreted as *nature* or *status*. Therefore, when it was used in relation to Jesus Christ, the *form* (μορφή) essentially never alters, that is to say, the unchangeable being of *Jesus* in terms of divine status (Knapp 1997:88). However, scholars differ about the meaning of the term *form* (μορφή).

Käsemann (Fowl 1990:52) defines the meaning of the term *form* (μορφή) as a *mode of being* in that Jesus is in the *form* (μορφή) of God, asserts that Jesus was in the realm determined by God, since Käsemann convinces that Paul's use of the preposition *in* (ἐν) is to 'designate the realm in which one stands and by which one is determined, as in a field of force'. He bases his interpretation upon parallels extracted from Gnostic dualistic literature of the 'heavenly man' (e.g. *Sib. Or.* 8.458; *Corp. Herm.* 1.13-14; Fowl 1990:52; Hawthorne 1998:99). However, it seems quite difficult to follow it, since as Fowl (1990:53) correctly indicates, the term *form* (μορφή) does not denote a mode of existence. There is no essential reason to read into the preposition *in* (ἐν) a designation of the realm in which one stands (Fowl 1990:53). According to Hawthorne (1983:83), there is also a certain reason why it seems difficult to follow the usage *being of mode*. Although this meaning is reasonable in this context, as well

as in v 7, one should not easily take it for granted owing to its strong reliance on the *heavenly man-myth* from gnostic dualism.

Martin (1959:184; 1997:115-116), by citing Brockington's observation about the use of *glory* (δόξα) in the LXX, connects *form* (μορφή) and *image* (εἰκὼν) to the usage of *glory* (δόξα) and opens the way for a fruitful contemplation of the meaning of the participle clause *being in the form of God* (ἐν μορφῇ θεοῦ ὑπάρχων). Likewise some scholars (Behm 1967a:751; Bockmuehl 1997b:23; Fowl 1990:53-54; O' Brien 1991:209) argue that the term *form* (μορφή) could be described in relation to the visible form of God in the LXX, which frequently explained God's glory (δόξα) with his majesty. The *form* (μορφή) then pictures pre-existent Christ as clothed in the garments of divinity and splendor in correspondence to Jn 17:5. However, it seems unreasonable to equally apply it to the parallel phrase *form of slave* (μορφή δούλου; Hawthorne 1983:82). Collange (1979:97) contends that the equivalence of *form* (μορφή) and *glory* (δόξα) never occurs prominently. Paul does not focus on the *glory* and *majesty* of Christ, but emphasises the character of the humble Christ.

Likewise, Dunn (1998a:284-288), Hooker (1975:160) and Martin (1959:183; 1997:115-116) state that the term *form* (μορφή) is synonymous with *image* (εἰκὼν Gen 1:26), and can be used interchangeably. Collange (1979:97) based his thinking on the idea that Christ is considered to be the 'second Adam' (cf. Rm 5), while the first Adam is considered to be in the 'image of God' according to Gen 1:26. Talbert (1967:151) also contends that the phrase *being in the form of God* indicates a part of the Adam/Christ-typology as the second Adam reversed the decision of the first Adam. However, Wallace (1966:22) contends that to equate *form* (μορφή) and *image* (εἰκὼν) contains a big problem, since it equates the image of God with the form of God. This exegesis leaves the meaning of *form of slave* (μορφήν δούλου v 7) indeterminate. To be consistent it should be rendered *image of servant*, a less powerful expression than *form of a servant*, i.e. participation in essential human nature (Wallace 1966:22). O' Brien (1991:209) likewise draws attention to the doubt whether Paul's intention was to draw on the Adam/Christ parallel at all, and that different views have been subjected to linguistic, exegetical, and theological investigations without giving a satisfactory answer. Wanamaker (1987:181) disagrees that the Adamic Christology in the Pauline tradition reflects a similar understanding to Philo's Logos as the image of God. Wherever Paul speaks of Christ as the Last Adam it takes place in the light of discussing the resurrection in which he wants to force the heavenly or divine character of Jesus' existence, not his humanity as such. It is done to contrast the fleshly Adam of creation with the eschatological Adam who became a life-giving spirit (1 Cor 15:45). Hurst (1986:454) argues that the purpose of 2:5-11 is exhortative. It is to exhort believers in Philippi to have the same attitude as Christ, not to develop Christ's function as the second-Adam.

The term *form* (μορφή) refers to the character of Christ, and can be understood as *form*, *status*, and *essence in the form of God*, which points to the attributes of God. The importance to understand the word *form* (μορφή), together with Paul's reason why he selected it, should in turn be placed with what transpires in the sentence itself

(Fee 1995:204). As a result, although some scholars (Dunn 1998a:284-288; Hooker 1975:160; Talbert (1967:149-153) strongly reject the pre-existence of Christ, Martin (1997:120) evinces that the description of the pre-existent Christ as *in the form of God*, is quite characteristic.

To exhort his readers Paul had to draw attention to the pre-existent Christ, to say something about Christ's 'mind' as God and as man. Paul's prior concern in the transition from Christ's *being God* to his *taking the form of a human being* is to indicate by means of *metaphor* the essential quality of that humanity: he *had taken the form of slave* (μορφὴν δούλου λαβών 2:7; Fee 1995:204). It has to do with the process of humiliation from very high to very low, on which the process of exaltation follows, where Jesus Christ was glorified to a higher position. Marshall (1991b:50) points out that Jesus had taken the form of a slave and the likeness of a human being at some later point, after *being in the form of God*, which suggests most importantly that *the form of God* is primarily to be identified with having the status of God, that is, sovereignty exchanged for the status of a slave. McClain (1998:89) argues that Paul's prior purpose is a strong argument for the reference to his pre-existent status. Christ's existence in the divine substance and power in the past clearly speaks of his pre-existence before the incarnation, (Braumann 1986b:706). For Paul the use of the expression *form of God* (μορφὴ θεοῦ 2:6) confirms his emphasis on Christ's pre-existence (Bockmuehl 1997a:129), which is his high status in the light of his divine honour. However, according to unit 2, he did not think of being equal to God as something to take advantage of. Rather, unit 2 draws attention to the first step of his humiliation.

#### 4.2.2.3 Motivation through Jesus Christ's self-humiliation (v 6)

Unit 2 (v 6) οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ, *he did not think of being equal with God as something to take advantage of*, describes Jesus' willingness not to grasp what might have been expected of him (Marshall 1991b:51). The infinitive clause *to be equal with God* (τὸ εἶναι ἴσα θεῷ 2:6) could be the second description of Jesus Christ's pre-existence.

Gnilka, cited by Nagata (1981:213), contends that the term ἴσα refers to the quality of the position of the divine dignity, rather than to the quality of divinity. Vincent (1979:58-59) also contends that the term ἴσα, used as an adverb, means *in a manner of equality*. He evinces that the infinitive clause does imply the *equality with God*, but as *existence in the way of equality with God* (Vincent 1979:58-59). However, it is not wise to follow Vincent, since his argument seems to emphasise a *mode of divine existence* rather than supporting *equality*. According to Nagata (1981:216-217), although the adverbial nuance may be reinforced, there is no certain expression in the hymn itself that the speculative differentiation between the equality in position or rank and the equality in nature has led to the choice of ἴσα instead of ἴσος (Nagata 1981:216-217). Therefore, Loh and Nida's (1977:56) statement that 'the *equality with God*, is not a reference to equality of attributes or powers, nor is it alluding to a higher dignity which Christ could achieve in the future; it is an honoured status



Christ already had' is also not enough in this context, since their argument seems to point to a *mode of divine existence* as well. According to Murphy-O'Connor (1976:30), there is a clear tendency to derive the value attached to the infinitive clause *to be equal with God* (τὸ εἶναι ἴσα θεῷ 2:6) from the rendering given to the participial phrase *being in the form of God* (ἐν μορφῇ θεοῦ ὑπάρχων 2:6). He further describes that the phrase can contain an allusion to divinity, but in itself does not convey this idea (1976:30). In the end, he rejects thinking either of pre-existence or divinity (1976:30). However, Murphy-O'Connor's argument does not seem likely, since as Hawthorne (1983:84) argues, the infinitive clause *to be equal with God* (τὸ εἶναι ἴσα θεῷ 2:6) could be understood to refer to *equality with God* of which he has just spoken equivalently by describing *being in the form of God* (ἐν μορφῇ θεοῦ ὑπάρχων 2:6). Wanamaker (1987:187) states that after describing that grammatically the word ἴσα is 'a predicate adverb used as an adjective', it should be understood that *being equal with God* does not signify an equality of persons, but as the exercise of an office, the office of Lord.

To the contrary, it seems unclear what kind of office Christ had to exercise in his pre-existence. Wright (1986:344) convinces: if there is to be any supreme distinction of meaning between Christ's being in the form of God and Christ having *being equal with God* (τὸ εἶναι ἴσα θεῷ), such a distinction does not, at least, mean that either phrase is speaking of something less than divinity and/ or the honours involving that state. He evinces that both descriptions express Christ Jesus in his pre-existent state, as one who is real, and fully *capax humanitatis*, but at the same time different from all other human beings in nature and origin (1986:344). Matera (1999:128) and O'Brien (1991:215-216) also demonstrates that the infinitive clause *being equal with God* (τὸ εἶναι ἴσα θεῷ) clearly point to the *equality with God*. According to Hawthorne (1983:84), the definite article (τὸ) implies that this second expression is closely linked to the first, because here its function is to refer back to something previously mentioned. Nagata (1981:215) states that it is obvious that the term *equal* (ἴσα) elucidates an equality in position or condition of divine dignity and power. In the context of Phil 2:6, the relation of the phrase *in the form of God* (ἐν μορφῇ θεοῦ 2:6) to the infinitive clause *to be equal with God* (τὸ εἶναι ἴσα θεῷ 2:6), would point out that *status* or *position* is the respect in which Christ and God are equal (Fowl 1990:56). This idea suggests that Christ was on the same level with God and therefore has the same sovereign might, as he (Christ Jesus) is able to act independently of him (God; Marshall 1991b:51). Therefore, we can conclude that the infinitive clause *being equal with God* (τὸ εἶναι ἴσα θεῷ 2:6) exegetically explains the first participial phrase *being in the form of God* (ἐν μορφῇ θεοῦ ὑπάρχων 2:6), and might even suppose the stronger interpretation *this divine equality* (Wright 1986:344). Next we follow the account of his voluntary self-emptying and self-humiliation: he did not think of being equal with God as something to take advantage of, but he rather deprived himself of all previous advantages and took the form of a slave (Hawthorne 1996:173-174).

In the negative clause *he did not consider it as something to take advantage of* (οὐχ ὑπερβαλεῖν ἑαυτὸν ὡς κερδοσκοποῦν 2:6), Hooker (1975:151) reports that Carmignac thought the

negative particle *not* (οὐ) to belong to the noun (ἀρπαγμός), rather than to the verb (ἡγήσατο). However, Foerster (1964a:474) states that the negative formulation is easily comprehensible, since it is a great gain to be equal with God and ‘everyone’ would make use of it. Nagata (1981:237) convinces that the negative *not* (οὐ) indicates a quite sharp contrast with the adversative particle *but* (ἀλλά), which points to the difference between the pre-existent Christ and the incarnate Christ, rather than to a complementary negative and positive characterization of the kind of divinity Christ possessed. I disagree with Hooker (1975:162) who suggests that the ‘negative *not* (οὐ) is a deliberate contrast between Christ and Adam’. Above I have given the reason why the Adamic Christology is very unlikely in the context of Phil 2:6-11 and we should not think of the fall of Adam, or the fall of the devil (Foerster 1964:474). It seems natural to place the negative particle in front of the verb *think* or *regard* (ἡγέομαι), which describes the act of Christ in terms of the noun (ἀρπαγμός).

The term ἀρπαγμός is rare in secular Greek, and is a *hapax legomenon*, in the LXX and New Testament (Nagata 1981:217). Louw and Nida (1989:57.236) indicate that the term ἀρπαγμός can be rendered in the two possible ways: firstly, *to grasp something which one does not have forcefully*, secondly, *to retain by force what one possesses*. In this context, the latter seems more feasible, since it indicates the status of Jesus Christ before his incarnation, indicating Christ’s voluntary self-abnegation, which runs through the whole life of Jesus (Foerster 1964:474).

According to Dunn (1998a:285), the term ἀρπαγμός can be taken as *a matter of seizing, something to be grasped*, since there is no certain evidence to claim that the sense *retaining* is contained in the word itself. Since Gen 3:6 clearly alludes to the object of this action, *the being like God*, the contrast with Adam’s attempt to be like God, would not be missed by many who were familiar with Paul’s Adam theology (Dunn 1998a:285). Hooker (1975:162) evinces that Adam, who was created in the form and likeness of God came to think that the divine likeness was something that he needed to seize by misunderstanding his position; his tragedy was that in grasping it, he lost it. On the other hand, according to her, Christ as the true Adam understood that his likeness was already his, by means of his relationship with God (Hooker 1975:162). Nevertheless, he emptied himself (Hooker 1975:162). However, as I have already argued against the contrast of Adam to Christ, Paul’s intention in Phil 2:6-11 is not to contrast Adam with Christ, but rather to exhort his readers by drawing attention to both the self-humiliation and exaltation of Christ. Furthermore, Foerster’s (1964:474) argument against Dunn and Hooker seems quite reasonable to convince that ‘nor is there any suggestion of a pre-temporal temptation of Christ, since the reference is not so much to temptation as to a free act and in this connection we are not to link the term ἀρπαγμός with any thought of robbery or seizure by force’.

Hammerlich, a Danish philologist, suggests that the term ἀρπαγμός could be understood as *mystical rapture* in the use of the corresponding verb ἀρπάζειν (i.e. a *being snatched*, rather than in an active sense, *a snatching*; Robinson 1968-9:253). If so, the meaning might be *to be caught up* in a mystical rapture, *a-being-taken-away-into-the-presence-of-God*, as Trudinger (1967-8:279) demonstrates. According to

Trudinger (1967-8:279), his insight in terms of the meaning of the term ἀρπαγμὸν, has some significant implications concerning the importance of the ascension or exaltation of Jesus as understood by at least some sections of the primitive Christian community. However, it does not seem too early to get to the point of Christ's exaltation at this current context, since the subject of exaltation is not Christ himself, but God, as certainly indicated at v 9. It is thus difficult to agree with Hammerlich and Trudinger.

Moule (1970:271) evinces that the term ἀρπαγμός as an abstract noun signifies neither something not yet possessed, but desirable (to be snatched at, *res rapienda*), nor something already possessed (*res rapta*) and to be clung to (*retinenda*), but rather the act of snatching (*raptus*). He convinces that the point of the passage is that in place of imagining that equality with God meant *getting*, Jesus, on the contrary, *gave* – gave until he was *empty* in that he thought of equality with God not as *completion* (πληρώσις), but as *emptiness* (κένωσις), not as ἀρπαγμός, but as open handed spending – even to death (Moule 1970:272). However, as O' Brien (1991:214) rightly points out, if the term ἀρπαγμός had an active sense, it would be natural to have an object. Moule replied that it misses the point, since an abstract noun like *snatching* or *grasping* does not necessarily take an object (Wright 1986:349). Used intransitively, it elucidates a particular way of life, which characterised pagan rulers and the fetishes that the believers at Philippi may well have worshipped in their pre-Christian time (O' Brien 1991:213-214). Brown (1986a:604) and O' Brien (1991:214) pose the problem that Moule seems not to give enough weight to the sharp contrast between v 6 and v 7 introduced by an adversary particle *but* (ἀλλά).

Lightfoot (1963:132, 134) indicates that there are two possible interpretations for the term ἀρπαγμός. On the one hand, if the term ἀρπαγμὸν is chosen to signify *robbery* or *usurpation*, it implies that the equality with God was the natural possession, the inherit status, of the Lord. On the other hand, if the clause ἀρπαγμὸν ἠγήσατο is regarded as equivalent to the idiomatic expression ἄρπαγμα ἠγεῖσθαι, the term ἀρπαγμός will imply *a prize, a treasure*. He further applies these two opposite concepts to both the Latin fathers and the Greek fathers. In comparison with these two interpretations, Lightfoot (1963:136) elucidates that while the Latin fathers use the clause οὐχ ἀρπαγμὸν ἠγήσατο (v 6) as a continuation and expansion of the idea already entailed in ἐν μορφῇ θεοῦ ὑπάρχων (2:6), *he existed in the form of God* and so *did not regard his divine equality with God as usurpation (res rapta)*, the Greek fathers treat the clause οὐχ ἀρπαγμὸν ἠγήσατο (v 6) as containing a contrast to this idea, *he existed in the form of God* but nevertheless *did not eagerly assert his equality (res retinenda)*. In the end, he followed the latter as the only viable alternative, ruling out the former (Wright 1986:323). Therefore, O' Brien's (1991:214) argument that the participial clause should be interpreted not as a *concessive* clause (who *although* he was in the form of God), but as a *causal* (precisely *because* he was in the form of God, he regarded equality with God not as a matter of getting, but of giving), since his argument seems to make the sharp contrast weak in the context. Martin (1997:149) supposes that the term ἀρπαγμός should be understood as a passive concrete sense (*prize* or *gain*) in the light of the mediating

position including both *res rapta* and *res rapienda*, which can be called *res retinenda*.

The term ἀρπαγμός in connection with τὸ ν 7 (ἀλλὰ ἑαυτὸν ἐκένωσεν), indicates a sharp contrast. It seems best to say that it means *something to take advantage of*, as Hoover (1971:118), Wright (1986:345), and O' Brien (1991:216) explain that the sense of the negative clause οὐχ ἀρπαγμὸν ἠγήσατο highlights that Jesus Christ willingly declined to use his divine equality that he had from the beginning for himself. Bruce (1989:69) also demonstrates that Christ's self-humiliation was clearly not motivated by self-assertion or self-aggrandizement. He abandoned every advantage or privilege of his equality with God in self-abnegation and unreserved self-humiliation. The contrast here takes place between man and God, pertaining to the godliness of Jesus, as well as in his becoming a man. A sharp contrast indeed exists between who and what God is and who and what man is. In Jesus crossing this border, from being God to becoming man, he indeed loses a lot. What Jesus Christ has indeed sacrificed and finally completely lost, was thus much more serious and severe than the hardship Paul endured at a later stage in chapter 3 of Philippians, when he stated that he counted everything to be a loss, in order to gain Christ and to be found in him and to know Christ Jesus, as well as the power of his resurrection, together with the participative sharing in his suffering, up to the stage of his death (Phil 3:8-10). According to Bockmuehl (1997a:131), Christ's refusal to take advantage of his divine status, proved himself entirely different to human nature, as he refused to use his divinely authorised status to his personal advantage. Through his rejection to use his privilege as a divine being, it was possible to *make himself empty* (ἑαυτὸν ἐκένωσεν 2:7), as well as to challenge the believers to consider other people better than themselves (Phil 2:3; Bockmuehl 1997a:130-131). Christ's humbleness within himself to divest himself of his divine status provides the foundation and the pattern for the believers (Brown 1986a:605).

#### 4.2.2.4 Christ empties himself

Unit 3 (ν7) ἀλλὰ ἑαυτὸν ἐκένωσεν, *but he emptied himself*. The three participial clauses in units 4-6 describe the retrogressive action of how Christ emptied himself in unit 3 (ἀλλὰ ἑαυτὸν ἐκένωσεν), *but he emptied himself: taking the form of slave* (μορφὴν δούλου λαβών), *becoming in the likeness of human beings* (ἐν ὁμοιώματι ἀνθρώπων γενόμενος) and *being found in the human form* (καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος). Since these participles point to actions simultaneous to the verb ἐκένωσεν, they show how the action of the verb *empty* (ἐκένωσεν) was effected (Hawthorne 1983:86). As a result it is difficult to agree with O' Brien (1991:226) and Martin ([1959] 1993:106) that the last phrase should be connected to ν 8, since, as Hawthorne (1983:87-88) contends, the noun *form* (σχῆμα) in hymnic fashion combines with *form* (μορφή) and *likeness* (ὁμοίωμα) to establish a threefold repetition of the one basically significant idea, that Christ in his incarnation fully associated himself with the genuineness and completeness of his humanity.

In unit 3, the adversative conjunction *but* (ἀλλά ν 7) contrasts with *not* (οὐ ν 6) to lead the readers to look back to units 1 to 2 to remind them that Christ, *being in the*

*form of God* and *being equal with God* voluntarily chose the way of suffering that led to its climax, the death on the cross (2:8; O' Brien 1991:216). Although the unit does not explain of what Christ emptied himself, it is clear that both the subject and object of the verb *empty* (ἐκένωσεν) is Christ himself (Nagata 1981:238). Talbert (1967:152) contends that the clause *emptied himself* (ἐαυτὸν ἐκένωσεν v 6) most probably refers to Jesus as the servant who surrendered his life to God. Griffiths (1957-1958:239) agrees with Robinson that with reference to Isa 53:12, the clause *emptied himself* (ἐαυτὸν ἐκένωσεν v 6) signifies the surrender of life, not the *kenosis* of the incarnation. However, it is not feasible to see in *to empty* an allusion to Isa 53 to refer to the death of Christ, which is referred to later in v 8 (Loh and Nida 1977:58). Silva (1992:125) describes this Christ hymn primarily as an attribution of the servant of the Lord to Jesus. It seems to be an overstatement. It is none the less reasonable 'he emptied himself' actually means 'he suffered the death of the servant of the Lord'. Wilson (1983:48) convinces that the phrase does not point to a surrender of his deity. The clause *emptied himself* (ἐαυτὸν ἐκένωσεν v 6) clearly speaks of the incarnation of the son of God (Wanamaker 1987:188).

According to Vincent (1979:59), this clause is rather used, not as indicating a metaphysical sense to signify the limitations of Christ's incarnate state, but as a strong and graphic expression of the completeness of his self-humiliation. That is, Jesus declined to use his status of equality with God for his own ends, but was ready to say NO to himself (Marshall 1991b:53). In addition, Fee (1999:95) demonstrates that it stands here in direct antithesis to the 'empty glory' (v 3) and functions in the same way as the metaphorical 'he became poor' (2 Cor 8:9). He further states that 'thus, as in the 'not' side of this clause (6b), we still deal with the character of God as revealed in the mindset and resulting activity of the Son of God' (Fee 1995:95). He furthermore concludes that Paul's prior concern is with divine selflessness. God is not an acquisitive being, grasping and seizing, but self-giving for the sake of others (Fee 1995:95). Hooker (1978:162) states that

[E]lsewhere in Paul the verb is used metaphorically, meaning to make null and void. If we take it in the same sense here, we may translate: 'he made himself powerless'. This suits the context, since it offers a contrast with what went before: Christ, who was in the form of God and knew that equality with God was his, nevertheless made himself nothing.

According to Caird (1976:121), there is no clear justification for what in modern times has appeared to be as manifest as kenotic Christology, the idea that Christ could not have become man without stripping himself of the attributes of deity, in particular those of omnipotence, omniscience, and omnipresence. He clearly states that Paul in this context does not talk about it, but about Christ's self-humiliation of rank, privilege and rights (Caird 1976:121). Collange (1979:101) demonstrates that what is said in the clause *emptied himself* (ἐαυτὸν ἐκένωσεν v 6) is that Christ remains God, but that he abandoned the exercise of the power of God; he emptied himself of the fullness of the power. However, Hawthorne (1983:86) argues that it is not necessary to insist that the clause *emptied himself* (ἐαυτὸν ἐκένωσεν v 6) requires

some genitive of content be provided from the context – e.g. ‘Christ emptied himself *of something*, since Christ who was in very nature God, but who did not regard that this nature was characterized by acquisitiveness ‘effaced all thought of self and poured out his fullness to enrich others’. Although I have so far examined different meanings, I have not been able to come to satisfactory conclusion, but can agree with the following:

[T]hat what it does not mention explicitly is of what he emptied himself. The contrast between unit 2 and unit 3 is very suggestive; that is, Christ set aside his rightful divine prerogatives or status. This does not mean he set aside his divine nature, but it does indicate some sort of self-limitation, some sort of setting aside of divine rights or privileges (Witherington 1994a:66).

Furthermore, in order to understand this unit better, as Hawthorne (1983:86) supposes, we should define it more precisely by the participial phrases that follow – *taking* (λαβών) *the form of a slave*, *becoming* (γενόμενος) *in the likeness of human beings* and *being found* (εὑρεθείς) *in human form*. Christ’s emptiness thus has certainly taken place in *taking the form of a slave* as a first step of his emptiness not by a subtraction, but by an *addition* (Wilson 1983:48). Prior to dealing with these aspects, it seems better here to deal with the emptiness of Christ Jesus in comparison with the loss of Paul (3:7-11) in brief. What Paul here intends by means of using three participial clauses, is to absolutely highlight that Christ Jesus’s emptiness came from *his divine status* to *his humanity*, which indicates *nothing* in comparison with the divine status, which is *everything*. Paul himself also describes that he did regard everything as *loss* for the sake of Christ (3:7-11). However, we can easily recognise that there is a sharp difference between Christ Jesus and Paul in that in spite of the fact that Paul himself did regard everything as loss, as Christ emptied himself, his loss is completely different from Christ’s, since on the one hand, he lost everything of himself to have righteousness not from keeping the law, but from faith in Jesus Christ. On the other hand, Christ fundamentally emptied himself for sinners. Christ’s emptiness is his willful act of becoming nothing, to be an example others could follow to please God.

#### 4.2.2.4.1 *The form of a slave*

In unit 4 (v 7) μορφήν δούλου λαβών, *taking the form of a slave*, the participle *taking* (λαβών) has a syntactical relationship to explain the main verb in unit 3 (Vincent 1979:59). The object *form* (μορφήν) of the verb λαμβάνω is also used in unit 1. There is no idea that Christ contained the outer appearance of a slave, or that he disguised himself as a slave (Hawthorne 1983:86). Rather, it denotes that he took the nature, ‘the characteristic attributes’ of a slave. In other words, he became a slave (Hawthorne 1983:86). The nature of a slave obviously expresses a sharp contrast to the *nature of God* (Loh and Nida 1977:58). That is, he surrendered his divine status *by taking* the nature of a slave. Furthermore, Christ did not disguise himself as a

servant: he became a servant, expressing in his deeds entire and absolute submission to the will of God (Loh and 1977:58). The heart of the matter is to show that Christ surrendered the highest possible status and took on the lowest possible role (Loh and Nida 1977:58). He did not merely exist in a servant's condition. He rather lived in humble service (Loh and Nida 1977:58). Therefore, expressing the nature of a slave in a sharp contrast to that of God could mean that the two expressions parallel in form indicate that if having the nature of God is interpreted as *was just like God*, one may then render taking the nature of a servant as *he was just like a servant* (Loh and Nida 1977:58). In emptying himself and taking the form of slave, Christ changed his honorable status in the light of his equality with God to the shameful status of a slave, which should be obedient to the will of another (Fowl 1990:58). To whom was Christ, as a slave, obedient? To people or God? It must be that he was obedient to God (Marshall 1991b:53). In adopting the role of a slave towards others, he was acting and obeying the will of God (Hawthorne 1983:87).

Gibbs (1970:281) states that Christ, who was essentially equal to God (v 6), took the form of a servant led away to death (Isa 53:8), but later God would 'exalt' and glorify him exceedingly (Isa 52:13) by means of identifying the Messiah with the suffering servant of Deutero-Isaiah, as Phil 2:5 is dependent on Isa 52:13-53:12. Martin (1997:191-194) follows Schweizer's interpretation that *he became the righteous sufferer*. According to O' Brien (1991:221), Schweizer states that the term *slave* (δοῦλος) is applicable to the righteous man suffering for his loyalty to God, and that the early church saw in Jesus the manifest example of this type of faithful one. However, as Nagata (1981:247-248) highlights, the act of Christ's humiliation in the current context is clearly demonstrated in terms of a sharp contrast between the divine majesty and might of the pre-existent one and the self-humiliating slave. According to Moule (1970:268), the term *slave* (δοῦλος) is taken not primarily of the suffering servant of Isaiah or even of the righteous sufferer generally, but mainly because slavery meant, in contemporary society, the extreme in respect of deprivation of rights. O' Brien (1991:223) likewise states that it seems much better to comprehend the expression *taking the form of a slave* (μορφήν δούλου λαβών) against the background of slavery in contemporary society.

If so, in order to understand this expression, it seems reasonable to deal with the term *a slave* (δοῦλος) in contemporary society in brief, since I have already dealt with it in detail in 1 Pet 2:18. At the Mediterranean society, slaves were known to be inferior or mediocre persons (Malina and Neyrey 1996:103). Furthermore, according to Harrill (2000:1125), slavery is rendered as a dynamic process of alienation and dishonour, termed *social death*, which signifies denying a person all dignity (as understood in that particular culture). He more specifically states that 'although they are not biologically dead, slaves in effect are socially dead to the free population' (Harrill 2000:1125). Therefore, a slave, as a property belonging not to himself, but to another, would be denied the right and the privilege to anything – even to his life and person (Moule 1970:268). When Jesus emptied himself in terms of the divine calling by becoming incarnate he became a slave, without any claim on his rights whatever (O' Brien 1991:223). 'He did not exchange the nature or form of God for that of a slave; instead, he displayed the nature or form of God in the nature or form

of a slave, thereby showing clearly not only what his character was like, but also what it meant to be God' (O' Brien 1991:223-224).

The phrase *the form of a slave* (μορφὴν δούλου) could be thus understood as signifying his slave condition, a condition of service as contrasted with the condition of equality with God (Vincent 1979:59). Bruce (1989:70) convinces that Christ's divine character was prominent, and most worthily displayed in the act of his humble service to wash his disciples' feet at the last supper (Jn 13:3-5). Jesus' ultimate act of humble service became the example of true servanthood, and it is comprehensive how Christian vocabulary would then get to reflect this (O' Brien 1991:224). The act of Jesus serves as the example, and accounts for the servant language (O' Brien 1991:224). Therefore, Christ's taking the form of a slave is best understood as his voluntary humiliation from the highest status, 'equality with God', to the lowest, that of a slave, giving up all his rights and privileges in order to serve (Bockmuehl 1997a:136).

#### 4.2.2.4.2 *In the likeness of human beings*

For unit 5 (v 7) ἐν ὁμοιώματι ἀνθρώπων γενόμενος, *becoming in the likeness of human beings*, the second participial phrase elucidates significantly the expression of the finite verb *empty* (κένωω; Hawthorne 1983:87; O' Brien 1991:224). O' Brien (1991:224) states that the modal phrase describes the manner in which Christ *emptied himself*, rather than pointing to the manner of his *taking the form of a slave*. However, it seems to be better to connect this clause with what precedes units 3-4, as Fee (1995:213), Silva (1992:125-126), Vincent (1979:59) and Wanamaker (1987:188) demonstrate, since it more specifically describes the steps of Christ's emptying in terms of his impoverishment. According to Fee (1995:213), the phrase *taking the form of a slave* (μορφὴν δούλου λαβών v 7) appears first, on account of rhetorical reasons, to make the contrast with the phrase *in the form of God* (ἐν μορφῇ θεοῦ 2:6) much sharper and to elaborate on the real nature of his incarnation. The second phrase points to its factual side, which reflects the *quality* of his incarnation. That is to say, Christ appeared *in the form of a slave by his becoming in the likeness of human beings* (Fee 1995:213). Paul uses the plural genitive noun *of human beings* (ἀνθρώπων) to reinforce the fact that Christ became a human being in all respects, not like any particular individual (Loh and Nida 1977:59; O' Brien 1991:225). The aorist participle *becoming* (γενόμενος) does not have the sense *was born* because of its parallelism with the same participle *become* (γενόμενος) in v 8 (Collange 1979:103). It would be possible. Loh and Nida (1977:59) are convinced that *becoming* can also be taken in its so-called *etymological* sense of *being born*. Fowl (1990:60) rather suggests the alternative:

[T]he first phrase ἐν ὁμοιώματι ἀνθρώπων γενόμενος may well be a reflection on the birth of Jesus. It is not unknown for γενόμενος to be used in this way in the New Testament (cf. Rm 1:3; Jn 8:3). Alternatively, one might point to the use of ὁμοίωμα in Rm 8:3 and view this verse as a parallel. In this case,



then the phrase would convey the notion of Christ's entrance into the earthly realm in a human body. Christ would have been subject to those things to which all humanity is subject. Yet there is no specific indication that when Christ took on a human body it was for the purpose of ultimately freeing humanity from its subjection.

O' Brien (1991:224) convinced me that

[T]he aorist participle *become* (γενόμενος derived from γίνομαι), together with the preposition *in* (ἐν), stresses the notion of 'beginning' or 'becoming', in the sense of 'coming into a position, or a state', and stands in sharp contrast to the present participle ὑπάρχων (2:6). In fact, two *static* verbs ὑπάρχων and εἶναι are found in v 6, but elsewhere the hymn uses the verbs that connote action (e.g. ἐκένωσεν, λαβών, and γενόμενος in v 7; ἐταπείνωσεν, γενόμενος in v 8). Earlier it was said that Christ *always existed* (ὑπάρχων) *in the form of God*. Here it is claimed that he *came into existence* (γενόμενος) *in the likeness of man*.

O' Brien (1991:224) concludes that although Collange rejects the rendering of the participle by *was born*, there is no doubt that Jesus's entrance into an existence like that of human beings was surely brought about by human *birth*, while the same participle signifies *born* at Gal 4:4 and Rm 1:3 (cf. Jn 8:58).

The term ὁμοίωμα is rare in secular Greek, but appeared frequently in the LXX (e.g. Ex 20:4; Deut 4:12, 16; Isa 40:18-19; Ezek 1:5, 16, 22, 26; 2:1; 8:2; 10:1, etc.) combined with words such as μορφή, εἰκών, ἰδέα, and σῆμα (Beyreuther and Finkenrath 1986a:501-502; Schneider 1967:191; O' Brien 1991:224). However, Beyreuther and Finkenrath (1986a:501-502) and Schneider (1967:191) agree that the two words εἰκών and ὁμοίωμα are used not only as synonyms, but also as possibly distinctive. What distinguishes them is that the term εἰκών is regarded as the object, an entity in itself, whereas the term ὁμοίωμα emphasises the element of comparison, what is similar or like, a copy (Beyreuther and Finkenrath 1986a:501; Schneider 1967:191). Therefore, the dative noun ὁμοιώματι can be rendered as *appearing in likeness of human beings* or *coming to be like a person*, as well as *becoming in the likeness of human beings*, which also implies *birth* (Nida and Louw 1989:64.3). In addition, it can denote *equivalence*, *identity* (Rom 6:5; cf. 5:14) to stress the sense of an original duplicate of the original, and thus refers to Christ's essential identity with human beings (O' Brien 1991:225). The text implies both the divinity of the pre-existent One and the humanity of the incarnate One (Beyreuther and Finkenrath 1986a:503-504). Phil 2:7 differs from Rom 8:3 in that Paul does not deal with the problem of sin in the hymn. There is no comparison between Christ and sinful, disobedient human beings (O' Brien 1991:225).

According to Lightfoot (1953:112), we cannot prove that the term ὁμοίωμα denotes the reality of the Lord's humanity. He states that it stands midway between μορφή and σχῆμα without explaining its meaning (1953:112). Beyreuther and Finkenrath (1986a:504) say the problem is that there are still those who try to render this likeness as not real, but merely apparent. According to them (1986a:504), that is about Schneider's (1967:197) position, when he says that 'even as man he remained at the core of his being what he had been before'. O' Brien (1991:225) points out that 'interpretations that tend in this direction can hardly avoid the danger of some form of Docetism, even when the contrary is asserted'. Denying real humanity to Christ should be taken as meaningless in this context, as Walvoord (1971:55) strongly argues: the term ὁμοίωμα surely signifies that Christ was like human beings, had the essential attributes of humanity, and manifested these in staying among human beings as a real man. Loh and Nida (1977:59) assert that Christ's likeness to human beings is a real likeness: *He came as man in the world and lived as a man*. Moreover, as Bruce (1989:70) and Bockmuehl (1997a:137) admittedly state, Jesus was a man truly born of woman (Gal 4:4) and died a terribly real death as ὁ γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ, shows. I concur with O' Brien's (1991:225) statement that

[C]hrist fully participated in our human experience, while at the same time recognising that 'even the self-emptying and humiliation have not destroyed or violated the secret of the pre-existent One'. Jesus is 'truly man, but he is not merely man'. Nevertheless, here the term ὁμοίωμα and the other paraphrastic formulas such as ὁμοίωμα, μορφή, and σχῆμα draw attention to the action of Christ, namely, that as the pre-existent one he became a real human being and took the form of a servant, becoming obedient to death (v 8). The expressions do not point to what is mystical and extraordinary in the nature or essence of the incarnate One.

#### 4.2.2.4.3 *Being found in human form*

Unit 6 (v 7) καὶ σχήματι εὐρεθείς ὡς ἄνθρωπος, *being found in the appearance as a human being*, is the final participial phrase to stress the meaning of ὁμοίωμα elaborating on the clause *he emptied himself* (ἑαυτὸν ἐκένωσεν v 7; Hawthorne 1983:87). O' Brien (1991:226) does not support it that this current participial phrase modifies the preceding. He, however, admits that there is a real relationship between the participial clauses in the progression of thought. In this unit, the participle *being found* (εὐρεθείς) is used as an aorist passive to view not a quality of a thing in itself, but a quality as recognised by others (Fowl 1990:61; Martin 1997:208; Vincent 1979:60). According to Martin (1997:208), Lohmeyer says that the phrase *as human being* (ὡς ἄνθρωπος) should be understood as *like a Son of Man* (ὡς υἱὸς ἀνθρώπου) in the light of the original Semitic concept in the Aramaic of Dan 7:13. However, some commentators (Collange 1979:104; Hawthorne 1983:88; O' Brien 1991:227) point out that it is incorrect to interpret it in terms of an allusion to Daniel's heavenly

Son, since it does not precisely account for how the phrase *as a human being* (ὡς ἄνθρωπος) is equivalent to the Aramaic *barnasha*, when the LXX quite relevantly interprets the phrase by *as a Son of Man* (ὡς υἱὸς ἀνθρώπου; O' Brien 1991:227). Rather, it is a lessening of its emphasis on the final element in an emphatically unequivocal, repetitive affirmation of the realness of Christ's humanness (Hawthorne 1983:88). Martin (1997:207) says its meaning is *he was found to be a man* as a good parallel to Gal 2:17 *we were found to be sinners* (εὐρέθημεν ... ἁμαρτωλοὶ).

The term *appearance* (σχῆματι) as an element of outward form appears once in the LXX (Isa 3:17), and twice in the New Testament. In classical Greek it constantly refers to 'the outward form or structure perceptible to the senses' (Schneider 1971:954). Walvoord (1971:55) suggests that the term σχῆμα means *fashion* referring to the outer manifestation and more transient characteristics of humanity. According to Vincent (1979:60) the term σχῆμα denotes something changeable, as well as external. The term σχῆμα used with the verb *find* (εὐρίσκω) speaks of the *way* in which Jesus appeared as a human being (O' Brien 1991:226). According to Martin (1997:207), this unit entails an unequivocal witness to his personal humanity in this declaration that, in the eyes of those seeing his incarnate life, he was *as a man*. 'Christ Jesus who became in the *likeness* of human beings, was found in the *appearance*, as a man that was precisely recognisable as human' (Fee 1999:97). Together the two phrases emphasise his real humanity, just as the first two phrases in v 6 emphasise his divine attribute (Fee 1999:97). Therefore, Christ's real humanity is reaffirmed in this unit. The statement simultaneously takes the point toward the direction of his humiliation (O' Brien 1991:226).

Silva (1992:126) distinguishes each of these three nouns, which describe Christ's emptiness step by step in the following way:

[N]o doubt μορφή was chosen first to provide an explicit contrast with μορφή θεοῦ in v 6; ὁμοίωμα (a close synonym to ἴσος, cf. ἴσα in v 6) serves to delimit more precisely the range of μορφή (that is, although μορφή covers a very wide semantic range, only that area that overlaps with ὁμοίωμα is in view); finally σχῆμα, which has an even greater range than μορφή, is perhaps the most useful term available to provide a general summary of what the two previous clauses have stated.

The three Greek words *form* (μορφή v 7), *likeness* (ὁμοίωμα v 7), and *appearance* (σχῆμα) certainly describe on the one hand that Christ was still all that God is after he became incarnate; but that, on the other hand, he had a real humanity, manifested in being in the *form* of a slave *like* other men, apart from the fact that he was no sinner in the *appearance* as a man, who acted like a human being (Walvoord 1971:56). Therefore, who can deny that in a word, 'Christ was genuinely and truly man, who had to live the same kind of life as any other man had to live' (Hawthorne 1983:88). We can once again ask why Christology is so important to Paul? Paul surely had intended to use his Christology to motivate his ethical exhortation for his readers. It

provided the ground and pattern for Christian conduct. Paul appeals to the suffering people not to be shaken in their faith, while exhorting the church members in conflict to restore unity among themselves.

#### 4.2.2.5 Christ's humbleness

Unit 7 (v 8) ἑταπείνωσεν ἑαυτὸν, *he humbled himself*, closely associates with the vocabulary and behaviour exhorted in 2:3-4, and is parallel to the preceding main sentence *he emptied himself* (ἑαυτὸν ἐκένωσεν v 6) as the final downward step of self-humiliation (Bockmuehl 1997a:138). It is important to note that the verb *humble* (ἑταπείνωσεν) is not in the passive, but in the active aorist tense, with a reflexive pronoun *himself* (ἑαυτόν), indicating a voluntary historical act of self-humbling (Bockmuehl 1997a:138). Moreover, it should be dealt together with the following participle clause *becoming obedient to death, even the death of cross* (unit 8 γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ v 8). It qualifies the ultimate action of Christ's humbleness. The aorist active verb *humble* (ἑταπείνωσεν) is not synonymous with the first main aorist active verb *empty* (ἐκένωσεν), but takes the thought further (Vincent 1979:60).

The verb *humble* (ἑταπείνωσεν) is used with the reflexive pronoun *himself* (ἑαυτόν), which points out that the action was free and voluntary (O' Brien 1991:228). The emphasis in this clause is thus clearly not on the subject, but on the act of Christ (Vincent 1979:60). The clause *he humbled himself* (ἑταπείνωσεν ἑαυτόν) speaks of the entire life of Christ on earth in its devotion to the Father and the acceptance of the human fate (Martin [1959] 1987:106). As a human being Christ did not work for himself to get to some pinnacle of human achievement (Hawthorne 1983:89). Christ's whole life was completely opposite to the believers in Philippi where they were in conflict with each other. Thekkekara (1992:313-314) points out that Christ's self-humiliation is presented as an attitude diametrically opposed to every self-conceit and arrogant conduct, opposed to every ambition, vainglory and self-exaltation.

According to Nagata (1981:255), the verb *humble* (ἑταπείνωσεν) should not be interpreted in the ethical category, as it is used in the Jewish prominent sayings, for the fact that the hymn fails to speak of whose *slave* (δοῦλος) is meant in v 7, and to whom the incarnate one become obedient in v 8, cannot be explained if the intended purpose of the employment of the scheme of humiliation and exaltation were basically ethical. Moreover, Martin (1997:215) rejects the possibility of relating Christology to the ethical exhortation in that the text of the hymn must be taken on its own, irrespective of the application made in the immediate verses, since once this is done, it becomes increasingly hard to follow the *ethical interpretation*.

However, it seems to me that Nagata possibly made a mistake by taking away a possible ethical implication in the work of Christ by just looking at a single paragraph 2:6-11 rather than dealing with the immediate textual contexts from 1:30-2:5 including 2:12-18. Martin's seems to ignore the immediate passage to come to a

better conclusion. Paul displayed his Christology in between two ethical exhortative parts (1:27-2:5 and 2:12-18) in his pastoral concern for the Philippian church. Oakes (2001:126) sees that Paul shapes his story and exhorts his readers at Philippi by means of the story of Christ. Christ is the example to confirm the Phillipian congregation's faith and to lead them to be humble. For this Christ is the best example in Paul's pastoral work. The historical foundation of Christ's humanity and self-humbling is significant for the ethical point to which Paul was leading his readers to love and unity amidst real adversity (1:30). Paul leads his readers to Christ's lowest and most degrading humiliation, to his obedience unto death on a cross, which is the climax of his humiliation.

#### 4.2.2.5.1 *The obedience unto death*

Unit 8 (v 8) γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ, *becoming obedient unto death, even the death of cross*, defines more specifically the second main clause *he humbled himself* (ἐταπεινώσεν ἑαυτὸν v 8); Vincent 1979:60). The explanatory aorist participle *become* (γενόμενος) describes the actual action of self-humbling, of becoming obedient unto the death (O' Brien 1991:228). According to Acts 7:39, the same adjective *obedient* (ὑπήκοος) is used with the dative case denoting to whom the obedience is due (O' Brien 1991:228). However, in Phil 2:8 there is no indication to whom Christ became obedient. Martin (1997: 216) states with reference to Barth, that the hymn is not concerned with to *whom* Christ obeyed in his self-humiliation as a human being. Paul is rather interested in the fact that he obeys in subjection and dependence (Martin 1997:216). Martin (1997:216) says that this unit does not describe anything about the inner relationships between the Father and the Son in the Godhead. His becoming obedient is simply noted as a fact (Martin 1997:216). However, although the text does not clearly indicate the reference to *whom*, it can be inferred to *whom* he was obedient, since it would be helpful to see Christ's strong dependence on God the Father. As Fowl (1990:63) and Marshall (1993:133-134) state, the fact that God was the only one who exalted Christ in v 9, it grants credence to the concept that his obedience was obedience to God. Christ's obedience was actually unconditioned and unlimited, which means that it went up to the end of his life as far as his death (Bockmuehl 1997a:139).

According to Hurtado (1984:124) the obedience in Phil 2:8 is not an indication of obeying *of* death, as if death were one of the cosmic powers, but obedience to the *extent* of death (μέχρι θανάτου not θανάτου), since it emphasised the quality of Jesus' action. The action is not limited to the experience of death, but includes a larger obedience that remains steadfast even to the point of death. Caird (1976:122), Dahl (1995:11-12) and Fowl (1990:63) explain that Christ's obedience got to the point willingly to accept death, which was more specifically on a cross. The phrase *unto death* (μέχρι θανάτου) indicates the reality of Jesus' death. Hawthorne (1983:89) evinces that the precise phrase *unto death* (μέχρι θανάτου) measures the magnitude of Christ's humility and conveys the idea that he was obedient to God to the full length of accepting death on a cross. A *cross* indicates that Christ's death was not a natural death, but that he was killed by the worldly powers, which did not understand

the work of Christ according to the will of God. ‘The intensive or explicative conjunction *even* (ὅτι) that introduces this phrase calls special attention to this most striking element in the humiliation of Christ’ (Hawthorne 1983:89).

Crucifixion, borrowed from the Persians and perfected by the Romans, was an unusually cruel and humiliating way of capital punishment (Hawthorne 1983:89). Crucifixion was generally held as the typical punishment for slaves (Hengel 1977:51). Moreover, crucifixion also had the purpose to protect the people against dangerous criminals and violent men, which accordingly brought contempt on those who suffered it (Hengel 1977:50). According to Cicero, cited by Knapp (1997:91-92), it is a crime ‘to bind a Roman citizen; to flog him is an abomination; to slay is almost an act of murder; to crucify him is – what? There is not fitting word that can possibly describe so horrible a deed’. The Jews also abhorred crucifixion not only because of its pain and shame, but because anyone thus hanged was regarded as accursed by God (Deut 21:23, 23; 1 Cor 1:23; Gal 3:13; cf. Heb 12:2; Hawthorne 1983:90). ‘By the standards of the first century, no experience could be more lonesomely degrading than *death on a cross*’ (Knapp 1997:92). The fact that this death took place on a cross, reinforced the ultimate extent of his self-humiliation (Fowl 1990:63-64).

His crucifixion was Christ’s supreme act in human degradation. In this phrase the lowest and most degrading status in the descent-theme of the first section of the hymn is reached – he was in the form of God, was equal with God, emptied himself, humbled himself, renounced himself to a criminal’s and a slave’s death (Hawthorne 1983:90). The story of Christ reaches to its first climax at this point. These units 1-8 (vv 6-8) lead in one great sweep, from the highest status to the lowest and most degrading status, from the light of God to the darkness of death (Martin [1959] 1987:108). Marshall (1991:54) points out that in this way Paul brings out the strong reality of what *humbling* oneself denotes – and thus gives an active commentary on how he understood *humbly* in v 3. Therefore, as Brown (1996:14) states, Christ’s lowest and degrading humiliation suits Paul’s ethical exhortation for his readers as well as himself, with martyrdom and the possibility of sharing a shameful and painful death like Christ (cf. Phil 1:1:12-24, 27-30; 2:17; 3:17-21). Oakes (2001:200) points out that in this context, Paul’s readers are required to apply Christ’s action to their situation of suffering and conflict.

### 4.2.3 The exaltation of Christ (vv 9-11)

#### 4.2.3.1 Exalted Lord

In unit 9 (v 9) διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν, *therefore also God raised him to the highest place*, with the inferential *therefore also* (διὸ καὶ v 9), Paul draws the previous narrative to its relevant conclusion (Fee 1995:220). The conjunction *therefore* (διό) definitely refers to the exaltation and as such we can conclude that there is consequently no space for any coincidence (Peterson 2004:179).

God vindicated the self-emptying and self-humbling of Christ (2:6-8) by way of his exaltation, which confirmed God's approval of Christ, being 'equal with God', which can consequently be considered to be a certain reverse of issues pertaining to his personal status of humiliation (Hendriksen 1962:113-114; Peterson 2004:179).

While Christ's death on a cross was socially most shameful, it was regarded as most honorable in the eyes of God, since Christ had done all his work according to the will of God. Unit 9 presents God as intervening and acting on behalf of his Son (O' Brien 1991:232-233). According to Beasley-Murray (2000:224), the additional prepositional prefix (ὑπέρ) to the verb *raised to the highest place* (ὑπερύψωσεν v 9) points out that God did not merely restore Jesus to the place of exaltation that has always been his. By raising him from the dead, he lofted him to a yet higher status than he had ever had before.

However, according to Moule (1970:269) and O' Brien (1991:236), both contextual and linguistic investigations propose that the verb has a superlative or, more emphatically, an elative strength, implying Jesus's exaltation to a status over the whole of creation (rather than a comparative force in relation to his pre-existence). Nagata (1981:227-228) likewise supports the idea that the main verb *raised to the highest place* (ὑπερύψώω v 9) is superlative, not contrasting the pre-existent Christ to the exalted Christ, but between the exalted Christ and the whole of creation over which Christ reigns (v 10). When this verb (ὑπερύψώω v 9) is used in the LXX, the Old Testament describes Yahweh as the one, who is 'exalted far above all gods' (Ps 96 [97]:9; cf. Dan 3:52, 54, 57-88; Hawthorne 1983:91). The use of the aorist tense (God *raised him to the highest place*, ὑπερύψωσεν v 9) implicitly speaks of that moment in history marked by the resurrection-ascension of Christ. Jesus Christ, who emptied himself and humbled himself in obedience to God up to accepting death in its most cruel form, was resurrected from the dead by God and raised to the highest place (cf. Acts 2:32, 33; 5:30, 31; Eph 1:20, 21; Hawthorne 1983:91). God vindicated his own honour and that of his crucified son by raising him from the dead and installing him as the Lord of Glory. Christ has been bestowed this very high and valuable honour by God, of setting an perfect example for believers to pursue (Rom 6:4; 2 Cor 2:8; Harrison 2003:221).

His status was raised from the lowest and most degrading and shameful humiliation in society. He acquired the status of honour and majesty to be 'seated at the right hand of God's throne' (Mk 16:19; Acts 2:33; 5:31; Rom 8:34; Heb 1:3; 12:2), 'far above all rule and authority and power and dominion and every name that is named not only in the current age, but also in the coming age' (Eph 1:20-21; Hendriksen 1962:114). He was *raised to* the kind of exaltation that befits his divine status (Bockmuehl 1997a:141; Hendriksen 1962:114). To the believers under suffering and in conflict, the suffering and exaltation of Christ appeal to be patient in their suffering, and to unify themselves through the same mind of Christ in their conflicts. The Christology in Phil 2:6-11 indeed functions as motivation in Paul's ethical exhortation. The main sentence, *God raised him to the highest place* (ὁ θεὸς αὐτὸν ὑπερύψωσεν v 9), is followed by the statement that God *bestowed on him the name that is above all names* (ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομα v 9). This

second phrase parallels the first, but functions both to emphasise the fact of Christ's resurrection-exaltation and at the same time to measure its extent (Hawthorne 1983:91).

#### 4.2.3.2 His superior name

Unit 10 (v 9) καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομα, *also bestowed him the name that is above all names*, is clearly parallel to unit 9, expands its meaning and points to its nature (O' Brien 1991:237). The aorist verb *bestowed* (ἐχαρίσατο) has the sense of *granted as an act of grace* (Loh and Nida 1977:61). 'The term *name* (τὸ ὄνομα) is virtually equivalent to a person or being' (Luter, Jr 1993:626). According to Malina (1993:38), the term *name* (τὸ ὄνομα), in the ancient Mediterranean society, indicates one's good name, one's reputation, upholds the extreme concern of people in every circumstance of public behaviour and provides purpose and meaning to their lives, like money which bestows power in the modern society.

A good name and family reputation are central, since families in that time were not completely self-sufficient and independent in the economic environment as in modern society (Malina 1993:38). Social life requires a degree of interdependence, co-operation, and shared enterprise (Malina 1993:38). The name is virtual equivalent to the person himself. The concept of the *name* (τὸ ὄνομα v 9) represents nature and power (Eph 1:21, Heb 1:4). It represents the name of Christ as both divine quality and power (Nagata 1981:267). Although there are various meanings for the *name*, basically two are relevant: Jesus and Lord (Fee 1995:221). The phrase *the name that is above all names* (τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομα v 9) implies the name, which stands for the highest authority and power above all rival beings: the Lord Jesus Christ (Luter, Jr 1993:626; Nagata 1981:267).

According to Hawthorne (1983:91), *the name that is above every name* (τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομα v 9) expresses that God not only graciously provided him a designation, which make him distinct from all other beings, a title which outranked all other titles, but also that he bestowed on him a nature which coincided with that title, giving substance and meaning to it. That God bestowed on him the designation *Lord* expresses the great honour ascribed to Christ. In the ancient Mediterranean society it was bestowed by a notable person of power, such as a king or governor (Malina and Neyrey 1991:28). As creator of all creatures, God who has the absolute power and rank to do so ascribed it to Jesus (Malina and Neyrey 1991:28). In v 11 Christ is named the Lord of the universe, the position of God *vis-à-vis* the world (Marshall 1991:56; Martin [1983] 1997:238). I agree with Witherington (1994b:104) that *the name that is above all names, is surely the name of God and in this hymn the name that Jesus was given when he was raised and exalted beyond death was not Jesus, – he had that name since human birth – but the name of God in the Old Testament – that is, Lord, which is the LXX equivalent to Yahweh.*

If that title (name) is *Lord* (κύριος v 11), as the context points (v 11), it signifies that



Christ has recovered the character of Lord, ruling over the entire universe (Hawthorne 1983:91). All authority in heaven and earth is subordinate to him. It is God's gift and his own nature (Mtt 28:18; cf. Eph 1:20-21). This is the result of Christ's exaltation – raised by God to the position of supreme authority in the cosmic structure of things (Hawthorne 1983:91-92). He has been exalted to the point of the universal Lord. The suffering (Phil 2:6-8) and exaltation of Christ (Phil 2:9-11) exhort believers under undeserved suffering and conflict. Their suffering will be reversed to exaltation at the time of Christ's coming, as Christ has been exalted by God.

#### 4.2.3.3 Universal Lord

The conjunction *in order that* (ὡς v 11) implies purpose (Bockmuehl 1997a:146; Hawthorne 1983:92; O' Brien 1991:238-239) rather than result (Fee 1995:223). Bockmuehl (1997a:145) indicates three possible translations for the phrase *in the name of Jesus* (ἐν τῷ ὀνόματι Ἰησοῦ v10): 1) *in his name*, 2) *whenever his name 'Jesus' is pronounced*, 3) *in honour of his name*. Bockmuehl (1997a:145) and O' Brien (1991:240) prefer 3 to 1 and 2. According to Marshall (1991:56), 2 is relevant in this context. When the simple name of Jesus is pronounced, the result is that every body present bows in worship and homage. However, Beasley-Murray (2000:225) and O' Brien (1991:240) state that the English translation *at the name* may be misleading, since it might imply that *whenever* the name of the Lord is pronounced every one would bow the knee in adoration. Furthermore, Beasley-Murray (2000:225) states that in the LXX to do something *in the name of the Lord* constantly implies to do something 'by invoking the name of the Lord', that is, calling upon the name of the Lord, accompanies the action. However, his argument is not supported by Nagata (1981:273) and O' Brien (1991:239). Both of them argue that the phrase ἐν τῷ ὀνόματι Ἰησοῦ in this context is not the technical formula of invocation and worship, although such a use is often found in the New Testament (Acts 2:38; Eph 5:20; Col 3:17; in exorcism and healing, Mk 9:38; Lk 9:49; Acts 3:6; Jas 5:14).

O' Brien's (1991:240) concludes that the worship is in honour of the exalted Christ, as the parallel words of v 11 explicitly state that the act of reverence is paid to the son and *to the glory of God the Father*. Therefore, Jesus is the one that is worshipped. O' Brien (1991:240) argues that the word *of Jesus* (Ἰησοῦ v 10) is neither in the dative case nor is it an explicative genitive, but rather a possessive genitive, since it is not *the name Jesus*, but *the name which belongs to Jesus* that is .

In such context, the use of the concrete name *Jesus* (Ἰησοῦ v 10) serves to reinforce the reality of his humanity: it is the real human being whom the first part of the hymn has mentioned (vv 7-8) who has been exalted (O' Brien 1991:240). God exalted Christ, who emptied himself and humbled himself, to be the Lord of the universe through raising him to the highest place in public. The day will come when all will acknowledge this (O' Brien 1991:240).

The essence of the worship, which will be offered to the exalted Lord by all creatures is pictured as genuflection: *every knee should bow in heaven, and on earth, and under the earth* (πᾶν γόνυ κάμψη ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων v 10; Beasley-Murray 2000:226). The main clause *every knee should bow* (πᾶν γόνυ κάμψη v 10) is a common expression for doing reverence, but constantly in recognition of the authority of the God or the person to whom one is offering such reverence (Fee 1995:223-224). In the Old Testament the bending of the knee is expressed as implying great reverence and subordination, marking the humble approach of the worshipper who felt his need so deeply that he could not stand straight in front of God (O' Brien 1991:241). Isa 45:22-25 proclaims God's uniqueness and hails his universal triumph (O' Brien 1991:241). According to Hawthorne (1983:92), the name *Lord* granted to Jesus is the Old Testament name for God (YHWH) as in Isa 45:18. God's word in Isa 45:23 *before me every knee will bow; by me every tongue will swear* (NIV) is here interwoven in the structure of vv 10-11 and applied to Jesus (Hawthorne 1983:92). Hawthorne (1983:92-93) picks up the significance of the quotation

[I]t is significant that this quotation is taken from one of the Old Testament passages that most strongly emphasise the sole authority of God – *I am God and there is none else* (Isa 45:22). Hence, although the grammatical construction ἐν τῷ ὀνόματι κάμπτειν is unique (but cf. Ps 62 [63]:5; 43 [44]:10; 104[105]:3; 1 Kgs 8:44), and the idea astonishing, it is nonetheless necessary to understand that the writer is here asserting that homage is indeed to be paid *to* Jesus as Lord, not *through* Jesus to God. Therefore, the expression ἐν τῷ ὀνόματι, *at the name* or *before the name*, meaning that all must bring their homage to Jesus, all must fall on their knees before him to show honor to him.

The universal adoration now becomes clear by a series of three adjectives: *in heaven and on earth and under the earth* (ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων v 10) (Hawthorne 1983:93). Fee (1995:224-225) describes the characters of the three adjectives:

[I]n keeping with the Isaianic oracle, especially that 'the Lord' is the Creator of the heaven and the earth (Isa 45:18), Paul is purposely throwing the net of Christ's sovereignty over the whole of created beings. Those 'of heaven' refer to all heavenly beings, angels and demons; those of earth refer to all those who are living on earth at his Parousia, including those who are currently causing suffering in Philippi, and those 'under the earth' probably refer to 'the dead', who also shall be raised to acknowledge his lordship over all.

However, it is not important to identify the specific referents of these adjectives, but to emphasise the universal Lordship of Christ. These adjectives as masculine, rather than neuter, speak not only of rational beings in explicit relation to *all* (πᾶν v 10), but

also of the universal character of the acclamation offered to the exalted Lord (Hawthorne 1983:93; O' Brien 1991:243; Silva 1992:133). Even though a few scholars have recently argued that the hymn has only the spirit world in mind in terms of the cosmic principalities and powers alone, Beasley-Murray (2000:226) states that it cannot exclude human beings. All principalities and all people should bow their knees in front of Jesus and do reverence to him in worship and awe (cf. Eph 1:10; Beasley-Murray 2000:226; Hawthorne 1983:93).

#### 4.2.3.4 The highest exaltation

In unit 12 (v 11) καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρὸς. *and every tongue should confess that Jesus Christ is the Lord to the glory of God the father*, the conjunction *and* (καὶ v 11) points out that God's second purpose in exalting Christ and graciously giving him the name above all others, is that *every tongue should confess that Jesus Christ is the Lord to the glory of God the Father* (v 11; O' Brien 1991:2450246). The compound verb *confess* (ἐξομολογήσεται v 11) necessarily points to either public praise or a confession of sin (Collange 1979:107). In this context, it indicates the public and liturgical character of the confession, which should acclaim Jesus in the same manner as the multitude of earthly monarchs (Collange 1979:107). The verb deals with an action which is in course of development, demonstrated for the present by the confession of believers, but to be entirely manifested at the end of time (Collange 1979:107). As the bowing of the knee basically signified a respectful submission to Jesus, the confession of every tongue acknowledges that Jesus Christ is Lord (Beasley-Murray (2000:226).

The confession that *Jesus Christ is Lord* (ὅτι κύριος Ἰησοῦς Χριστὸς v 11) expresses the exaltation to the highest position, the heavenly throne of God (Bauckham 1998a:58). In the Old Testament, self-humiliation by God's servant often leads to God's exaltation for the servant (cf. Isa 53:10b-12; Kurz 1985:112). Following the LXX of Isa 45:23, it is significant that *Lord* (κύριος) stands for the divine name *YHWH* to be confessed not just by the church, but by *every tongue* (πᾶσα γλῶσσα v 11; Bockmuehl 1997a:147).

The term 'Lord' within the Hellenistic world, may sometimes refer to God, but may at some other times also be used in a different way. In the Hellenistic context, many terms, such as lords, principalities, powers, thrones and dominions were used as synonyms, referring to beings who were less than God, but more powerful than people and who ruled over the spheres of power (Allen 2007:73). While it is a great honour to Christ, that the creator and absolute king of God's kingdom named him Lord, the public acclamation will be made by all, at least by 'all rational beings, ... everyone who is able to intelligently acknowledge the Lordship of Jesus Christ (Malina and Neyrey 1991:41; O' Brien 1991:249).

This acknowledgement of Jesus as Lord, in no way deprived God of glory – it was in fact the center of God's self-revelation. To acknowledge Jesus as Lord, as well as to give glory to God the father, are synonymous (Hooker 1978:159). God's unique

reign acquires universal acknowledgement when it is exercised by the one who humiliated himself in the way of obeying God up to death on the cross and was therefore exalted to the divine throne (Bauckam 1998b:136). Therefore, the fact that Jesus Christ is now called *Lord* (κύριος) strongly signifies that his action of self-humiliation and obedience has not just exemplary, but also completely authoritative importance (Hurtado 1984:125). Hurtado (1984:125) demonstrates that Paul asks obedience (2:12), as Christ became obedient (2:8), and the authority of his summoning to obedience (as ὥστε of 2:12 indicates) depends on the fact that the one to whom his readers are called to conform to is now the *Lord* (κύριος). The name given to Jesus is that of Lord (Κυρίος), and the gift of it implies that Christ is now exalted in the place of office and power, exercising the sovereignty properly belonging to God (Marshall 1968:112).

The phrase *to the glory of God the Father* (εἰς δόξαν θεοῦ πατρὸς v 11) emphasises that God is the actor who has initiated the activities of v 9 and that the acclamation of Christ by all of the powers, ultimately directs to the glory of God (Fowl 1990:68-69). Respecting Jesus is a way of glorifying God, because the position held by Jesus was offered to him by God. Honouring God entails honouring him whom God has placed in this position of honour. Honouring him is to honour a person, whose status has been assigned to him by God, in light of the implicit honour of God himself (Marshall 1991:58). That every knee bows in front of him and all tongues confess him to be Lord, is *to the glory of God the Father* (Bauckam 1998:134). Christ's Lordship indicates the praise of God as Father (O'Brien 1991:251). Hurtado (1984:125) says that the exaltation of Christ (vv 9-11) describes a certain reversal to his suffering (vv 6-8), which means that his actions (vv 6-8) were vindicated and approved by God, and that his previous status as slave, becoming human, obedient unto the death on a cross, has been changed to the honourable status of Lord, ascribed by God and recognised by the whole of all creation, including human beings.

#### 4.2.4 Conclusion

Phil 2:6-11 expands the Christological theme: Christ's suffering and exaltation. The character of Christ in terms of four features can be illustrated: his pre-existence, his self-emptying, his humbleness, and his exaltation. The character of his pre-existence was *in the form of God* and *in equality to God*. However, he did not take advantage of it. He willingly emptied himself by *taking the form of a slave, in human likeness, and in appearance as a man*. He voluntarily humbled himself to the extent of *becoming obedient to death, that is, the death on a cross*. In the process of the steps of Christ's suffering Paul's intention is not only to describe his Christology in this section. This section should be considered in relation to the adjacent parts of ethical exhortation in order to exhort his readers to follow the way of Christ, not to shrink from their current circumstances, but to solve the conflicts among them. As they encounter suffering because of their faith in Christ, and from conflicts in the congregation, they have to remember that Christ also suffered by giving up his admirable status as God, emptied himself and humbled himself to the death on a cross. For Paul Christology here exhorts his readers under their unstable

circumstances by drawing attention to Christ's change in status from his highest status to the lowest. Christ is the *actor* in his self humiliation to death on a cross. Paul challenges his readers to commit themselves.

God however, bestowed a great honour on Christ that is above every honour, which means that all people, as well as all spiritual beings in heaven, in earth, and under the earth will bow their knees before him and confess that Jesus Christ is Lord to the glory of God the father. Christ's willing suffering satisfied God completely. As a result, God exalted him to the highest status. God is the *actor* in Christ's exaltation.

If believers suffer in the name of Christ, they should not be afraid, since God will exalt them to complete their salvation. If believers suffer conflicts among themselves, they should follow the lifestyle of Christ.

Therefore, this section can be summarised in the following way: Paul exhorts his readers to work out their salvation with fear and trembling, since God works in them, as he acted as the initiator who exalted Christ from the lowest and most degrading place to the highest place. The hymn does not occur in the context of a theological argumentation, but is placed in the midst of the ethical exhortations of the apostle. The life of Christ, especially his suffering and exaltation, is the paradigm and pattern for the life of the believers in various ways, even though there are ways in which Christ was unique and his experience cannot be imitated (Witherington 1994a:58).

Paul composed his letter with a deliberate ethical intention, to be applied to the believers' life, rather than as a statement of soteriology (Hengel 1995:380; Marshall 1993:136-137). Paul does not regard it as ridiculous idealism to appeal to the example of Christ for the ethical exhortation of his readers. Paul's intention seems to emphasize the Gospel principle in this hymn that those who humble themselves and suffer on behalf of their faith for the sake of Christ (an action, not an inferiority complex) will be exalted, as God has exalted Christ to the loftiest position (suffered by means of self-emptying and self-humbling; Witherington 1994b:104).

Bockmuehl (1997a:148) states that the whole purpose, in keeping with 1:27-30, 2:1-4, and 2:12-18, was to commend to the Philippians the Lord's example as the ultimate ethical exhortation for the steadfastness of the believers in adversity, as well as to facilitate a harmonious unity amongst each other. The ethical exhortative part (1:27-30, 2:1-5, and 2:12-18) will be analysed to prove that Christology has and still functions to motivate ethical exhortation.

## **4.3 The calling to unity, humility and obedience in Phil 1:27-30, 2:1-5, and 2:12-18**

### **4.3.1 Introduction**

The analysis of the ethical part will prove the hypothesis that Christology of Phil 2:6-11 functions as the motivation for the ethical exhortation of 1:27-30, 2:1-5 and 2:12-18: how to conduct oneself in hostile circumstances (1:27-30), how to solve inner conflicts (2:1-5), and how to work for their salvation (2:12-18). Fowl (1990:77) indicates that Phil 2:6-11 is used to support the ethical demands of 1:27ff, designed to direct the readers as to what kind of conduct to have amidst a hostile environment; that Phil 2:6-11 is used to support Paul's argument against his opponents in 3:1ff (Fowl 1990:77). However, it is difficult to follow Fowl's argument that Phil 2:6-11 is linked to both 2:17 and 3:1. Craddock (1985:35), O' Brien (1991:143) and Hawthorne (1983:55) indicates that Phil 2:6-11 is related to 2:1-5 and 2:12-18, as well as inseparably to 1:27-30. Craddock (1985:35) tried to prove in which way Phil 2:6-11 is connected with both 1:27-30 and 2:1-5. The conjunction *therefore* (οὖν 2:1) linked this passage with the preceding section (1:27-30; Craddock 1985:35). The words *in one spirit* (ἐνὶ πνεύματι 1:27) and *in one soul* (μὴ ψυχῇ 1:27) are the necessary qualities to stand firm in, and to struggle together in the midst of a hostile environment (Craddock 1985:35). This chapter investigates and focuses on the three different issues, which were simultaneously present in the Philippian church whose members encountered suffering from their opponents (1:27-30), as well as with the internal conflicts among themselves (2:1-5), how to work for their salvation (2:12-18).

### **4.3.2 Do not be afraid of the opponents (Phil. 1:27-30: units 1-8)**

#### **4.3.2.1 Introduction**

After Paul has written about his personal circumstances and has disclosed his own innermost feelings (1:12-26), he moves to instruct the congregation in the imperative (Hawthorne 1983:54). He provides his readers at Philippi with practical exhortations to hold fast to one common purpose and to work together for the gospel (Loh and Nida (1977:38). With the focus on v 27, he gives only one comprehensive exhortation, covering every aspect of the readers' lives (O' Brien 1991:143). Paul relates his concern for them to his concern for the gospel in the Philippians church (Fee 1995:161). The purpose of their suffering is to advance the gospel of Christ, which contains suffering and hardness (v 29). It moves man's central concern from himself to Christ, to other people, and to the future (v 28; Collange 1979:73). It is also a gospel of faith, of grace, and of the gift of God as the active power, which demands unity and solidarity (v 27), the initiative of which is the Spirit (v 27; Collange 1979:73).

#### 4.3.2.2 A life worthy of the gospel of Christ

Unit 1 (v 27) Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, *Only live in a manner worthy of the gospel of Christ*. Paul uses the introductory adverb, *only* (μόνον v 27). This adverb shifted Paul's direct concern from his readers' progress and joy in their faith, to the current situation in the Philippian church (Fee 1995:161). It implies that the clause *to live in a manner worthy of the gospel of Christ* (ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε v 27) is the most significant imperative in the letter (Davis 1999:111). Fee (1995:161) points out that Paul's common word for conduct is the general Jewish metaphor of *walking* (Phil 3:17-18). Paul's choice of πολιτεύεσθε, a word found only here in Paul and one other time in the New Testament, caught the readers's attention and made the command memorable (Davis 1999:112). Bockmuehl (1997:97) is convinced that Paul consciously selected this term (cf. πολίτευμα 3:20; πολιτεία Eph 2:12), which carried more punch at Philippi than his more general words for *walk* or *conduct*. The verb *to live* (πολιτεύομαι v 27) has the dual sense of exercising your rights, and public duties of free and full citizenship. Collange (1979:73) says that there is no mention of the relationships with the city or the state, nor of individual conduct, but rather of the community life.

According to Tellbe (1994:110), we cannot ignore that the verb πολιτεύεσθε and πολίτευμα (3:20) have political connotations related to Philippi as a Roman colony. Clarke (2000:196) and Winter (1994:98) suggest that the verb πολιτεύεσθε can be rendered as *to live as citizens*. Although Paul views his readers as alien residents in the cities of the world, they belong to a heavenly common-wealth (Tellbe 1994:110). Clarke (2000:196) declares that Paul exhorts his readers to be responsible citizens in the public sphere of the *city* (πόλις) by living consistent with the gospel. Bruce (1983:56) thinks that Paul used this verb, which means *to live as citizens*, because he later addressed them as *citizens of heaven* (3:20). The verb has this dual sense: the citizens of the city, as well as that of heaven. Collange's argument seems one sided. As citizens as well as believers they should live *in a manner worthy of the gospel of Christ* (Marshall 1991:35). As obedience, humble mindedness, together with mutuality, are the virtues that established a community, the verb πολιτεύεσθε points to the practical exercise of these virtues (Roberts 1937-8:326). Hawthorne (1983:56) claims that *to live in a manner worthy of the Gospel of Christ*, implies to live as a good citizen of an earthly state, fulfilling one's duties and responsibilities to the state (Hawthorne 1983:56). It also signifies that the lives of believers, as good citizens of heaven, should be controlled by the laws of this unique term *citizenship* (πολίτευμα 3:20; Hawthorne 1983:56).

Paul uses the adverb *worthily* (ἀξίως) in phrases generally by way of exhortation and commonly with the verb *walk* (περιπατέω, 1 Thess 2:12; Col 1:10; Eph 4:1). Here he exhorts his readers to live worthy of the gospel of Christ (O' Brien 1991:147). Philippi as a colony enjoys the personal imperial patronage of the Lord Caesar, but the Philippian church is a personal colony of Christ the Lord above all (2:10-11). The practice of their normal citizenship thus must be thus *worthy* of his gospel (Bockmuehl 1997a:98). Fee (1995:163) states that the phrase *in a manner worthy of*

*the gospel of Christ* (ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ v 27) denotes that ‘the gospel had a known ethical element and that *selfish ambition, vain conceit, grumbling, and disputing* were not in accordance to their heavenly citizenship, since they did reflect the ethical character of the gospel’. The phrase *of Christ* (τοῦ Χριστοῦ v 27) is an objective genitive, meaning *the good news about Christ* (Loh and Nida 1977:38; Vincent 1979:32). In view of vv 27, 29 and 2:5-11, it qualifies the gospel with a *glory* attributable not to itself, but to Christ and by that very fact is effective, through struggles, sufferings, in the stable achievement of real progress, especially in brotherly community life (Collange 1979:73-74). Therefore, what this phrase means is that *to live in a manner worthy of the gospel of Christ* is above all to live by the *example* of Christ as illustrated in 2:6-11 (Bockmuehl 1997a:98).

#### 4.3.2.2.1 Paul’s concern for his readers

For unit 2 (v 27) ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ ὑμῶν, *whether coming and seeing you or being absent, I hear the things about you*. According to Fee (1995:163) Paul uses a purpose clause to appeal to his and their relationship. The clause functions as the object of *I hear* (ἀκούω v 27), the object being *the things about them* (τὰ περὶ ὑμῶν v 27). The words *whether coming and seeing you ... or being absent* (εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν) could be considered as a short parenthesis in apposition to Paul, the personal subject of the verb *to hear* (ἀκούω; O’ Brien 1991:148). The outcome of living in a manner worthy of the gospel, will find its value within the corporate existence of the believers that stands firm and united, and which is completely independent of Paul’s absence or presence with them (Bockmuehl 1997a:99). As Paul’s salvation and the progress of the gospel are not influenced by his situation, likewise a gospel centered lifestyle in Philippi can stand firm on its own two feet – without regarding whether Paul lives or dies (Bockmuehl 1997a:99). Holloway (2001:117) concurs that Paul exhorts his readers, distressed by suffering, to live in a manner worthy of their status as Christians, not to be shaken in their faith. Paul accordingly emphasises that amidst the struggle of the ambivalence, to die for his faith, or to be exalted as a consequence of the faith, he prefers Christ to be near to him (Schreiber 2003:359). As Christ’s suffering (2:6-8) was reversed to exaltation (2:9-11), God would surely reverse their suffering to exaltation for the sake of Christ.

The phrase *the things about you* (τὰ περὶ ὑμῶν v 27) indicates the equivalence of their’s to *Pauls’ situation* in 1:12. Paul expects to *hear* about the Philippian circumstances when Timothy returns from his imminent mission (2:19; Bockmuehl 1997a:99). The kind of things Paul expected to hear, Fee (1995:163) surmises to be (1) ‘that by standing firm in the one spirit (2) they are contending together as one person for the faith of the gospel; and (3) that in so doing they are not themselves intimidated in any way by the opposition that is responsible for their present suffering’ (1:27b-28a).

##### 4.3.2.2.1.1 Stand firm in one spirit

Unit 3 (v 27) ὅτι στήκετε ἐν ἐνὶ πνεύματι, *that you stand firm in one spirit* defines



unit 2, arising out of Paul's affective concern for his readers (O' Brien 1991:149). For the first two of these injunctions, the main verb *stand firm in one spirit* (στήκετε ἐν ἐνὶ πνεύματι ν 27) was to describe what kind of attitude the Philippian church members had to have. According to Loh and Nida (1977:39), the basic meaning of the verb *stand firm* (στήκετε) is simply *to stand* (Mk 3:31; 11:25), but in Paul's case he usually uses the added component of firmness (2 Thes 2:15; 1 Cor 16:13). Lightfoot (1953:106) describes that this verb *stand firm* (στήκετε) has the metaphorical sense, either of soldiers standing firm in battles, or of condemned Christians fighting for their lives in a Roman amphitheater (Eph 6:13; 1 Cor 4:9; Loh and Nida 1977:39). The phrase *in one spirit* (ἐν ἐνὶ πνεύματι) qualifies the verb *stand firm* (στήκετε). To stand firm in fighting they should be of one spirit.

Fee (1999:78) contends that the phrase *in one spirit* (ἐν ἐνὶ πνεύματι ν 27) means to have a common mind about something, but that Paul himself uses it elsewhere to speak of the Holy Spirit (1 Cor 12:9, 13; Eph 2:18), since such a phrase with the word *spirit* is unknown in all of Greek literature. Martin ([1959] 1987:87-88) sees the possibility of both the Holy Spirit and the one spirit in that

[T]he Holy Spirit strengthens the human spirit under trial, so the two interpretations are not mutually exclusive. 1 Cor 12:13 and Eph 2:18, however, seem to show that the person of the Holy Spirit is the primary meaning here. He whose office it is to unify believers in the body of Christ is the *sphere* in which the Philippians are to maintain as a courageous witness even as Paul himself leans heavily upon the same strengthening grace in his prison experience (1:19). On the other hand, if, as it may be thought, the rivalry in the church was over the matter of superior spiritual gifts, the *ta pneumatika* of 1 Cor 12:1, the call might be a corrective reminder that it is the *one spirit* who is the author of these gifts of his grace, *ta charismata* (1 Cor 12:4), and that he gives them in his sovereign wisdom to whosoever he pleases (1 Cor 12:11). Therefore, there is no room for jealousy because they are *gifts* (cf. 1 Cor 4:7) and also because the divine Spirit retains the right to give and to withhold.

However, Bockmuehl (1997a:99), O' Brien (1991:150) and Silva (1992:94) argue that the view of Martin on the Holy Spirit is unacceptable in the light of its parallelism with *soul* (ψυχή). According to Lightfoot (1953:106) there is a general distinction between *spirit* (πνεῦμα) as the principle of the higher life and *soul* (ψυχή) as the seat of the affections, passions. However, in this context, the rhetorical effect of using two terms comes to overrule sharp semantic distinctions (Silva 1992:94). Silva (192:94) warns that one should not be misled to consider that standing firm is the particular function of the spirit while the soul specialises in struggling. Paul is here not concerned with ontology or human psychology, but with mental harmony, singleness of purpose, harmonious attitudes (Silva 1992:94). The two parallel phrases, *in spirit* and *in soul* (πνεύματι, ψυχῇ), function strictly to emphasise the idea that believers' harmony, which believers themselves must contend for, was

absolutely necessary if the church in Philippi was to sustain a courageous witness against any hostile opposition (Hawthorne 1983:57).

According to Witherington (1994a:53), Paul exhorts his readers not to stand alone against the world, but as part of the community of faith, bolstering, reinforcing and strengthening one another. In the eyes of Paul, morality is a community event, something his readers strive for together, since they are called to stand not as severed members of the body of Christ, but as the body of Christ (Witherington 1994a:53). For Paul suffering for the cause of Christ is seen not as a shameful thing, but as a high honour, something one should view as positive in spite of its painful character (Witherington 1994a:53). Therefore, ‘they must stand firm and be ready’ (Witherington 1994a:53). The general principle of *standing firm in one spirit* (στήκετε ἐν ἐνὶ πνεύματι v 27) has two aspects, which have been expanded by two participles, one active, *contending* (συναθλοῦντες v 27) and the other passive, *not frightened* (μὴ πτυρόμενοι v 28; Collange 1979:74).

#### **4.3.2.2.1.1 Contending for the faith of the gospel**

Unit 4 (v 27) μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου, *contending in one soul for the faith of the gospel*, is the first qualification of unit 3. As Marshall (1991:36) explains that while unit 3 was about standing one’s ground, unit 4 is active participation in a struggle or contest, which means that the mood has shifted from defence to attack and from maintaining a position to making an advance. The compound verb *contend* (συναθλοῦντες v 27) is quite rare in classical Greek and is only found again in 4:3. The simple verb *contend* (ἀθλέω 2 Tim 2:5), from which the word *athletics* is extracted, appears in the sense of *contesting in the games* (Loh and Nida 1977:40). Loh and Nida (1977:40) claim that although the metaphor is derived from athletic games or from war, in the current context the latter seems more possible. However, Hawthorne (1983:57) objects against Loh and Nida by saying that Paul rapidly changes the picture from soldiers at battle stations to athletes as a team, side by side, playing the game not as several individuals, but together as one person with one mind (μιᾷ ψυχῇ), for one purpose. He further explains that the purpose here is to preserve the faith brought into existence by the gospel (τῇ πίστει τοῦ εὐαγγελίου v 27), which is subjective genitive (Hawthorne 1983:57).

Bockmuehl (1997:99) disagrees with Hawthorne. Although the dative τῇ πίστει could function as instrument (*by means of*), it is more likely a dative of advantage. O’ Brien (1991:152) likewise demonstrates that the genitive *of the gospel* (τοῦ εὐαγγελίου) is a genitive of origin (*the faith which is based on the gospel*) rather than an appositional genitive (*the faith which is the gospel*) or an objective one (*the faith in the gospel*). Vincent (1979:34) convinces that what is meant is to *contend together for the rule of life* (called *the faith*) which distinctively characterises the gospel, as Silva (1992:95) and Witherington (1994a:53) agree. Witherington (1994a:53) points out that ‘the issue is here orthopraxy, a way of living, rather than orthodoxy’. Therefore, the Philippian church members were requested to stand firm in their suffering for the cause of the faith – its spread and growth, the same purpose that was set before all of Paul’s work without being frightened in any way by the enemy in terms of the fact that gospel governs the life of both Paul and his readers (Marshall

1993:127; O' Brien 1997:152).

#### **4.3.2.2.1.1.2 Unaffraid of the opponents**

Unit 5 (v 28) καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, *and not being frightened in any way by those who oppose you*, is the second qualification of unit 3. It functions as the foundation of his appeal for unity in the face of opposition and suffering (vv 29-30), which together serve as the primary 'historical context' of the letter (Fee 1995:167). The believers encountered by opponents were thrown into a panic, which stroke terror into their hearts (O' Brien 1991:152-153). Therefore, Paul urgently exhorted them not to be shaken in their faith despite the fact that he was currently under pressure in prison (1:12, 17). The opponents of the Philippians could either be outsiders or Judaizers. Collange (1979:75) and Hawthorne (1983:58) prefer Judaizers to outsiders while these opponents would be the same as those Paul sharply warned against in 3:2. Bruce (1989:57) prefers outsiders to Judaizers, because in the current context the Philippians encountered the same kind of opposition from their pagan neighbours as from the authorities.

Tellbe (1994:105-106)<sup>54</sup> likewise argues that the opponents are represented as an *external* threat rather than constituting an internal threat for the church, because in the literary unit 1:27-2:18 opponents are the same as the depraved and crooked generation of 2:15. From Acts 16 it seems as if there were not enough Jews in Philippi to start a synagogue, Acts 16:20 hints at a certain antipathy towards the Jews. The Philippian believers encounter the same kind of opposition that Paul himself experienced when he was with them, which was thus from gentile neighbours (O' Brien 1991:153). Therefore, it seems more likely that the opponents were gentiles outside the church. The second participial qualification can be linked to vv 28, 29, and 30, since these verses support them in their sufferings under the enemy, not as something negative, but with a positive intention. According to Holloway (2001:116), Paul supported the last of the injunctions with three arguments:

- (1) [T]hat 'their equanimity in the face of opposition signals a victorious outcome to their current ordeal, that is, the destruction of their opponents, and their own salvation (1:28); (2) that their suffering has been ordained by God (1:29), and (3) that he himself has suffered and continues to suffer similar opposition in his service to Christ (1:30).

#### **4.3.2.2.1.1.2.1 God beings the judge who destroys the opponents, while he saves his people**

Unit 6 (v 28) ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ, *this is a sign of destruction to them, but a sign of your salvation, and this is from God*, shows two different outcomes from the opposition. The opponents will be destroyed (*which was a sign of destruction to them* ἥτις ἐστὶν αὐτοῖς ἔνδειξις

<sup>54</sup> There is a certain chiasmic structure: a. 1:27-30 (external environment), b. 2:1-5 (internal environment), c. 2:6-11 (the example of Christ), b'. 2:12-13 (internal environment), a'. 2:14-18 (external environment) (Tellbe 1994:106).

ἀπωλείας v 28). The Philippian church under suffering would be saved (*but which was a sign of your salvation* v 29 ὑμῶν δὲ σωτηρίας v 28). In the light of the confirmation *and this is from God* (καὶ τοῦτο ἀπὸ θεοῦ v 28) the neuter antecedent *this* (τοῦτο) refers back to the whole account of opposition in its double effect, which leads the opponents to destruction and the believers to salvation (O' Brien 1991:157).

Hawthorne (1983:58) thinks that the singular feminine relative pronoun *which* (ἥτις v 28) refers to the singular and feminine noun *faith* (πίστει v 27). Bockmuehl (1997:101) and Vincent (1979: 35) however accordingly argue that *which* (ἥτις v 28) is an explanatory pronoun, which takes its gender from the predicative *a sign* (ἔνδειξις) and refers back to the exhortation about spiritual unity, contending for the faith of gospel, and their fearlessness in the situation of opposition. The demonstrative pronoun *to them* (αὐτοῖς v 28) indicates the opponents who are the enemies of the gospel.

The noun *a sign* (ἔνδειξις) is connected to two contrasting genitive nouns *destruction* (ἀπώλεια v 28) and *salvation* (σωτηρία v 28; O' Brien 1991:155), which refer to the eschatological and eternal destruction and salvation respectively (O' Brien 1991:156). The noun *destruction* (ἀπώλεια v 28) as the opposite of salvation, entails not only exclusion from eternal life, but also destruction and loss of life as the result of the final judgement (Marshall 1991:38; O' Brien 1991:156). The failure of the opponents to frighten the believers, the latter's fearlessness, was a *sign* that God was performing his plan (Hendriksen 1962:89). Those opponents rather should recognise that the believers' endurance under suffering for the sake of faith will lead to their exaltation by God (Marshall 1991:38). The undaunted courage was a sign of salvation and of invincibility, because it did not have its origin in human beings, but indeed in God (Hendriksen 1962:89). It is important in this section to realise that the ultimate fate between the opponents and the believers will be reversed, the opponents will be destroyed by God, and on the other hand, the believers will be exalted by God.

The phrase *and this is from God* (καὶ τοῦτο ἀπὸ θεοῦ v 28) indicates that God is the judge, not only to destroy the opponents, but also to save the believers. Therefore, their suffering could be considered, not as negative, but as positive. The suffering signals the doom of the opponents as enemies of the gospel, it makes sure the eternal salvation of the faithful who will endure patiently to the end (Martin [1959] 1987:91). That is why they can stand firm in a manner worthy of the gospel, without being frightened by their enemies, although they may encounter suffering for Christ.

#### 4.3.2.2.1.1.2.1.1 Suffering

The last clause in the long sentence (from v 27) provides a theological description of their suffering (Fee 1995:170). The description is divided into two parts: v 29 the readers's current suffering on account of their relationship with Christ; and v 30 their relationship with him (Fee 1995:170). Bockmuehl (1997a:102) says that these verses explain the surprising fact as to why Paul considered the steadfastness of the

believers in their opposition to be the proof of God's salvation. The suffering of the believers was inherently connected with that of Christ, as indicated in 2:6-8.

#### 4.3.2.2.1.1.2.1.1.1 *Suffering for Christ*

In unit 7 (v 29) ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν, *because to you it has been granted for the sake of Christ, not only to believe in him but also to suffer on his behalf*, the causal conjunction *because* (ὅτι v 29) was used to introduce this emphatic clause about *salvation from God* (σωτηρία ἀπὸ Θεοῦ v 28; Vincent 1979:35). Whatever is happening to the believers, whether good or bad, should be regarded as evidence of God's design to save them! *Due to the fact that this is the way to exaltation, which is God's gift of salvation to his children* (Silva 1992:96), the believers are standing firm in the faith of the gospel, while they can expect suffering as believers (Hawthorne 1983:60). It is lexically unique to describe suffering as a gift (*to you it has been granted* ὑμῖν ἐχαρίσθη v 29; Silva 1992:96).

Paul's use of the passive *it had been granted* (ἐχαρίσθη v 29) points to his trust that God governs all events. As a result, Paul exhorts his readers not to be astonished by their suffering as if God had forgotten them or was angry with them (Hawthorne 1983:61). On the contrary the verb is used to encourage and exhort the believers under undeserved suffering that 'God rewards and endorses believers with the gift of suffering', as God exalted the suffering Christ to the most honourable place, to be called Lord (2:6-11; Martin [1959] 1987:92; Vincent 1985:36). Bockmuehl (1997a:102) says that the passive verb *it has been granted* (ἐχαρίσθη) suggests that both *to believe in him* (τὸ εἰς αὐτὸν πιστεύειν) and *to suffer on his behalf* (τὸ ὑπὲρ αὐτοῦ πάσχειν) are actually gifts of God's *grace* (χάρις) – the same grace in which Paul and his readers were said to be partners in 1:6-7.

It is clear that the suffering of the believers is *for Christ* (τὸ ὑπὲρ Χριστοῦ v 29). The prepositional phrase *for Christ* (τὸ ὑπὲρ Χριστοῦ v 29) might mean that the believers are suffering because they are on Christ's side (Hawthorne 1983:60). Carson (1996:56) states that the believers' suffering for Christ is not precisely the same as Christ's suffering for them, since the believers' suffering for Christ cannot add to the redeeming significance of his suffering. It is however a sign of being involved on the side of Christ. Peterlin (1995:54) is convinced that that is why suffering is mentioned as a gift or grace from God. The believers should regard it as their privilege to suffer for Christ. That does not mean that suffering is considered a good thing or an enjoyable experience.

The interpretation *not only ... but also* (οὐ μόνον ... ἀλλὰ καὶ v 29) indicates that it is quite significant to avoid the directly negation. It expresses addition rather than an adversative (Loh and Nida 1977:44). Therefore, Paul exhorts his readers that God enabled them *not only to believe in Christ* (οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν v 29), *but also to suffer on his behalf* (ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν v 29; Marshall 1991:39). Paul uses the same language to describe the believers' suffering for Christ

(2 Cor 12:10; cf. Col 1:24; Acts 9:16) as of Christ's suffering for us (e.g. Rom 5:8; 8:32; 2 Cor 5:21; Gal 3:13; 1 Thess 5:10; Bockmuehl 1997a:102). Therefore, the suffering of the believers in this context is not suffering that leads to destruction, but suffering for the advancement of the gospel of Christ (Loh and Nida 1979:44). The emphasis on *on behalf of Christ* likewise accounts for the reason why Paul continued (v 30) to connect their current suffering with his suffering (Fee 1995:172).

#### **4.3.2.2.1.1.2.1.1.2 The same struggle**

In unit 8 (30) τὸν αὐτὸν ἀγῶνα ἔχοντες, οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί, *having the same struggle you saw in me and now you hear of it in me*, the participle *having* (ἔχοντες) refers to *you* (ὑμῖν) in the previous verse 29. *You* (ὑμῖν) is the logical subject of the participle as well as of the the entire clause (Loh and Nida 1977:44; Vincent 1979:36). According to Fee (1995:172) and Silva (1992:298), Paul concludes this exhortation-turned-theological explanation of the believers' suffering by calling attention to the correspondence between his readers' experience and his own suffering (v 30). The phrase *the same struggle* (τὸν αὐτὸν ἀγῶνα v 30) indicates that the believers, like Paul, were truly suffering for the sake of *Christ* (Koperski 1996:98). The word *struggle* (ἀγών v 30) implies any inward or outward struggle (Col 2:1; 1 Thess 2:2; cf. 1 Tim 6:12; 2 Tim 4:7; Heb 12:1; Hawthorne 1983:62).

As the aorist verb *you saw* (εἶδετε) speaks of his struggle in the past, the present verb *hear* (ἀκούετε) indicates a reference to his personal and current imprisonment as he suffers (Loh and Nida 1977:44-45). Bockmuehl (1997a:102) says that Paul regarded the suffering of his readers and of himself for Christ as a privilege. As in 3:10 he refers to his longing to participate in Christ's sufferings. That is why Paul was able to remind his readers that they are in the same struggle. They struggle for the defence of the gospel, whether against Jewish opposition, as in his case, or against Roman pressure as in the case of the Philippians, as well as of Paul (Brewer 1954:82). Their participation in the gospel (1:5), that is, their active fellowship in the spreading of the gospel from the time of their conversion up to the present, signified that they were entailed in the same conflict as Paul (O' Brien 1991:162). Paul considered his experience during his first visit to Philippi and his current imprisonment with its struggles as various aspects of one and the same struggle (O' Brien 1991:162). Paul has been at pains to indicate that the environments around him have led astonishingly to the advancement of the gospel.

Therefore, he exhorts his readers in their suffering for Christ's sake (O' Brien 1991:162). Since the current sufferings of Paul and his readers are likely to have a common source in distinctly Roman religious and political opposition, the nature of their suffering is quite specifically the same as a struggle for the same gospel (Bockmuehl 1997:103).

#### 4.3.2.5 Conclusion

As we have seen in the first part with its three ethical themes in 1:27-2:5, 2:1-5 and 2:12-18, the believers encountered opposition from outsiders. When someone living in a group oriented society decides to believe in Jesus Christ, he will suffer estrangement from that society. The prisoner Paul wrote his letter to encourage those suffering people. Like Paul in prison, as a result of serving Christ, his readers are also suffering for the sake of Christ. Therefore, he emphasises that their suffering is the same as his.

The believers as belonging to a heavenly commonwealth, live as alien residents in the cities of the world. Their lives have a dual sense: physically as citizens of the city and spiritually of heaven. In the world they should live, not according to its social norm, but worthy of the gospel of Christ. When they are willingly eager to live according to Paul's instruction, it generally causes them to encounter suffering from their pagan society.

Paul's concern is to exhort them to stand firm in faith and in harmony. Without trembling before their opponents, they should contend for the faith of the gospel by following the example of Christ, as described in 2:6-11. With the certainty that God exalted Christ to the highest status, they need not be frightened by their opponents. Their suffering is a sign that they are on Christ's side. In the end God will destroy the opponents. On the other hand, they will be saved, since they are privileged to participate in Christ's suffering.

Therefore, Paul's concern with the Christology in 2:6-11 is to exhort his readers to live in a way worthy of the gospel of Christ, while suffering undeservedly.

#### 4.3.3 The same mind as Christ (Phil 2:1-5: units 1-6)

##### 4.3.3.1 Introduction

This second part of the ethical exhortations, which started in 1:27, can be considered as a strong exhortative summoning them to unity and mutual consideration (O' Brien 1991:164). The conjunction *therefore* (οὖν v 1) refers to what they have been exhorted to in 1:27-30, i.e. to *one in spirit and soul* (1:27). It is the condition for standing firm amidst the struggling together in suffering. It receives increased attention in Paul's exhortation of the church in 2:1-5 (Craddock1985:35). In making his claim to his readers in Philippi for unity and active concern for one another (2:1-4), Paul summoned them to cultivate the habit of mind 'which [was] also in Christ Jesus' (2:5; Dunn 1998a:281).

Paul gave the believers certain missiological instructions about caring for their community, i.e. to love and care for everyone within the local community (2:1-13; Rom 12:9-13; Barram 2006:149). In summoning them as a spiritual newly formed community, Paul used quite a bit of the key words from chapter 1: joy, fellowship,

love, partnership, affection, unity and mindset or attitude (1:4, 5, 8, 13, 27; Craddock 1985:35). In 2:1-4, Paul summons the believers to humility and compassion for others with Christ Jesus ‘the Lordly example’ of self-humiliation and humbleness (O’ Brien 1991:166).

#### 4.3.3.2 Four characteristics of the Christian life

Unit 1 (v 1) *Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγγνα καὶ οἰκτιρμοί, therefore if there is any encouragement in Christ, if any comfort of love, if any fellowship of spirit, if any affection and mercy.* Barclay (1958:40) says that ‘his appeal was not that of master to servant; it was not even that of teacher to pupil; it was that of father to child’. When he heard the reports of the internal dissensions in the Philippian church, his mind was so upset that he could not but appeal to them (Vincent 1979:53). His appeal in love is based upon four grounds: the first and third upon objective principles of the Christian life; the second and fourth upon subjective principles (Vincent 1979:53). According to Vincent (1979:53), what Paul appealed to was not to what was required by the readers’ personal relationship to Paul. Rather, he reminds them of their relationship to Christ with the phrase *in Christ* (ἐν Χριστῷ). For Paul the fourfold use of *if* (εἴ v 1) was, according to Marshall (1991:41), intended to let his readers realise that *if* certain things are true in their lives, *then* the logical outcome was that they should behave in a certain way.

##### 4.3.3.2.1 Exhortation in Christ

In the first of Paul’s four appeals *therefore if there is any encouragement in Christ* (Εἴ τις οὖν παράκλησις ἐν Χριστῷ v 1), the term *encouragement* (παράκλησις) have two different meanings: *comfort* and *consolation*, on the one hand, and *exhortation* and *encouragement*, on the other hand (Hawthorne 1983:65). Barclay (1958:40) says it should be rendered as *consolation* in that it frequently has to do with that which gives a man the capacity triumphantly to face a difficult, dangerous, or distressing situation. Collange (1979:77) and O’ Brien (1991:171) also prefer consolation to encouragement or exhortation. Collange (1979:77) prefers consolation to exhortation because Paul is careful not to appear as if he is giving orders. The main verb leading to *so that* (ὅνα) in v 2 is not even indicated. To O’ Brien (1991:171), the expression is almost equivalent to ‘salvation’ known and experienced in the sphere of Christ Jesus, and Paul is concisely referring to what had taken place in the lives of his Philippian church members when he preached the Gospel to them.

Although O’ Brien does not explain what happened, he seems to be close to Barclay’s understanding. Schmits (1967:794-795) says that the verb *encourage* (παρακαλέω) from which this noun derives is used especially by Paul for the exhortation he himself gives, based on the word of God. It seems best to understand it as meaning *encouragement* (Nida and Louw 1989:25.150), since it clearly explains



what exhortation means. Moreover, Paul's *exhortation* (παράκλησις v 1) was not a command, but an appeal to the believers (those *in Christ* (ἐν Χριστῷ v 1) by a fellow believer (one who is himself *in Christ* ἐν Χριστῷ) – an ethical strengthening by one who is strong in faith (Hawthorne 1983:65). The phrase *in Christ* (ἐν Χριστῷ v 1) reminds them of their new identity as Christians. Phil 2:6-11 describe the identity of Christ. The readers had to equip themselves with the mind of Christ who suffered and was exhorted. Their suffering referred to in 2:1-5 was not under outsiders as in 1:27-30. It happened inside their congregation. Without recovering the mind of Christ among them there is no way of solving it at all.

Paul uses the phrase *in Christ* (ἐν Χριστῷ v 1) to appeal for the spirit and conduct that correspond to being *in Christ* (ἐν Χριστῷ; Stagg 1980:339). Paul earnestly appeals to them to remember that they really are *in Christ* (ἐν Χριστῷ; Stagg 1980:339). Vincent (1979:53) declares that their being *in Christ* (ἐν Χριστῷ) strongly exhorts them to brotherly love and mutual unity in the church, the body of Christ (Stagg 1980:339). Because the readers are *in Christ* (ἐν Χριστῷ v 1), Christ is their Lord, who exhorts and urges them to do what is right. Their union or personal relationship with the suffering and exaltation of Christ (ἐν Χριστῷ) opens up a treasury of exhortation and strength to brotherly love and mutual unity (Bockmuehl 1997a:106).

#### 4.3.3.2.2 *The consolation of love*

In the second appeal, *if any comfort of love* (εἴ τι παραμύθιον ἀγάπης), the noun παραμύθιον basically means *to speak to someone*, or *coming close to his side in the expression of a friendly way* (cf. 1 Cor 14:3). Its meaning has developed along two main lines: with reference to what ought to be done, *to admonish*, as well as reference to what has already happened, *to console* (Stählin 1967:817). παράκλησις and παραμύθιον cannot sharply be distinguished (Hawthorne 1983:65), but the word παραμύθιον in this context can better be understood as meaning *consolation* qualified by *love* (ἀγάπης; Louw and Nida [1988] 1989:25.154), since it implies an appeal to their experience of *consolation*, which the divine *love* has brought them in their suffering (Beare [1959] 1973:71; Bockmuehl 1997a:106).

The noun *of love* (ἀγάπης) as a subjective genitive is a spiritual reality, which binds the believers as members of the household of faith together (Martin [1959] 1987:94). According to Hawthorne (1983:65), in this context where Paul's affection for his readers seemed so clear and so much in the foreground, and because of the fact that the verb παραμύθεσθαι was never considered to imply God's comfort, it seemed natural to suppose that it was Paul's love that offered the consolation for his readers in Philippi. Martin ([1959] 1987:94) indicates that it can be Paul's love for his readers, or their fraternal regard for one another, or Christ's love for his church (cf. Eph 5:25). He prefers the latter meaning, because the phrase refers to the phrase *in Christ*. Most of the commentators (Bockmuehl 1997a:106; Fee 1995:181; Marshall 1991:41; O' Brien 1991:172) understand it as *divine love*, based on Christ's

redemptive work, rather than as *Paul's love*. Stählin (1967:817) explains that the consolation of love is the consolation obtained in Christ through God's love. Mutual consolation is one of the outstanding characteristics of the community life of early Christianity. When they restore love based on Christ's love, they would attain unity among themselves.

#### **4.3.3.2.3 Fellowship of the spirit**

The third of Paul's appeals is, *if any fellowship of spirit* (εἴ τις κοινωνία πνεύματος v 1). The word *fellowship* (κοινωνία) derived from κοινωνός and κοινωνέω implies *participation, fellowship* along with a close bond, which denotes an association involving familiar mutual relations and involvement (Hauck 1965:798; Louw and Nida 1989:34.5). A great word for Christian fellowship, in common Greek it can refer to partnership of any kind (e.g. partnership in a business; Barclay 1958:40). The word *fellowship* (κοινωνία) is qualified by the subjective genitive *of spirit* (πνεύματος). It refers to *the partnership and fellowship, which only the Holy Spirit can give* (Barclay 1958:40). However, Caird (1976:116) sees it as a subjective genitive in that it is not possible to experience *participation in the spirit* except through the fellowship, which is the Spirit's distinctive creation. Loh and Nida (1977:49) contend that the genitive construction *fellowship of spirit* (κοινωνία πνεύματος v 1) should not be rendered in the subjective sense of *fellowship made possible by the Spirit*, but rather in the objective sense of *participation in the spirit* or *fellowship with the Spirit*, since there does not seem to be any parallel for the use of a *fellowship of x* to denote a *fellowship created by x* (Marshall 1991:42). As the phrase *fellowship of (with) the Spirit* (κοινωνία πνεύματος v 1) appeals to the realities of the believers' experience, the genitive noun *of the Spirit* (πνεύματος v 1), refers to the Holy Spirit, who is the agent to empower all believers ((Beare [1959] 1973:71); Fee 1995:182). The Spirit as the source of spiritual life, love and power thus empowers the believers participating in the Spirit, to have the power at their disposal to live as God wants them to do (Marshall 1991:42). Only the Spirit of God and of Christ (cf. Rom 8:9) could bring the believers at Philippi into the unity of the spiritual life in which Paul also shared (Beare [1959] 1973:71).

#### **4.3.3.2.4 Affection and compassion**

The last of the four appeals, *if any affection and mercy*, (εἴ τις σπλάγχνα καὶ οἰκτιρμοί) is based on deep feelings without a genitive qualifier (Fee 1995:182). The word *affection* (σπλάγχνον) has appeared in 1:8, and the word *compassion* (οἰκτιρμός) is expressly mentioned to belong to God in Rom 12:1 and 2 Cor 1:3 (Fee 1995:182). According to Vincent (1979:54), σπλάγχνον is the seat or the organ of compassionate emotion. Οἰκτιρμός is the emotion itself. According to Lightfoot (1953:108) the word *affection* (σπλάγχνον) signifies the abode of the tender feelings, and *compassion* (οἰκτιρμός) signifies the manifestation of these in compassionate yearnings and actions.

Silva (1992:103) rejects Bultmann's (1967:161) explanation that these two words form a hendiadys, 'heartfelt sympathy'. Silva (1992:103) points out that the word *affection* (σπλάγχχνον) is used in 1:8 of the affection itself, rather than of the seat of the affection (the heart). He renders this phrase as *affection* and *compassion* (Silva 1992:103). Köster (1971:557) states that the word *affection* (σπλάγχχνον) is especially used of God in relation to *affection* in eschatological salvation. Marshall (1991:42) states that what appeared in 1:8 speaks of the kind of love shown by Jesus himself and displayed by Paul towards the readers (Collange 1979:78).

According to Bultmann (1967:161), οἰκτιρισμός (v 1) refers to human sympathy (Col 3:12). However, Barclay (1958:41) states that three of its four occurrences in the New Testament refer to God (Rom 12:1; 2 Cor 1:3; Col 3:12) and of its 27 occurrences in the LXX, refer to the compassion of God (Barclay 1958:41). Therefore, the word *compassion* (οἰκτιρισμός v 1) characteristically speaks of the *compassion* of God. Therefore Paul's appeals to his readers are based on the *compassion* of God through Christ (O' Brien 1991:176).

According to Stagg (1980:339) Paul bases his exhortation to a better quality of Christian lifestyle in the midst of conflict on their being *in Christ*, in his love, in the fellowship of the Spirit, and in God's compassion and mercy. Stowers (1991:118-119) says that the way of Paul's exhortation to his readers to find unity and a brotherly and mutual love among them is based on the phrase *in Christ*, since 'in Christ' there is encouragement, the consolation of love, the sharing of the spirit, affection and compassion (2:1).

#### 4.3.3.3 Paul's threefold exhortation (vv 2-4)

Unit 2 (v 2) πληρώσατέ μου τὴν χαρὰν, *make my joy complete*, seems to be the peak toward which the rhetorical expressions of unit 1 (v 1) is constructed (Hawthorne 1983:67). The verb (πληρώω) as the only main verb in vv 2-4 in its original sense means to *make full* (Loh and Nida 1977:50). Paul's joy (μου τὴν χαρὰν) is the object to be made full (Vincent 1979:54). The readers are a unique source of joy to him (1:4-5, cf.4:1; Loh and Nida 1977:50). Paul tactfully exhorts them in a threefold way (Hendriksen 1962:99; O' Brien 1991:176). Paul's chief and deep concern for the Philippian church was to further their spiritual progress in humbleness and mutual respect. His joy is made *full* when it takes hold in the lives of his readers and the bond between them is strengthened (Geoffrion 1993:188). Paul's main appeal to his readers is that they strive for unity coupled with humility on the model of Christ (2:6-11).

##### 4.3.3.3.1 To think alike

Unit 3 (v 2) ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμφυχοι, τὸ ἓν φρονοῦντες, *that you would have the same mind, having the same love, the same spirit, and one purpose*. Without making a choice Hawthorne (1983:67) points to

three possible ways of rendering *so that* (ὅνα): 1) as the direct object of a verb to be supplied; 2) as the substitute for the imperative and 3) as the description of what Paul meant by having his joy fulfilled. According to Silva (1992:103), the ὅνα -clause introduced an implicit exhortation for the readers as mentioned in the third option, since Paul appealed to his readers with the exhortation in the ὅνα clause, to fulfill his joy (Kent Jr *et al.* 1996:34). It indicates the purpose of the exhortation.

The way to make Paul's joy full is to be *thinking the same thing* (τὸ αὐτὸ φρονῆτε v 2). The two participle clauses *having the same love* (τὴν αὐτὴν ἀγάπην ἔχοντες v 2) and *being united in one spirit* defines their *thinking the one thing* (σύμψυχοι, τὸ ἓν φρονοῦντες v 2; Stagg 1980:339). While the verb to *think* is used primarily in the intellectual and spiritual sense (Bertram 1974:220), it equally entails one's emotion, attitudes, will and orientation (Osiek 2000:53). Therefore, as Barclay (1958:5) says it denotes a man's entire attitude and disposition of mind, that is, the attitude of mind behind all of man's thinking. The clause *to think the same thing* (τὸ αὐτὸ φρονῆτε v 2) appeals to them to have the same attitude. The demonstrative pronoun (αὐτο), with the neuter article (τὸ) indicates to be oriented toward one and the same thing (Osiek 2000:53). Therefore, Bertram (1974:233) says that Paul's fundamental appeal is to have a uniform direction, a common mind, with unity of thought and will (Bertram 1974:233). *To think the same thing* (τὸ αὐτὸ φρονῆτε v 2) signifies not only that they should agree and live in harmony with each other, but also that they ought to have the same concern in mind (Dahl 1995:6).

The participial clause *having the same love* (τὴν αὐτὴν ἀγάπην ἔχοντες v 2) defines the main clause *think the same thing* (τὸ αὐτὸ φρονῆτε v 2). It reinforces the theme of unity and brotherly love in the midst of conflict among the believers of the Philippian church. This clause has the same structure as the main clause *think the same thing* (τὸ αὐτὸ φρονῆτε), emphasising the *same* love (τὴν αὐτὴν ἀγάπην). The *sameness* of mind is spelled out in 2:6-11, where the *mind* of Christ (v 5) is expounded. The *same love* (τὴν αὐτὴν ἀγάπην v 2) has the same source (*encouragement in Christ* v 1), and the same motivation and object (2:6-11). The *love*, which is *in Christ*, will be attuned to the paradigm of *the mind of Christ* (Bockmuehl 1997:109). The believers' love is essentially the exercise of their entire personality (Barclay 1958:5). Paul exhorts his readers to *love* one another with the love God demonstrated through his son Christ. When they practise the *love* in Christ, they will be able to overcome every kind of difficulty, infidelity, and conflicts among them (Günther and Link [1976] 1986:547). Therefore, Paul stresses that his readers's love should be the reciprocal love for one another in relation to Christ's love for them (v 1; O' Brien 1991:178). The goal of love is not to pursue your own interest, but to place your life freely in the service of others, as Christ gave himself for others (2:6-11; Stauffer 1964:50).

The last participial clause *united in one spirit, think the one thing* (σύμψυχοι, τὸ ἓν φρονοῦντες v 2) also emphasises the theme of unity among the believers in Philippi. However, the plural adjective *one in spirit* (σύμψυχοι) can be considered as an independent item in the series of the phrases or as accompanying the phrase

immediately following (Kent Jr *et al.* 1996:34). Marshall (1991:44), Martin (1959) 1987:96 and O' Brien (1991:178) claim that the former seems more probable as an independent description. Fee (1995:185), Loh and Nida (1977:51), Silva (1992:103), Vincent (1979:54-55) and Wilson (1983:41) prefer the latter. Bockmuehl (1997a:109) points out that the phrase σύμψυχοι, τὸ ἕν φρονούντες (v 2) can either be considered as a hendiadis or as separate phrase, since the meaning is the same.

The term *united in one spirit* (σύμψυχοι v 2), found only here in the New Testament, relates to *one soul* (μία ψυχῆ) in 1:27. Bockmuehl (1997a:109) sees it to be identical, although here 'it is concerned with internal unity and there, with an external threat'. It emphasises the idea that the Paul's readers should have one soul, a common affection, desire, passion, and sentiment for living together in harmony (Hawthorne 1983:68). Paul's intention by means of this adjective *united in one spirit* (σύμψυχοι v 2) with the adjacent participial clause *think the same thing* (τὸ αὐτὸ φρονῆτε), which harks back to the main clause *think the same thing* (τὸ αὐτὸ φρονῆτε) is to exhort his readers to get to an inner harmony in stead of conflict and self-interest (O' Brien 1991:179). Bertram (1974:233) points out that Paul urgently exhorts his readers to seek the same goal with a like mind, to establish the given unity and to maintain a Christian disposition in all things. Its emphasis is on a certain unity and mutual love within the community of faith (Fee 1995:186).

#### 4.3.3.3.1.1 Humility

Unit 4 (v 3) μηδὲν κατ' ἐριθείαν μηδὲ κατὰ κενοδοξίαν ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἠγούμενοι ὑπερέχοντας ἑαυτῶν, *neither according to strife, nor according to vainglory, but with humility considering others better than yourselves*. The double negative *nothing ... nor* (μηδὲν ... μηδὲ v 3) and the omission of a verb in the prohibition, call attention to its absoluteness. *Do nothing according to strife or according to conceit* bind all believers at all times (O' Brien 1991:179). Apart from the double negative this unit also contains a positive argument introduced by *but* (ἀλλὰ v 3) with an verb such as *do* (Collange 1979:79). While the negatives refer to elements, which endanger the community's peace and unity, the positive one is absolutely essential to keep the community peaceful and harmonious.

The preposition *according to* (κατὰ with accusative v 3) marks the rule or principle to which someone conforms one's behaviour, not its source (Fee 1995:186; Vincent 1979:55). It indicates that the believers in the Philippian church had not behaved according to the will of God as Paul instructed, but according to their own will. The word *strife* (ἐριθεία v 3) which appeared in 1:17 implies the imputing of ill will (Osiek 2000:40). It denotes the attitude of self-seekers busy and active in their own interests and seeking their own gain or benefit (Büchsel 1964:661). Therefore, it seems best to consider it as meaning *fighting for oneself*, based on selfish-ambition (Peterlin 1995:36).

The word κενοδοξία (v 3) is used only here in the New Testament and has at its root of the idea *empty opinion, error* (Hawthorne 1983:69). A person motivated by κενοδοξία is a person who assertively, even arrogantly, claims to have the right

opinion (δόξα), but who is actually in error (κένος; Hawthorne 1983:69). Therefore, as Lightfoot (1953:109) and Oepk (1965:662) state, it can be rendered as *vainglory*, which implies person's vanity. The meaning *vainglory* (κενοδοξίαν) also combines with arrogance and pride in contrast to humility. It destroys the whole communal spirit through the rivalry and jealousy it introduces (Bockmuehl 1997a:110; Collange 1979:79). It describes the opposite of Christ, who being in the form of God *humiliated himself* by becoming a slave (2:6-7; Fee 1999:87). Stower (1991:115) explains that Paul exhorted his readers to solve the conflicts in the Philippian church by appealing to Christ's humiliation (2:6-8).

The positive argument, *but with humility considering others better than yourselves* (ἀλλὰ τῆ ταπεινοφροσύνη ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν v 3). The adversative conjunction *but* (ἀλλά) is in sharp contrast to the spirit that destroyed true community life. The dative case (τῆ ταπεινοφροσύνη) indicates the means by which one can consider the other better than *oneself*. The noun *humility* (ταπεινοφροσύνη), originally used in the sense of low-lying, was metaphorically developed as being low socially, poor, of little social position and influence, powerless, unimportant (Esser 1986:259). The gentiles did not regard it as a virtue to be sought after (Hawthorne 1983:69-70; cf. Grundmann 1972:1-27).

There is a fundamental difference between the Greek world and the Biblical way. In the Greek world the word *humility* (ταπεινοφροσύνη) is looked on as shameful, to be avoided and overcome by act and thought (Esser 1986:270). In the New Testament, the word *humility* (ταπεινοφροσύνη) is used to envisage those events that bring a man into the right relationship with God and his fellow-man (Esser 1986:270). According to Jesus, he was subordinate to God, absolutely dependent on him, and devoted to him, and at the same time humble before men whose servant and helper he had become (Lk 22:27; Mtt 20:28; Mk 10:45; Grundmann 1972:20). According to Kent Jr *et al* (1996:30), this paved the way for the ethics of the believers that asks of them to be humble towards one another, mindful of their spiritual brotherhood and their complete subordination to Christ.

'Humility means being satisfied with one's status in society, not striving for honour at the expense of others. Selfish ambition and empty claims to honour run counter to humility' (Malina and Pilch 2006:305). Paul's exhortation to *humility* is based on the reality of Christ's self-humbling (Esser 1986:262-263). Believers in Christ, are responsible to equip themselves with Christ's mindset to serve. Hays (1996:29) evinces that just as Christ emptied himself by taking the form of a slave and humbled himself by becoming obedient to death on a cross, Paul exhorts his readers to become servants of the interest not of themselves, but of others. In the eyes of God humility is not shameful, and connotes the lowly service done by a noble person (Loh and Nida 1977:52). Therefore, to Paul, it was significant to employ his Christology for the ethical exhortation of his readers. Christ became the *exemplar*, who articulates the way of obedience (Hays 1996:29). Humiliation before God is the recognition of one's complete dependence on him. It leads to humility in the relationship with one's fellowmen (cf. 1 Peter 5:5-6; Loh and Nida 1977:52).

The last participial clause *considering one another better than themselves* (ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν v 3) shows believers how to behave in relation with fellow believers in the exercise of humility. The participle ἡγούμενοι means to *lead, guide, and to think, consider, regard* (O' Brien 1991:182). It specifically signifies a more conscious, a surer judgement, depending on more careful reckoning with the facts (Vincent 1979:56). It indicates the evaluation of others and of one's self in light of the holiness of God, the Christian gospel, and the example of Christ (Hawthorne 1983:70). The word *one another* (ἀλλήλους) as a reciprocal reference between entities is the direct object of the participle *consider* (ἡγούμενοι) distinct from *yourselves* (ἑαυτῶν; O' Brien 1991:182).

In non biblical Greek the word ὑπερέχω means to *hold over* (e.g. holding over someone), to *rise above* (e.g. in the sense of towering above the earth), or to *stand out* by reason of possessions, power, or regard obtained from others. In the LXX it indicates to *surpass, exceed* (Delling 1972:523). In the New Testament, the verb ὑπερέχω appears only five times, three of these in Philippians. All the New Testament appearances are participial and have a transferred sense of *standing out* (Phil 3:8; 4:7; O' Brien 1991:182). According to O' Brien (1991:182), the concept of *standing out by being better than or surpassing* indicates that each believer is to regard others as better than himself or herself. However, without *humility* it is not possible to treat the other better than oneself. Therefore, Paul urgently reminds his readers to consider one another better than themselves by pointing to the example of Christ (2:6-8). Such an attitude of considering one another better than oneself entails respect for one another, guarantees unity, while binding believers together in a mutually enriching community (Hawthorne 1983:70).

#### 4.3.3.3.1.2 Mutual concern

Unit 5 (v 4) μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες ἀλλὰ [καὶ] τὰ ἑτέρων ἕκαστοι, *each one not looking for your own things, but [rather] the things of others*, continues the note of profound interest in others, which is an abiding characteristic of humility, in terms of caring for their interests (O' Brien 1991:183). The verb σκοπέω outside the New Testament means to *look at*, especially to *look at critically* as the judge does (Fuchs 1971:414-415). It appears only twice in the LXX (Esth 8:12; 1 Macc 4:5) meaning to *have a watchful eye* (Fuchs 1971:415). In Paul (Rm 16:17; 2 Cor 4:18; Gal 6:1; Phil 2:4; 3:17) it denotes to *look out for, notice, keep one's eyes on* someone or something and so to *fix one's attention on something* with deep interest (cf. 2 Cor 4:18; Gal 6:1; O' Brien 1991:184). Lightfoot (1953:110) evinces that Paul uses this word in the sense of *regarding as your aim*. Taking his idea from Lightfoot, Martin ([1959] 1987:98) states that Paul exhorts his readers to watch for the good points and qualities in other Christians; and when recognised, these good things should be absolutely applied to their lives.

On the negative side, he claims that Paul exhorts his readers not to be pre-occupied with their own interests and the cultivation of their own spiritual life so that they fail to show the noble traits to the others ([1959] 1987:98). His view is possibly based on the linkage with Paul's correcting the self-centered pre-occupation of a perfectionist

group at Philippi mentioned in 3:12-16([1959] 1987:98). However, as O' Brien (1991:185) strongly argues, in place of denoting *to hold something as a model before one's eyes*, the verb σκοπέω could here be rendered as *to look at attentively, fix one's attention on* something with deep interest in it (cf. 2 Cor 4:18; Gal 6:1). Therefore, it may be significant to render this verse as *be sure to protect the interests of others, and not just your own*, as the negative *not* (μή) indicates that the object of this particular interest and attention is not to be *one's own interest*, while the presence of *each one* (έκαστος) points out that 'every believer at Philippi was to take the injunction to heart' (Loh and Nida 1977:53; O' Brien 1991:185). The humble mind just described (v 3) cannot exist together with *strife* and *conceit* based on selfish-ambition seeking its own interests (O' Brien 1991:185). Paul's exhortation is both negative and positive, like in 1 Cor 10:24; 13:5; cf. 10:33; 11:1 (O' Brien 1991:185).

The contrastive phrase, *but [rather] the things of the others* ἀλλὰ [καί] τὰ ἑτέρων ἕκαστοι v 4), is softened by the conjunction *rather* (καί; O' Brien 1991:185). The adversative conjunction *but* (ἀλλά), with the conjunction καί in the absence of μόνον serves to signify the *contrastive emphasis* (Louw and Nida [1988] 1989:91.11), which means *but actually* or *but rather*, and not *but also* (cf. similarly LXX Ezra 2:15; Job 21:17; Isa 39:4; 48:6; Ezek 18:11; Bockmuehl 1997a:113-114). According to Beare ([1959] 1969:73), the word *one's own things* (τὰ ἑτέρων) indicates *rights*, in that the underlying circumstance might be one in which individuals claim high position for themselves in the congregation as a matter of right, probably based on the spiritual gifts which each one possesses. However, as O' Brien (1991:185) points out, it could not be limited to one's own rights in that there are many classical patterns where σκοπέω τὰ τινος points to being mindful of anyone's interests (Hdt. 1:8; Plato, *Phdr.* 232D; Thuc. *Hist.* 6.12.2; O' Brien 1991:185).

The plural ἕκαστοι is unusual, since the singular in the New Testament is normally used in this distributive appositional sense (O' Brien 1991:185). However, the plural is frequently found in classical Greek in this sense (O' Brien 1991:185). With connection to its meaning, Lightfoot (1953:110) sees it as *the repetition of the word*. On the other hand, Collange (1979:80) claims that it points not to the attitude of individuals, but to that of groups or factions. As O' Brien (1991:185) supposes, it is best to take it here as one of emphasis, possibly even as signifying an earnest repetition, giving the meaning *each and all*. Paul's concern is to remind his readers of not only considering others as better than themselves, but also caring for the others' interests in humility. Each of the believers should please his fellow believers in order to build them up, for even Christ did not please himself (Bruce 1989:64). That is why the example of Christ (2:6-8) is Paul's supreme argument in his ethical exhortations. For the believers it is crucially and essentially important to have the same attitude as that of Christ.

#### 4.3.3.4 An attitude similar to that of Jesus Christ

Unit 6 (v 5) τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ, *the attitude you should have is the one that Christ Jesus had*, is a significantly transitional piece linking the



ethical exhortation to Christology (2:6-11). The demonstrative pronoun *this* (τοῦτο) is set in front of the predicate *think this in you* and probably speaks of what precedes (Dahl 1995:11). According to Losie (1978:53), the demonstrative pronoun *this* (τοῦτο v 6) refers to the whole Christological part in vv 6-11 and not to Jesus Christ's traits of character. He rejects the ethical exhortation in that unit 6 (v 5) forces the argument against the view of the ethical example (1978:53). He hesitates to link vv 6-11 with 1:27-30 and 2:1-4. Without looking at the immediate context, we may easily make the same mistake as he did. Peterman (1997:114) states that the demonstrative pronoun *this* (τοῦτο v 6) as the object of the verb *think this* (τοῦτο φρονεῖτε v 5), should be combined not only with vv 1-4, but also with *which is also in* (ὃ καὶ ἐν v 5). It implies the Christology in vv 6-11. The imperative *think* (φρονεῖτε) purposely harks back to v 2 (φρονήτε/ φρονοῦντες) and immediately follows *this* (τοῦτο v 6; Fee 1995:199-200). Fee (1995:200) and Hawthorne (1983:80) disagree with Losie saying that the relative pronoun can point backward in this case to vv 2-4. Paul specifically says his readers should think according to *this* mindset *among them* (ἐν ὑμῖν).

Vincent (1979:57) thinks that the phrase ἐν ὑμῖν (v 5) points to *in you* rather than *among you*, as precluded by the following the phrase *in Christ Jesus* (ἐν Χριστῷ Ἰησοῦ v 5). However, Loh and Nida (1977:54) argue that the phrase ἐν ὑμῖν (v 5) in this context could best be rendered in the sense of *among you* or *within your Christian community*, not *within you* in the sense of *in your heart*, since in Pauline exhortation, the phrase *among you* (ἐν ὑμῖν) most frequently denotes what must take place in the community, even though that must be responded to at the individual level (Fee 1995:200). The phrase indicates that the readers should have *this attitude* among them which could more specifically point to *within each of you* in the sense of *among you* (Moule 1970:267). Therefore, the believers should learn to develop the attitude of selflessness and humility, regarding the needs of the other as priority (Fee 1995:200). As the basic imperative is then modified to that *which was also in Christ Jesus* (ὃ καὶ ἐν Χριστῷ Ἰησοῦ v 5), their attitude should be the same as *in Christ Jesus*.

The phrase *in Christ Jesus* (ἐν Χριστῷ Ἰησοῦ) surely refers to the person of Christ in whom this attitude of humility is found (O' Brien 1991:205). O' Brien (1991:205) says it is not necessary to supply the verb in v 5b, while the conjunction *also* (καί) is given its full force bringing out the parallel between *among you* (ἐν ὑμῖν) and *in Christ* (ἐν Χριστῷ). Thus, the phrase *in Christ Jesus* (ἐν Χριστῷ Ἰησοῦ) sets forth the condition, the sphere, the *locus* of the believers' lives, not the inward disposition of Jesus (Beare [1959] 1969:75). Their mutual relations in the community should be analogous with the relations of the believers with Christ (Beare [1959] 1969:76). Perkins (1991:104) says 'the harmonious unity and devotion to a common purpose, which are critical to the unity among believers, will be fostered if the Philippians follow the example of Christ in surrendering their self-interests to those of others'. This is exactly why Paul has appealed for a community-mindedness in association with the Christology that followed (Phil 2:6-11). He wanted his readers to be

exhorted to unity and mutual love, by following the example set through the way of Christ's life (Doble 2002:11).

#### **4.3.3.5 Conclusion**

The second ethical exhortation (2:1-5) is also grounded in Christology (vv 6-11). After Paul exhorted his readers to live in a way worthy of the gospel of Christ without fearing any opponents, he carried on exhorting them to have the same mind as Christ, in order to resolve the conflicts in the congregation in Philippi.

In this section, Paul appeals to his readers to love, applied in four ways: the first and the third are objective principles of the Christian life; the second and the fourth are subjective principles. As 2:6-11 describes the identity of Christ, Paul draws attention to the identity of the believers' new identity *in Christ*. Their lives are now characterised by brotherly love and mutual unity as well as by fellowship in mutual relations and involvement. Love as a spiritual reality has the power to bind believers together. In conflicts among believers, Paul draws attention to four characteristics to solve it, and to keep peace among them *in Christ*. Christ is the foundation of his exhortation to find unity and brotherly, mutual love among them.

By restoring the Christian characteristics of believers, their lifestyles can be transformed to think the same thing. It is founded on the same concern, to live harmoniously with each other on having the same love, which provokes unity and brotherly love in the midst of their conflicts. Their love implies reciprocal love for one another as a result of Christ's love for them. The unity among them signifies inner harmony in stead of conflict and self-interest. In the end, they overcome all kinds of difficulties, infidelities, and conflicts by practicing the same love, the same concern and unity. This kind of life style fulfils Paul's joy.

Paul exhorts his readers to have the same attitude as Christ. Strife and vainglory, in contrast to a humble mind, destroy the whole communal spirit through rivalry and jealousy. This way of life let people seek their own interests and benefits. They cause conflicts and fighting among people. Paul's intention with the attitude of Christ is a unique way of solving problems among them. That is why Paul points to the example of Christ (2:6-11) to exhort.

#### **4.3.4 Work out your salvation (Phil 2:12-18: 1-11)**

##### **4.3.4.1 Introduction**

This is the final part of the larger exhortative sections (1:27-30, 2:1-5, and 2:12-18) based on the Christology of 2:6-11. The ethical exhortation resumes with the usual imperative mood, or the use of participles with the force of the imperative (Hawthorne 1983:97). The combination between the Christology and its surrounding context is clearly through v 8. The first part of v 8 stresses Christ's *humility* (ἐταπείνωσεν v 8), a term that combines the Christology closely to the

immediately previous section *humility* (ταπεινοφροσύνη 2:3). However, this self-humiliation is further elucidated in 2:8 as an act of *obedience* (ὕπηκος 2:8) and this term, now selected in 2:12 (ὕπηκούσατε, *you have obeyed*) is the central thrust of 2:12-18 (Silva 1992:134). This section can be divided into three parts: Work out your own salvation (units 1-3; vv 12-13), live as blameless children (units 4-8; vv 14-16) together with an appeal to Paul's own ministry (units 9-11; vv 17-18; O' Brien 1991:289).

#### 4.3.4.2 Work out your own salvation (2:12-13)

##### 4.3.4.2.1 The obedience

Unit 1 (v 12) Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, *therefore, my beloved ones, as you have always obeyed* (v 12). The conjunction *therefore* (ὥστε v 12) commences the new sentence to indicate it as the result of the preceding argument, as Paul transmits the emphasis from Christology to the practical reality of the ethical exhortation (Bockmuehl 1997a:149). The thematical connections contain the continuing themes of unity (2:2-4; 2:14), salvation in the middle of suffering (1:28; 2:12,16) and Christian citizenship in the situation of a hostile public (1:27-30; 2:15; Bockmuehl 1997:149). There is also a verbal link between this section, to *obey* (ὕπηκούσατε v 12) and the preceding passage, *obedient* (ὕπηκος 2:8; Bockmuehl 1997a:149; Vincent 1979:64).

The affectionate vocative *my beloved ones* (ἀγαπητοί μου v 12) to call on the Philippian readers means that they are loved, not only by God, but also by Paul himself (cf. Rom 1:7; 1 Cor 15:58; Hawthorne 1983:98). The use of the familiar term *my beloved ones* (ἀγαπητοί μου v 12) softens Paul's exhortation. His commands, like those of God in whose name he speaks, are not burdensome (1 Jn 5:3), but are the affective expression of his pastoral mind. They are rooted, not in their familiarity or inherent attractiveness, but in Christ himself (1 Cor 16:24; 1 Thess 3:12; Bockmuehl 1997a:150; Martin [1959] 1987:114).

*As you have always obeyed* (καθὼς πάντοτε ὑπηκούσατε v 12). Before introducing the explicit exhortation, Paul praised his readers in Philippi for their past obedience, evident from the first day up to now (1:5; cf. 4:15), that is, from the time Paul had preached the gospel to them (Acts 16:12-40; O' Brien 1991:274-275). V 8 speaks of *obedience* to Christ, which was selected by Paul as his example for his readers (Bockmuehl 1997a:150). Paul's primary concern with the term *obedience* in this context would seem to be Christ-like obedience to God and by extension to the gospel of Christ (Bockmuehl 1997a:150). The Philippian believers had constantly obeyed the commands of God implicit in the gospel in response to Paul's original evangelism to them (Kent Jr. *et al* 1996:36).

Their obedience emulates the 'Lordly Example' of Jesus, who *humbled himself by becoming obedient to death* (2:8; O' Brien 1991:276). Paul offers Christ's obedience

to death (2:8) to his readers in Philippi as the pattern for their own obedience (2:12). Just as he suffered by obeying the will of God, so his readers should stand firm in the gospel, although they are suffering under their opponents (1:27-30; Hays 1996:29). As his beloved ones have consistently behaved in this godly way in the past, Paul confidently looked forward to their heeding to his further exhortation, as spelled out in the rest of the letter, in particular in vv 12-18 (O' Brien 1991:276). Therefore, Paul took Christology, whose original purpose was doxological and selected it for his ethical exhortation. Christ is the 'Example', who illuminates the way of obedience (Hays 1996:29).

#### 4.3.4.2.2 *Work out your own salvation*

Unit 2 μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε, *not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling* (v 12). The two phrases *not only in my presence, but now much more in my absence* (ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου v 12) modify the imperative *work out* (κατεργάζεσθε v 12) by means of exhortation to his readers to *work out their own salvation* (τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε v 12; O' Brien 1991:280). Caird (1976:125) describes these two contrasting phrases well in the following way:

[T]he contrast between *presence* (παρουσία) and *absence* (ἀπουσία) must be interpreted at two levels. Superficially it means *presence* and *absence* from Philippi, but, if that had been all he had in mind, Paul would hardly have written *now ... much more*. It was over four years since he had been in Philippi, and even before that his *presence* with them had been only intermittent. He appears to be thinking of the past as the period of his *presence* and of the future as the period of his *absence*, because he could not avoid the suspicion that his absence was about to become permanent. As long as he was present in this life, the Philippians could turn to him for help and advice, but, once he was absent, they would be thrown on to their *own* resources and therefore to the grace of God.

However, O' Brien (1991:281) demonstrates that the first of the two phrases *in my presence* (ἐν τῇ παρουσίᾳ μου v 12) takes the exhortation of the readers as speaking of a possible future visit of Paul. The noun *presence* (παρουσία) already used in 1:26 denotes a possible future coming of Paul to be with his beloved ones in Philippi. The theme was taken up again in 2:23-24, although without the noun (O' Brien 1991:281). Although the description of Paul's future visit could be right, as Bockmuehl (1997:153) states, it seems more feasible that the phrase *in my presence* (ἐν τῇ παρουσίᾳ μου v 12) can be understood, not just retrospectively, but as a common reference to Paul's presence. Whether he is in Philippi, as in the past and possibly again in the future (2:24) or not, the Philippian believers should progress in their

salvation and advance the gospel, since Paul exhorted them that even *in his absence* (ἐν τῇ ἀπουσίᾳ μου v 12) the Philippian believers should work out their salvation with *fear* and *trembling*, which could mean the spiritual well-being of the church as a whole (Caird 1976:125; Witherington 1994a:71).

The imperative *work out* (κατεργάζεσθε v 12) appears twenty times in Paul. It implies *to bring about, produce, create*. In the Pauline epistles it is constantly a transitive noun, which takes as the object either evil or good (O' Brien 1991:277). It is thus used in the sense of working at something up to 'completion', therefore 'accomplishment', 'achievement'. It denotes that Paul exhorts the Philippian believers to keep working and never let up until their *salvation* is completed (Hawthorne 1983:98). However, we should not confuse that working out of salvation as implying *working for* salvation, but rather making salvation operational (Kent Jr *et al* 1996:36). Warren (1944:128-129) indicates that the salvation which is the object of the verb *work out* (κατεργάζεσθε v 12) is already in being, not at all waiting to be obtained, but here and now available or liable to be operated on or with, exercised, drawn out, brought into action, enhanced as to its good or aggravated as to its evil. Hawthorne (1983:98) states that since the verb *work out* (κατεργάζεσθε v 12) and the reflexive pronoun *your own* (ἑαυτῶν) are plural, it indicates that Paul's exhortation was not directed to an individual, but to the corporative effort in the common life together as a community (Hawthorne 1983:98). The individual believers should corporately try to build a better spiritual community, by standing firm in one spirit (1:27). Fee (1999:104) agrees that the imperative clause *work out your own salvation* (κατεργάζεσθε τὴν ἑαυτῶν σωτηρίαν v 12), is not dealing with individual salvation, but is an ethical exhortation dealing with the working out of salvation in the Christian community for the sake of the world.

The term *salvation* (σωτηρίαν) in the general sense of the health, welfare, well-being and especially protection and deliverance from the danger, here refers to the community's complete well-being, containing their spiritual prosperity both now and in the future (Caird 1976:125; Osiek 2000:70). The phrase *with fear* and *trembling* (μετὰ φόβου καὶ τρόμου v 12) is a biblical expression appearing with a frequency in the LXX (e.g. Ex 15:16; Deut 2:25; 11:25; Ps 2:11; Isa 19:6) to describe the response of due reverence in face of a major challenge and especially in the presence of God and his mighty acts. It has become a conventional expression (1 Cor 2:3; 2 Cor 7:15) in relation to the Ephesian household code to describe the obedience of slaves (Eph 6:5; Bockmuehl 1997:153; Osiek 2000:70). Fear and trembling here do not mean to cower in terror, but to take seriously the responsibilities of Christian obedience and Christian citizenship with due awe and reverence (Bockmuehl 1997a:153). The God who saved his people is indeed an awe-inspiring God. Therefore, the working out of the salvation God has provided should be fulfilled in the sense of a holy fear and trembling in front of the God with whom they – and we – have to do (Fee 1999:105).

#### 4.3.4.2.3 God's work

Unit 3 (v 13) θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας, *for it is God who works in you both to will and to work on behalf of goodwill* (v 13) is a definite theological foundation for the hearty, spirited exhortation of v 12, as the causal conjunction *for* (γὰρ) notes the reason (Bockmuehl 1997a:153). The participle *working* (ἐνεργῶν) with the definite article *who* (ὁ) in this context particularly refers to the mighty power of God, by which he raised Christ Jesus from the dead (Gal 2:8; cf. Col 1:29), and it is through the same mighty power that he currently works in believers (Eph 1:19; 3:20; Col 1:29; cf. Phil 3:21; O' Brien 1991:286). God who has exalted Christ, who enabled him to be universally acclaimed as Lord, works among those who work out their own salvation with fear and trembling (2:12-13; Dahl 1995:15). However, it does not mean that God is working it for them, but that God provides them with the working power (Fee 1999:105). It is surely God's power, which causes his people to work out their salvation, just as the same power (3:21) will fulfill his work at the parousia (Bockmuehl 1997a:153).

God works among the believers (ἐν ὑμῖν<sup>55</sup> v 13) in Philippi, in order to effectively bring about a change in their wills (τὸ θέλειν v 13) and in turn a change in their conduct (τὸ ἐνεργεῖν v 13; Hawthorne 1983:100). O' Brien (1991:287) elucidates the two infinitive clauses *both to will and to work* (καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν v 13) in the following way:

[T]his infinitival clause, which concludes the sentence, contains a number of significant features: (1) attention is drawn to each of the two infinitives through the repeated καὶ and the definite article τὸ before each verb: God's work in the Philippians has to do with both the 'willing' (θέλειν) and the 'achieving' (ἐνεργεῖν). (2) the logical subjects of these infinitives are the readers, that is, the recipients of the exhortation *work out* (κατεργάζεσθε v 12) in whom God is effectively at work. It is they who are to will and to achieve, precisely because God is at work in them. (3) the two infinitives are both in the present tense, and this suggests that an ongoing or lengthy process is in view before God's good purpose is consummated.

<sup>55</sup> On the one hand Vincent (1979:66) sharply rejects the possibility of rendering this preposition *among you* (ἐν ὑμῖν) by rendering it *in you* (ἐν ὑμῖν). On the other hand, Fee (1999:105) takes the possibility of both *among you* (ἐν ὑμῖν) and *in you* (ἐν ὑμῖν) describing that as in 1:6 and 2:5, when using this phrase in a corporate context Paul primarily indicates *among you* and further states that for that to happen it must start *in you*, that is, in the resolve of each of them to see to it that God accomplished his purpose in their community. O' Brien (1991:287) also states that while it seems correct that the phrase ἐν ὑμῖν can have either an individual or a corporate reference, the former in particular is in view at 1:6 and here at 2:13: the notion of God, which works to produce willingness and deeds in the Philippians, that is, through individual transformation, makes the best sense when the phrase is interpreted *in you* (ἐν ὑμῖν). In the end, they get to the same conclusion that, in this context, the most relevant rendering of it is, *in you* (ἐν ὑμῖν).

The first of the two infinitives *to will* (θέλειν) is more than a mere ‘wishing’. It signifies a resolving or purposeful decision (Rom 7:15, 18, 19; 2 Cor 8:10) that the imperative *work out* (κατεργάζεσθε v 12) presupposes (O’ Brien 1991:287). Such an inward and consistent determination by the believers in Philippi is owing to the effective divine activity (O’ Brien 1991:287). The doing of salvation involves the *will*, which implies the radical transformation of life by the Spirit (Fee 1995:238). Therefore, this infinitive *to will* (θέλειν) in this context denotes a definite purpose or decision (Vincent 1979:66). After the transformation of their lives, they can achieve a harmonious and healthy community. The second infinitive *to work* (ἐνεργεῖν) here speaks of the human activity. However, even in this context it is evident that God’s mighty power is at work. Therefore Paul exhorts his readers to press on with their decision (O’ Brien 1991:287). The willing wrought by God unfolds into the entire positive and determinate movements of the human will to make God’s will effective (Vincent 1979:66).

The phrase *for the sake of the goodwill* (ὕπερ τῆς εὐδοκίας v 13) could be connected with the participle clause *who works* (ὁ ἐνεργῶν v 13): *it is God who works in you the willing and the working so that he may carry out his good pleasure* (Vincent 19789:67). The preposition *on behalf of* or *for the sake of* (ὕπερ) indicates the regular sense (Fee 1999:106). The noun *goodwill* or *good-pleasure* can imply the will or pleasure of man (cf. Ps 141 [140]:5), but also the divine good-pleasure, God’s grace and blessing (Ps 5:13; 51:19[50:21]). It also signifies the divine purpose or determination (Bietenhard 1986:818). The word *the goodwill* (τῆς εὐδοκίας v 13) means that the operation of God, which evokes the will and work of believers, happens in the interests of the divine counsel (Schrenk 1964:746). This part brings together the sovereignty of God and the responsibility of man (Bietenhard 1986:819). Paul here exhorts that they could work out their salvation, for God is at work in energizing or arousing them both to will and to work this very thing for the sake of God’s good-pleasure. They are definitely requested to work out what God enables them to will and to work towards bringing about a united loving body of Christ as the center of salvation (Witherington 1994a:72).

#### 4.3.4.3 Live as blameless children (2:14-16)

In Philippians 2 there is a prominent transition of mood from the conjuring injunctions in 2:1-5 to a sure result toward a blameless, even luminous, existence of the children of God amidst a perverse generation (2:14-18; Dahl 1995:12). After Paul summoned his readers to a Christ-like obedient life in vv 12-13, he continued in vv 14-16 to apply this same theme more specifically to their special circumstances, in their relationships both internally and with reference to outsiders (Bockmuehl 1997a:154-155). These three verses interestingly consist of a single sentence in Greek based on the imperative *do* (ποιεῖτε v 14; Bockmuehl 1997a:155). The believers are requested to *do everything without grumbling and dispute*, which reflects *selfish ambition* and *vain conceit*, rather than the humility that places the concerns of others ahead of one’s own (2:3; Fee 1999:107).

#### 4.3.4.3.1 *Without complaint and dispute*

In unit 4 (v 14) πάντα ποιείτε χωρίς γογγυσμῶν καὶ διαλογισμῶν, *do everything without grumbling and dispute*, the entire exhortation *do everything* (πάντα ποιείτε v 14) is qualified with the negative characters *complaint and dispute* (γογγυσμῶν καὶ διαλογισμῶν v 14), which caused the trouble in the community (O' Brien 1991:290). The substance *everything* (πάντα v 14) as the object of the imperative *do* (ποιείτε v 14) is used to include all, having to deal with everything that is contained in their common and corporate life in the community in Philippi, but specially *working out their salvation* by standing firm and contending together for the gospel under the situation of suffering by opponents (Fee 1995:243). Here the preposition *without* (χωρίς) admittedly defines the believers' behaviour as how to act in the community, as well as amongst themselves. It is essential not to abide in *complaining and dispute* (χωρίς γογγυσμῶν καὶ διαλογισμῶν v 14), in order to work out their salvation and to have unity amongst each another.

The first of the two modifying substances, *without complaint* (χωρίς γογγυσμῶν v 14) is an echo of Israel's grumbling in the wilderness (1 Cor 10:10; Fee 1995:243; Rengstorf 1964:736). The word *complaint* (γογγυσμῶν v 14) expresses grumbling or secret talk, or whispering about someone (possibly about leaders). It signifies the complaining action that promotes ill will in place of harmony and good will (cf. Acts 6:1; 1 Pet 4:9; Hawthorne 1983:101). The second of the two modifying substances, *without disputes* (χωρίς διαλογισμῶν v 14) is used negatively in the New Testament with reference to evil thoughts or anxious reflection, which shows how strong the belief is that the sinful nature of a human being extends to one's thinking and indeed to one's very heart (Schrenk 1964:97). The term *disputes* (διαλογισμοί v 14) refers to the believers' actions, such as *quarrels* (Lk 9:46; Rom 14:1), probably both within the congregation and with outsiders (O' Brien 1991:292). Paul urgently exhorts his readers not to be involved in any complaints against one another or be engaged in futile arguments with one another. While involved in any of those activities their 'life together' will be implicated (Hawthorne 1983:101).

#### 4.3.4.3.2 *The character of the children of God*

Unit 5 (v 15) ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶ σκολιᾶς καὶ διεστραμμένης, *so that you may be blameless, pure, blameless children of God in the middle of a crooked and depraved generation* indicates the purpose of all injunctions Pauls laid on the believers (2:3, 4, 12-14): so that (ἵνα) they may have a better quality of life than the outsiders (Hawthorne 1983:101; Marshall 1991:63). Paul used the negative actions of the Israelites in the desert to instruct his believers how not to act by implementing a partial quotation of Deut 32:5 (Witherington 1994a:72). Paul alluded to these words, but with exactly the opposite effect for his readers (Caird 1976:126). Paul admittedly exhorted his readers not to complain and argue so that they may become *blameless* and *pure* (ἄμεμπτοι καὶ ἀκέραιοι;



Marshall 1991:63).

The adjective *blameless* (ἄμεμπτοι v 15) derived from the verb *blame* (μέμφομαι) indicates a person or object which is blameless (Grundmann 1967:572). The word certainly refers to an observable behaviour, which cannot be blamed, that is to say, a conduct that cannot be blamed by others or by God (Fee 1995:244-245; Hawthorne 1983:102). The second adjective *pure* (ἀκέραιοι v 15) is connected to the heart, not with reference to ‘clean’, but to ‘innocence’ (Fee 1995:245). By faithfully sticking to the word of God and Paul’s instruction, they can keep themselves blameless from anything blameworthy (as ἄμεμπτοι v 15) and pure from foreign and improper matters in the heart (as ἀκέραιοι v 15; Kent Jr. *et al* 1996:37).

The phrase *blameless children of God* (τέκνα θεοῦ ἄμωμα v 15) is an allusion to Deut 32:5 (LXX) where the Israelites are described as a crooked and depraved generation (Marshall 1991:63). Paul deliberately alludes to the Old Testament to contrast the wilderness generation of Moses, who was no longer God’s children because of their sinful, faithless ways and blemish, with the followers of Christ, who are blameless (O’ Brien 1991:294). The word *children* (τέκνα) emphasises the idea of family resemblance, of sharing in the nature of the parent, in this case, of God (cf. Jn 1:12; Hawthorne 1983:102). The believers are God’s adopted children by virtue of their participation in Christ (Rom 8:14-17; Gal 3:26; 4:5-6; cf. Eph 1:5; Bockmuehl 1997a:156). Therefore, they should become his perfect children who reflect their father’s character by means of becoming blameless in their lives (O’ Brien 1991:293).

The adjective *blameless* (ἄμωμα v 15) as the attribute of the plural noun *children* (τέκνα) is the regular term for the righteous or godly person in the Psalms (Ps 15 [14]:2), as well as for describing the absence of defects in sacrificial animals (Ex 29:1; O’ Brien 1991:294). In the New Testament, Paul uses the term *blameless* (ἄμωμα v 15) to portray what kind of character the believers should have in God’s sight. According to Eph 1:4 their choice in Christ has the purpose of making them holy and blameless (O’ Brien 1991:294). Therefore, this adjective *blameless* (ἄμωμα v 15) in this context could point to the fact that the attitude of believers should be sincere and pious. As described above, the allusion to Deut 32:5 points out that the believers have replaced the Israelites as the children of God: ‘they are not only separate from the *crooked and depraved generation*, but also are to *shine like lights in the world* (O’ Brien 1991:294).

The term μέσον (v 15) is an adverb, used as an improper preposition, which denotes *in the middle, in the midst*. It points to the place where the believers should behave as children of God. The second part of the allusion *crooked and depraved generation* (μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης v 15) indicates the wilderness generation of Moses’ day (O’ Brien 1991:294). In the New Testament it signifies the Jews who were opposed to Jesus’ instruction (Mtt 17:17), or that of his delegates (Acts 2:40). In this context Paul applied his reproach to the entire pagan world, in whose midst these believers live and bear a witness, described as *those who oppose* in 1:28. It refers to the pagan people in Philippi, who seriously devoted themselves to Caesar as ‘lord’ and found those advocating another ‘Lord’ more than just a little

nettlesome (Fee 1995:246; O' Brien 1991:294). It is right in the middle of (μέσον) this *crooked and depraved generation* (γενεᾶ σκολιᾶς καὶ διεστραμμένης v 15), the society that has distorted the truth of God, and corrupted of the ways of God (cf. Mtt 17:17; Acts 2:43; 13:10; 20:30) that the believers in Philippi, having become the children of God, and were strongly exhorted to live blameless, reflecting their father's character, e.g. as people who know the truth of God and who live in the direction of the truth (Hawthorne 1983:102).

#### 4.3.4.3.3 Like lights in the world

In unit 6 (v 15) ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, *in which you shine like lights in the world*, the phrase *in which or among them* (ἐν οἷς v 15) indicates the attitude of believers as *blameless* and *pure*. Paul intends to exhort his readers to live as *lights* in the hostile world. Therefore the phrase ἐν οἷς was used in this context to indicate the *instrument* rather than the antecedent *generation*, although Hawthorne (1983:102) and Vincent (1979:69) say that the phrase ἐν οἷς relates to the antecedent *generation* (γενεᾶς v 15). O' Brien (1991:296) and Collange (1979:111) think that ἐν οἷς is a pleonasm with *in the world* (ἐν κόσμῳ v 15). But ἐν οἷς is plural, while γενεᾶς and κόσμος singular. Therefore ἐν οἷς indicates the *instruments* referring to *the blameless and pure children of God*.

While O' Brien (1991:296) and Vincent (1979:69) see φαίεσθε as an indicative rather than imperative, Hawthorne (1983:103) admits that this verb can be both indicative and imperative, while the imperative is more likely in this context. The whole section 1:27-30, 2:1-5 and 2:12-18 form a strong exhortation of Paul using imperatives to encourage the readers to shine *by means of blameless and pure conducts*. Their Christian character should shine radiantly through their lives by means of their blameless and pure conducts *like lights* (ὡς φωστῆρες v 15).

Paul occasionally used the word *light* (ὡς<sup>56</sup> φωστῆρες) as the universal symbol of light stands in contrast to darkness: light is identified with God, while darkness is combined with the world (Borchert 1993:555). This word is applied to heavenly bodies in Gen 1:14, 16 (LXX). In contrast to the sinful and depraved people, Paul describes believers as children of God and as *lights* in the world. Paul did not attempt to identify believers with being divine or as possessing divine seed as in the Gnostic thought, but in this argument Paul exhorted believers to be responsible for their lives so that his work among them might be fruitful and not result in futility (Phil 2:12-18; Borchert 1993:556).

Paul uses the word *as lights* (ὡς φωστῆρες) to remind his readers of their heritage to exhort them, as children of light (1 Thess 5:5), to be the light of truth and goodness in the ethically corrupt world. A light does not shine for itself, but for the sake of the entire world. It implies that believers should live for the sake of others (Bruce 1989:85; Hawthorne 1983:103). Therefore, it is essential to walk according to the

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<sup>56</sup> This is a comparative particle *as* (Reed 1997:315).

light and all the more so, since believers bear the duty to reach out into the world through their continual missionary endeavours, due to the fact that they remain responsible in front of God to live as lights in a dark world (Hahn 1986:495). They should shine as lights, which can be described *blameless* and *pure children of God* in the hostile world in which they live. The phrase *in the world* (ἐν κόσμῳ v 15) does not here indicate the natural, physical order of creation, but indeed the people of the world in its ethical and religious connotation (Martin [1959] 1987:120-121; Reed 1997:300). Due to the character of the believers, as *blameless and pure*, it remains their duty to exercise the eschatological ministry of the righteous in this crooked and depraved world (Bockmuehl 1997a:158). As lights in a spiritual dark world, they are strongly requested to hold fast to the word of life.

#### 4.3.4.3.4 Paul's pride on the day of Christ

In unit 7 (v 16) λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἑμοῖ εἰς ἡμέραν Χριστοῦ, *holding firmly to the word of life, in order that I may boast on the day of Christ*, the present participle ἐπέχοντες can be understood either as *hold fast* or *hold forth*. However, in this context the former is more reasonable rather than the latter, according to Witherington (1994a:73): In the preceding and following contexts Paul tries to solve the problem that prevented unity among the believers by using an example of unity, rather than of witnessing; Phil 3 clearly evinces protection from their opponents, not witnessing to them. Silva (1992:146) agrees that Paul emphasised the ethical conduct of his readers, not primarily evangelism. The present participle *hold fast* (ἐπέχοντες v 16) is used as an imperative, rather than an indicative (Hawthorne 1983:103).

The phrase *the word of life* (λόγον ζωῆς v 16) is the object of the participle *hold fast* (ἐπέχοντες v 16). It stands in the emphatic position, and does not speak of Christ as the word (Jn 1:1, 14) but refers to the gospel Paul preached (Hawthorne 1983:103). It is synonymous to the gospel, which offers the life of God to people wherever its message is received and obeyed (Martin [1959] 1987:121). The believers in Philippi have received the life of God through the hearing of the gospel as presented by Paul, and in reaction they obediently believed it (Hawthorne 1983:103). Paul's reference to life is to indicate 'eternal life in Christ Jesus our Lord, which is God's gift to the believers' (Rom 6:23), who receive and enjoy the eternal life here and now through their participation in the risen life of Christ (Bruce 1989:86). Therefore, they must currently hold fast to *the word of life* (λόγον ζωῆς v 16) in spite of suffering due to opposition from outside (O' Brien 1991:298).

The phrase *in order that I may boast* (εἰς καύχημα ἑμοῖ v 16) as a construction, which points to purpose (3:20) belongs to the whole passage that precedes *so that you may be blameless and pure ...hold fast* (ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι (v 15) ... ἐπέχοντες (v 16), not merely to the final phrase *hold fast to the word of life* (λόγον ζωῆς ἐπέχοντες v 16; O' Brien 1991:298). The word *boasting* (καύχημα) does not point to a vanity that deserves condemnation, but a deep joy or relevant pride that only the believers in Philippi can give Paul by means of their obedience to God's

command, as well as to his exhortation (cf. 4:1; 2 Cor 1:4; Hawthorne 1983:104). The time of Paul's boasting is related to the time of Christ's coming.

The phrase *on the day of Christ* (εἰς<sup>57</sup> ἡμέραν Χριστοῦ v 16) indicates that the boasting of Paul is clearly eschatological (1:6, 10), referring to the time when Paul, like all believers, will stand in front of the tribunal of Christ (2 Cor 5:10; cf. Phil 1:10), not for the purpose of finding out his eternal fate (cf. Rom 8:1), but to give an account of his work to his Lord (1 Cor 4:1-5; Bockmuehl 1997a:159; O' Brien 1983:104). Paul's strong entreaty to the believers is to hold fast to the gospel of life that he preaches. It is the message that not only brought them life for the future (e.g. eternal life), but also a change of their current life (Hawthorne 1983:104). Justification by faith goes hand in hand with a profound sense of responsibility from which self-interest has been expelled (Caird 1976:127). If they hold fast to the gospel and its demand for blamelessness and pureness, Paul will be able to boast about them in front of Christ, receiving the approval bestowed upon them by Christ on the day of his appearance (Hawthorne 1983:104).

#### 4.3.4.3.5 Paul's commitment to the gospel

In unit 8 (v 16) ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα, *that I did not run in vain nor strive in vain*, the conjunction *that* (ὅτι v 16) does not indicate the foundation of his boasting since this has already been spoken of (vv 15, 16a), but is explicative of that basis and should be interpreted by *indicating that*, or *as the proof that*, which looks back from the glorious day to the days of his ministry on earth (Hendriksen 1962:126; O' Brien 1991:299). There are two negatives with two different verbs *run* and *strive* (ἔδραμον and ἐκοπίασα v 16). The repetition of the phrase, *in vain* (εἰς κενὸν v 16) is for emphasis.

The first of the two verbs, *run* (ἔδραμον with negative οὐκ v 16) is applied as a favourite metaphor of Paul picturing an athlete in the stadium running towards the finish to describe his ministry (Bruce 1989:86; O' Brien 1991:299). It also describes the believer's life (cf. Rom 9:16; 1 Cor 9:24(3x), 26; Gal 2:2; 5:7; 2 Thess 3:1). Paul's prior concern for his ministry of the gospel is not like running *in vain* (εἰς κενὸν v 16; Gal 2:2; cf. 2 Cor 6:1; 1 Thess 3:5; Bockmuehl 1997a:159). According to ch 3 Paul's desire is to strain forward to the heavenly reward with his personal testimony (Phil 3:12-14; Bockmuehl 1997:159). The second verb *strive* (ἐκοπίασα v 16) also reiterates the ministry of Paul (e.g. 1 Cor 4:12; 15:10; Gal 4:11; Col 1:29) and that of the others (e.g. 1 Thess 5:12; 1 Cor 16:16; Rom 16:6, 12; Bockmuehl 1997a:159). For Paul, the hard labour did not cause him to shrink from his ministry.

Rather the hard work, even to martyrdom, let him rejoice, since he was sure that it will promote the work of salvation among the believers in Philippi. This assumes

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<sup>57</sup> The preposition εἰς should be interpreted not by *in view of*, *against*, or *up to* (as pointing to the time until which something carries), but *on* (e.g. the occasion on which something happens; O' Brien 1991:299).

that v 16 denoted his conviction that he will be alive at the time of Christ, and that v 17 as admission of the contrary possibility, was completely gratuitous (Vincent 1979:70). The context of *striving for* the gospel signified that the purpose of *striving* was in view, and that the repetition of *in vain* (εἰς κενὸν v 16) with the negative, fixed the attention particularly to Paul's great hope that his tough ministry, for the sake of the believers, would have been completely fruitful, and that he would not encounter the Judge on the last day with vain hands (O' Brien 1991:3000).

#### 4.3.4.4 Paul's appeal to his ministry (2:17-18)

Even though v 17 commences with an adversative conjunction *but* (ἀλλά), it is connected with the preceding argument in terms of the fact that it illuminates Paul's hope of *boasting* in the Philippians on the day of Lord and points out that even his possible death cannot influence it (Bockmuehl 1997a:160). Paul uses the strong metaphorical language of sacrifice. He elucidates the life of the believers in Philippi as an acceptable sacrifice to God, to which he adds his own life as a drink offering over the sacrifice of the believers (O' Brien 1991:301; Witherington 1994a:73). Even though we are not sure whether Paul had in mind the Jewish or pagan sacrificial practice, the language of a drink offering was prominently general in the ancient world to permit us to leave the reference quite common (Bockmuehl 1997a:160). According to Bockmuehl (1997a:160), in both Judaism and in the pagan cult, sacrifices were generally fulfilled by pouring out a libation of wine or oil over the offering or at the foot of the altar. Paul was convinced that the believers' faith in this context constituted a sacrifice to God, for which his own ministry functioned as the accompanying drink offering (Bockmuehl 1997a:160).

##### 4.3.4.4.1 A drink offering to complete his readers' sacrifice and service

Unit 9 (v 17) ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, *but even if I am being offered a drink offering on the sacrifice and service of your faith*. Fee (1999:110) argues that εἰ καὶ is not to be taken as concessive *even though*, but as intensive *if indeed this is happening*. However, it seems more reasonable to accept that the opening conjunction *even though* (εἰ καὶ), is a concessive clause, which sets forth the possibility of Paul's life being poured out as a drink offering, which indicated the real possibility of Paul's death as a martyr, not its probability or certainty (O' Brien 1991:303).

Bockmuehl (1997a:161) states that it was not something that took place in any case, but which was an imminent possibility. The present passive verb *being offered a drink offering*<sup>58</sup> (σπένδομαι v 17) does not denote that Paul feared that his death was near, but indeed that the pouring out of a libation accompanied the sacrifice (Silva 1992:150). According to Fee (1999:110) Paul's drink offering his imprisonment that went along with their *burnt offering*, as it pertained to their current struggle in

<sup>58</sup> It was a libation, usually a cup of wine, poured out on the ground to revere Diety; such offerings were often brought in both Jewish and pagan worship (Beare [1959] 1973:93).

Philippi. Hawthorne (1983:106) excludes the possibility of Paul's martyrdom, while the two metaphorical terms (*run* and *strive*) describe his rigorous apostolic activities. At the time he used the metaphor of libation he did not think of his death, but referred to his sufferings as an apostle in Philippi for the sake of the gospel, as well as for his readers in general (Hawthorne 1983:106). In the end, he got to the conclusion that his apostolic suffering and his readers' sacrificial gifts to him because of his apostolic position, connected to form a perfectly complete sacrifice to God (Hawthorne 1983:106).

It should, however, be considered that true suffering always includes the possibility of death. Therefore Fee and Hawthorne's arguments are not persuasive. Paul referred to the prospect of his martyrdom, which he encountered and considered himself, as well as his life's blood, as a sacrificial *drink offering* poured forth to God (Beare [1959] 1973:93). However, it did not speak of the literal shedding of blood, which was poured out in the pagan cult (cf, Ps 16:4); rather, he referred to the willingness in his mind of having his life sacrificed to God (O' Brien 1991:306). Paul pointed out how completely committed he was to proclaim the gospel and to fulfill his apostolic struggle (*ἀγών*). As an apostle who lived under the Lordship of Jesus Christ, he was ready, if it may be necessary, to obey God even to the point of death (v 2:8) to fulfill his calling (O' Brien 1991:306). Paul's view regarding himself *being offered as a drink offering* (*σπένδομαι* v 17), indicates that his work and ministry, whether in life or in death, was a drink offering *being offered* to complete the sacrifice and service of his readers (Bockmuehl 1997a:161).

The phrase *on the sacrifice and service of your faith* (*ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν* v 17) made sure that Paul thought of his death, not as a redemptive sacrifice, but as a willing drink offering on behalf of the true commitment of his readers to God (Brown 1986:432). The preposition *on* (*ἐπὶ* v 17) marks an addition to what already exists. It points to Paul's libation as an addition to the sacrifice of the believers in Philippi (Louw and Nida 1989:89.101; Martin [1959] 1987:124; O' Brien 1991:307). The believers' daily lives and services could be explained as a sacrifice as Paul exhorted the believers in Rome to present themselves *as living sacrifices, holy and pleasing to God* (Rom 12:1; Bruce 1989:88; Caird 1976:127). The word *sacrifice* (*θυσία* v 17) may also refer to the monetary offering which the believers sent to Paul while Paul uses the imagery of sacrifice in 4:18, which clearly refers to the monetary gift as *a fragrant offering, an acceptable sacrifice, to be presented as pleasing to God* (Bruce 1989:88; Witherington 1994a:73).

The word *λειτουργία* (v 17) indicates *service* to the people. In Hellenistic Greek, the word *service* (*λειτουργία* v 17) was widely used, to cover any kind of service. A complete new, religious and cultic use of the word was developed (Hess 1986:551). The word *service* (*λειτουργία*) in the New Testament is used in connection with the general popular use (Rom 15:27; 2 Cor 9:12; Phil 2:30), partly with the preceding Old Testament cultus (Lk 1:23; Heb 9:21; 10:11), and partly with an isolated figurative use of the LXX terminology, to bring out the importance of Christ's death or to characterise either Paul's missionary work with its readiness for martyrdom, or the believers' walk within the community (Strathmann 1967:227-228). Collange

(1979:114) says the word *service* (λειτουργία v 17) can refer to the public service.

It is possible that Paul used the word *service* (λειτουργία) in v 17 to refer to the gifts of the believers, as to the monetary gifts in 2 Cor 8:2 (Witherington 1994a:73-74). Kent Jr. *et al.* (1996:38) and Martin's ([1959] 1987:124) agree that the gifts of the believers sent to Paul out of their penury (2 Cor 8:2; cf. 4:19) were a sacrificial service, arising from their faith in God (τῆς πίστεως ὑμῶν v 17). They take the words *sacrifice* and *service* in 4:18 as one phrase, governed by one definite article to indicate *a fragrant offering* acceptable to God (4:18). The phrase *of their faith* (τῆς πίστεως ὑμῶν v17) qualifies both *suffering* (θυσία) and *service* (λειτουργία), not just *service* (λειτουργία). In this context, the phrase *of their faith* (τῆς πίστεως ὑμῶν v17) can be understood comprehensively of the believers' faithful life, their confession and life as believers, or the practical outworking of their faith amidst suffering and trials, which are the characteristics of sacrificial service (O' Brien 1991:310). The sacrifice, which the believers offer, was first of all themselves (Rom 12:1); then their substance (2 Cor 9:12), their prayers, and their activities (Beare [1959] 1973:94).

#### **4.3.4.4.2 Mutual joy (units 10-11)**

##### **4.3.4.4.2.1 Paul's joy with the believers**

In unit 10 (v 17) χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν, *I rejoice and rejoice with all of you* (v 17), the verb *I rejoice* (χαίρω) indicates that even though Paul was suffering with the devastating possibility of martyrdom through his ministry on behalf of his readers in Philippi, it rather caused him to rejoice amidst his current hard labour and suffering, than to feel embittered (Kent Jr. *et al.* 1996:38). He was prepared not only to endure the current suffering, but also to lay down his life, with the hope of being with Christ. Their gifts convinced him that his ministry among the believers in Philippi was successful, and it filled him with real joy (Kent Jr. *et al.* 1996:38). Paul exhorts his readers to be glad and to rejoice with him in all circumstances for the sake of the Lord, as he rejoiced with them even amidst severe suffering as his suffering and their gifts are a complete sacrifice to God (Hawthorne 198s:106) and as his death will proclaim the gospel and magnify Christ (Martin 1987:125).

##### **4.3.4.4.2.2 The believers rejoiced with Paul**

Unit 11 (v 18) τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι, *in the same way you must rejoice and rejoice with me* (v 18), exhorted his readers in Philippi to adopt the same view on the issue (τὸ δὲ αὐτὸ), stated in the preceding verse. It seems strange that Paul exhorts them to *rejoice with him* (συγχαίρετέ μοι v 18) after having said that *he rejoices with all of them* (συγχαίρω πᾶσιν ὑμῖν v 18; Bockmuehl 1997:162). However, as Martin ([1959] 1987:124) and Engberg-Pedersen (2000:88) state, it summons the believers in Philippi to accept the news expressed in unit 10 with gladness and joy. He shared it with the believers in Philippi in spite of the prospect of martyrdom.

The verb *rejoice* (χαίρειν) together with its cognates, appear more than thirteen times in Philippians. The preposition *with* (σύν) and the long list of words compounded with it, are striking (Hawthorne 1983:106). They are evidence both of Paul's own joy, as well as of the various experiences, including joy, that he shared with his readers in Philippi (Hawthorne 1983:106). Paul encourages the believers in Philippi to share in his great joy, as he rejoices with all of them and he encourages them continually to be joyful with him (Engberg-Pedersen 2000:88). McDonald (1998:28) states that true obedience to God, which was so prominent in Christ, will express itself in unity of purpose (2:2), voluntary service (2:14), as well as in real joy (2:18).

#### 4.3.4.5 Conclusion

As we observed in this section, Paul's concern moved from brotherly love and mutual concern to relevant conduct to work out their salvation. This exhortative section is divided into three parts: (1) work out your own salvation, (2) live as blameless children and (3) Paul's appeal to his ministry.

In the first part of Paul's exhortations, he affectively calls his readers 'beloved ones', to express his pastoral mind. He exhorts them to work out their salvation by their continual obedience as illustrated in 2:8. The obedience of Christ up to the death on a cross serves as an example for them. An obedient mind and working out their salvation in *fear* and *trembling* serve the spiritual well-being of the community as a whole. It does not imply working for salvation, but rather making salvation operational. Paul's ethical exhortation deals with the working out of salvation in the Christian community for the sake of the world. It does not matter whether he is present or absent, since God works in them to achieve a harmonious and healthy community in accordance with his good will. That is why Paul exhorts them to corporately build a better spiritual community by standing firm in one spirit. And he then moves his attention to the quality of their lives, how to act in a hostile and crooked society.

Paul exhorts his readers to do everything in their community, without complaining and arguing. These negative characteristics prevents them to live as light in the world, since it promotes ill-will and evil thoughts in stead of harmony and good will. Paul reminds them of their status as children of God through their participation in Christ. The character of God's children, as the standard of the family of God, is to be pure, blameless and faultless in a crooked and depraved generation. Paul exhorts them to shine like stars in a world that distorted and corrupted the truth and the ways of God. Their blameless, pure, and faultless lives will reflect their Father's character in this crooked and depraved world.

By their shining in the accordance with the word of God, Paul boasts that on the day of Christ it will be evident that he did not run and strive for nothing. He will rejoice with the believers, in spite of the fact that he is poured out as a drink offering, a



sacrifice in service of their faith. Paul calls upon them to rejoice in the Lord in all circumstances, as he rejoices even amidst severe suffering.

#### **4.3.5 Final conclusion of sections 1:27-30; 2:1-5; 2:12-18**

The ethical exhortation sections 1:27-30, 2:1-5, and 2:12-18 are connected to the Christological section, 2:6-11. Paul exhorts his readers in all circumstances to conduct themselves by following Christ as their example. Paul points to Christology as the foundation of his ethical exhortation to his readers to stand firm in their faith.

According to 1:27-30, the believers encountered opposition and suffering. Paul exhorts them to live in a way worthy of the gospel of Christ without being frightened by opponents. They should stand firm in one spirit, contending for the faith of the gospel. God is the Judge, who will destroy the opponents and exalt believers from suffering. God's grace does not only lead them to believe in Christ. It also leads them to suffer for his sake. Suffering is not only negative and cruel to the believers. It is particularly a sign that they belong to the family of God. They do not fight for themselves, but for the gospel, like Paul in prison, as a result of doing the work of Christ. Therefore, Paul submitted Christ's suffering and exaltation to his readers as the foundation of his ethical exhortations. They can expect their suffering to be replaced by exaltation at the revelation of Christ. Therefore Paul selected the suffering and exaltation of Christ as example to exhort his readers to endure hardships, amidst undeserved suffering.

According to 2:1-5, Paul was concerned to solve the conflicts among the believers. He exhorts them with the four characteristics of believers in Christ. They should live as one in spirit and purpose, and to abide in the same kind of love. The way to delight Paul is for them to have a humble mind and mutual concern, to consider others better than themselves without strife and vain-glory. As Paul exhorted them to have the same attitude as Christ, their way of life should be founded on Christ. Otherwise, they will not cope with conflicts. Christ has therefore been chosen as the primary example to exhort the readers.

In 2:12-18 Paul called his readers *beloved ones*, which refers to them being addressed as *the children of God* (v 15). As they have constantly been obedient to his instruction and preaching, they should continue to be eager to follow Christ *with fear and trembling*, in adoration of God. They will be able to corporately work out their salvation in unity, since it is God who works in them according to his good purpose. They should work out their salvation in their daily lives, as well as in their communal lives without *complaints* and *disputes*. This is only possible through humility, of which Jesus Christ is the best example.

Complaining and regularly engaging in disputes in and outside the congregation are definitely not typical of true believers. He exhorted them to become pure, blameless and faultless as children of God in a crooked and depraved generation, to reflect the true *light*, shining in the world, by living out the word of life, in order that he may

boast on the day of Christ's return. It will be the day of the fulfillment of their salvation, of Paul and the believers' exaltation. On that day they will be Paul's boast as blameless, pure and faultless children of God, as proof that he did not run or labour for nothing. As a prisoner for the sake of the gospel, Paul offers his life as a drink offering, a sacrifice in service of the believers. It means that he willingly accepts personal martyrdom on behalf of Christ. Therefore, he exhorted his readers to share with him in his joy, *in spite of* suffering. The joy of believers under suffering, finds its source in the self-humiliation of Christ, who was exalted by God (2:6-11).

As seen in these sections, Paul applies Christology to exhort his readers to follow Christ's example in their hostile society and in their congregation. All three these ethical exhortative sections relate to Christology.

## **Chapter V The ethical exhortations in Phil 3:7-11, 3:12-14, 4:4-7 and 4:10-13**

### **5.1. Introduction**

From Phil 3 onward, Paul does not deal with Christology separately among the ethical exhortation sections, as he has done in Phil 1 and 2, with the ethical exhortation in 1:27-30, 2:1-5, 2:12-18 and Christology in 2:6-11. In Phil 3 Paul exhorts his readers as well as himself. Christology again motivates the ethical exhortation. In chapter 4 of this study Jesus was the supreme example to the believers on how to behave within the community, as well as on the outside. In the present chapter, Paul exhorts his readers to follow his example to stand firm in their faith against a variety of opposition to the gospel. He shows how he turned from opposition to the gospel and confidence in the flesh to the righteousness that comes from God by faith in Christ (3:4-11; Thielman 1994:147).

In 3:10-11 Paul discusses how suffering for the sake of Christ leads to complete salvation. He explicitly said this to his readers in Philippi in 1:27-30. Much of the rest of the letter emphasises this explicit message by examples of suffering and finding, or hope to find, salvation through it (Oakes 2001:118). First of all Paul refers to his own hope in Christ to exhort his readers to stand firm in the same faith in Christ Jesus, as he instructed them (3:7-11; 3:12-14). In 4:4-7, and 4:10-14 he exhorts his readers to rejoice in the Lord, to show their consideration to everyone as the Lord is near and assured them God's peace through Christ Jesus will guard them.

### **5.2 Paul's righteousness through faith in Christ (Phil 3:7-11: units 1-8)**

#### **5.2.1 Introduction**

According to 3:2-6, the exigence, which Paul seeks to counter in the letter, is the encounter with a rival gospel in the Philippian church (Snyman 1993:327). This gospel could be attributed to Jewish Christians supporting the observance of circumcision (3:2) and salvation based on good works (3:2-11; Snyman 1993:327). Their influence is increasing, creating confusion about faith and pride in the works of the law (Watson 1988:59). Vv 7-11 thus indicate a sharp shift of Paul's argument from his polemical portrayal of perfection *in flesh* (ἐν σαρκί; 3:2-6) to his real existence *in Christ* (ἐν Χριστῷ; units 5 to 9 vv 8c-11). Hurtado (2003:185) evidentially proclaimed, nobody can read 3:7-11 without sensing the depth of a religious feeling towards Christ, which seems to have characterised Paul's Christian life. In this passage, he unfavourably compares all of his pre-conversion religious

efforts and gains over against ‘the surpassing value of knowing Christ Jesus as his Lord’

Units 1 to 3 (vv 7-8b) indicate that Paul viewed his previous successes as spiritual failure (Silva 1992:178). On the other hand, units 4 to 9 (vv 8c-11) describe that Paul’s ultimate purpose is to know Christ entirely (v 10; O’ Brien 1991:383), *to know the power of his resurrection*. Holloway (2001:137) demonstrates that this section (3:7-11) is a development of his *boasting in Christ Jesus*.

Koperski (1996:134) states that this section depicts the example of Paul as almost as significant in this tapestry as the example of Christ in 2:6-11. The example of Paul, which was initially brought forward with the prominent purpose of countering a particular external opposition, turns out to be the way of resisting every opposition to the congregation’s existence in Christ, both inside and outside (Koperski 1996:1345). For Paul only one thing is absolute, to regard all things as loss and dung for the sake of the incomparable value of the knowledge of Christ Jesus, who voluntarily emptied himself and became obedient up to death on a cross for the sake of them and whom they now confess as Lord (Koperski 199:134). Paul’s intention is here to make his readers confident in their faith in Christ Jesus by drawing their attention to himself. By comparing his previous status as a Jew with his present one as a Christian and an apostle to convince his readers that his instruction on salvation is the only true way to salvation, he exhorts them to stand firm in their faith in Christ Jesus without being shaken from their current status as believers by false instruction.

## **5.2.2 Paul considers everything as loss, because of Christ (units 1 to 3; vv 7-8b)**

### **5.2.2.1 Paul’s gain**

Unit 1 (v 7) [ἀλλά]<sup>59</sup> ἅτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν, *but whatever things were gains to me, I regard these things as loss because of Christ*. The adversary conjunction *but* ([ἀλλά] v 7) marks a sharp shift from the descriptions about his previous identity when he put his confidence in the flesh and was proud before God as a Jew (vv 5-6), to his conversion to Christ with a new identity as a Christian (O’ Brien 1991:383). The relative clause *whatever things were gains to me* (ἅτινα ἦν μοι κέρδη v 7) should be connected with the demonstrative pronoun *these things* (ταῦτα v 7), which is the direct object of the main verb *regard* (ἠγέομαι v 7). The relative pronoun *whatever things* (ἅτινα) points out that the previous things were illustrative rather than exhaustive. For Paul such things were regarded as advantages to him to achieve his goal for the righteousness by the law (Kent Jr. *et al.* 1996:48).

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<sup>59</sup> O’ Brien (1991:383) renders this conjunction as *nevertheless*. In this context *but* is the better rendering. See Hawthorne (1983:135) and Martin ([1959] 1987:148) render it.

The plural noun *gains* (κέρδη v 7) as the predicate of the relative clause *whatever things were* (ἅτινα ἦν) is in sharp contrast to the singular noun *loss* (ζημίαν v 7) as the predicative of I regard *these things* (ταῦτα ἤγημαι; Koperski 1996:141; O' Brien 1991:383). Paul regarded these gains (κέρδη v 7) as advantages to him, as the imperfect verb *was* (ἦν) describes the constant attitude of Paul in terms of his Jewish *advantages* before his conversion. He regarded it as useless as they were not able to provide him with real righteousness at all (Kent Jr. *et al.* 1996:48). Paul's use of an *inclusio* bound by the words *gains* ((κέρδη v 7) and *I may gain* (κερδήσω 8c) expresses how his *existence in Christ* (ἐν Χριστῷ) surpasses *his existence in the flesh* (ἐν σαρκί; Bloomquist 1993:134). In 1:21 Paul emphasises by means of a metaphor that *to die is to gain [Christ]*, which means that his previous gains are collectively a *loss*, because of his ultimate gain, Christ himself (Fee 1999:143).

The second clause *I regard these things as loss, because of Christ* (ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν v 7), as the main clause in unit 1 should be understood in relation to the relative clause of unit 1. It is a balance-sheet, which shows gain and loss. All his advantages from birth and upbringing, were previously placed on the credit side as gain. Now Paul transferred them to the debit side as loss (Beare [1959] 1973:110). With the verb *regard* (ἠγέομαι) in the perfect tense, which denotes an action in the past which is effective in the present, Paul explains his current condition of mind since the crisis experience when he saw Christ, and remained unchanged ever since (Kent Jr. *et al.* 1996:53; Martin [1959] 1987:148). This revaluation of his fleshly values probably occurred at his conversion on the Damascus road although it is not explicitly mentioned (O' Brien 1991:384). The transformation of Paul's life did not happen gradually and unconsciously, but happened dramatically with abiding effects, as the verb *regard* or *think* (ἠγέομαι) describes the conscious and personal decision made in response to the grace of God and the call of Christ (Martin [1959] 1987:148).

The demonstrative pronoun *these things* (ταῦτα v 7), as the direct object of the verb *regard* (ἠγέομαι) and replaced by *everything* (πάντα) in v 8, is used to emphasize *gains* (κέρδος) in apposition with *whatever things* (ἅτινα) in the first clause. It speaks of the fulfillment of vv 5-6 (O' Brien 1991:384). All the natural and historical gains, which belong to the Jews by the divine stipulation and especially their ethical elegance and blamelessness, which might otherwise be tendentious to be *gains* (κέρδος), are currently considered as a *loss* (ζημία; Schlier 1965:673). In comparison with its preceding advantage Paul counts the natural and historical presuppositions of his life as *loss* (Stumpff 1964:888, 890). The repetition of the verb *regard* (ἠγέομαι) in vv 7-8 points not to the objective loss of the thing itself, but to the subjective loss of its value (Stumpff 1964:890). Paul treats his previous advantageous *gains* (κέρδος) as a single *loss* (ζημία; Hawthorne 1983:135). Paul's entire attitude, behaviour and values are now determined by Christ and none at all by the presuppositions (v 5) and attainments (v 6) of his own *righteousness* (δικαιοσύνη) as valued by devout Jews (Stumpff 1964:890). Due to the fact that he came to know Christ, Paul sees his previous life, which trusted in, and appealed to his descent, the Law and achievement, is not only fruitless but completely harmful. His radical

reevaluation of values happens *because of Christ* (διὰ τὸν Χριστὸν v 7; Hawthorne 1983:136; Schlier 1965:673).

The phrase *because of Christ* (διὰ τὸν Χριστὸν v 7) indicates the motivation of Paul's actions (Koperski 1996:141; O' Brien 1991:385). Although the preposition (διὰ with the accusative) could be rendered as *for the sake of*, in this context it seems more plausible to give the reason why Paul regard everything as loss. Hawthorne (1983:137) convinces that it clearly describes the reason for Paul's decision. In view of the following statement *so that I might gain Christ* (ἵνα Χριστὸν κερδήσω v 8), he regards everything as *loss, because of Christ* explained by the preposition διὰ (here and twice in v 8). Therefore, O' Brien (1991:385) is wrong to take it as *for the sake of*. He insists that for Paul, Christ had become the center of his life, and for the sake of Him he currently regards all his previous advantages as loss (1991:385). However, the reason for Paul's new life is Christ therefore *because of Christ*. Paul's encounter with the risen Jesus on the Damascus road convinced him that Jesus is the Christ, the Messiah whom the Jewish people had longed for and worked for. Therefore, he enthusiastically rejected all his previous advantages, to gain this one person of supreme worth (Hawthorne 1983:136). As a result, we can describe Paul's main concern in v 7 is not primarily to write his autobiography, but to instruct his readers not to be concerned with the false instruction given by the false teacher (3:2-3) and to exhort them with it (Collange 1979:129).

### 5.2.2.2 The incomparable precious knowledge of Christ Jesus the Lord

Unit 2 (v 8) ἀλλὰ μενοῦνγε καὶ ἠγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, *more than that, I regard everything as loss because of the incomparable precious knowledge of Christ Jesus my Lord*. The unusual particles *more than that* (ἀλλὰ μενοῦνγε v 8) introduce a sentence which extends to the end of v 11. They signal the shift in tense from the perfect tense, *I have regarded* (ἤγημαι v 7) to the present *I regard* (ἠγοῦμαι v 8). They introduce an extension to *everything of value which is independent of Christ*, move from the particular *whatever things* (ἅτινα v 7) to the universal *everything* (πάντα v 8; Collange 1979:129; Hawthorne 1983:136; O' Brien 1991:386). Lincoln (1981:91) indicates that the change of tense from ἤγημαι (v 7) to ἠγοῦμαι (v 8) denotes that there is a current aspect to the apostle's decision to depend on nothing except Christ. This emphatic introduction to a significant announcement indicates that Paul's thought is extended to reject not only the religious advantages described in the earlier verses, but *everything* conceivably reckoned as meritorious and claimed as acceptable to God by the 'religious' person (Martin [1959] 1987:148-149). A more entire condemnation of 'religion' with its attempt to appear in front of God in the foundation of its merit and privileges can hardly be imagined (Martin 1[1959] 1987:149). Paul expands his statement in v 7. The things he listed as *gains* (vv 5-6) are not the only things that he currently regards as *loss*. In stead of *these things* (ταῦτα = ἅτινα) which referred to the Jewish religious advantages of vv 5 and 6 he regards *everything* (πάντα v 8) as *loss* (ζημίαν v 8), whatever may compete with Christ, as for instance his faithfulness, or whatever might be thought of as

meritorious and claimed as acceptable to God by the ‘religious’ person (Hawthorne 1983:136-137). Paul even regards *everything* (πάντα v 8) on which he might place his fleshly confidence to be positively harmful (O’ Brien 1991:386-387). *Everything* (πάντα v 8) might contain his Roman citizenship, material possessions, or an assured position in the world – actually anything in which he was tempted to trust and which therefore stood over against the personal knowledge of Christ (O’ Brien 1991:387).

For unit 2 b *because of the incomparable precious knowledge of Christ Jesus my Lord* (διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου v 8), according to Collange (1979:129), this expression is peculiar in Paul. The neuter singular participle *incomparable preciousness* (ὑπερέχον v 8) is stronger than an adjective. It is a substantive that highlights the worthy things for which Paul renounced everything else (Hawthorne 1983:137; Koperski 1996:157; O’ Brien 1991:387). The participle phrase *the incomparable preciousness* (τὸ ὑπερέχον v 8) is qualified by the three genitives: *of knowledge* (τῆς γνώσεως v 8), *of Christ Jesus* (Χριστοῦ Ἰησοῦ v 8) and *of my Lord* (τοῦ κυρίου μου v 8). The first *of knowledge* (τῆς γνώσεως v 8) is a genitive of apposition, which implies that matchless worth *is* the knowledge of Christ (O’ Brien 1991:387). The second genitive *of Christ Jesus* (Χριστοῦ Ἰησοῦ v 8) can either be a subjective genitive, meaning that for Paul *incomparable preciousness* is to be known by Christ Jesus (cf. 1 Cor 13:12), or an objective genitive, meaning that Christ Jesus is the one who is known (Hawthorne 1983:137). However, as O’ Brien (1991:387) and Hawthorne (1983:137) convince, in this context the genitive *of Christ Jesus* (Χριστοῦ Ἰησοῦ v 8) is used as an objective genitive rather than a subjective genitive not only in that the incomparable preciousness Paul is considering is to know Christ as the ultimate object of his quest, but also because Christ Jesus is the one who is to be known, as confirmed by v 10, where the demonstrative pronoun *him* (αὐτόν) is the object of the infinitive *to know* (γινῶναι v 10). The third genitive *of my Lord* (τοῦ κυρίου μου v 8) is in apposition to the second genitive *of Christ Jesus* (Χριστοῦ Ἰησοῦ v 8). It indicates the personal knowledge or intimate familiarity with Christ as *my Lord* that for him makes all other *values* appear useless (Hawthorne 1983:137).

In the pagan religions, the word *knowledge* (γνώσις) was one of the key words, which signified a kind of mystical knowledge of or communion with the god – ‘a revelation of the god in which the vision in the mystery cult brings the transformation of the beholder’ (Hawthorne 1983:138). The noun *knowledge* (γνώσις) meaning knowing, thought, judgement, opinion, acknowledges the obedience of the will of God in Old Testament sense (Bultmann 1976:706; Schmitz 1986:392). An obedient and grateful acknowledgment of the deeds and requests of God is combined with knowledge of God and what he has done and requested (Bultmann 1976:707). Paul quite often uses the word *knowledge* (γνώσις) to communicate information he wants his readers to apprehend (Gal 3:7; Eph 5:5; 6:22; Phil 1:12; Robeck, Jr. 1993:527). As v 10 clarifies, the *to know him* (γινῶναι αὐτόν v 10) does not signify to have knowledge about Christ, but to *know him* personally and relationally (Fee 1995:318). That is why Paul has taken over the Old Testament sense of *knowing God* and applied it to Christ, which means that ‘to know him as

children and parents know each other, or wives and husbands – knowledge that has to do with personal experience and intimate relationship’ (Fee 1995:318).

In Jer 9:23-24 to *understand and know me*, means to know God’s ‘kindness, justice and righteousness’. It is this sort of knowledge of Christ that Paul will spell out in vv 10-22, which echoes the Christ event of 2:6-11 (Fee 1999:144). The object of *knowledge* is *Christ Jesus* as *my Lord* (τοῦ κυρίου μου v 8) indicating both intimacy and devotion (Fee 1999:144). In using the singular pronoun *my* (μου v 8) rather than plural *our*, Paul does not suggest that his relationship with Christ Jesus is an exclusive one. On the contrary, the wonder of the knowledge of Christ Jesus as the Lord is so great and the relationship is so intensely personal that he focuses upon it in his preaching (O’ Brien 1991:389).

### 5.2.2.3 For gaining Christ

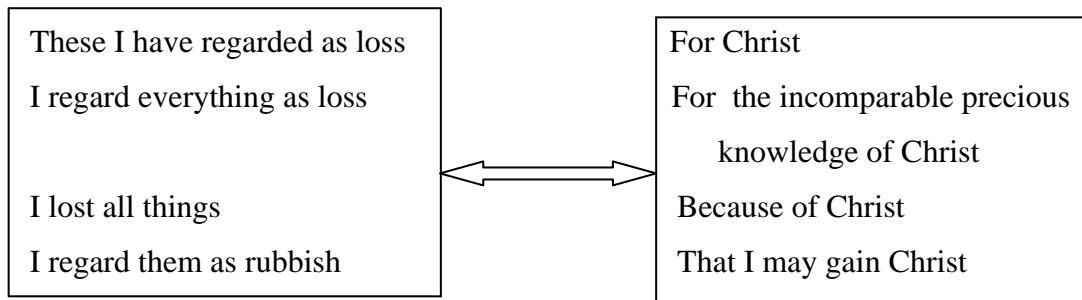
In unit 3 (v 8) δι’ ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα, ἵνα Χριστὸν κερδήσω, *because of him I lost everything, and I regard it as rubbish, so that I may gain Christ*, Paul uses the aorist passive form of the verb *lose* or *forfeit* (ἐζημιώθην v 8) with the noun *loss* (ζημία vv 7-8). The verb (ζημιόω v 8) means *lose* or *forfeit* something, to see the value of an advantage reduced to zero (cf. 1 Cor 3:15; Bockmuehl 1997:207). Because of Christ, Paul willingly did not hesitate to suffer the loss of *all things* (τὰ πάντα v 8) about which he spoke, and regarded it as *rubbish* (σκύβαλα v 8; Kent Jr. *et al.* 1996:49). His loss was surely a real loss and Paul’s claim to regard everything as *loss* was thus no empty boast nor a purely academic exercise (Hawthorne 1983:139).

The noun *loss* (ζημία) in vv 7, 8 and the verb *lose* (ζημιόω) in v 8 are reinforced by the word *rubbish* (σκύβαλον). The word *rubbish* (σκύβαλον) was originally used to indicate the pitiful and horrible remains of persons and things, a corpse half-eaten by fishes as the remnant of a much-bewailed sea voyage (Lang 1971:445). Paul uses this word to emphasise the word *loss* (ζημία; Lang 1971:446). The purpose clause *so that I may gain Christ* (ἵνα Χριστὸν κερδήσω v 8) as parallel to unit 9 (v 9) and unit 6 *to know him* (γινῶναι αὐτὸν v 10) indicates that Paul’s incomparable gain of a relationship with Jesus Christ replaced all his advantages (Bockmuehl 1997:208). The aorist subjunctive verb *I may gain* (κερδήσω v 8) corresponds with *gain* (κέρδος v 7) and is an antonym to *loss* (ζημία vv 7, 8) and the verb *loss* or *forfeit* (ζημιόομαι v 8). The grammatical construction *so that* (ἵνα) with the the aorist subjunctive *I may gain* (κερδήσω v 8) have a future aspect, which includes the eschatological *day of Christ* in the sense that Paul has already gained Christ and is *yet* to gain Christ (Hawthorne 1983:140; Koperski 1996:163; O’ Brien 1991:391). Christ, who has already given himself in a variety of ways is still to be *gained* (Collange 1979:130). Paul’s real desire is to gain Christ entirely, a goal that will be completely realised only at the end (O’ Brien 1991:391). Silva (1992:179) contrasts the old life and the new life of Paul in the following way:



The old life

The new life



From this sharp contrast between Paul’s old and new life it is clear that Paul’s transformation has been based on Christ. He regards his former Jewish identity in the law as absolute ‘rubbish’ due to the superior value of knowing Christ (Cosgrove 2006:289). Without Christ, we cannot imagine Paul’s new life. Therefore, Paul’s encounter with Christ is not only the event of his salvation from death, but also led to his new life style. Therefore, Christ’s redemptive work should also be seen as the turning point from the old life to the new life style.

### 5.2.3 The life in Christ (units 4 to 8)

Units 1-3 described the sharp breakdown of Paul’s previous lifestyle, because of Christ. From unit 4 onwards he explains his new status as believer, as well as apostle of Christ

#### 5.2.3.1 His desire to be found in Christ

For Paul this unit 4 (v 9) καὶ εὑρεθῶ ἐν αὐτῷ, *that I may be found in him*, is the continuation of his purpose to explain what he gains and what Christ means to him (O’ Brien 1991:392). The aorist of the intransitive verb *find* (εὐρίσκω) regularly means *turn out to be, prove to be, find oneself, or even be present* (Caird 1976:137). Even though the passive verb *to be found* (εὐρίσκω) is used in the Old Testament to indicate persons *found* by God to be such and such, to *be found in Christ* really describes to *be in him* (cf. 2:7; O’ Brien 1991:393). The aorist passive verb *be found* (εὑρεθῶ v 9) can be understood as referring to the day of Christ. He desires to *be found in him* on that the great day. It can only be achieved by living continuously and progressively in union with him while he exists in the world and to this end Paul eagerly jettisons all things, which include his previous prized *righteousness that comes from the Law* (Bruce 1989:14-115). That is why Paul is so willing to share both Christ’s suffering and his resurrection, in order to *be found* in union with Christ (cf. v 10; Bockmuehl 1997a:208).

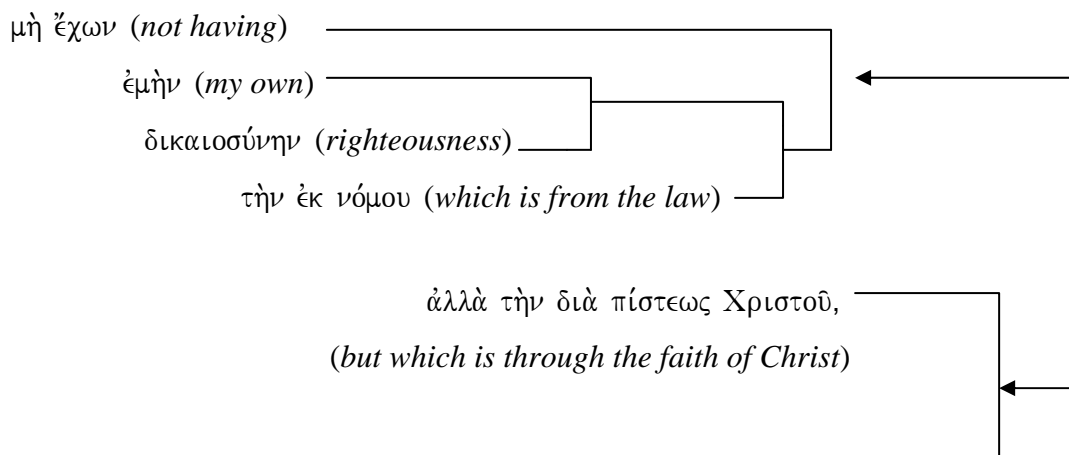
Bockmuehl (1997a:208) states that although it is true that all believers are already *in Christ*, the current phrase *in him* (ἐν αὐτῷ v 9) carries the purpose clause with its future orientation towards the day of Christ. Therefore, the phrase *in him* (ἐν αὐτῷ v

9) is to mean the entire weight of the Pauline *in Christ*, e.g. incorporated into union with Christ (cf. 2:5; Caird 1976:137). Paul's great desire is to *be united entirely with his Lord*, an expression that speaks of *complete participation in Christ* (O' Brien 1991:392). Paul's language is intensely personal, concerned not with theological truth generally but with whether he himself will be *found in Christ*, completely united to him (Bockmuehl 1997a:208). Paul states his great desire to be incorporated entirely into Christ by means of the following long participial construction, which contrasts two kinds of righteousness (O' Brien 1991:393).

### 5.2.3.2 His righteousness not based on the law, but from faith in Christ and God

The participial construction in unit 5 states a typical contrast *not/but*; the *not* clause, harking back to Paul's faultless *Torah observant righteousness* in 3:6, the *but* clause giving a description of the new righteousness, *through faith in Christ Jesus* (Fee 1995:321). The two important themes, *be found in Christ* and *righteousness* should not be isolated, but rather be considered in close relationship (O' Brien 1991:393). O' Brien (1991:393) observes that even though it is possible to consider the rest of the long sentence, units 5 to 8 (vv 9b-11), as enlarging the meaning of the second purpose clause *so that I may be found in him* (καὶ εὑρεθῶ ἐν αὐτῷ v 9) it is better to consider only the participial construction of v 9, *not having ... on faith* (μὴ ἔχων ... ἐπὶ τῇ πίστει v 9), as functioning in this way (O' Brien 1991:393). Likewise, the three descriptions *that I may gain Christ* (ἵνα Χριστὸν κερδήσω v 8), *that I may be found in him* (καὶ εὑρεθῶ ἐν αὐτῷ v 9), and *to know him* (τοῦ γινῶναι αὐτὸν v 10) could be considered as parallel and overlapping descriptions of Paul's surpassing goals (O' Brien 1991:393).

In unit 5 (v 9) μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, *not having my own righteousness, which is from the law, but the (righteousness) from Christ through faith, the righteousness from God on faith*, the first participial construction *not having my own righteousness, which is from the law* (μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου v 9) is the sharp antithesis to the second participial construction *but the (righteousness) from Christ through faith, the righteousness from God on faith* (ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει v 9), as the syntactical structure indicates:



τὴν ἐκ θεοῦ (*which is from God*) —  
 δικαιοσύνην (*righteousness*) —  
 ἐπὶ τῇ πίστει (*on faith*) —

O' Brien (1991:394) explains this structure in the following way:

[T]he first *righteousness* (δικαιοσύνην) is qualified in two ways: first, by means of the possessive adjective *my own* (ἐμὴν) and secondly, through the prepositional expression *which is from the law* (τὴν ἐκ νόμου), which further defines *my own righteousness* (δικαιοσύνην). By contrast *but* (ἀλλά), the righteousness that the apostle has now (and will continue to have until the time when he is perfectly united with Christ) is qualified by three prepositional expressions, that is, as to its basis or ground, *through faith in Christ* (διὰ πίστεως Χριστοῦ), its origin, *righteousness is from God* (δικαιοσύνη ἐκ θεοῦ) and the means by which it is received, *on the faith* (ἐπὶ τῇ πίστει). Paul's language is highly condensed, and he does not expound the teaching in any detail as he does, for example, in Galatians and Romans. Probably he had already instructed the Philippians thoroughly as to what he meant by being righteous before God.

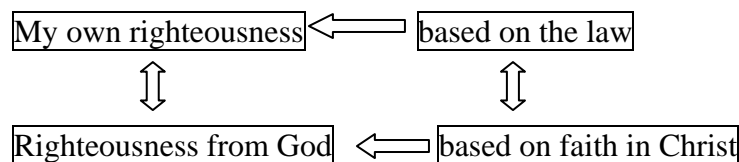
In the first participial construction, *not having my own righteousness which is from the law* (μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου v 9), the participle ἔχων as expressing the mode rather than the condition of being in Christ certainly means *having* rather than *holding fast*, and even though the entire clause could point to the righteousness Paul longs to possess (as well as that which he roundly rejects) as he stands in front of God's tribunal, that is, when he is completely united with Christ. It is best to regard it as speaking of that righteousness which he has as a believer (as well as what he has *not*) in the here and now as well as on the last day (O' Brien 1991:393; Vincent 1979:102). Vincent (1979:102) argues that the phrase ἐμὴν δικαιοσύνην (v 9) should be rendered *a righteousness of my own* rather than *my own righteousness*, since the latter would be τὴν ἐμὴν δικαιοσύνην. O' Brien (1991:394) states that although the possessive adjective *my own* (ἐμὴν) usually does not have the definite article τὴν, its absence functions to focus attention completely on the quality of the righteousness, that is to say, it certainly is Paul's own, which is not simply the righteousness that he possesses, but that which he has obtained.

For Plato the term *righteousness* (δικαιοσύνη) is the base of the structure of the state (*Rep. 1-4*) and of the human soul (*Rep. 4*, 443c ff.). For Aristotle (who devoted *Eth. Nic. 5* to the subject) it is the chief of human virtues (5, 3, p. 1129b, 27). The *righteous man* was originally one whose behaviour fitted into the structure of his society and who completed his rightful duty towards the gods and his fellow-men (Homer, *Od. 13*, 209), whose observance of such duties distinguished him from the unrighteous (Aesch. *Sept 598*; Seebass 1986:353). According to Seebass (1986:353),

the noun *righteousness* in its later formation signifies the quality of the righteous man according to the law, while it is in itself the standard which a judge is requested to uphold, and which it must be his goal constantly to restore. In the Old Testament the concept *righteousness* expresses the relation between God and human beings in the context of the covenant (Onesti and Brauch 1993:828). Therefore, the righteousness of God appears in his dealings with his people, e.g. in redemption and salvation (Isa 45:21; 51:5; 56:1; 62:1; Seebass 1986:355). Before the exile, the main concern with righteousness remained within the national rather than individual righteousness (Seebass 1986:355).

However, the turning point in the history of ideas appeared in the period of the exile and thereafter. The Old Testament does not hesitate to refer to the pious individual's righteousness before God (Seebass 1986:355). In the apocryphal writings the term δικαιοσύνη is the *righteousness* or the *righteous behaviour* which makes a man acceptable to God (Tob 12:9; 14:11; Wis 1:15). It signifies God's righteousness, which discerns good and evil, saves the good and punishes the evil among men (Wis 5:18; 12:16). According to Wis 15:3, the knowledge of God constitutes righteousness (Brown 1986:358). In the Greco-Roman world, the term *righteousness* (δικαιοσύνη) was not understood in the Old Testament sense within a covenant relationship, but primarily as the base of a courtroom scene in which people would be *declared innocent* (Nida 1984:116).

Paul the Jew understood the term *righteousness* (δικαιοσύνη) as *legal righteousness*. Therefore, he thought of the phrase *righteousness from the law* (δικαιοσύνην τὴν ἐκ νόμου v 9) as the condition of life (Schrenk 1964:202). On the foundation of the law, blameless behaviour is regarded as an achievement of what is written (3:6). However, Paul's new found knowledge is that real righteousness is not from keeping the law, but from faith in God. He considers all righteousness from the law, that is, self-attained, as *loss* (ζημία) and *rubbish* (σκύβαλον) in comparison to Christ (Schrenk 1964:202). Therefore, the righteousness, which is not from fulfilling the law, but from faith in Christ, could be called new righteousness to distinguish it from the former. Paul prominently accounts for it by this contrast with its two elements:



Marshall (1991:90) states that it seems difficult to escape the impression that Paul in this context thinks of the way in which people might claim to build up their own status in relation to God by keeping the law. With this contrast Paul illustrates that the new relationship with Christ brings righteousness as a gift from God. Watson (1986:78) disagrees and explains that this contrast is not between two abstract elements (achievement and submission to grace), but between two different ways of life in two different communities: the Jewish community with regard to their

allegiance to the law, as well as to Paul's message. What Paul regarded as loss in 3:7 is his entire covenant-status as a Jew, including dependence on the divine grace bestowed uniquely on Israel as well as the confirmation of those graces by his own obedience (Watson 1986:78). Sanders (1983:44) likewise describes that what Paul criticised in his previous life, is not because of being guilty of the attitudinal sin of self-righteousness, but because of the fact that he was confident in something other than faith in Jesus Christ.

Paul's self-righteousness is the righteousness which comes through the law, which is the peculiar result of being an observant Jew, which is *in and of itself a good thing* (*zeal*, Rom 10:2; *gain*, Phil 3:7), but which is shown to be 'wrong' (*loss*, Phil 3:7) by the revelation of 'God's righteousness', which comes through faith in Christ' (Sanders 1983:44-45). Räisänen (1987:410) also evinces that what Paul effectively gives up in this passage is not human achievement, but the biblical covenant. I cannot agree with these three scholars that what Paul renounces is not his self-achievement, but his privilege as a Jew. Furnish (1968:137), Gundry (1985:14) and O' Brien (1991:394-396) state that Paul's righteousness as his own moral achievement is self-achievement by keeping the law. Zeal for the law was necessary, but not the self-righteousness that resulted. Such a righteousness was wrong both in itself and in its being an obstacle to obtain God's righteousness through faith in Jesus Christ (Gundry 1985:14). Hendriksen (1962:166) also states that Paul's intention here is to designate that the righteousness that counts before God cannot be considered as based on my own achievement in correspondence with Old Testament law (ἐκ νόμου v 9). Rather, it should absolutely be dependent on God only through faith in Christ. Silva (1992:186) agrees that uniquely God, the righteous and impartial judge, can grant a righteousness that is obtained *through faith in Christ* (τὴν διὰ πίστεως Χριστοῦ v 9), or *on faith* (ἐπὶ τῇ πίστει v 9).

In the second participial construction *but the (righteousness) from Christ through faith, the righteousness from God on faith* (ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει v 9), the sharp contrast *but* (ἀλλά v 9) decisively indicates the righteousness that has its origin not in a human being but in God who has sent Jesus Christ, the *Righteous One* is to be attained through faith in Christ (Acts 3:14; 1 Jn 2:1; Kent Jr. *et al.* 1996:49). For Paul this righteousness is completely different in terms of its origin (*from God*, ἐκ θεοῦ v 9), its foundation (*through faith in Christ*, τὴν διὰ πίστεως Χριστοῦ v 9), and the means by which it is obtained (*on faith*, ἐπὶ τῇ πίστει v 9), since his former righteousness was completely based on *from the law* (ἐκ νόμου v 9; O' Brien 1991:396).

Ziesler (1972:151) thinks the term *righteousness* (τὴν δικαιοσύνην v 9) to be totally ethical in both of its uses in v 9. The right relationship with God through the faith in Christ may imply the quality of a new life style different from that of pagan gentile people, but O' Brien (1991:396) rightly distinguishes the difference between the terms used twice in v 9 in the following way:

[P]aul is using the term *righteousness* (τὴν δικαιοσύνην v 9) in two different senses here in this one verse. The earlier reference

to the term *righteousness* (τὴν δικαιοσύνην ν 9) described Paul's own moral achievement, gained by obeying the law and intended to establish a claim upon God, especially in relation to the final judgement; it clearly had ethical connotations. The second kind of the term *righteousness* (τὴν δικαιοσύνην ν 9), that which comes from God, is not some higher kind of moral achievement but is a relational term, denoting basically a right relationship with God. It has to do with 'the status of being in the right' and thus of being acceptable to him. The righteousness that comes from God is God's way of putting people right with himself (cf. Rom 3:21).

Therefore, what Paul in this context primarily is concerned with is *righteousness* (τὴν δικαιοσύνην ν 9) that has its origin in God (ἐκ θεοῦ ν 9) and that is humbly appropriated by believers *through faith in Christ* (διὰ πίστεως Χριστοῦ ν 9), which reflects his own right relationship with God (Fee 1995:324).

Fee (1995:324) and Hawthorne (1983:142) correctly point out that it is wrong to interpret the phrase, *through faith in Christ* (διὰ πίστεως Χριστοῦ ν 9), as *through the faithfulness of Christ*, as O' Brien (1991:398-399) and Witherington (1994a:93) render it, since this kind of interpretation *through the faithfulness of Christ* encounters the insuperable linguistic objection that Paul never mentions Jesus as faithful or believing. On the contrary, he surely mentions individual faith in Christ (Silva 1992:187). The word *faith* (πίστις) with the preposition *through* (διὰ) functions as agent, which is the medium to accept righteousness (Vincent 1979:102). Therefore, I cannot agree with O' Brien (1991:398) that the genitive *of Christ* (Χριστοῦ) should be understood as *subjective* rather than *objective*. The righteousness, describing the right relationship with God, can be obtained *through faith in Christ* (διὰ πίστεως Χριστοῦ ν 9). The phrase is shorthand for *by grace through faith*, where Christ's death is the way in which God has graciously expressed his love for us. It is realised by those, who completely trust him to have so loved and accepted them – warts and all (Fee 1995:324).

The phrase *from God* (ἐκ θεοῦ ν 9) indicates that the unique source of *righteousness* (δικαιοσύνη ν 9) is God himself. It stands in sharp contrast to *from the law* (ἐκ νόμου ν 9) as source (O' Brien 1991:397). The repetition of the faith-appropriation is emphatic that righteousness is provided by God and avails before God (Rom 3:24, 25; 8:3; 2 Cor 5:19; Hendriksen 1962:166). Paul understood *faith* (πίστις) as the opposite of *seeking one's own righteousness*; in that sense, works and faith are really incompatible (Silva 1992:187). Righteousness dwells in the believers who were newly created in Christ (2 Cor 5:17-21; 2 Pet 3:13). Those who belong to Christ had died with him to sin, and death, and now live to God and to righteousness (Rom 6:17-18; Seifrid 2000:743). Its possession and enjoyment depend on faith possessed and practiced by believers (Jn 3:16). Believers are completely responsible for their righteousness, but it is given, nurtured and rewarded by God (Eph 2:8; Hendriksen 1969:166).

The phrase *on faith* (ἐπὶ τῇ πίστει v 9) accounts for the opposite of merit, an admission that one cannot deserve God's approval, but can only receive his free offer of forgiveness, grace, and love (Caird 1976:138). To become a member of God's family can only be obtained by renouncing one's own efforts and exercising *faith* (πίστις v 9), and not by exercising circumcision and observing *the law* (νόμος; Tellbe 1994:102). Paul contrasts his former confidence in the flesh with his current hope as an apostle and believer based on faith in Christ (Garland 1985:167). Paul's confidence in the flesh is a Jewish confidence, but he says that he emptied himself of it in order to gain Christ. The initiative belongs to God who grants saving righteousness *through faith in Christ* (διὰ πίστεως Χριστοῦ v 9). *Faith* (πίστις v 9) is the believers' grateful acknowledgment of this preparation by God and is their acceptance of it (Martin [1959] 1987:152).

### 5.2.3.3 His eager mind to know Christ better

In unit 6 (v 10) τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ [τὴν] κοινωνίαν [τῶν] παθημάτων αὐτοῦ, *to know him and the power of his resurrection and the fellowship of his sufferings*, the infinitive phrase *to know him* (γινῶναι αὐτὸν v 10) expresses the final goal. It is constructed differently from the previous two phrases (vv 8, 9), which were introduced by *that* (ὅνα) followed by a subjunctive – *that I may gain Christ* (ὅνα Χριστὸν κερδήσω v 8) and *that I may be found in him* (καὶ εὑρεθῶ ἐν αὐτῷ v 9; Hawthorne 1983:142). The genitive article with infinitive *to know* (τοῦ γινῶναι v 10) should grammatically be understood as a second purpose clause and governs three objects: *him* (αὐτὸν), *power* (τὴν δύναμιν), *fellowship* (κοινωνίαν; Silva 1992:189).

A literal interpretation proposes three distinct purposes: (a) Christ himself, *and* (b) the power of his resurrection *and* (c) the fellowship in his sufferings (Silva 1992:189). Silva (1992:189) describes that 'but the first *and* (καί) can plausibly be understood as exegetical: to know Christ *means* to experience his resurrection and to share in his sufferings'. The aorist *to know* (γινῶναι) emphasises the final purpose, but the amplification of *him* (αὐτὸν) in *the power of his resurrection and the fellowship of his sufferings* (καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ [τὴν] κοινωνίαν [τῶν] παθημάτων αὐτοῦ) signifies a constant participation in Christ (O' Brien 1991:402). More specifically, the aorist *to know* (γινῶναι) indicates that *knowing Christ* is a continuous experience deepening and maturing like the experience of coming to know any other person (Marshall 1991:91). Therefore, the knowing of Christ is a certain way of expressing the personal faith-union set up between the believer and his Lord (Martin [1959] 1987:152). To 'know Christ', implies to be engaged in an intimate relationship with him, to evidentially experience the power of his resurrection, as well as to participate in his sufferings, through the grace God will provide. These two positional phrases represent two aspects of knowing Christ and not two different modes (i.e. suffering and exaltation) separated from Christ (cf. 2 Cor 4:7-11; 12:9-10; Gräbe 2000:218). To show how to know Christ Paul carries on: *and the power of his resurrection* (καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ v 10). As

Becker (1993:) well surmises that to *know* Christ signifies to experience *the power of his resurrection* and the fellowship of *his sufferings*, to become like *him in his death*, and even, like him, to get *the resurrection from the dead* (vv 10-11).

The phrase *the power of his resurrection* (καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ v 10) expresses Paul's desire to experience *the power of Christ's resurrection* (Kent Jr. *et al.* 1996:49). It means that Paul thinks of the divine power that raised Christ from the dead as the power of the resurrected Christ, which is now working in the believers' life (Gräbe 2000:218-219; Kent Jr. *et al.* 1996:49). Martin ([1959] 1987:152) more specifically describes that the power of his resurrection should be understood as the *power* (δύναμις) of Christ set free by his victory over death and at work in the life of the believers, raising from the death of sin into the new life in Christ (Rom 6:4; Eph 1:19; 2:5). This power certainly leads the believers to *live a new life* (Rom 6:4) because of the fact that they have been *raised with Christ* (Col 3:1; Eph 2:5,6; Kent Jr. *et al.* 1996:49). By drawing attention to *the power of Christ's resurrection* (τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ v 10), Paul wants to strengthen and motivate his readers under undeserved suffering. According to Koperski (1996:108), Paul refers to *the power of Christ's resurrection* (τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ v 10) to remind the believers of their glorious future to give them hope in their suffering. The Philippian believers should identify with Christ and confront the unavoidable sufferings as true disciples of Christ (Tellbe 1994:119-120).

Paul obtained the new spiritual life through his conversion when he encountered the risen Christ on the Damascus road which is described in this phrase of 3:10 *to know the power of his resurrection* (καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ v 10; Ahern 1960:1). Paul affirms that his aim is also to know *the fellowship of his sufferings* (καὶ [τὴν] κοινωνίαν [τῶν] παθημάτων αὐτοῦ v 10). The phrase *and the fellowship of his sufferings* (καὶ [τὴν] κοινωνίαν [τῶν] παθημάτων αὐτοῦ v 10) is the last object of the infinitive verb *to know* (γινῶναι v 10) and should be taken closely with the first phrase *the power of his resurrection* (τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ v 10), not only since it is connected with the conjunction *and* (καί), but specifically since the noun *fellowship* ([τὴν] κοινωνίαν) shares the same definite article with the noun *power* (δύναμις): *power and fellowship* (δύναμις καὶ κοινωνία; Hawthorne 1983:144). Ahern (1960:1) points out that this important addition concurs with the polarity of Pauline thought which combines death and resurrection as two inseparable aspects of the same salvific mystery, whether in the life of Christ (1 Cor 15:3-4; 2 Cor 5:15; Rom 4:25) or in the lives of the believers (Rom 6:4, 8, 11; 8:13; Gal 2:19; Col 3:3).

The phrase *the fellowship of his sufferings* ([τὴν] κοινωνίαν [τῶν] παθημάτων αὐτοῦ v 10) signifies more than the mystical self-identification with Christ's suffering. The sufferings endured by the apostle Paul himself, as the representative type of all believers, are part and parcel of the sufferings which Christ had to bear patiently (Beare [1959] 1973:123). However, the believers' sufferings as well as Paul's sufferings should not be confused with Christ's expiatory sufferings, since those



were Christ's alone. Rather, the individual believer, by associating himself with Christ, incurs a measure of Christ's sufferings (Col 1:24; Kent Jr. *et al.* 1996:49). The noun *fellowship* (κοινωνία) could be best regarded in its active sense of *participation*. The genitive *of sufferings* ([τῶν] παθημάτων) signify that in which one participates, that is, the *share in his sufferings* (O' Brien 1991:405). The antecedent *his* (αὐτοῦ) is *Christ* (Χριστός v 9). The participation in the sufferings of Christ is expressed by the infinitive verb *to know* (γινῶναι v 10). It points to experimental knowledge, a participation in his glory, but also in his sufferings (Forestell 1956:125-126).

The *fellowship of his sufferings* ([τῆν] κοινωνίαν [τῶν] παθημάτων αὐτοῦ v 10) is a reality in the lives of all believers (Ahern 1960:32). The believers' love for God takes place through new obedience and freedom from the lordship of sin (cf. *being conformed to his death* (συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ v 10; Rom 6:3) the fellowship with the sufferings of Christ and in arduous service in the power of Christ's resurrection, while one presses on to the promised resurrection from the dead (3:10; Schmitz 1986:403). The power of Christ's resurrection enables Paul to suffer for the sake of Christ (Tellbe 1994:119). These may be of various kinds and degrees, both inward and outward, as believers find themselves in a world that is hostile, because of their faithfulness to Christ. Paul has already described this thought to the believers in Philippi (1:29), where he considered suffering in some sense as unavoidable for the sake of Christ (cf. Mtt 16:24; Kent Jr. *et al.* 1996:49). Paul's purpose with the theme of *resurrection* and *suffering* is to encourage his readers to stand firm in faith. Their suffering is a clear sign of salvation, since it is a gift of God, like faith itself (Ahern 1960:30). Paul eagerly desires to share in the sufferings of Christ as part of his longing and striving for holiness, as is clear from the following words: *being conformed to his death* (συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ v 10; Hendriksen 1962:168).

#### 5.2.3.4 His conformation to Christ's death

Unit 7 (v 10) συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, *being conformed to his death* indicates the participation with Christ's sufferings as unfolding to its last point – even to his death (Vincent 1979:105). The present participle *being conformed* (συμμορφιζόμενος v 10) indicates development. It points to an ongoing striving for unity with Christ in his death, the daily mortification of all things in him that is not Christ (Beare [1959] 1973:124; Vincent 1979:105). Paul does not refer to his martyrdom, but to the life of the believer following the example of Jesus Christ's attitude to his death (Marshall 1991:93). In his current sufferings Paul is daily renewed into the image of his Lord, and this implies the conformity with his death, which is a continual process that will be fulfilled only on the final day (O' Brien 1991:408).

The phrase *to his death* (τῷ θανάτῳ αὐτοῦ v 10) with the present participle *being conformed* (συμμορφιζόμενος v 10) indicates the symbolic participation of Paul in

Christ's death. Even though it is typically identified with baptism (e.g. Rom 6:4-6; Col 2:20; Gal 2:19), Paul could equally exhort his readers who were already baptized to *put to death* the old humanity (e.g. Rom 8:13; Col 3:5; Bockmuehl 1997:216). Moule (1977:124) well describes that the phrase *to his death* (τῷ θανάτῳ αὐτοῦ v 10) means *to share its form* (Phil 3:10), *to become fused or united with it* (Rom 6:5), *to die with him* (2 Tim 2:11), *to be buried with him* (Rom 6:4; Col 2:12), *to suffer with him* (Rom 8:17), *to be crucified with him* (Rom 6:6; Gal 2:1). Paul's statement on Christ's death as a present reality was clarified earlier in Phil 3 when he referred to his continuing to count all things as loss for the sake of knowing Christ Jesus his Lord (vv 7, 8; cf. 2 Cor 4:7-10, esp. v 10; O' Brien 1991:410).

According to Bockmuehl (1997a:216), the current reality of the death of Christ is existentially part of Paul's daily experience (2 Cor 4:10; cf. 1 Cor 15:31). The life of believers takes its origin from a death, the death of Christ, which renders itself for all believers into a death to sin and to self (Collange 1979:132). Paul deliberately uses the *form of Christ's death* to point out that his own former motivation by pride gave way to one of Christlike humility (Bockmuehl 1997a:216). This reading also permits Paul to present himself as a meaningful model to all believers (3:15-17) rather than only or primarily to his martyrdom (Bockmuehl 1997a:216-217). Oakes (2001:118) points out that Paul's example of *being conformed to Christ's suffering and death* emphasises Phil 2:5 in its call to be conformed to the patterns of Christ's sufferings and exaltation in 2:6-11. Therefore, the believers who died with Christ and were raised with him (Col 2:20; 3:1-3) express this truth as the separation from their old life and an ongoing incorporation in Christ, the power supplied by the life of the resurrected Christ (Kent Jr. *et al.* 1996:49).

### 5.2.3.5 His desire to attain resurrection from the dead

Paul referred to his conforming to Christ's death, in the present tense, to indicate his present participation in Christ and his emulation of the *attitude of Christ* (Bockmuehl 1997a:217). In the following units he switches to the future tense to refer to his resurrection from the dead in the future (O' Brien 1991:411).

In unit 8 (v 11) εἴ πως καταστήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν. *if, in some way, I may attain the resurrection from the dead*, Paul starts with the conditional clause *if, in some way, I may attain* (εἴ πως καταστήσω; Hawthorne 1983:146). O' Brien (1991:412) says that the Greek construction *if, in some way*, (εἴ πως v 11), which starts this conditional clause, seems to convey the element of doubt or uncertainty. On the contrary, Vincent (1979:106) states that Paul's expression *in some way* (εἴ πως) is that of humility and self-distrust rather than doubt. However, as he cites Weiss, he rather wants to distinguish between the human and the divine sides. On the human side, the attainment of the goal may be considered as doubtful, or at least conditioned upon his humble self-estimate; on the side of the working of divine grace, it appears to be certain (Vincent 1979:106). Hawthorne (1988:146) elucidates the meaning of the doubt in the following:

[I]f there is any doubt in Paul's mind it is not about the realness of the resurrection to come (cf. 2 Cor 5:1-8; Phil 3:20-21), nor about the trustworthiness of God (Rom 8:38-39), nor about the way in which he will attain the resurrection, i.e. by martyrdom or by some other way, nor about himself as to whether he might be rejected for his own defects (1 Cor 9:27; but see Phil 3:9; Rm 5:17, 18, 21). Rather, it would appear that Paul uses such an unexpected hypothetical construction simply because of humility on his part, a humility that recognises that salvation is the gift of God from start to finish and that as a consequence he dare not presume on this divine mercy.

The verb *attain* (καταντάω), which appears thirteen times in the New Testament (only in Acts and in Paul), is attested in secular Greek from the second century B.C. (Polybius) onwards; it fundamentally signifies *to come to*, and points to a literal movement towards a goal, such as a place or a town. In a metaphorical sense it means the attainment of an objective, or conversely something, which comes to people (Mundle 1986:324). The four occurrences in the Pauline corpus are used in a metaphorical sense (cf. Acts 26:7): except for Phil 3:11, Eph 4:13 refers to all believers, who attained (καταντήσωμεν) to the unity of the faith and the knowledge of the son of God, while the rest of the references has to do with the movement of God to man (1 Cor 10:11; 1 Cor 14:36; O' Brien (1991:414). The verb *attain* (καταντήσω v 11) is in the aorist subjunctive. It indicates that the ultimate goal of the lives of the believers is to attain the resurrection from the dead (Mundle 1986:324-325).

The phrase *the resurrection from the dead* (εἰς τὴν ἔξανάστασιν τὴν ἐκ νεκρῶν v 11) as an unusual New Testament expression, is itself a rare emphatic reference to the faith in a future resurrection which has not already happened (Bockmuehl 1997a:218). Kent Jr. *et al.* (1996:50) is convinced that the twice repeated preposition *out of* (ἐκ) in the expression strongly suggests a partial resurrection *out of* the dead. Therefore, Kent Jr. *et al.* (1996:50) and Vincent (1979:107) state that the object noun *resurrection* (τὴν ἔξανάστασιν) as found only here, clearly speaks of the resurrection of believers, rather than of a general resurrection. However, Koperski (1996:284) clearly rejects it in the light of the fact that the immediate context of v 11 does not give any ground to discriminate between a resurrection of believers and a more general resurrection. Hawthorne (1983:146-147), Caird (1976:140) and O' Brien (1991:415) demonstrate that the repetition of the preposition *out of* (ἐκ) – ἐκ + ἀνάστασιν and ἐκ νεκρῶν emphasises the significance of the end-time's bodily resurrection of the just, which Paul expected to take place at the return of Christ (1 Cor 15:42-44).

According to Caird (1976:140), the resurrection from the dead alluded to the inner transformation of the spiritual life. However, Koperski (1996:283) explains that the reason for the addition of the phrase *out of the dead* (ἐκ νεκρῶν) in this context probably differentiates it from that in 1 Cor, where Paul speaks of bodily resurrection which involves transformation. This does not seem to be an immediate concern in v 11, even though it is brought up in vv 20-21 (Koperski 1996:283). In

the immediate context, the phrase *out of the dead* (ἐκ νεκρῶν), like the Greek construction *if, in some way, I may attain* (εἴ πως καταντήσω) indicates that Paul's thought has returned to the object of his hope, which is not yet attained, as was described with the ἵνα clause (vv 8-9) with the infinitive of purpose (v 10; Koperski). Koperski (1996:285) surmises it in the following way:

[T]hat there is only one gain, and that is to be found in him, not having my own righteousness, that which is from law, but that which is through faith in Christ, the righteousness from God based on faith, to know him and the power of his resurrection and participation in his sufferings, becoming conformed to his death. It is only thus that the Christian attains the resurrection from the dead.

Therefore, what is doubtful is not to attain the goal, but to indicate our personal share in it. The divine goals constantly go beyond individuals, although they contain individual participation (Michel 1965:624).

## 5.2.4 Conclusion

As we have observed in this section, Paul presents himself as the example to his readers in the confusion of their faith on account of the false instruction of the false teachers. He encourages them to follow him as their model as his life is only centered on Christ.

In this section, Paul is the central figure, in pointing to the sharp break with his previous status as a sincere Jew, he is the model to exhort his readers not to be shaken from their faith in Christ. The above diagram indicates the contrast between Paul's previous life and his present life. As a leading Jew, his previous life was absolutely centered on the law (Phil 3:4-6). It describes how wonderful and perfect his life was in the light of the demands of the law. All things and everything he achieved by keeping the law were his profit.

After he met Christ on the Damascus road, he realised that he was not able to fulfil the demands of the law to become righteous. Confessed that his righteousness was from God alone through faith in Christ. His life was completely turned to center on Christ. He came to regard all things as loss and dung to gain Christ and the knowledge of Christ.

Paul's new understanding of righteousness is based on faith in Christ. He became eager to gain Christ and to be found in him, that is, *to know him, the power of his resurrection, and the fellowship of his sufferings*, to conform to his death, and to attain resurrection from the dead. After regarding everything as loss and consider it dung, his gain is to experience Christ even to participate in his suffering and death, to attain the power of his resurrection.

Paul contrasts his current status with the previous one to exhort his readers not to shrink from their faith in Christ. His aim is to let them imitate his desire to know Christ better even in his suffering and to stand firm in the power of the gospel when encountering false instruction.

### **5.3 The prize to which God called him in Jesus Christ (Phil 3:12-14: units 1-5)**

#### **5.3.1 Introduction**

In Phil 3:12-14 Paul uses the metaphor of a race to explain the goal for which he had been won by Christ (Caird 1976:141). The race of the believers is that of faith from beginning to end, and it does not permit room for any sense of fulfillment until it is finished (Caird 1976:141). The runner does not congratulate himself on the laps he has finished, but puts all his effort into those ahead, pressing on to the end, where the prize waits for him. The prize is God's calling to the life above, and pressing on is the mark of a mature believer (Caird 1976:141). Silva (1992:198) indicates the parallelism in vv12-14:

**A** (12 a) *I have not received* (ἔλαβον)

**B** (12 b) *I press on* (διώκω) *that I may seize* (καταλαμβάνω)

**A'** (13 a) *I do not think myself to have attained* (καταλαμβάνω)

**B'** (14 b) *I press on for the prize* (διώκω)

A-A' statements are negative. Paul indicates what he does not claim. These negative statements correct every false impression that may arise from vv 9-11 (Silva 1992:198-199). The B-B' statements indicate affirmation. Since he has not yet attained all his expectations, he presses on with confidence and determination (Silva 1992:199). The B-B' set contains the phrases *by Christ Jesus* (ὑπὸ Χριστοῦ [Ἰησοῦ]) and *in Christ Jesus* (ἐν Χριστῷ Ἰησοῦ), which has repeatedly been used by Paul to exhort his readers.

#### **5.3.2 Paul's frustration and expectation**

##### **5.3.2.1 Paul's frustration**

In unit 1 (v 12) Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, *not that I already received, or have already been made perfect*, the *not that* (Οὐχ ὅτι) is a Greek idiom to introduce a disclaimer, which qualifies something previously said, so that the believers will not draw the wrong inference from it (Fee 1995:342; Peterlin 1995:84). However, it is a quite distinctive New Testament formula, which means *I do not say*

*that*, or *I do not claim that* (cf. Jn 6:46; 7:42; 2 Cor 1:24; 3:5; 2 Thess 3:9; Hawthorne 1983:50). The content of his disclaimer is *I have already received* (ἤδη ἔλαβον) a constative aorist v 12 (O' Brien 1991:420). Collange (1979:133) summarises the possibilities in the following way:

[T]he object of this verb is not in fact expressed. Should it be assumed to be moral and spiritual perfection (Vincent), knowledge (Michaelies), resurrection of the dead (W. Lütgert), righteousness (Klijn) or Christ himself (Dibelius; Pfitzner)? Two other possibilities actually seem more likely: either the apostle already has in mind the metaphor of the race-track and the implicit object is the prize (v 14) awarded there (Beare, Bonnard), or the object is deliberately unexpressed, because the apostle simply wanted to suggest something incomplete.

Silva (1992:200) points out that 'commentators appear to forget that the omission of a direct object (especially if that object could be expressed with a pronoun) is rather normal in Greek, though almost never permissible in English'. He mentions the fanciful view that Paul took the omission of the object deliberately as a polemic against the perfectionists' claim that they had received *everything* (Silva 1992:200). He concludes that the object is *the resurrection*, which is not an isolated event, but the culmination of the believers' hope (Silva 1992:200).

Greenlee (1990:53) also states that the most probable choice is the preceding phrase *the resurrection from the dead*, since as no predicate is mentioned, the predicate must be derived from the preceding context. Collange suggests that his last two proposals would be more likely. O' Brien (1991:421-422) states that the more probable meaning is Paul's overwhelming goal or purpose, expressed in a variety of ways in vv 8-11 as *gaining Christ, being perfectly found in him*, and *knowing him*, since this verse (v 12) should be considered in the light of what has immediately preceded, and in these verses it has been stated at length that the supreme and absolute gaining of Christ is Paul's absolute desire. Hawthorne (1983:151) likewise states that 'Paul's encounter with the resurrected and living Christ not only created within him a consuming desire to know Christ intimately and fully, but also an awareness that this is something that cannot be achieved in a moment'.

Hawthorne (1983:151) explains the aorist *receive* (ἔλαβον) as *spiritual comprehension*. Fee (1995:343) objects that Hawthorne seems to miss the eschatological thrust of the passage. What Paul has not yet *received* is the eschatological realization of the goal described in vv 10-11, the kind of knowing Christ only after *the resurrection from the dead* – or its equivalent, as vv 20-22 make clear. Fee tends to limit Paul's eagerness to know Christ in vv 10-11. O' Brien (1991:422) points out that as Paul's personal relationship with his risen and glorified Lord became enriched – and this happened during his engagement in the ministry as an apostle with its joy and sufferings – so he came closer to his supreme goal, that of being found completely in him or of knowing him completely. Bruce (1989:120) supports O' Brien by saying that Paul's growing knowledge of Christ, his

participation here and now both in his suffering and in the power of his risen life, has taken him closer to the goal, but as far as he is in the body, that goal still lies ahead. That is why Paul's entire life is absolutely to press on to a future goal (Martin [1959] 1987:154).

The perfect *I was already made perfect* (ἡ ἤδη τετελείωμαι) explains the previous aorist *received* (ἔλαβον) more clearly by making explicit the implicit (Osburn 1981:97). Paul strangely uses different tenses of the two verbs. Vincent (1979:107) explains that the aorist *received* (ἔλαβον) considers the entire part as a completed act, while the perfect *or already made perfect* (ἡ ἤδη τετελείωμαι) points to the whole past gathered up with the present, as the conjunction *or* (ἢ) obviously combines two similar, not the contrastive, events (Loh and Nida 1977:109). The perfect verb *I was made perfect* (τετελείωμαι), which is likely related to the noun τέλος and the adjective τέλειος (v 15) bears the twofold and somewhat distinctive meanings of end or goal, and completion or fulfilment (Osiek 2000:96). While the verb *make perfect* (τελειόω) here is uniquely employed with the negative clause *not that* (οὐχ ὅτι) to point to him, not thinking that he has already been made perfect, the adjective *perfect* (τέλειος v 15) is used to correct the false views of the opponents (O' Brien 1991:423). Koester (1961-1962:322) points out that the word designates 'the possession of the qualities of salvation in their entirety, the arrival of heaven itself'.

According to Lincoln (1981:93), Paul's use of the verb *make perfect* (τελειόω) with the ironic reference to the plural adjective *perfect* (τέλειοι v 15) probably refers to be a favourite term of the opponents. To the opponents in Phil 3, the complete possession of the qualities of salvation is in particular manifested in a religious and moral perfection fulfilled on the basis of the Law (Koester 1961-1962:322). However, as the preceding verse suggests, what Paul intends is that *perfection* is not from keeping the law, but from resurrection from death to life (Loh and Nida 1977:109). That is why Paul himself strongly denies that he has been made perfect in terms of keeping the law. Rather he claims that he has not achieved a complete knowledge of Christ (v 12). Those who think themselves to be mature or perfect should realise that neither Paul, nor they (nor anyone) have achieved it, but are constantly striving for it (Peterlin 1995:83).

The perfect verb *make perfect* (τελειόω) clarifies the aorist verb *receive* (ἔλαβον). It bears the sense of having been *made perfect*, by having reached to the final goal in terms of his knowing Christ (Fee 1995:344-345). Therefore, these two disclaimers together reinforce that the future has not yet been completely realised, although Paul regards it as certain (Fee 1995:345). Paul affirms two things: that 'he has not yet come to know Christ in the way that only the eschaton will bring, and therefore that even though he knows Christ now, including the power of his resurrection, such knowledge does not mean either that his is now *completed* or that he has reached the final goal' (Fee 1995:345). Although Jewish people offered a way to perfection on earth, for Paul it comes sometime in the future at Christ's coming (Klijn 1964-1965:284). That is why Paul rather draws his readers' attention to how to strive for perfection in the next unit.

### 5.3.2.2 Paul's eager mind

In unit 2 (v 12) διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ]. *but I press on if indeed I may seize, because I was seized by Christ Jesus*, the conjunction *but* (δὲ) is used as adversative to unit 1 to stress Paul's final goal to know Christ. O' Brien (1991:423) evinces that it is used to indicate the contrast to unit 1. The present verb *press on* (διώκω v 12) is better rendered *pursue*. It is used in 3:6 for *persecute* and signifies the constant pursuit of the goal by a hunter rather than by an athlete (Hawthorn 1983:152; Kent Jr. *et al.* 1996:54; Osburn 1971:97). It is often described figuratively for the zealous pursuit of godly objectives, a usage found earlier in the LXX where a striving after righteousness, peace and the knowledge of God was encouraged (Deut 16:20; Ps 34[33]:14; Prov 15:9; Isa 51:1; Hos 6:3 [4]; O' Brien 1991:423-424).

In the New Testament letters *seek* (ζητέω) is used metaphorically to pursue hospitality (Rom 12:13), mutual peace (Rom 14:19; 1 Pet 3:11; Heb 12:14), holiness, love (1 Cor 14:1), doing good (1 Thess 5:15) and righteousness (1 Tim 6:11; 2 Tim 2:22; Ebel 1986:806-807). It has often been suggested that the verb *pursue* (διώκω) in 3:12 is part of the athletic metaphor of v 14 (where the verb appears with *prize* (βραβεῖον) and *according to goal* (κατὰ σκοπόν). It seems better though, to see it as pursuing the supreme objective of being found perfect in Christ, which has dominated Paul's thought in the preceding verses, especially vv 8-11 (O' Brien 1991:424). Ebel (1986:807) describes that its goal is to attain the resurrection from the dead. Osiek (2000:97) claims that 'it is the fashion similar to the way he once pursued believers, believing that he was doing the will of God and following the law'. After Paul's conversion, he exhorts believers to know Christ. That is why Paul keeps stressing it by comparing it to the runner set on seizing the victor's prize (Phil 3:12). The compound verb *seize* (καταλαμβάνω) denotes the strenuous attempt to reach the goal which is not yet within one's grasp (Ebel 1986:807; Loh and Nida 1977:109).

The *if* clause *if indeed I may seize* (εἰ καὶ καταλάβω v 12) follows on the main verb *press on* (διώκω v 12). It indicates the progressive steps of Paul's *pressing on*. Hawthorne (1983:152) demonstrates that *if* (εἰ) is to be rendered *whether*, since the main verb *press on* (διώκω v 12) is followed by the current clause *if I may seize* (εἰ καταλάβω v 12) is an example of the subjunctive selected in a dependant construction to point to a deliberate question. Collange (1979:134) also states that as it is not merely to suggest the goal, it carries a hint of doubt about its realization. However, Loh and Nida (1977:109) and O' Brien (1991:424) state that it introduces a conditional clause of expectation rather than of doubt. As Bruce (1989:123) observes, it seems almost equivalent to a purpose clause, meaning *in hope of, hoping to*. The aorist subjunctive verb *seize* (καταλάβω v 12) is the first of three uses of the verb *receive* (καταλαμβάνω) in vv 12-13, which are used in the athletic imagery of a race. It is related to Rom 9:30-31 (cf. v 32), where Israel stumbles while pressing on (διώκω) to attain righteousness before God *as if it was based on works*, while Gentiles actually seized it (καταλαμβάνω; Bockmuehl 1997:221).



Hawthorne (1983:152) describes two possible renderings of the verb *seize* (καταλάβω): it may mean to *seize, attain, win*, as a runner in a race might run to attain the prize (1 Cor 9:24), or it can mean, even in its active form, to *grasp an idea with one's mind*, thus, to *understand*. He prefers the latter to the former because of the fact that Paul's one hope is to know Christ (1983:152). However, according to him (1983:152), he is aware that he has not yet obtained (οὐκ ἔλαβον) the full import of the significance of Christ. He further states that as a result, he sets out, very much like a runner, to see whether he might finally be able to understand him completely (1983:152). Contra Hawthorne, Hendriksen (1962:171) and Marshall (1991:95) state that Paul rather *pursues* with the purpose of *seizing* in this context. Therefore, the verb (καταλάβανω v 12) could be best understood as having no express object and, in conjunction with *press on* (διώκω), asserts that the apostle not only vigorously presses on with his supreme desire, but also purposes to *seize* (O' Brien 1991:425).

The clause, *because I was also seized by Christ Jesus* (ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ] v 12), motivates Paul to press on to seize. The phrase (ἐφ' ᾧ v 12) is a difficult connector, which can mean *because* or *inasmuch as* or *for which*, or several other meanings in different contexts (Osiek 2000:97). Michael (1928:159) and Osieke (2000:97-98) demonstrate that it is best understood to render it as a reason *because*. However, Caird (1976:142) evinces that the prepositional phrase ἐφ' ᾧ can be taken three ways: '(1) we can supply an antecedent: '... in hope of winning that for which I was won by Christ', (2) the antecedent may be contained in the preceding verb: '... in hope of winning the race, since for this purpose I was won by Christ', and (3) ἐφ' ᾧ may mean simply *because*'. He claims that although Pauline usage supports the third meaning, it does not in the current context give as good an explanation as the second meaning (1976:142). As Boice (1971:222) and Loh and Nida (1977:110) likewise argue, it seems quite reasonable to accept Caird. However, although we cannot ignore both options as possible, as O' Brien (1991:425) rightly convinces, in the light of Pauline usage the former is more probable in this context. That is, there is a certain reason or motivation of why Paul is so eager to press on to seize the prize, as the second aorist passive verb *seize* or *win* (κατελήμφθην v 12) is clearly defined by the phrase *by Christ Jesus* (ὑπὸ Χριστοῦ [Ἰησοῦ] v 12).

The second of the three uses of the verb *seize* or *win* in vv 12-13 (κατελήμφθην v 12) is an aorist passive and points to the motive of the driving force within Paul himself. It was because he himself had been grasped by Christ Jesus (ὑπὸ Χριστοῦ [Ἰησοῦ] v 12; Hawthorne 1983:152). The aorist points to the time of Paul's conversion (Vincent 1979:108), and indicates that he was irresistibly seized by Christ (ὑπὸ Χριστοῦ [Ἰησοῦ] v 12). Literally and figuratively Christ Jesus has made him his own (Den Heyer 2000:215; Wilson 1983:79). Osburn (1981:97) claims that it may speak of his initial salvation experience or of his ministry. However, the preceding verses (3:7-11) describe that Paul's whole life is to know Christ and to attain the power of his resurrection through his sharing in his suffering. Therefore, without Christ Jesus there is no sense in Paul's apostleship. Fowl (1999:350) says that Paul notes that his transformed perspective, his new *end* (τέλος), is the result of Christ's

prior work. Paul can only make this perspective his own (καταλάβω), since Christ first seized Paul to be his own (κατελήμφθην).

### 5.3.3 Paul's eager hope (units 3-5; vv 13-14)

#### 5.3.3.1 Not thinking of having attained it

In unit 3 (v 13) ἀδελφοί, ἐγὼ ἑμαυτὸν οὐ λογίζομαι κατεληφέναι· *brothers, I do not think myself to have attained*, the vocative *brothers* (ἀδελφοί) introduces the renewed appeal with this endearing title (Kent Jr. *et al.* 1996:50). According to Marshall (1991:95-96), Paul uses it to stress the point which he now states yet again, and to ensure that they see that it applies to them. The emphatic phrase *I ... myself* (ἐγὼ ἑμαυτὸν v 13) points to the contrast with those who thought themselves *perfect* (τέλειοι v 15). Paul is reacting against the false security, the antinomian recklessness, which others deduced from the doctrine of faith (Lightfoot 1953:152; Wilson 1983:80). More specifically, while the personal pronoun *I* (ἐγὼ) usually emphasises the subject of the verb *think* (λογίζομαι), the reflexive pronoun *myself* (ἑμαυτὸν) emphasises that Paul himself has as yet not seized his *goal*, in contrast with those who think them *perfect* (τέλειοι v 15).

The present verb *think* (λογίζομαι v 13) frequently happens in a commercial context, which means essentially *reckoning* (Heidland 1967:284). For Paul it is a favourite term frequently used in the sense of carefully weighing the point under consideration, which can thus mean *reckon* or *think* in terms of the process of reasoning (Loh and Nida 1977:111; Osburn 1981:98). After Paul carefully weighed the evidence (λογίζομαι to *calculate precisely*), by means of using the perfect tense *seize* (κατεληφέναι) he reaffirms his former conclusion that he has not entirely seized the full significance of Christ, which means *I do not think myself to have seized* (οὐ ... κατεληφέναι; Hawthorne 1983:153; Walvoord 1971:91).

The compound verb *seize* (κατεληφέναι) is used here for the third time. It stands without an object. According to Loh and Nida (1977:111), the object *it* supplied translationally, clearly speaks of *the prize*, and can be rendered as *I have already seized it*. As the compound verb is reiterated three times, it seems reasonable to infer that Paul is correcting their false teaching that they were *perfect* (v 15). Walvoord (1971:92) claims that Paul clearly denies sinless perfection or having achieved complete holiness. Although some may have taught that the performance of Jewish rites could bring such perfection, Paul strongly rejects it (Kent Jr. *et al.* 1996:50). Paul did not consider himself as having seized the ultimate knowledge of Christ and the fullest conformity to him (Kent Jr. *et al.* 1996:50). If this is true for Paul, it is equally true for all others. Having come to know Christ partially, one must press on to know Christ perfectly (Hawthorne 1983:152-153).

### 5.3.3.2 Just one thing

In unit 4 (v 13) ἔν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, *just one thing, forgetting the things which are behind, but stretching out to the things which are ahead*, before taking the verb *press on* (διώκω in v 14), Paul recalls his singular passion to know Christ from v 8 (cf. 1:21) in terms of *but one thing* (ἔν δέ; Fee 1999:155). However, it seems difficult to say whether ἔν is a nominative or an accusative (Lightfoot 1953:152). By comparing it with 2 Cor 6:13, however it could possibly be the latter (Lightfoot 1953:152). The phrase, *but one thing* (ἔν δέ), as a forceful statement speaks of what follows in terms of the matter of doing, not of reckoning (Osburn 1981:98; Vincent 1979:109). Loh and Nida (1977:111) state that the force and sense of this expression is possibly best interpreted as *but one thing I do*, or more forcefully, *the one thing I do, however*. After he was seized by Christ (v 12), his final goal or perfection has yet not been seized. *Just one thing* (ἔν δέ), suggests a *singleness of purpose and concentration of effort* (O' Brien 1991:427-428).

There is no way to divert him from his course, as his goal is specific and prominently defined (O' Brien 1991:428). The expression gives strong attention to the subsequent clauses (τὰ μὲν ὀπίσω ... ἐν Χριστῷ Ἰησοῦ vv 13-14) and stands in a parallel position to *but I press on* (διώκω δέ v 12), which, after preceding negation of v 12, had concentrated on Paul's ongoing determination to achieve his final goal (O' Brien 1991:428). Paul's expression of his idea is clearly based on a highly rhetorical, emotional-filled, passionate manner (Hawthorne 1983:153). In a carefully structured sentence, which manifests the *one thing* (ἔν δέ) and comprises two clauses in antithetic parallelism, Paul demonstrates the way of his running (O' Brien 1991:428):

τὰ	μὲν	ὀπίσω	ἐπιλανθανόμενος
τοῖς	δὲ	ἔμπροσθεν	ἐπεκτεινόμενος

<i>On the one hand, the things behind</i>	<i>forgetting</i>
<i>On the other hand, to the things which are ahead</i>	<i>stretching out</i>

These two antithetic parallelisms picture the image of a race to evince the single-mindedness of Paul's ultimate goal (Loh and Nida 1977:111). The *on the one hand* (μὲν) in the first clause is replied by the *on the other hand* (δὲ) in the second, the article and the adverb *the things behind* (τὰ ὀπίσω) in the one, by the article and the adverb *the things in front* (τοῖς ἔμπροσθεν) in the other and *forgetting* (ἐπιλανθανόμενος) by *stretching out* (ἐπεκτεινόμενος; Hawthorne 1983:153). Paul wants to describe his way of pressing on in terms of two antithetic participial expressions: *by forgetting the things behind* and *stretching out to the things in front* (Michael 1928:161).

The verb *forget* (ἐπιλανθάνομαι) appears occasionally in the Classics, but rarely in the meaning of *forgetting wilfully* (Hdt. iii. 147, iv. 43; Vincent 1979:109). The present participle *forgetting* (ἐπιλανθανόμενος v 13) is used nowhere else in Paul. It can imply that his forgetting is continuous and ceaseless while he runs, that is, *keep forgetting* (Loh and Nida 1977:111; Michael 1928:161-162). It can be best understood though, as the *manner* of how Paul is *stretching out* (ἐπεκτεινόμενος) as a race that is run. As Loh and Nida (1977:111) and Kent. Jr *et al.* (1996:50) argue, it may be preferable to translate *to forget* as *to pay no attention to* or *to refuse to be concerned about*, since Paul was really not trying to forget. He simply refused to be concerned about what was behind him. According to 3:5-7 and 9-11, we can see that Paul neither allows his Jewish heritage (vv 5-7) nor his previous Christian attainment (vv 9-11) to disturb his running of the race (Kent. Jr *et al.* 1996:50-51). Any current gain could not lull him into thinking that he already possessed all Christ desired for him (Kent. Jr *et al.* 1996:50-51). In a word, Paul himself does not regard anything, but Christ as having any bearing or influence upon his current spiritual outlook or conduct (Martin [1959] 1987:156).

Michael (1928:161) describes three possible ways of rendering the phrase *the things behind* (τὰ ὀπίσω: the neuter plural definite article + adverb of *place*):

[S]ome maintain that he means his old Jewish life, in particular the prerogative enumerated in vv 5 and 6 of this chapter; others hold that the reference is to his new life in Christ, the part of his Christian course already covered; while others still would include in the phrase the whole of the Apostle's past life both before and after his conversion

According to Caird (1976:143), Lightfoot (1953:152), Michael (1928:161) and Vincent (1979:109), it is not the Jewish advantage demonstrated above, but rather that part of the Christian race so far completed. Others, like Hawthorne (1983:153) and Martin ([1959] 1987:156) contend that it could refer to his Jewish privileges enumerated in vv 5-6, as detected in v 8 that the tendency to revert to 'confidence in the flesh' would only disturb his progress. It possibly speaks of vv 4-6, but it would also entail all other matters that might interfere in his singular pursuit of Christ (Fee 1999:155).

Bockmuehl (1997:222) contends that even though it is true that the phrase *the things behind* (τὰ ὀπίσω) may entail the things written off as loss (vv 5-7), the present tense *forgetting* (ἐπιλανθανόμενος v 13) refers to 'an ongoing concern, to be unencumbered both by what may have been abandoned in the past and what has already been achieved, the part of the course he has already covered'. His goal is not the *the things behind* (τὰ ὀπίσω) at all, but entirely *the things which are ahead* (τοῖς δὲ ἔμπροσθεν v 13). The second participle, *stretching out* (ἐπεκτεινόμενος v 13), actively captures the image of the athletic runner who strains and leans forward into the race, reaching for the goal with every ounce of his being (Bockmuehl 1997a:222).

The participle *but stretching out* (δὲ ἐπεκτεινόμενος v 13) is a hapax legomenon in the New Testament, using the athletic runner racing toward the end line metaphorically (Osburn 1981:98). Lightfoot (1953:152) suggests that the metaphor may be derived from the chariot races in the circus, as the epistle was written from Rome. With Bruce (1989:121), Fee (1995:348), Hawthorne (1983:153), Loh and Nida (1977:111), O' Brien (1991:429), and Vincent (1979:111), it seems more likely that the metaphor derives from the athletic runner racing. While the first phrase *forgetting the things behind* (τὰ μὲν ὀπίσω ἐπιλανθανόμενος v 13) elucidates the *manner* of the runner not looking back over his shoulder, the second phrase, *but stretching out to the things which are ahead* (τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος v 13), pictures him with his eyes fixed on the goal, his hand stretching out to it, and his body bent toward it with all his power towards the finish line (Loh and Nida 1977:111; O' Brien 1991:429). It is a graphic demonstration of the runner's intense desire and ultimate effort to get to the goal (Loh and Nida 1977:111).

Applied to our Christian lives, it strongly evinces the need for concentration and effort in the Christian life if one is to advance in the knowledge of Christ (Hawthorne 1983:153). Furthermore, it draws a picture of the constant personal striving, the intensity of the hope of Christian participation in the contest if he is to fulfill the hoped for goal, that is, the full and entire understanding of the Saviour (Hawthorne 1983:153). As Collange (1979:134) remarks, in order to achieve it, it is absolutely necessary that one must press on ahead and not depend on the laurels of a dead past (ἐπιλανθανόμενος), whether as Jew or even as Christian, but unceasingly stretch out (ἐπεκτεινόμενος) towards something other than oneself. Paul's goal is to press on *to the things which are ahead* (τοῖς δὲ ἔμπροσθεν), the remainder of the race, confident that there he will meet the same grace that has marked the track behind him (Caird 1976:143). However, as Loh and Nida (1977:111) remark, it is difficult to pinpoint what, *to the things which are ahead* (τοῖς δὲ ἔμπροσθεν), refer to.

### 5.3.3.3 Pressing on to receive the prize

In unit 5 (v 14) κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ. *I press on towards the mark for the prize of the heavenly calling of God in Christ Jesus.* The preposition κατὰ (with accusative case) is used in the sense of *direction towards*. It points to the fact that Paul is pressing on, not aimless but purposeful (O' Brien 1991:430). The noun *goal* (σκοπὸν) is used in two senses in classical Greek. It signifies a watchful glance on something, e.g., as an overseer (Hom. II. 23, 359; Od. 22, 396), and a *mark*, e.g. of shooting (Hom. Od. 22, 6) which one may hit (τυχεῖν Pind. Nem. 6, 27) or miss (ἀμαρτάνειν, Plat.Theat. 194a; Fuchs 1971:413). It also implies a moral or intellectual end (Plat. *Gorg.* 507 D; *Phileb.* 60 A; Vincent 1979:110). In the LXX (Job 16:12; Lam 3:12) man is described as the mark or target which God has set in his wrath, which is thus not used in the technical sense appliance of the race course (Fuchs 1971:414; Vincent 1979:110).

In the New Testament the word *goal* (σκοπός) appears only here. The cognate verb σκοπέω appears six times in all, containing two instances in Phil 2:4; 3:17 (O' Brien

1991:429-430; Osburn 1981:99). It denotes a mark to look or aim at, rather than the semi-technical concept for the end of a race. But it can point to the goal-marker, which is that post at the end of the race upon which the runner fixes his attention (Hawthorne 1983:154). Hawthorne (1983:154) points out that Paul does not define what this *goal-maker* corresponds to in his or the Christian's life. However, because it is initially intended to direct the runner and to give incentive to his flagging energies, one may imagine that by the word *goal* (σκοπός) Paul meant anything or anyone that kept the believer from straying from the course of the Christian life, or from slackening in his ethical effort (Hawthorne 1983:154). Therefore, the main focus on the phrase *toward the goal* (κατὰ σκοπὸν v 14) is to highlight, not the Christian effort, but the fact that the Christian's course has a mark or goal, as the preposition *according to* or *toward* (κατά) gives it direction toward a mark or goal (Collange 1979:134; Fuchs 1971:414).

With the phrase *towards the goal* (κατὰ σκοπὸν v 14) Paul expresses his aim of *pressing on* to compete *for the prize* (εἰς τὸ βραβεῖον v 14). Like a good runner Paul fixes his eyes on the prize (Witherington 1994; Hawthorne 1983:154). It is also not clear why some commentators see the phrase *of the heavenly calling of God* (τῆς ἄνω κλήσεως τοῦ θεοῦ v 14) as appositional to the phrase *for the prize* (εἰς τὸ βραβεῖον v 14; Caird 1976:143; Collange 1979:134; Loh and Nida 1979:112). Others deem the phrase *of God* (τοῦ θεοῦ) to be 'subjective' to the phrase *of the upward calling* (τῆς ἄνω κλήσεως; Bockmuehl 1977:222-223; Kent Jr. *et al.* 1996:51; O' Brien 1991:430-433; Silva 1992:202; Vincent 1979:110-111). The phrase *of the heavenly calling* (τῆς ἄνω κλήσεως) probably relates to the the phrase *towards the goal* (κατὰ σκοπὸν v 14) to clarify the word *goal* (σκοπός v 14). Prof. G Swart (of the department of classical languages of the university of Pretoria) points out that the phrase, *of the heavenly calling of God through Christ Jesus* (τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστοῦ Ἰησοῦ v 14), relates stylistically to the word *goal* (σκοπός v 14) to define Paul's *goal*, although the textual element informs that the genitive case defines the immediate word. The word *goal* (σκοπός v 14) is then defined as, *the goal of the heavenly calling of God through Christ Jesus* (σκοπὸν τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστοῦ Ἰησοῦ v 14).

In the phrase *of the heavenly calling of God in Christ Jesus* (τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ), the adverb *heavenly* (ἄνω) appears before the genitive *of the calling* (τῆς κλήσεως). It points to a spatial relation not necessarily a physical location, but encompassing the *sphere* in which some participant exists or in which a process takes place (Reed 1997:319). Lincoln (1981:93) sees it as a term used for the heavenly dimension (also see Gal 4:26 and Col 3:1 f.). The adverb *heavenly* (ἄνω) thus certainly modifies the sphere of the genitive noun *calling* (τῆς κλήσεως) as *heavenly calling*. With regard to the phrase *of the heavenly calling* (τῆς κλήσεως), the word *calling* (κλήσις) signifies 'the act of inviting (Xen. *Symp.* 1, 7; Plut. *Pericles*, 7, 5) and more frequently an official calling by a recognized authority (e.g. military or the city gathering) and so signifies calling together, or calling to oneself (Homer, *Od.* 1, 90; 8, 43; Coenen 1986:271).

According to Coenen (1986:271), the word *calling* (κλήσις) is rarely used of a divine calling in classical Greek. Its particular use in the New Testament derives from the mystery religions (e.g. that of Isis), and from the influence of the LXX (Coenen 1986:271). For the Stoic the word *calling* (κλήσις) signifies that ‘he is set a difficult and critical task in which he must bear witness to the truth and power of his principles’ (Schmidt 1965:493). Coenen (1986) evinces that in Paul the word *calling* (κλήσις) is almost always used in the sense of divine calling. The *calling* as *God’s divine action* by means of *Christ Jesus* (ἐν Χριστῷ Ἰησοῦ) qualifies Paul’s *goal* rather than modifying the *prize*.

The phrase, *through Christ Jesus* (ἐν Χριστῷ Ἰησοῦ v 14), forms an *inclusion* between v 12 and v 14<sup>60</sup>. O’ Brien (1991:433) and Vincent (1979:111) argue that the preposition *in* or *through* (ἐν) is used as ‘sphere’. Fee (1995:350) thinks that it is ‘locative’ rather than ‘instrumental’ to point to the sphere in which God’s calling happened; *it happened ‘in Christ Jesus’, meaning in his death and resurrection, and it has been effected for Paul as one who trusts in and therefore lives ‘in Christ Jesus’*. He concludes that Christ is both the means and the end of God’s call (Fee 1995:350). Collange (1979:134) and Loh and Nida (1977:112) say ‘God is the caller and Christ is the agent’. God calls Paul *through Christ Jesus* to realise that he has a certain goal. It indicates the *direction* in which he has to press on for *the prize* (τὸ βραβεῖον v 14).

The word *the prize* (βραβεῖον) is rarely used in secular Greek. It is used of the completion and the crown of life’s work (Vett. Val. VII, 5; Stauffer 1964:638). The LXX uses as the image of the word *competition*, but never of a *prize*, *reward* (Stauffer 1964:638). However, in the work of Philo, it is an alternative for the word *competition* in the *struggle* or *fight* (ἀγών) of the life from which the righteous emerges victorious (Praem. et Poen. 5 f.; Stauffer 1964:638). In the New Testament, this word *prize* or *reward* (βραβεῖον) appears twice, here and in 1 Cor 9:24. In 1 Cor 9:24 it is used to indicate a gift conferred as a reward or prize after having won a competition. In Phil 3:14 it indicates a spiritual advantage (Louw and Nida [1988] 1989:57.120).

In this context it points to the heavenly reward (Vincent 1979:110). Bockmuehl (1997a:222) sees no difficulty to apply the metaphor of the victor’s prize that waits for him to the *prize* or *reward* (βραβεῖον). Witherington (1994a:95) states that as a Pharisaic Jew Paul himself does not look over his shoulder to the past. As a leading Christian, like a good runner, he has his eyes fixed on the goal and the prize at the end. Just as a runner should not look back and sacrifice precious seconds, so Paul himself does not want to look back over the course of his life in Christ (Polhill 1980:367). Lincoln (1981:93-94) states that with this unusual use of the word *calling* (κλήσις) Paul corrects his haughty Jewish Christian opponents (or those influenced by them), who believed that a heavenly existence was attained in this life. Paul by contrast asserts that *the heavenly call* (ἡ ἄνω κλήσις) is the prize that lies at

<sup>60</sup> The phrase *by Christ Jesus* (ὑπὸ Χριστοῦ [Ἰησοῦ]) in v 12 indicates the *instrument* with Christ as actor to hold Paul. The actor in v 14 is God, who called Paul *through Christ Jesus* (ὑπὸ Χριστοῦ Ἰησοῦ), as the *agent* of God to call Paul.

the end of the race (cf. 1:23; 3:21; Lincoln 1981:94). Bockmuehl (1997a:223) and Witherington (1994a:95) state that *the prize* (τὸ βραβεῖον) is God's *heavenly call*. But, O' Brien (1991:431) rightly points out that the purpose of Paul's continuous *pressing on* (διώκω) is not the calling itself, but *the prize* (τὸ βραβεῖον). That is, Paul's attitude of *pressing on for the prize* is directed by the *goal of God's calling through Christ Jesus*.

Therefore, God's *calling itself* cannot be the *prize*. According to Loh and Nida (1979:112), the *prize* (τὸ βραβεῖον) is 'the life above to which God calls me through Christ Jesus'. However, although we cannot reject the possibility of eternal life as the *prize*, the phrase *God's calling through Christ Jesus* modifies Paul's *goal* above. According to vv 7-11, Paul considered everything as *loss* and *rubbish*, because of Christ Jesus and he has an eager mind to *gain* Christ, to *be found* in him and to *know* him. In this context the purpose of *pressing on* to the *goal of God's calling through Christ* is clearly to *know him* (Fee 1995:351; O' Brien 1991:433). The readers should follow Paul as their model in his pursuit of this *prize*. The believers in Philippi are required to imitate Paul's selfless renunciation of all his advantage and privileges (3:10-17; Dahl 1995:13; Jewett 1970:368). As Paul follows Christ Jesus as the example for his life, he is holding up his own life as an example to the believers in Philippi (Black 1995:41). The Christology of this pericope motivates Paul and through his example his readers.

### **5.3. 4 Conclusion**

In 3:12-14 Paul uses the metaphor of the athletic runner to describe his complete devotion to Christ. Paul's frustration is that he has not yet obtained what he wants. Yet he is eager to attain that for which Christ took hold of him. He is eager to know Christ better. Forgetting what is behind, his perfection from the law, he strives to obtain just one thing. He strains towards what lies ahead, he presses on to win the heavenly prize to *know* Christ Jesus fully. Paul's goal in life is determined by God's calling through Christ Jesus. His perfection is not from the law, but from resurrection from death to life. His continuous pressing on is not the calling itself, but the prize, to reach the final goal of knowing Christ. Paul's new life is completely determined by Christ. He exhorts his readers to press on to the same goal. Christology motivates Paul's ethical exhortation. As Christ is Paul's example, Paul is an example to his readers.

## **5.4 Joy in the Lord (Phil 4:4-7: units 1-7)**

### **5.4.1 Introduction**

So far we met with three problems that troubled the Philippian church. According to 1:27-30, trouble is caused by outsiders. According to 2:1-5, there is conflict among church members. According to ch 3, they encountered false instruction based on



Jewish law. According to 4:2-3, another problem upsets the church. Euodia and Syntyche, two women members of the congregation, quarreled. In all these problems Paul refers to Christ to exhort his readers. Christology supports the exhortation in 4:4-7. Unit 1 (v 1) starts with the Lord and unit 7 ends with Christ Jesus (v 7). In chapters 1 and 2 the Christological section and the ethical exhortations alternate. In chapters 3 and 4, though, Christology is integrated in the ethical exhortation sections.

#### 5.4.2 The command to rejoice

Unit 1 (v 4) Χαίρετε ἐν κυρίῳ πάντοτε, *rejoice in the Lord always*, indicates a shift from Paul's previous plea for unity among the church members to his exhortation to the congregation to maintain certain positive Christian virtues (Kent Jr. *et al.* 1996:59). Caird (1976:150) and Loh and Nida (1979:127) note that v 4 repeats the ethical exhortation of 3:1 with the addition of the adverb *always* (πάντοτε v 4). That Paul repeats a certain theme emphasises *its importance* and reminds his readers of his emphatic determination. The imperative enjoins them to *rejoice* (Χαίρετε v 4). Some commentators (Beare [1959] 1969:145; Caird (1976:131) claim that the imperative verb *rejoice* (Χαίρετε v 4), could point to the *farewell greeting* rather than to *joy*. According to Hawthorne (1988:181) the verb *rejoice* (Χαίρετε v 4) has been used as a formula of farewell. It is thus probable that at this juncture in the letter the imperative *rejoice* (Χαίρετε v 4) 'connects a parting benediction with an exhortation to cheerfulness. It is neither 'farewell' alone, nor 'rejoice' alone' (Hawthorne 1988:181). He states that whatever appeal there is here to rejoice, 'it is made with the realization that a Christian's faith 'in the Lord' (ἐν κυρίῳ v 4) is what makes such an appeal meaningful, especially when one is faced with situations which are conducive not to merriment but to sorrow and situations marked by difficulties, hurts and trials' (Hawthorne 1988:181-182).

Loh and Nida (1977:127) and Witherington (1994a:112) argue that *farewell* cannot be the meaning of the imperative *rejoice* (Χαίρετε v 4), since the addition of the adverb *always* (πάντοτε) and the repetition of the injunction makes it nearly improbable to translate it as 'farewell'. According to Alexander (1995:243), the place for the imperative *rejoice* (Χαίρετε) as a greeting is not at the end of a letter, but at the beginning where it could mean 'Greetings'. He is convinced that Paul does not say 'farewell', but repeats the exhortation to 'rejoice', which is so much a feature of this letter (Alexander 1995:243). Witherington (1994a:111) explains that Paul reminds his readers that joy does not arise from the circumstances, but rather from *being* in the Lord. The primary and abiding origin of 'joy' comes from the presence of Christ in their lives, *not* from their circumstances (Witherington 1996:111).

The adverb *always* (πάντοτε) implies that they should carry on 'rejoicing in the Lord, irrespective of what may come upon them (O' Brien 1991:485; cf. Vincent 1979:133). According to Beyreuther and Finkenrath (1986:359) the Pauline letters usually bear witness to the paradoxical way that believers' joy are found in the middle of sadness, suffering, and care. Real joy does not stem from some good feeling that comes and goes with our moods (Maloney 1993:339). It is rather

predicated by one's relationship with the Lord, and is thus an abiding, deeply spiritual quality of the believers' life, as 'rejoice' is an imperative, not an option (Fee 1999:173). Rejoicing *in the Lord* (ἐν κυρίῳ v 4) points to their individual and corporate life in Philippi (Fee 1995:404-405).

The phrase *in the Lord* (ἐν κυρίῳ v 4) is an addition to the imperative verb *rejoice* (Χαίρετε v 4). It is the key to understand the imperative verb (Χαίρετε v 4). It harkens back to the same phrase in 4:1 (Guthrie 1995:47). *The Lord* in 4:4 is the same as the one in 2:6-11. The name *the Lord* indicates the high status of Christ Jesus. Christ's status as the Lord is the vindication of his death on the cross. To Paul Christ's vindication is his way to exhort his readers to continue to rejoice *in the Lord* even in the situation of opposition and suffering (Fee 1995:406). The phrase *in the Lord* (ἐν κυρίῳ v 4) here functions as the governing factor in Paul's exhortation. The Lord is either object of their rejoicing, or its ground, and the one in whom their joy thrives (cf. 3:1; Loh and Nida 1977:127; O' Brien 1991:486). That believers find their joy *in the Lord* (ἐν κυρίῳ v 4), rather than in their environment, is again hardly surprising after all that this letter has said (Bockmuehl 1997a:244). Such joy is the fruit, not of environment, but of the spirit of the Lord (Gal 5:22): it stems from what he has done for them in the past, from his presence with them now and from their hope in the promise of his coming (1:6; Rom 12:12; Bockmuehl 1997:244). Therefore, they should always be glad and joyful (cf. 1 Thess 5:16), since the basis of their joy is to be *in the Lord* – the joy is that which derives both from recollecting what he has done for them and from their relationship to him (Marshall 1991:111). The continuous joy in the Lord is of great significance to Paul himself, as well as to his readers. That is why he emphatically repeats the injunction (O' Brien 1991:486).

### 5.4.3 Exhortation to be gentle

Unit 3 (v 5) τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις, *let your gentleness be known to all people* is grammatically and thematically unconnected to the repeated exhortation to rejoice in units 1 and 2 (O' Brien 1991:487). Paul calls his readers' attention to their relationships with all people through the transition from inner concerns to outer concerns. O' Brien (1991:486) says that Paul, who exhorted them to rejoice in the Lord, now exhorts them to let their gentleness be known to all, that is, to fellow believers and outsiders alike.

Possibly the clause, *let your gentleness be known* (τὸ ἐπιεικὲς ὑμῶν γνωσθήτω v 5), follows on the relational conflict reflected in 4:1-3 (Guthrie 1995:47). In Soph. Oed. Col 1127, the adjective ἐπιεικῆς expresses moderation or kindness towards men and is a parallel to *godly* (εὐσεβής) towards the gods, which occurs with the adverb *gently* or *mildly* (πράως) in Plut. De Pyrrho, 23 (I, 389 c; Preisker 1964:590-591). In the LXX it is used to account for the God's gracious gentleness in his rule (1 Sam 12:22; Ps 86:5; Wis 12:18), as well as for the actions of a king (2 Macc 9:27), a prophet (2 Ki 6:3) and of the pious (Wis 2:19; Bauder 1986:257). According to O' Brien (1991:487), the last reference is significant for two reasons:

[F]irst, the adjective *gentle* (ἐπιεικής) is not applied to one with power and authority, and so it does not describe the indulgence of a ruler. Rather, at Wis 2:19 *the righteous* (ὁ δίκαιος), who seems to represent the poor, is delivered up to the whims of the rich and powerful ‘ungodly’. Secondly, the context of ill-treatment, torture, and even disgraceful death strongly suggests that *gentleness* (ἐπιείκεια) here signifies ‘a humble, patient steadfastness, which is able to submit to injustice, disgrace and maltreatment without hatred or malice, trusting God in spite of it all’.

Within the New Testament, it is a quality of gentleness that derives from the character of the Lord himself, as Paul uses the same cognate noun *gentleness* (ἐπιεικεία) in appealing to his readers ‘by the meekness and gentleness’ of Christ (2 Cor 10:1; cf. Mtt 11:29; Bockmuehl 1997a:245; Hawthorne 1988:182; O’ Bien 1991:487). In the current context, it could be the gentleness of Christ who did not insist on his rights (2:6), which the Philippian believers are to adopt (Bockmuehl 1997a:245). Therefore, this quality of believers is so important in Philippi that Paul exhorts them that it may become evident among them to such a degree that it will be seen and made known (γνωσθήτω) by all people (πᾶσιν ἀνθρώποις), not just to their fellow believers (cf. Jn 13:35; Hawthorne 1988:182).

The dative plural *to all people* (πᾶσιν ἀνθρώποις v 5) is the indirect object of the aorist imperative *let be known* (γνωσθήτω) can include believers, non-believers, false teachers – anyone at all (Kent Jr. *et al.* 1996:59). As Kent Jr. *et al.* (1996:59) point out, it is to mean that ‘truth is not to be sacrificed, but the character of believers as *gentleness* (ἐπιεικής) will do much to disarm the adversary’. Furthermore, because of the fact that *the Lord is near* (κύριος ἐγγύς), as unit 4 indicates, and the final *glory* (δόξα) promised to believers will soon be a manifest reality, they could be *gentile* (ἐπιεικής) to all men in spite of every persecution (Preisker 1964:590). Holloway (2001:148) says that Paul exhorts his readers to apply this Christological perspective to their relations with the others.

#### 5.4.4 The Lord’s nearness

Unit 4 (v 5) ὁ κύριος ἐγγύς, *the Lord is near* is unique in the New Testament. It is inspired by the Aramaic *the Lord comes* (Μαρὰνα θα; 1 Cor 16:22) and can have an eschatological motivation (Holloway 2001:148). *The Lord* (ὁ κύριος) is the same Lord as in unit 1. In v 4 Paul makes the phrase *in the Lord* (ἐν κυρίῳ v 4) more specific to his readers by way of exhortation. According to Martin ([1959] 1987:170) unit 4 can be interpreted either as a quotation from Ps 144:18 (LXX) or a variation of the early Christian catchword and invocation of the Lord’s coming, *the Lord comes* (Μαρὰνα θα; 1 Cor 16:22; cf. Rev 22:20). That is, the words may

signify nearness in place, as well as nearness in time<sup>61</sup> (Bruce 1989:142). Bruce (1989:142-143) and Caird (1976:150-151) prefer the former to the latter. Beare ([1959] 1969:146), Marshall (1991:112), Martin ([1959] 1987:170-171) and Michael (1928:196-197) prefer the latter to the former. However, it seems better to include both ideas of time and space rather than separating them, since the Lord who will soon return is the Lord who once came close to humanity to share the human lot and who, though absent in body, is still near at hand through his Spirit to guide, instruct, encourage, infuse with strength, assist, transform, renew (cf. Jn 14:12, 16-18, 26; 16:12-13; Rom 8:9-11; 2 Cor 3:17-18; Hawthorne 1988:182).

Bockmuehl (1997a:244-245), O'Brien (1991:488-450), Silva (1992:227) and Vincent (1979:133-134) also contend that this phrase could be interpreted in both ideas of time and space, since both renderings are theologically right, and it may be unnatural to choose between them. Therefore, in this context, it would be feasible to say that Paul intended to include both ideas of time and space with his use of the adverb *near* or *at hand* (ἐγγύς v 5; O'Brien 1991:489). Paul strongly exhorts his readers to continue their faithful life without anxiousness, based on their belief of both the spatial nearness and temporal nearness of the Lord. The Lord's coming will surely rescue them from earthly care (cf. 1 Cor 7:29-31; Vincent 1979:134). In that sense Paul's intention that *the Lord is near*, both spatially and temporally, is the guarantee that underlines the exhortation in 4:4-6 to joy and gentleness, to prayer and freedom from anxiousness (Bockmuehl 1997a:246).

#### 5.4.6 No anxiety!

Unit 5 (v 6) μηδὲν μεριμνᾶτε, *nor be anxious*, is the negative command based on the idea that anxiety betrays a lack of trust in God's care and is a kind of *unconscious blasphemy* against him (see Mtt 6:25-34; Lk 12:22 where the same verb is used; Martin [1959] 1987:171). The verb rendered here as *to be anxious* (μεριμνᾶτε v 6) is the same verb used in 2:20 where it had the positive meaning of *to be solicitously concerned for the welfare of others* (Hawthorne 1988:183). Here, 'it has a negative connotation of *anxious harassing care*, of attempting to carry the burden of the future oneself, of *unreasonable anxiety*, especially about things over which one has no control' (Hawthorne 1988:183). The verb *be anxious* (μεριμνᾶτε v 6), which occurs most often in the gospels, but here and 1 Cor (1 Cor 7:32) in Paul could imply either *to be full of anxiety* or *to ponder or brood over* (Vincent 1979:134). It may reflect a brooding or anxiety among the believers in Philippi, which arises out of the hostile circumstances caused by the non-believers (Osburn 191971:118).

<sup>61</sup> According to Witherington (1994a:112) there is a reason why he cannot accept the temporal nearness, since it is unlikely that Paul implies the Lord is temporally near, in that the adverb *near* or *at hand* (ἐγγύς), when it is used in the light of the temporal nearness, speaks not of a person, but of a thing or an event, being near. He thus comes to the conclusion that Paul believes some of his readers are aware of the larger allusion to the Psalms and reminds them that the Lord is near and hears the prayer of the believers. Furthermore, owing to this all believers should be anxious and should devote themselves to prayer (Witherington 1994a:112-113). On the other hand, Marshall (1991:112) argues that '*the Lord is near* (ὁ κύριος ἐγγύς) could then mean that, even though the path of meekness is difficult and may not appease hostile people, yet the Lord is near to uphold and vindicate His people'.

This can however never be limited only to non-believers. Bockmuehl (1997a:246) points out that the potential causes for anxiousness could have included such matters as external adversaries and internal conflicts. Without any doubt, Paul and his readers were under pressure. Paul was in prison and his readers were living in a hostile society with conflicts among the members, and the constant threat of persecution (cf. 1:28; Hawthorne 1988:183). Paul does not refer to imaginary troubles or unreal anxiety, but to serious threats and difficulties, to imminent and pressing dangers (Beare [1959] 1969:146). The negative μηδέν with the present imperative *to be anxious* (μεριμνᾶτε) supposes that the believers in Philippi had been anxious and they are now exhorted to stop being so (Loh and Nida 1977:129; O' Brien 1991:491; Osburn 1971:118). Unit 4 indicates that the believers could be free from anxiousness in any and all circumstances, because *the Lord is near* (Bockmuehl 1997a:246). In unit 5 Paul directs his readers negatively to stop worrying, in unit 6 positively to make their request known to God in prayer and petition with thanksgiving (O' Brien 1991:491-492).

#### 5.4.7 The exhortation to make requests to God

In Unit 6 (v 6) ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν, *but in everything by prayer and petition with thanksgivings let your requests be known to God*, the adversative conjunction *but* (ἀλλά contrasts unit 6 to the preceding, and just as the negative exhortation was all-embracing (μηδέν), the positive is also all-encompassing (ἐν παντὶ; O' Brien 1991:492). The phrase *in everything* (ἐν παντὶ) can possibly be rendered both in the sense of *always*, which signifies time, and from time to time, meaning *in every situation* or *in every circumstance of life* (Loh and Nida 1977:129). Beare ([1959] 1969:147) and Michael (1928:197) have a tendency to prefer *always* to *everything*.

In this context it means *in everything* or *in every situation*, that is, *in every circumstance*, rather than *always* (Fee 1995:409; Loh and Nida 1977:129; O' Brien 1991:492). According to Loh and Nida (1977:129), the phrase *in everything* (ἐν παντὶ) is connected to the two following nouns *in prayer* (τῇ προσευχῇ) and *in petition* (τῇ δεήσει). He links the two nouns to convey inclusiveness. The TEV reads *in all your prayers* in the conviction that the two words are frequently used interchangeably in the Pauline letters (Loh and Nida 1977:129).

The word *prayer* (προσευχή) in the secular Greek is frequently taken as an offering, the object of which is to make the gods favourably disposed (Schönweiss 1986:864). 'In the non-Pauline sections of the New Testament the word *petition* (δέησις) always means a single, concrete act, never prayer as a phenomenon of the religious life' (Greeven 1964:807). In the Old Testament, prayer is significant, because of that which both characterises and constitutes the nation of Israel, his relation to his God (Schönweiss 1986:864). The word *prayer* (προσευχή) implies calling on God in the distinction to the word *petition* (δέησις), which is not very clear to whom the request is directed when the word *petition* (δέησις) is used (Greeven 1964:807). However,

we cannot ignore that both *prayer* (προσευχή) and *petition* (δέησις) can signify *prayer* or *petitionary prayer* (Greeven 1964:807).

The distinction between them is not sought in the persistence or inwardness or similar characters of the prayer, but solely in the content (Greeven 1964:807). Therefore, we could distinguish that the word *prayer* (προσευχή) signifies prayer comprehensively whereas the word *petition* (δέησις) can also have the specific sense of petitionary prayer (Greeven 1964:807). In Paul, the word *prayer* (προσευχή) has particular reference to the *supplication* or *petition* the believers in Philippi offer in their circumstances that cause anxiety (O' Brien 1991:492). The word *petition* (δέησις) sometimes reinforces the sense of need, and is here used with *prayer* (προσευχή: O' Brien 1991:493). These two words appear together in Eph 6:18 and 1 Tim 2:1 and 5:5. To distinguish the word *prayer* (προσευχή) from the word *petition* (δέησις), as Osburn (1971:118) points out, is of less importance than the fact that their being connected suggests the most entire and complete prayer to God.

The plural *your requests* (τὰ αἰτήματα ὑμῶν ν 6) as the subject of the imperative *be known* (γνωρίζεσθω; the only other New Testament usages in Lk 23:24 and 1 Jn 5:15) refers to the specific details of the supplication (Osburn 1971:119). The word *request* (αἴτημα) denotes the thing asked for, both by means of a request or desire and of a demand (Plut. *Demetr.* 3), as the verb *ask for* (αἰτέω) means both to ask and to demand (Schönweiss 1986:855). The transition from requests to men, to requests to God, is demonstrated in Jos. *Ant.* 8,24 and Herm. m. 9, 2, 4 and 5; s. 4, 6 (Stählin 1964:193). According to Stählin (1964:193), in distinction from the word *petition* (δέησις), the word *request* (αἴτημα) indicates the content of the request.

In Lk 23:24, the word *request* (αἴτημα) is not used as a religious concept (Schönweiss 1986:858). It also denotes any individual request viewed in relation to its content (1 Jn 5:15; Schönweiss 1986:858). The word *request* (αἴτημα) specifies the content of prayer as formulating definite and precise petitions (cf. Lk 23:24; 1 Jn 5:15; Martin [1959] 1987:172). As O' Brien (1991:493) claims, the present imperative *be made known* (γνωρίζεσθω) is an unusual expression, it can suggest that God is unaware of their petition or lacks information about them, while in Mtt 6:32 our Lord exhorts his disciples not to be anxious about anything 'since (γάρ) your heavenly father *knows* that you need them' (1991:493). O' Brien (1991:493) says it is not because he is unaware of either the petitions or their content.

However, by letting God know their *requests* (αἰτήματα), reflecting every possible cause of anxiety, they place all their problems in front of him, by taking all their cares to him (cf. 1 Pet 5:7; O' Brien 1991:493). Paul guides his readers to acknowledge their complete dependence upon God, and at the same time they are confident that he knows their requests (O' Brien 1991:493). That is why they are encouraged to approach God with their requests, as indicated by the prepositional phrase *to God* (πρὸς τὸν θεόν ν 6). Prayer can be described as presenting particular needs to God rather than merely a general expression of confidence in God (Marshall 1991:113). More specifically, 'prayer is a conversation with, a plea directed to, a

request made of, information given to a person, in this case the supreme Person of the universe (πρὸς τὸν θεόν v 6) who can hear, know, understand, care about and respond to the concerns that otherwise would sink them in despair' (Hawthorne 1988:183).

In unit 6 the addition, *with thanksgiving* (μετὰ εὐχαριστίας v 6) is striking – even though it is not surprising for Paul (Fee 1995:409). Paul could not think of a believer whose life was not a continual outpouring of gratitude to God (Fee 1995:409). According to Hawthorne (1988:183), what is really important in this context is not the fact that Paul exhorts his readers to pray, but the fact that he advises them to pray *with thanksgiving* (μετὰ εὐχαριστίας v 6). As the preposition *with* (μετὰ + genitive) could be interchangeably used with the preposition *with* (σύν), it could rather function in *an instrumental sense* to denote participation in the current context (Blass and Debrunner 1961:120; Porter [1992] 1994:165). This means Paul exhorts his readers to approach God with their requests accompanied by thanksgiving whenever praying in every circumstance, as Beare ([1959] 1969:147) places the phrase *with thanksgiving* (μετὰ εὐχαριστίας v 6) with the preceding part *by prayer and petition with thanksgiving* (τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας).

However, Silva (1992:227) argues that it is to be rendered, not with the preceding part in the emphatic position. Within the Pauline letters the εὐχαριστέω word-group regularly implies gratitude that finds outward expression in thanksgiving; there is an emphasis in Paul on the public aspect of thanksgiving (O' Brien 1991:494). The word *thanksgiving* (εὐχαριστία) does not imply to say *thank you* in advance for gifts to be taken; rather it is the complete basic posture of the believer and the relevant context for *petitioning* God (Fee 1995:409-410). The word *thanksgiving* (εὐχαριστίας v 6) as a significant accompaniment of true prayer should include not only the element of gratitude, but of submission which takes away anxiety, since it acknowledges the sum of its desires in the will of God (Martin [1959] 1987:172; Osburn 1971:119; Vincent 1979:135).

To worry signifies that they themselves suffer, groan, and seek to see ahead. By *thanksgiving* (εὐχαριστίας) they give God the glory in everything, making room for him, taking their care to him, letting it be his care (Hawthorne 1988:183-184). Therefore, as Loh and Nida (1977:130) state that the main clause *let your requests be known to God with thanksgiving* (μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν v 6) *thanksgiving* is 'the accompanying attitude, which should go with every act of prayer, an attitude arising from the remembrance of God's goodness in the past and a realisation of his blessings in the present, as *thanksgiving* (εὐχαριστίας) is an important element in Paul's view'. This injunction is in harmony with the repeated exhortation to *joy* (χαρά), which it contains (Lightfoot 1953:161). By taking their petitions to God *with thanksgiving* (μετὰ εὐχαριστίας) they submit themselves to God's will in all circumstances (O' Brien 1991:495).

### 5.4.8 God's peace surpasses all understanding

Unit 7 (v 7) καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ., *and the peace of God, which is beyond all understanding, will guard your hearts and your thoughts in Christ Jesus*, cannot surely be a concluding wish, but a promise with which Paul grounds the exhortation of v 6 (Schnelle 1998:137). According to Jewett (1971:325), Michaelis describes that the introductory conjunction *and* (καί) and the future indicative verb *guard* (φρουρήσει) indicate a promise of what will happen if the Philippians follow the exhortation which immediately precedes the blessing. Jewett (1971:325) however, argues that even though the conjunction *and* (καί) combines the blessing closely with the preceding exhortation, there is no condition whatever attached to the promise (Jewett 1971:325). He states that the future verb really points to an unconditional promise that the heart and its thoughts will be guarded (Jewett 1971:325).

However, O' Brien (1991:495) points out that the conjunction καί is consecutive. It introduces the result of what precedes; as a result of the believers in Philippi letting their requests be made known to God with thanksgiving, his peace will guard them. That is, it should be considered as a specific and certain promise about God's peace attached to the exhorting consolation of v 6 (O' Brien 1991:495). More precisely, 'the promise about God's peace guarding the believers in Philippi is offered whether their concrete *requests* are granted or not' (O' Brien 1991:495). God's peace will surely be at work in their lives as a result (καί) of their pouring out their hearts and thoughts with thanksgiving, not because they have made requests that are completely in line with the will of God (O' Brien 1991:495-496).

The phrase *the peace of God* (ἡ εἰρήνη τοῦ θεοῦ v 7) is found nowhere else in the New Testament, even though the parallel indication *the peace of Christ* (ἡ εἰρήνη τοῦ Χριστοῦ) occurs in Col 3:15 (Hawthorne 1988:184). Martin ([1959] 1987:172) contends that the genitive *of God* (τοῦ θεοῦ) signifies the source or origin (cf. 4:9). That is, according to Osburn (1971:120) and Vincent (1979:135), it is the peace of soul, which derives from God and is founded in the presence and the promise of God (Vincent 1979:135). Moreover, Osburn (1971:120) and Wilson (1983:94) evinces that 'this inward peace is bestowed on the basis of Christ's objective achievement, for peace *from* God is founded upon the work of reconciliation, which established peace *with* God (Rom 5:1; Eph 2:14).

In this context though, the genitive *of God* (τοῦ θεοῦ) should not be rendered as *source* or *origin*. It seems better to take it as a descriptive genitive (cf. 4:9), with Hawthorne (1988:184). In the Greek society of time the word *the peace* (ἡ εἰρήνη) was the antithesis to war, *a state of rest* as well as *a state of law and order*, which causes the blessings of prosperity (Beck and Brown 1986:776; Foerster 1964:406). It also entails *the thought of well-being* or *salvation* in the sense of the Hebrew *peace* (Foerster 1964:406). According to Foerster (1964:407), the reader of the LXX is constantly given the impression that the word *peace* (εἰρήνη) has a positive content,



that it seldom denotes rest, that it signifies the *entire* state of man, which cannot be overthrown by any violence or misfortune.

The phrase *the peace of God* (ἡ εἰρήνη τοῦ θεοῦ v 7) should be rendered in this context, where God's peace stands in contrast to the anxious care of v 6 and is demonstrated in the predicate, *which surpasses all understanding* (O' Brien 1991:496). Paul seems to speak of the tranquillity of God's own eternal being, the peace which God himself has, the calm serenity that describes his very nature (cf. 4:9) and which grateful, trusting believers are welcome to share (cf. Foerster 1964:411-417; Bruce 1989:144; Caird 1976:151; Hawthorne 1988:184). God himself is not overwhelmed by anxiousness (Beare [1959] 1969:147). As Bockmuehl (1997:247) and O' Brien (1991:496) contend, the phrase *the peace of God* (ἡ εἰρήνη τοῦ θεοῦ) speaks not only of the peace which he bestows, but also of something which he *has* and *is* in himself. Therefore, it is relevant to the eschatological salvation, which is mentioned here as a powerful force. It has been effected in Christ Jesus, and the believers in Philippi have obtained it for themselves (cf. Rom 5:1; Jewett 1971:326; O' Brien 1991:496). As a result, Paul exhorts his readers not to be anxious in the face of the opposition, since together they will experience the guidance of God's *peace* in the middle of conflicts (Fee 1999:177). God's *peace* surely surpasses all understanding and exceeds all that human wisdom can plan, as the participial clause *which surpasses all understanding* (ἡ ὑπερέχουσα πάντα νοῦν v 7) indicates (Bruce 1989:144).

The participial clause, *which surpasses all understanding* (ἡ ὑπερέχουσα πάντα νοῦν v 7), is used as attributive to God's peace rather than predicative, as the the relative pronoun *which* (ἡ) is in apposition to the word *the peace* (ἡ εἰρήνη). The clause can have two possible meanings. It may denote that God's peace can produce an outcome above any human planning or that is far superior to any person's schemes for security, and is more effective for getting rid of anxiousness than any intellectual effort or power of reasoning (Hawthorne 1988:184). However, we need to find the best meaning in the current context. Lightfoot (1953:161) and Vincent (1979:136) prefer the latter to the former. Hawthorne (1988:184) and O' Brien (1991:497) prefer the former to the latter. According to Osburn (1971:120) it seems to be a desire of the interpreter to combine them. According to Beare ([1959] 1969:147-148), it could be possible to take the latter in the sense that God's peace is better than anything that we can devise for ourselves, better than anything that our minds can create for us. O' Brien (1991:497) says, although the latter could be harmonious with the context in that human reasoning results in continuous doubt and anxiousness, it does not solve the dilemma (cf. v 6).

On the contrary, God's peace is effective in taking away all anxiety. In this context, if Paul's intention is to account for the nature of God's peace, to emphasise its uniqueness rather than its relative superiority to human ingenuity, the former is definitely the correct rendering (O' Brien 1991:497). The word ὑπερέχω means to *surpass* in value. The noun phrase πάντα νοῦν is the object of the participle *surpass* (ὑπερέχουσα). The word νοῦς does not speak of the individual capacity for understanding, but rather of the specific understanding which one has. It means *all*

*understanding* rather than *all planning* or *all cleverness* (Bockmuehl 1997:248; Hawthorne 1988:184 and O' Brien 1991:497). Vincent (1979:136) agrees with the rendering of the Greek expositors saying that 'the peace of God is so great and wonderful that it transcends the power of the human mind to understand it'. This qualification of *peace* (εἰρήνη) has no ordinary or philosophical bearing as a limited and practical one: the *understanding* (νοῦς) which the believers in Philippi put into their dissensions should finally be subordinated to the peace which God bestows (Collange 1979:145).

In the verbal part *will guard your hearts and your thoughts* (φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν v 7), the verb *guard* (φρουρέω) is a military term used metaphorically. It pictures a garrison or a military sentinel *keeping guard over* a city or a fort to maintain peace and protect it from attacks (Loh and Nida 1977:131; Vincent 1979:136). God's peace is like a garrison keeping guard over the believers' *hearts* (τὰς καρδίας) and *thoughts* (τὰ νοήματα), and protects them from all assaults (O' Brien 1991:498). In Paul's time Philippi was guarded by a Roman garrison. The metaphor would have been easily understood and appreciated by the believers in Philippi. God's peace, like a garrison of soldiers, will keep guard over their minds and their thoughts so that they will be safe against the assaults of worry and fear as in any fortress (Hawthorne 1988:185). The objects of this guarding activity are *your hearts* (τὰς καρδίας ὑμῶν) and *your thoughts* (τὰ νοήματα ὑμῶν), which often overlap in meaning but are here separated as each has the definite article and the repeated pronoun *your* (ὑμῶν; O' Brien 1991:498).

In the New Testament the word *heart* (καρδία) never signifies a physical organ pumping blood (Osburn 1971:122; Witherington 1994a:113). In Greek literature it was used in the literal and in a metaphorical sense. It signified the heart as an organ of the body and center of the physical life, especially in Aristotle. On the other hand, it was considered as the seat of the emotions and the source of spiritual life generally (Sorg 1986:180). In the Old Testament and LXX it is the seat of the rational functions and also the source and seat of moral and religious life (Behm 1965:606-609). The meaning of the heart as the inner life, the center of the personality and as the place in which God reveals himself to human beings is even more prominently indicated in the New Testament than the Old Testament (Sorg 1986:182).

Conversion of the human being happens in the heart and is thus a matter of the whole man (Sorg 1986:183). The heart is thus the center of a human being to which God turns, in which the religious life is rooted, and which determines the moral behaviour (Behm 1965:612). But here, placed next to the word *thought* (νόημα) it has its meaning narrowed to designate the seat of one's emotions or deepest feelings, or simply to the emotions and feelings themselves (Hawthorne 1988:185). Together they indicate *the center of the personality*, which includes both feeling and thought (Lightfoot 1953:161; Osiek 2000:116). In the Hellenistic Greek *thought* (νόημα) is the result of the activity of *understanding* or of *the mind* (νοῦς; Hom. Od 7:36; Behm 1967:960). In the New Testament it appears only in the plural or with a plural sense, and constantly (except in Phil 4:7) *in sensu malo* with reference to the center of thought, indicating corrupt human thoughts in 2 Cor 3:14; 4:4; 11:3 (Behm

1967:961; Osburn 1971:122). However, in Phil 4:7, with no adverse judgement, it denotes the thoughts which proceed from the heart of the believers (Behm 1967:96). Loh and Nida (1977:131) point out that God's peace guards *heart* (καρδία) rather than *thought* (νόημα), which are the products of the mind (2 Cor 3:14; 4:4; 11:3). However, the future verb *will guard* (φρουρήσει) clearly has two objects *heart* (καρδία) and *thought* (νόημα).

Therefore *God's peace* (ἡ εἰρήνη τοῦ θεοῦ) *will guard* (φρουρήσει) both *hearts* (καρδία) and *thought* (νόημα). Osburn (1971:122) warns against considering to reduce the two words *heart* (καρδία) and *thought* (νόημα) to one concept without considering their possible shades of meaning. It is not likely that the two words are synonymous here. Most commentators (Hawthorne 1988:185; Jewett 1971:326; O' Brien 1991:498; Loh and Nida 1977:131) accept that these two words *heart* (καρδία) and *thought* (νόημα) speak of the whole inner life, consisting of the faculties of feeling, willing, and thinking, which is very vulnerable to attack from all kinds of pernicious influences, being wonderfully guarded by God's peace. Hawthorne (1988:185) rightly indicates that God's peace which will guard the hearts and the thoughts, is reserved for, or is available only to those people who are *in Christ Jesus* (ἐν Χριστῷ Ἰησοῦ ν 7).

The final phrase *in Christ Jesus* (ἐν Χριστῷ Ἰησοῦ ν 7) reflects on Christ (2:6-11) for the sake of exhorting the believers (Bloomquist 1993:183). According to some commentators (Collange 1979:145; O' Brien 1991:498; Osburn 1971:122; Vincent 1979:137), the preposition ἐν indicates the *sphere* within which God's protection will be exercised. Marshall (1991:113) thinks it more plausible to render the preposition as indicating *agent*, that is, through Christ Jesus, since God's peace like all his other blessings comes to the believers *through Christ Jesus* (ἐν Χριστῷ Ἰησοῦ ν 7). For Paul, Christology has a definite function in the ethical exhortation of his readers. In this section he uses Christological terms three times. The current phrase *through Christ Jesus* (ἐν Χριστῷ Ἰησοῦ ν 7) strongly functions as an ethical exhortation for the readers as well. Paul exhorts them to show their gentleness to everyone and not to worry, because *the Lord is near* (ὁ κύριος ἐγγύς ν 5). Likewise *through Christ Jesus* (ἐν Χριστῷ Ἰησοῦ ν 7), Paul is shown to be the channel of God's blessing and of God's peace. The believer as part of the congregation has dual citizenship, for in Christ they may, following his steps, both be humiliated and at some stage exalted (Popkes 2004:255). In this section he strongly exhorts them to rejoice, not to be anxious and to be guarded by the peace of God by means of Christology.

### 5.4.9 Conclusion

In this section we have seen that joy is a fruit of having faith in Jesus Christ. Paul confirmed his injunction to his readers, always to rejoice in the Lord. This joy does not proceed from or is not the result of the circumstances of human lives, but from the right relationship with the Lord. As a result, it is a strong power to cope in all

circumstances. Paul here connected the ethical exhortation in 4:4-7 to his Christology, which he presented in 2:6-11.

In 4:4-7, Paul reiterates the exhortation to his readers to rejoice, after his exhortation not to shrink from their current status as believers. Their joyful life in the presence of Christ derives from the deep spiritual quality of their life. It resulted by participating in the character of the Lord. Their joy is based on the Lord. As a result, they should conduct their lives differently from the outsiders by being gentle to all people.

Paul guides his readers on how to live in circumstances which could disturb their faith in Christ in two ways: negatively and positively. They should stop worrying in all situations. They are encouraged to pray and to make requests to God with thanksgiving. God will protect their hearts and thoughts in Jesus Christ. Like a garrison of soldiers, God's peace will guard them under all anxious circumstances.

## **5.5 The power of the Lord (4:10-13: units 1-9)**

### **5.5.1 Introduction**

Paul commences the new section with an expression of his *joy* over his readers in Philippi, because of their renewed concern for him, that is, their sending of a gift (Peterlin 1995:207). In 4:4-7, Paul exhorted them not to worry about anything, but to make their requests known to God (Berry 1996:123). In correspondence with it, Paul demonstrates an example of contentment and trust in God's power whatever the circumstances in vv 10-13 (Berry 1996:123). At the end of his letter Paul pays attention to matters of a more personal nature (Marshall 1991:118). The whole pericope (4:10-20) has often been described as Paul's thank you note and or receipt for the gift (cf. *friendship* Berry 1996:107-124, *Paul's attitude to the gift* Peterlin 1995:206-216, *thankless thanks* Peterman 1991:261-270). To substantiate my hypothesis that Christology functions in Paul's ethical exhortations, I treat vv 10-13 as a thematic unit with Bruce (1989:148) and Fee (1995:426), rather than vv 10-14 (Silva 1992:232) or vv 10-20 (Collange 1979:148; Hawthorne 1988:193; Bockmuehl 1997:255; Marshall 1991:118; O' Brien 1991:513; Witherington 1994a:122). This section (vv 10-13), which point to Paul's Christian life in relation to Christology differs from the previous section where he exhorted his readers to rejoice in the Lord, to show their gentleness to everyone and not to worry about anything, because of the Lord's nearness, and to assure them that God's peace through Christ Jesus protects them. The whole section (4:10-20) expresses Paul's thankfulness to the believers in Philippi. This pericope (vv 10-13) indicates that Paul's joy in the Lord is based on his readers' renewed concern for himself (units 1 and 2, v 10). Paul had not felt neglected in any sense, and his joy did not derive from the satisfaction of his material needs (units 3 and 4, v 12; O' Brien 1991:514). He describes that he is content with whatever he encounters, which is from God and related to Christ, who empowers him in a variety of circumstances (units 5-8, vv 12-13; O' Brien 1991:514).

### 5.5.2 Great joy in the Lord

Unit 1 (v 10) Ἐχάρην δὲ ἐν κυρίῳ μεγάλως, *I rejoiced greatly in the Lord*. According to Hawthorne (1988:196), the particle δὲ is significant, although it is frequently ignored and passed over by the interpreters. It arrests a subject, which is in danger of escaping (Lightfoot 1953:163). It points out that something has just appeared to the writer which, if let go any longer, might be forgotten altogether (Hawthorne 1988:196). It is used for rhetorical effect. The particle δὲ can be rendered: *O yes, and I must not forget ...* (cf. 1 Cor 16:1; Gal 4:20; Hawthorne 1988:196). O' Brien (1991:516) picks up the problem of Hawthorne's modification 'for rhetorical effect', since it indicates the difficulty of sustaining such an interpretation. It simply points to a transition to a new subject and is left untranslated by most versions (O' Brien 1991:516). Osburn (1971:129) also says that the particle (δέ) only implies the change of thought to a different subject. As Paul begins a new section of this letter, in which he thanks his readers in Philippi for their recent gift sent through Epaphroditus (2:25-30), he strikes a key term *rejoice* (χαίρω; O' Brien 1991:516).

The aorist verb *rejoice* (ἐχάρην) may have two possible renderings: it may be rendered as an epistolary aorist to indicate that the joy was felt as the letter was being written, but it would have been past when the letter was read, or it may be viewed as evincing the feeling of Paul when he obtained the gift (Osburn 1971:129). Hawthorne (1988:196) and Loh and Nida (1977:138) support the former, which in English motivates and accounts for the present tense. However, Beare ([1959] 1969:150-151), Bockmuehl (1997:259), Caird (1976:152), Fee (1996:428), Kent. Jr. *et al.* (1996:62) and O' Brien (1991:516), Silva (1992:235) argue that in this context the latter would be more likely. As 1:18 uses the present tense of the same verb, it is not reasonable to make it an epistolary present tense here (Fee 1996:428). It is surely past tense viewed from the perspective of the recipients, which refer back to the time of seeing Epaphroditus, since it is further supported by the addition of the adverb *greatly* (μεγάλως), which appears only here in the New Testament and modifies Paul's own experience of joy in an emphatic position at the end of the clause (Fee 1996:428; O' Brien 1991:516; Peterman 1997:128; Silva 1992:235).

Paul's rejoicing over his readers has actually been a reiterated theme in this letter (1:4; 2:2; 4:1; Bockmuehl 1997:259). Great joy is the response of believers to the coming of Jesus (Lk 2:10; Lk 2:10), to his resurrection and ascension (Lk 24:52), to the mighty preaching of the gospel (Acts 8:8) and to the marvellous conversion of Gentiles (Acts 15:3; O' Brien 1991:516). Paul responded in the same way to his readers' continued eagerness to cooperate with him in the gospel' (cf. 1:3, 5) and to their gift: *I rejoiced ... greatly* (ἐχάρην ... μεγάλως). Watson (1997:413) demonstrated that Paul considered joy as significant as it is frequently found in the letter, in the introduction (1:4) and right through the letter (1:18, 25; 2:17-18, 28; 3:1; 4:1, 10). The verb *rejoice* (χαίρω) is thus used in 4:10 as an assertion by Paul that his readers' gift, and their remembering him (τὸ ὑπὲρ ἐμοῦ φρονεῖν) caused great joy to him (Peterman 1997:127). His joy was *in the Lord* (ἐν κυρίῳ).

The phrase *in the Lord* (ἐν κυρίῳ) in unit 1 and the phrase in him in unit 8 forms an *inclusion*. It emphasises that his joy and his capacity stand in relation to the Lord. The phrase *in the Lord* (ἐν κυρίῳ) as an expression which is already used twice in exhortations to rejoice (3:1; 4:4) denotes that the Lord (κύριος) is either the object of their rejoicing or its foundation and the one in whom their joy thrives (O' Brien 1991:516). The phrase probably signifies something of the character of this joy. It was free from any ingratitude or resentment that would be unworthy of his relation with *the Lord* (Loh and Nida 1977:138; O' Brien 1991:516; Osburn 1971:129). According to Vincent (1979:142) and Osburn (1971:129), the gift, its motive, and Paul's joy regarding it, were all within the sphere of life in Christ.

According to 3:1 and 4:4, Paul exhorts his readers to rejoice *in the Lord*. The present phrase *in the Lord* (ἐν κυρίῳ) denotes that Paul's joy was in keeping with his relation to the Lord. Constant rejoicing in the Lord, in prayer and thanksgiving could cope with the anxious concern for one's own advantage that is a cause of strife (Dahl 1995:8). As Paul's great joy is *in the Lord* (ἐν κυρίῳ), all believers's spiritual maturity and behaviour has its ground in Christ. For he who has begun this good work in them will bring it to completion by the day of Jesus Christ (1:6). Paul's joy is in the Lord (ἐν κυρίῳ), since he ascribes the readers' demonstration of concern for him (τὸ ὑπὲρ ἐμοῦ φρονεῖν) to God (Peterman 1997:129, 269). Paul links his great joy in the Lord with what he felt upon receiving new evidence of their concern for him (Berry 1996:109).

### 5.5.2.1 The renewal of the readers's concern for Paul

In unit 2 (v 10) ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, *because now at last you have renewed your concern for me*, the conjunction, *because* (ὅτι), indicates the reason for Paul's joy. He rejoiced because of his readers' expression of concern for him (Peterman 1997:130). For the temporal expression *now at last* (ἤδη ποτέ), Lightfoot (1953:163) states that two indications, *now at last* (ἤδη ποτέ) and the verb *renew* (ἀναθάλλω), might seem to convey a rebuke. Berry (1996:109) and Peterlin (1995:210) also elucidate that the phrase, *now at last* (ἤδη ποτέ), implies that Paul is gently rebuking his readers for ignoring him. But there is no intended rebuke in these words, as the following clause makes clear (Collange 1979:149-150; Loh and Nida 1977:138-139; O' Brien 1991:517).

The clause, *you have renewed your concern for me* (ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν), is surely an indication that 'the occasion of Paul's joy was his readers' gift, which he saw as a renewed expression of their concern for him' (Bockmuehl 1997:259). The verb *renew* (ἀναθάλλω) occurs only here in the New Testament. It is used elsewhere of a bush or tree bearing fresh shoots or flowers in the springtime (Loh and Nida 1977:139). Paul describes a picture of his readers' *concern for him* (τὸ ὑπὲρ ἐμοῦ φρονεῖν) blossoming afresh, and he rejoiced greatly in the Lord (O' Brien 1991:517). This botanical image of a newly blossoming plant is used metaphorically, either intransitively (e.g. LXX Ps 27:7 (28:7); Sir 46:12; 49:10) or transitively in the sense of, *cause to blossom* (Sir 1:18; 11:22; Bockmuehl 1997a:259).

In this context the verb is transitive ‘your concern for me’ (Osburn 1971:130; Silva 1992:235-236; Vincent 1979:142). Peterman (1997:130) indicates that the definite article τὸ must be taken as accusative. According to Vincent (1979:142), ‘the only objection against the transitive sense of the verb (ἀναθάλλω) is that it seems to make the revival of interest dependent on the will of the Philippians, and thus implies a reproach’. According to Malherbe (1996:131), ‘Paul’s use of the verb *renew* (ἀναθάλλω) is intended as a compliment of the spontaneity and good will with which the Philippians made the contribution, rather than as chiding them for finally having ceased their neglect of him’. Therefore, it is true to say that the current unit does not have the implication of reproach (Osburn 1971:130).

The believers in Philippi have always been *concerned*, *i.e.* had a thoughtful desire and intention to help Paul; but what they lacked was the *opportunity* as unit 3 indicates (Martin [1959] 1987:177). The proof of their concern for Paul is marked by the same verb *think* (φρονέω) the significance of which we have emphasised in 2:3 (Collange 1979:150). In 1:7, taking the same expression (φρονεῖν ὑπὲρ), Paul reverses the relationship and voices his concern for his readers (Collange 1979:150). The renewal of concern for him after a long interval understandably gave Paul great joy, as it gave an indication that they remembered him, and more importantly, the gospel that he had proclaimed among them (Berry 1996:110). Paul’s expression of a great joy focuses on their thoughtful concern for him without speaking explicitly of the material gift (Berry 1996:110-111).

However, as Peterman (1997:130) states, if the definite article (τὸ) in the phrase *the concern for me* (τὸ ὑπὲρ ἐμοῦ φρονεῖν) is taken as anaphoric, as Blass and Debrunner suggest, it is not a difficulty to say that Paul rejoiced greatly over this particular care of theirs, namely financial support (Peterman 1997:130). The concern (φρονέω) of the believers in Philippi is of special significance to Paul. It is their concern for him, which gives him the greatest joy (Peterman 1997:128). The infinitive *to think* (φρονεῖν) demonstrates the thoughtful concern of the believers in Philippi, taking an active interest in Paul’s affairs, for they are bound up with the progress of the gospel (O’ Brien 1991:518). We should also understand this joy as delight in the spiritual maturity of the believers in Philippi (Peterman 1997:128).

### 5.5.3 No opportunity

In unit 3 (v 10), ἐφ’ ᾧ καὶ ἐφρονεῖτε ἡκαίρεισθε δέ, *with regard also to which you have been concerned but you had no opportunity*, the clause *with regard to which you have been concerned* (ἐφ’ ᾧ καὶ ἐφρονεῖτε), makes it clear that there was no suggestion of blame in his earlier remark, as Paul adds this positive explanation (O’ Brien 1991:518). The phrase, *with regard to which* (ἐφ’ ᾧ), can either be taken as a causal preposition, which depends on the verb, *rejoice* (χαίρω v 10), to indicate a fresh reason for his great joy, or as a simple relative speaking of one of the ingredients of the preceding statement (Collange 1979:150). In this context the latter

seems more probable, according to Greek grammar to modify the immediate literary context.

O' Brien (1991:518), Osburn (1971:130) and Vincent (1979:142) state that it implies the matter of Paul's welfare, whereas the verb *think* or *concern* (φρονέω) in the imperfect tense, with the emphatic conjunction (καί), which takes away the possibility of an earlier blaming in this verse clarifies that the readers in Philippi had all along been taking careful thought for Paul's welfare. Peterman (1997:132) says that while the readers in Philippi had renewed their concern (φρονέω), i.e. their support, nonetheless they had been experiencing concern for Paul all along (φρονέω). The imperfect tense of the verb *think* or *concern* (ἐφρονεῖτε) thus emphasises the continuing nature of the concern even in absence of tangible expression (Osiek 2000:118; Peterman 1997:132).

However, what they lacked during this whole period was the opportunity to show their concern for Paul (O' Brien 1991:518). That is why Paul himself quickly asserts at the end of v 10 that they had no chance, no previous opportunity, to express their concern for him, as the main clause *but you had no opportunity* (ἡκαιρεῖσθε δέ) indicates (Osiek 2000:118). The verb *have no opportunity* (ἀκαιρέομαι) used only here speaks of the circumstances which has disturbed them, either lacking the means, or want of facilities for transmitting the gift (Osburn 1971:130; Vincent 1979:142). Paul does not state what the reason for this absence of favorable circumstances was (Martin [1959] 1987:177). Possible unfavourable circumstances could also be the lack of the right person to send on the long and hard journey, a lack of funds (cf. 2 Cor 8:2), a lack of relevant weather for the journey, whatever it may have been, that robbed the believers of doing for Paul what they wanted to do (Hawthorne 1988:197). In any case, as Bockmuehl (1997a:260) and Fee (1995:430) point out the imperfect tense of both verbs in the current unit expresses both continuing concern and continuing inability to express it. Therefore, whatever the significant nature of the circumstances, the believers in Philippi are not reproached for the lack of opportunity (O' Brien 1991:519).

Having qualified his opening indication of a great joy in order to avoid possible misunderstanding, Paul proceeds to modify the event itself still further (Berry 1996:111; Fee 1995:430). He on his part is made happy in his trouble (θλίψις) by the believers' concern for him (φρονέω; Peterman 1997:134). However, although he appreciates the gift from his readers in Philippi, Paul clarifies his attitude of independence and contentment (Loh and Nida 1977:140). It is true that he does not deny that he was in need. But the supply of his need is not his only motivation for his great joy, as his statement is introduced by an elliptical expression *not that ... I say* (οὐχ ὅτι ... λέγω; Loh and Nida 1977:140).

#### 5.5.4 Not because of want

In Unit 4 (v 11) οὐχ ὅτι καθ' ὑστέρησιν λέγω, *I do not say this because of need*, the use of elliptical expression *not that* (οὐχ ὅτι) is a distinctive expression in the New



Testament, which usually occurs without a verb of *saying* which must be supplied by the readers (cf. Jn 6:46; 7:22; 2 Cor 1:24; 3:5; 2 Thess 3:9), but Paul includes it here (λέγω; Hawthorne 1988:197-198). Paul's intention *not saying* (οὐχ ὄτι) is thus to guard against anyone's drawing wrong inferences from what he has just said, which would be that his joy is over their gift as such, as though joy had to do with finally being able to eat (Fee 1995:431). On the contrary, Paul himself says that *I do not say this because of the need*. This unit emphasises that his great joy is over their concern for him (Fee 1995:431). His intention is rather to clarify what the nature of true contentment is, by starting vv 11-13 while v 10 ended with *you* as subject (Levinsohn 1995:63; Silva 1992:234). Levinsohn (1995:64) says that is why it is relevant to mark the switch to *I*, as the ground is given for Paul's claim, *I do not say this because of the need* (the passage reverts back to *you* in v 14).

In the prepositional phrase, *because of the need* (καθ' ὑστέρησιν), the preposition *according to* (κατά with the accusative) frequently indicates the norm or standard, even though here it passes over to the related concept of cause or reason (O' Brien 1991:520). But, as Hawthorne (1988:198) describes, it merges the idea of standard with that of reason (cf. Rom 2:7; 8:28; 11:5; 16:26; Eph 1:11; 3:3; 1 Tim 1:1; 1 Tit 1:3). As a result, the whole phrase, καθ' ὑστέρησιν, implies *because of the need* (O' Brien 1991:520). The word, *want* or *need* (ὑστέρησις), is found only here and in Mk 12:44, while the word, *need* or *lack* (ὑστέρημα 2:30), points to *the absence* or *lacking* of the believers' service on behalf of Paul in Philippi. The word, *lack* or *need* (ὑστέρησις vv 11) and the verb, *being in need* (ὑστερεῖσθαι v 12), have to do with material *needs* (e.g. food; Reed 1999:58). Paul does not comment about his *real* financial circumstances; instead, he generally claims that he has not written *in language dictated by want* (Lightfoot 1953:163; O' Brien 1991:520). 'Paul does not deny want, but he does remove want as the motive and measure of his rejoicing' (Osburn 1971:131; Vincent 1979:143). Therefore, Paul did not intend to refer to his joy over his readers' renewed concern for him, because of some need or deficiency (καθ' ὑστέρησιν) which they could fill, since he has learned to be content (αὐτάρκης) whatever his circumstances (vv 11-12; Berry 1996:111).

### 5.5.5 Learning to be content in all circumstances

Unit 5 (v 11) ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι, *for I have learned to be content in whatever circumstances I am*, definitely points out that Paul's great joy in the Lord is not dependant on his *needs* being met (Bockmuehl 1997a:260). The conjunction *for* (γὰρ) gives the reason of the statement in unit 4 (O' Brien 1991:520). The pronoun *I* (ἐγὼ) is here used emphatically with connection to the verb *learn* (ἔμαθον) in the first person, which could be rendered as *I have learned* (O' Brien 1991:520) rather than as *whether or not others have learned, I have* (Hawthorne 1988:198), since this context does not give us any possibility of comparative inference between Paul and the other. The aorist tense (ἔμαθον) for the perfect does not suppose a specific time (Hawthorne 1988:198; Loh and Nida 1977:140; Osburn 1971:131; O' Brien 1991:520; Vincent 1979:143). It rather signifies that Paul's complete experience up to the present has been a kind of schooling from which he

has not failed to master its lessons (Hawthorne 1988:198). The primary lesson he has learned from the school of experience (cf. 2 Cor 11:23-29), was to be content (αὐτάρκης εἶναι) in all the circumstances of the moment (ἐν οἷς εἰμι; Hawthorne 1988:198). The clause ἐν οἷς εἰμι can be rendered as *in the circumstances in which I am*, which means *in my present circumstances* (Loh and Nida 1977:140; Osburn 1971:131). But, Loh and Nida (1977:141) and Osburn (1971:131) argue that the context supports the sense of *in whatever circumstances I find myself*.

The infinitive phrase to *be self-sufficient* (αὐτάρκης εἶναι) may point out that Paul had learned to depend on himself and so to cut himself off from all his circumstances (Marshall 1991:119). The adjective *content* or *self-sufficient* (αὐτάρκης) appears only here in the New Testament, although the noun *sufficiency* (αὐτάρκεια) appears twice (2 Cor 9:8; 1 Tim 6:6). Both are central terms in the ethical discussion from the time of Socrates and was a well-worn concept in the ordinary tradition (Kittel 1964:466). It is a favourite term indicating an inward self-sufficiency, as opposed to the lack or the desire of outward things. Stoic and Cynic philosophy describe it as a state of the mind or attitude in which a man is completely independent of all things and of all people (Loh and Nida 1977:141; Vincent 1979:143). However, Berry (1996:112-113) contends that even though self-sufficiency was a widely promoted virtue in Greek and Roman philosophy, different schools or authors understood it differently in the following way:

[F]or Plato, self-sufficiency was impossible in the physical sphere (*Resp.* 2.369B) but was attainable for the virtuous person on the moral level. In the view of Aristotle, self-sufficiency was not possible on the practical level, since humans are social organisms. In fact, only the community can aim at self-sufficiency (*Eth. Nic.* 1.7.6-7). Self-sufficiency is possible for the individual only in a limited sense on the level of pure contemplation, but even then that person will not be self-sufficient in the physical sense (*Eth. Nic.* 10.7.4; 10.8.9).

Malherbe (1996:134) also describes the Cynic characters in the following way:

[T]he good man does not blame the circumstances in which he finds himself, nor does he attempt to change them, but prepares himself to adapt to them, just as sailors prepares themselves for the sea. They do not attempt to change the wind and sea, but prepare themselves to turn with them. In the same way, the good man uses what is at hand and so, is self-sufficient. This *self-sufficiency* (αὐτάρκεια), then, is not a withdrawing into oneself, but an acceptance of one's circumstances and a concern to discover value in them.

According to Seneca (*De Vita Beata* 6), 'the happy man is content with his present lot, no matter what it is, and is reconciled to his circumstances' (Witherington 1994a:128). As distinct from the rich philosophical usage, the New Testament

concept seems to have only the sense of a capacity for external self-sufficiency and lack (Kittel 1964:467). Kittel (1964:467) states that this almost banal virtue of *self-sufficiency* (αὐτάρκεια) is set in new light by becoming a constituent part of *piety* (εὐσέβεια 1 Tim 6:6), as made clear in Phil 4:11-13. According to Fitzgerald (1996:152), we should not understand Paul's reference to his *self-sufficiency* (αὐτάρκεια) primarily with regard to his inner freedom and disposition.

The context in which Paul speaks of his self-sufficiency is that of his friendship with his readers in Philippi, and his reference should be understood within that context (Fitzgerald 1996:152). Paul transformed it, for his comprehension of self-sufficiency is different: the word *self-sufficient* (αὐτάρκης) indicates his independence of external circumstances, but *only because* he was completely dependent on God. 'he was not so much self-sufficient as *God-sufficient*' (O' Brien 1991:521). His intention in this context is probably to exhort his readers to be content in the Lord, as he has been. Lambert (1899-1900:333) also contends that the word *self-sufficient* (αὐτάρκης) does not mention the capacity to do without, but signifies an inward power that makes a man superior to *all* outward circumstances (Lambert 1899-1900:333). Paul learnt this from patient discipline and concentrated endeavour: it broke upon him at his conversion, and his subsequent career and experience were but the manifestation of the intimacy with the living Lord, which commenced at that time (Martin [1959] 1987:178). His self-sufficiency comes from the experiential realities of 3:10 (Martin [1959] 1987:178). Therefore, 'he is independent of his circumstances by relying on God or Christ who strengthens him (v 13), whether those circumstances might be construed as positive or negative' (Holloway 2001:157; Osiek 2000:120).

Units 6-9 (vv 12-13) explain in detail what Paul implies when he says, *I have learned to be content in whatever circumstances I am* (Hawthorne 1988:199). Even though there are no conjunctions, which link units 6-8 (v 12) and unit 9 (v 13) to the preceding, it is obvious that the important elements in this clause, that is, *I have learned* (ἐμαθον), *contentment* (αὐτάρκης), and *in whatever circumstances I am* (ἐν οἷς εἰμι), have their counterparts in units 6-9 (vv 12 and 13; O' Brien 1991:522)<sup>62</sup>. According to Collange (1979:150), the statements of Friedrich, Gnilka and Lohmeyer that these units are in poetic form with two three-lined tropes in a rhythmic manner could be true. Collange (1979:150) denies it, since a verse structure is not prominent (Collange 1979:150). This passage can best be rendered

<sup>62</sup> O' Brien (1991:522) provides an example to prove his argument:

- (1) [T]hree additional finite verbs belonging to the same semantic range as *I have learned* (ἐμαθον) (i.e. *know* (οἶδα), *know* (οἶδα) and *learn* (μεμύημαι), describe the apostle's learning process; (2) the content of what is learnt, spoken of as *being self-sufficient* (αὐτάρκης εἶναι unit 5), is qualified in Unit 9 by *I am able to do everything* (πάντα ἰσχύω κτλ.); while (3) the sphere of the apostle's contentment, which is *in whatever circumstances I am* (ἐν οἷς εἰμι unit 5), is amplified by *in any and every situation* (ἐν παντι καὶ ἐν πᾶσι unit 8) and *everything* (πάντα unit 9).

by taking the first three finite verbs, *know* (οἶδα unit 6) ... *know* (οἶδα unit 7) ... *learn* (μεμύημαι unit 8) as parallel to each other to develop the idea already indicated by the aorist verb *I have learned* (ἔμαθον unit 5), and by taking the final verb *I am able* (ἰσχύω unit 9) as a summary statement, which qualifies what Paul signifies by his idea of contentment (Hawthorne 1998:199).

### 5.5.6 Knowing to be humbled

In unit 6 (v 12) οἶδα καὶ ταπεινοῦσθαι, *I know also to be humbled*, the repeated verb *I know* (οἶδα units 6-7) with the repeated conjunction καὶ, as synonyms of *I have learned* (ἔμαθον) indicates emphatically the result of what Paul has learnt (unit 5). The verb *I know* (οἶδα) followed by the infinitive generally implies *to know how* or *to be able* (O' Brien 1991:523). The things Paul has learned to overcome are now indicated by infinitives, one, passive in voice, the other, active: *being humbled* (ταπεινοῦσθαι) and *to have plenty* (περισσεύειν) as an antithetical parallel (Hawthorne 1988:199). Paul accounts for that he knows *how* to live in a relevant manner under those contrastive circumstances: he knows how to be humbled by poverty or need and to have plenty, since he has the right attitude he has learned to overcome in a positive way (O' Brien 1991:523).

The infinitive *being humbled* (ταπεινοῦσθαι) as the passive voice literally means *to lower*, as one would lower the level of water behind a dam, or the height of a mountain or hill (cf. Lk 3:5; see BGD; Louw and Nida 1989:81.7). In this letter it is used of Christ's free and voluntary action to humble himself by becoming obedient unto death (2:8). Here it signifies that Paul knows *how to be humbled*, or *brought low* by poverty or need occasioned by outer-circumstances (O' Brien 1991:523). It could also apply to an inward attitude, as humiliation recalls Christ's humble action mentioned in 2:8 (Collange 1979:151). Peterman (1997:140) argues that the passive mood *humbled* (ταπεινοῦσθαι) indicates that Paul does not say that he humbles *himself* in a religious sense, but that he knows how to respond when *he is humbled* by circumstances beyond his control (Peterman 1997:140).

According to Grundmann (1972:18), the infinitive *to be in need* (ὕστερεῖσθαι unit 8) substitutes the infinitive *to be humbled* (ταπεινοῦσθαι). Then Paul was humbled by living *in poor circumstances*, *to live in want*, to be straitened. This ability arose from his initiation into Christ, which provided him with the needed strength (Grundmann 1972:18). Therefore it is correct to say that Paul uses Christology to motivate the ethical exhortation of himself, as well as of his readers. Hawthorne (1988:199) contends that we cannot ignore the possibility of a reflection of the self-humbling of Christ in the choice of the same verb *humble* (ταπεινοῦσθαι) already so poignantly demonstrated by Paul (2:8) and with which he proudly associates himself. Therefore, Paul's voluntary acceptance of bad circumstances, even poverty has been done, because of Christ, as the goal of his life is to know Christ completely (3:9-11; Martin [1959] 1987:178).

### 5.5.7 Knowing to have more than enough

In unit 7 (v 12) οἶδα καὶ περισσεύειν· *I know also to have plenty*, the infinitive to *have plenty* (περισσεύειν) appears twice (in unit 7 and 8). It can literally signify *overflow*, which indicates *having more than enough* of the necessities of daily life (Loh and Nida 1977:141). According to Osburn (1971:133), the infinitive *have plenty* (περισσεύειν) usually is not the antithesis of the infinitive *being humbled* (ταπεινοῦσθαι unit 6), which is the antithetical term of *exalt* (ὑψοῦν). Here it is rather used to refer to the contrast between the need signified in the infinitive to *be humbled* (ταπεινοῦσθαι unit 6). However, O' Brien (1991:524) argues that particularly when the twin themes of humiliation and exaltation are viewed, the antithesis is rather provided by the infinitive *have plenty* (περισσεύειν) here used in terms of material abundance rather than being exalted by God. However, Martin ([1959] 1987:179) contends that it could be possible to signify a possession of spiritual wealth, as in Romans 15:3. For Paul to be humbled could signify to share in the humility of his Lord (cf. 2:8), while abundance is to share in the glorious riches of God in Christ (4:19; Bockmuehl 1997:261).

### 5.5.8 Learning the secret to face all circumstances (and yet be satisfied)

Unit 8 (v 12) ἐν παντι καὶ ἐν πᾶσιν μεμύημαι, καὶ χορτάζεσθαι καὶ πεινᾶν καὶ περισσεύειν καὶ ὑστερεῖσθαι, *I have learned in any and every situation to be satisfied, to be hungry, to have plenty, and to be in need*, describes a more elaborate statement of Paul's contentment and his subsequent adaptability to varied situations (Michael 1928:215). The phrases *in everything* (ἐν παντι) and *in all things* (ἐν πᾶσιν) are adverbially used as repetition for the sake of emphasis (Reicke 1967:889). They demonstrate the inclusiveness and variety of spheres of Paul's *initiation* (O' Brien 1991:525). They can be described as having reference to particular instances and all situations in general, although the whole phrase is possibly nothing but a vague general expression, analogous to the English *every and all* (Michael 1928:216; Osburn 1971:133). These four infinitives are used as adverbs to the main verb *learn* (μεμύημαι) to describe Paul's attitude when encountering a variety of circumstances in his life as an apostle.

The verb *learn* (μύω) appears only here in the New Testament. In the pagan mystery cults it denotes the act of initiation into their religious secrets (Collange 1979:151). According to Holloway (2001:158), Paul uses the verb *learn* (μύω) by way of suggesting that his contentment is a sort of 'secret' (μυστήριον) that he has learned and not a discipline that he has obtained through *practice* (ἄσκησις). However, Osburn (1971:133) points out that no secret is mentioned to be learned. Michael (1928:216) and Osburn (1971:133) state that it can imply 'a difficult process that he has gone through', which could be described as an initiation. His 'initiation' is no ecstatic, secret affair. It rather denotes being willing to be a public spectacle (1 Cor 4:9) and to undergo all sorts of hardships (2 Cor 11:23) for the sake of Christ

(Martin [1959] 1987:179). The sort of life, which he experienced as an apostle is described in the four consecutive infinitives (Martin [1959] 1987:179). Two sets of contrasting infinitives *to be satisfied*, *to be hungry*, *to have plenty*, and *to be in need* (χορτάζεσθαι καὶ πεινᾶν // καὶ περισσεύειν καὶ ὑστερεῖσθαι), each of which is preceded by the conjunction καὶ, demonstrates those extreme circumstances (ἐν παντι καὶ ἐν πᾶσιν), which he has learned to overcome in a positive way, because he is content (Hawthorne 1988:200; O' Brien 1991:525). These two sets are presented in a parallelism of contrasts.

*To be satisfied* (χορτάζεσθαι) A

*To be hungry* (πεινᾶν) B

*To have plenty* (περισσεύειν) A'

*To be in need* (ὑστερεῖσθαι) B'

The first of the infinitives *to be satisfied* (χορτάζεσθαι) is contrasted by the second infinitive *to be hungry* (πεινᾶν). In Greek literature the verb *feed* or *satisfy* (χορτάζω) is primarily used to feed animals to fatten them (Osburn 1971:133; Vincent 1979:144).

According to Lightfoot (1953:164), it is only applied to men as a depreciatory concept (Plat. *Resp.* ix, 586). In later Greek language it has however lost the sense of depreciation, and came to be a serious equivalent to the verb *fill* or *satisfy* (κορέννυμι), applied normally to people and directly opposed to the verb *hunger* (πεινάω; Lightfoot 1953:164). In the synoptics, the verb *feed* or *satisfy* (χορτάζω) is used in Mtt 15:33 of satisfying a large number of hungry people. In Mtt 5:6; Lk 6:21 it should be rendered figuratively, since it does not have a specific reference to being satisfied with the food (Louw and Nida 1989:23.16), but is used of satisfying spiritual hunger (Vincent 1979:144). The context is clear that here it simply means 'to have plenty or more than enough [food]' (Loh and Nida 1979:142; O' Brien 1991:525).

The second infinitive *to be hungry* (πεινᾶν) is the direct opposite to the first. Philo considered hunger as the 'most insupportable of all evils', as according to Plato (Plat. XI, 936 b c), 'begging should be forbidden by law, since only the honest man deserves sympathy if he is hungry' (Goppelt 1968:13). In the Old Testament, the verb *hunger* (πεινάω) signifies the effect of famine (Gen 41:55; 2 Kgs 7:12; Goppelt 1968:15). It can also denote exhaustion caused by a military campaign (Judg 8:4; 2 Sam 17:29) or a desert journey (Deut 25:18; Ps 107:4-9). It denotes *persistent hunger* in consequence of national or social distress (Goppelt 1968:15). However, Paul here uses it in the literal sense of picturing the absence of food and the hunger that results (cf. Mtt 4:2; 12:1; Hawthorne 1988:200). His intention is to describe it as one possibility of life in alternation with abundance or fullness (Goppelt 1968:21).

As O' Brien (1991:525) rightly states, Paul's hunger does result not in seeking his own life, but rather his ministry of the gospel (1 Cor 4:11; cf. 2 Cor 11:27). Goppelt (1968:21) points out that Paul is able to accept both poverty and fullness as related parts of the way of life to imitate Christ's suffering and exaltation, that is, crucifixion and resurrection.

The second set of infinitives, *to have plenty* (περισσεύειν) and *to be in need* (ὕστερεῖσθαι) have already been treated in unit 7 and unit 4 respectively. The infinitive *to be in need* (ὕστερεῖσθαι) could be regarded as referring to moral and spiritual lack (Rom 3:23) as well as to material deficiency (Lk 15:14; Jn 2:3) in the New Testament. In this context it has the meaning of material deficiency over against *to have plenty*. Vincent (1979:145) states that the verb could be *middle voice* rather than the *passive voice*. O' Brien (1991:526) and Perschbacher (1989:761) see it as passive. According to Loh and Nida (1979:142), it signifies falling behind in the needs of daily life. That is to say, it draws attention to the real need Paul experienced (O' Brien 1991:526).

More specifically, in these varied circumstances, ranging from one end of the spectrum to the other and where plenty and abundance, poverty and need have been experienced, Paul has learned to *be content* (αὐτάρκης). He does not deny that he has been in adverse circumstances, but asserts that he has learned to cope with such (vv 11-12; Berry 1996:115; O' Brien 1991:526). He has actually learned to live in circumstances at both extremes of the spectrum: in *abasement* (ταπεινοῦσθαι) and in *to have plenty* (περισσεύειν), *being satisfied* (χορτάζεσθαι) and *being hungry* (πεινᾶν), experiencing *plenty* (περισσεύειν) and *being in need* (ὕστερεῖσθαι; Berry 1996:115). Berry (1996:115) states that it is grounded not in the strength of his own inner resources, but in a power, which he derives from an agent beyond himself (ἐν τῷ ἐνδυναμοῦντί ν 13), God (or Christ), 'and it is in Paul's varied circumstances that this power becomes effective' (Berry 1996:115). By sharing the humiliation of Christ who humbled himself (ἐταπείνωσεν cf. 2:8) and sharing his sufferings, Paul also experiences the power (δύναμις) of his resurrection (3:10; Berry 1996:115).

### 5.5.9 Face all things through Christ

Unit 9 (ν 13) πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με. *I can do all things through him, who strengthens me*, well describes how Paul has the strength to overcome either sort of circumstance in the person who gives him power (Marshall 1991:120). At the climax of his personal confession, Paul affirms with confidence and humility that he is able to be content all things on account of his relationship with Christ, who strengthens him (O' Brien 1991:526). The word *all things* (πάντα) could be either adverbial or accusative (Osburn 1971:134). Either way it does not affect the sense. The word πάντα literally signifies *all things*. Vincent (1979:145) says it is not only all things just referred to, but everything. However, Peterman (1997:142) contends that the word *all things* (πάντα), which Paul can do must certainly be limited by the context. It is therefore better to understand *all things* (πάντα) in the sense of *all those circumstances*, both *in need* and *in plenty* (Fee 1995:434; Loh and Nida 1977:143).

Paul insists that in every conceivable situation, *in any and every situation*, he finds his strength in union with Christ to maintain his apostolic work and for the fulfilment of his desire to hasten the progress of the gospel (Martin [1959] 1987:180). *All things* (πάντα) thus describes *all those situations* of fullness and hunger, abundance and lack which Paul has experienced (O' Brien 1991:526).

The verb ἰσχύω as the opposite to *be weak* (ἀσθενέω) could mean to *be healthy*, but also to *be able*, to *be competent*, to *have power* (Grundmann 1965:397). It can also denote to use force, to exercise power, particularly bodily, physical power (Braunmann 1986:712). This verb *be able* (ἰσχύω) is not a favourite of Paul, but is used by him twice out of the 28 times it occurs in the New Testament (here and Gal 5:6; Hawthorne 1988:201). Nevertheless, by using this word, Paul strongly reaffirms that he can handle or cope with all these things in various circumstances (O' Brien 1991:526). He expresses his attitude in the following way:

[I] have the power to face all conditions of life, humiliation or exaltation, plenty to eat or not enough, wealth or poverty, as well as all other external circumstances like these. I can endure all these things. I have the resources in myself to master them. I am strong to face them down. I can prevail over and be absolute master of all the vicissitudes of life. This indeed is the force of the active voice of the verb ἰσχύω (Hawthorne 1988:201).

The qualifying phrase, *through him who strengthens me* (ἐν τῷ ἐνδυναμοῦντί με), makes it clear that his contentment does not derive from his own inherent or innate resources (O' Brien 1991:526-527). His contentment is completely the result of his dependence upon another, which is different from that of the Stoic (Hawthorne 1988:201; Michael 1928:216; O'Brien 1991:216). His self-sufficiency really derives from the one, who strengthens.

In the significant phrase, *through him strengthening me* (ἐν τῷ ἐνδυναμοῦντί με), the preposition ἐν has *instrumental sense* (Betz 1986:606; Carson 1984:117; Collange 1979:151; Loh and Nida 1977:143; Silva 1992:232) rather than *an incorporative sense* (see Hawthorne 1988:201; O' Brien 1991:527; Vincent 1979:145). However, Martin ([1959] 1987:179) contends that he can do it all in union with his personal Lord, whose name is not recorded according to the best MSS (NIV renders thus: *through him who gives me strength*). The preposition *through* (ἐν) is actually more significant than the choice of noun or pronoun ([1959] 1987:179). The dative relative pronoun *the one* (τῷ) is qualified by the present participle *strengthening* (ἐνδυναμοῦντί) as its subject.

Walvoord (1971:113) says that 'the best text omit the word *Christ*, but of course this is the one to whom Paul referred'. Osiek (2000:120) contends that although 'it is not clear here in v 13 whether God or Christ is the one who strengthens, whereas the agent of God in v 19 might suggest that Christ is intended here, the reference to the power of Christ's resurrection in 3:10 suggests that Christ is the intended referent'. As Paul himself rejoices in the Lord (unit 1; v 10), it would be possible to say that



the relative pronoun indicates Christ Jesus by means of the *inclusion* between units 1-9. The source of all Paul's ability in face of the reality of human life is thus definitely Christ, as the verb *strengthen* (ἐνδυναμόω) is used elsewhere to signify the powerful activity of the Lord Jesus Christ (cf. Eph 6:10; 1 Tim 1:12; 2 Tim 2:1; 4:17; Grundmann 1965:398; Hawthorne 1988:201). Hawthorne (1988:210) states that those later scribes who added the word *Christ* (Χριστός) at the end of the sentence relevantly understood Paul's intent. What we should not forget here is that Paul's contentment is completely different from any philosophical instructions, since it is from God through Christ Jesus (Holloway 2001:158).

Paul was absolutely capable of coping with tremendous hardships in his ministry: long journeys and fastings, beatings and exiles, imprisonments and shipwreck (Maloney 1993:338). He thus refers to a real strength that derives from God through the resurrected one to his all readers who meet their sufferings in prayer (Maloney 1993:338). Peterman (1997:141) contends that Paul's strength to encounter the vicissitudes of life does not come from his natural man but from his God through Christ. Paul exhorts his readers to live as he does, with joy grounded in the confidence that the divine power enables him, and presumably all believers, to cope with all those circumstances (Sampley 1996:127). Betz ([1976] 1986:606) describes God's work in the life of all believers as always opposite to human expectations. Paul in prison is capable of saying that he can do all things through the one who strengthens him. With his Christology Paul exhorts himself as well as his readers. As he rejoices greatly in the Lord, he can do all things through Christ who strengthens him.

### 5.5.10 Conclusion

Christology has a significant function for Paul's own ethical exhortation. In this section, the Christological term has been used inclusively both in the beginning and in the end (the word *Lord* (κύριος) in v 10 and the relative pronoun *the one*, which certainly indicates Christ as agent of God in v 13). That is why Paul himself not only rejoices in the Lord, but can also do all things through Christ. It is clear that Paul used his Christology for his own exhortation, as well as for his readers.

In this section, Pauls uses an *inclusion* concerning Christology to develop the ethical exhortation for himself, as well as for his readers. His great joy is absolutely grounded in the Lord as reflected in 2:6-11. His capacity of doing everything is also founded on Christ, who strengthens him. To him as well as his readers, Christology is important for progress in their life faithful to Christ, and to cope with their hostile circumstances. Therefore, he is glad to be able to stand in relation to the Lord. His readers have renewed their concern for him, of which they had no previous opportunity to show. His reference to it is not based on his need. He knows both need and plenty. He has learned to be self-sufficient in whatever circumstances (being satisfied, being hungry // having plenty and to be in need). By relying on God, Paul could apply his knowledge and his humble mind to both the outward circumstances and the inward attitudes. His humiliation recalls Christ's humble

action mentioned in 2:8. He thus describes that he could manage all those situations, with his strength in union with Christ, to maintain his work.

He used his Christology to exhort himself, as well as his readers, since he knows how Christ has been exalted by God to the highest status as the Lord.

## 5.6 Final Conclusion

Having examined all passages which cover the Christological theme in relation to the ethical exhortations discussed in chapter 5, we conclude that Paul chose Christology to motivate his ethical exhortations to himself, as well as to his readers.

In the first part (3:7-11), Paul applied Christology to himself, since he is convinced that his old life as a sincere Jew has been completely transformed by meeting Christ on the Damascus road. Paul describes his own life as a pattern of trust in the righteousness of Christ versus the righteousness of the law (vv 4-6). Like his saviour (2:5-8), Paul voluntarily gave up all his 'gains' – privilege, position, power, etc. – for the sake of something far better: to come to know Christ fully by conforming to his saviour's death and by daily taking up his cross (Black 1995:41). Therefore, rather than boasting of his status, his conversion on the Damascus road involves an 'emptying' analogous to that of Christ (Black 1995:41). Paul follows the same pattern depicted in terms of privilege-death-exaltation in 2:6-11 to exhort his readers in 3:7-11 by portraying himself as a certain example of apostolic excellence (Black 1995:41; Marshall 2001:371). As a result, Phil 3:7-11 should be interpreted in reflection on 2:6-11, since Paul's exhortation to his readers, as well as to himself is surely based on his Christology. Hooker (1975:156) says that Paul regarded all the advantages of his Jewish birth as worth nothing in comparison with the riches found in Christ. Paul is willing and eager to participate in Christ's death to attain his resurrection.

In the second part (3:12-14), he points to himself as example to his readers. Paul did not regard himself to be perfect in terms of his goal. He is still busy to take hold of that for which Christ took hold of him. By calling his readers 'brothers', he reminds them to keep their faith in Christ Jesus. From the moment of being taken hold by Christ, his life is to press on toward the goal of the call of God through Christ to get the prize. He uses the metaphor of an athletic contest to describe that his conformity to Christ is not complete until he receives the prize, which is to *know* Christ fully (Forestell 1956:126). As Koperski (1996:292-293) contends, the function of the Christology in 2:6-11 and of Paul's example in chapter 3, seems primarily to exhort the believers in Philippi to stand firm in one mind without being shaken from their faith in Christ by the instruction of the false teachers. It threatens to demoralise them and make them vulnerable to the false instructions of their adversaries about the gospel (Koperski 1996:292-293).

In the third part (4:4-7) Paul moves his exhortation to his readers. He exhorts them to behave as believers in the circumstances of suffering and conflict in 1:17-30, 2:1-5,

and 2:12-18 (Black 1995:41). Without joy, there is no possibility of keeping the believers in unity and co-operation to fulfil the will of God. He encourages them to rejoice in the Lord, and to exercise forbearance toward one another in 4:4-7. Christology is here used in an *inclusion*, at the beginning and at the end. Paul commences his exhortation to his readers to rejoice in the exalted Lord and finishes it with his Christology by reminding his readers of God's peace, which protects their hearts and minds through Christ. He reinforces his exhortation by means of Christology, that is, *in the Lord, the Lord is near, and the peace of God through Christ Jesus will guard the believers* (Black 1995:41).

In the last part (4:10-13), Paul describes the relationship between him and his readers. The renewal of their concern for him is a great joy to him in the Lord. Through a variety of circumstances, which were bad or good, he has learned to be self-sufficient, whether satisfied or hungry, in plenty or in need. He is able to face anything through Christ who gives him strength. This last section has the same structure of *inclusion* as the third section, with the Lord at the beginning and Christ at the end. For the believers the ground of all ethical obligations must surely be God himself, inclusive of his will for men. 'For the Jew, the fullest revelation is in the Torah; for the believers in Christ' (Styler 1973:185). They are in a personal, associative relationship with God through Christ Jesus, so radical that one can even talk of death and resurrection resulting in a new way of life in which ethical conduct is a product of this new relationship, not a precondition (Louw 1992:30).

## **Chapter VI Christology as motivation for ethical exhortation: A comparison between 1 Peter and Philippians**

Usually Christology is studied and understood in its relation to soteriology. In this review of 1 Peter and Philippians though, Christology definitely has the function to motivate Peter and Paul's ethical exhortation to their readers. Peter and Paul exhort them who are under undeserved suffering and conflicts to continue their faithful life to God and to solve all problems which disturb their peaceful lives by pointing to Christ. They filled their pastoral concern for their readers with their Christology. Although Christology serves soteriology, it is more strongly combined with the motivation for ethical exhortation. The following sections will clarify the similarities and differences between the Christologies of Peter and Paul, similarities and differences between their ethics, and the way in which Christology is used to motivate believers ethically in Peter and Paul respectively.

### **6.1 The similarities between the Christology of 1 Peter and of Philippians**

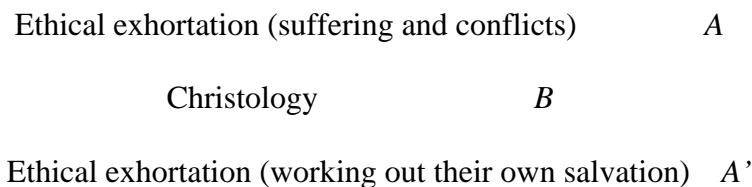
#### **6.1.1 The ethical exhortative perspective**

As the social structure of the ancient Mediterranean society was group-orientated, rather than individually-centered like in modern times, it was natural for the members of the society or family to follow the custom guidance of the society or house to guard their boundaries against outsiders. Deviation from the society or family's ethos was regarded as violation of the society or family's boundaries and it would lead to verbal abuse, physical suffering and estrangement from their society. Therefore, believers experienced rejection from their society and family as a result of their new lifestyle. These sufferings could detract the believers from their faith in God.

Therefore, Peter and Paul exhorted their readers to persist in their new lifestyle by keeping their faith in God. Peter and Paul referred their suffering readers to Christ as their example. He innocently suffered death. But God exalted him to sit at his right hand. The themes of both suffering and exaltation of Christ are so significant to both Peter and Paul to exhort their readers, who were under undeserved suffering, to keep on believing, since they will be vindicated at the time of Christ. More importantly, in Peter, all the exhortative parts (1:13-17; 2:1-3; 2:18-20; 3:13-17) precede the Christological parts (1:18-21; 2:4-8; 2:21-25; 3:18-22), which indicates that Christology is the foundation of the motivation of his ethical exhortation. Paul places Christology (2:61-11) in the midst of his ethical exhortations (1:27-2:5 and 2:12-18). His exhortation of his readers, as well as of himself reflects his Christology (3:7-11; 3:12-14; 4:4-7; 4:10-13).

According to Peter, the believers became part of the family of God through Christ's redemptive death. They are therefore exhorted to be holy, as God, who called them, is holy (1:15-16). They also have the privilege to call God their Father (1:17). To come to the living stone (2:4), all believers had to put off their previous lifestyle. With their previous way of life, they were not fit to be built into a spiritual house. Christ is the foundation of the spiritual house (2:4-5). For the domestic servants, who suffered undeservedly from crooked masters while doing good (2:18-20) Peter poses the example of Christ, who suffered innocently for them (2:21-25). Peter also links his readers' suffering under outsiders while doing good (3:13-17) with the suffering of Christ.

In Philippians Paul likewise regarded Christology as significant for the exhortation of his readers by placing it with the ethical parts: suffering (1:27-20), conflicts (2:1-5), Christology (2:6-11) and working out their own salvation (2:12-18). It forms a ring composition:



The ring composition emphasises that Christology motivates the ethical exhortations. Paul's eagerness to know Christ is seen in his giving up all the advantages of his Jewish heritage, regarding it as dung and loss for the sake of Christ (3:7-11). According to 3:12-14, Paul is eager to press on toward his goal to get the reward of his heavenly calling by Christ. Whenever Paul exhorts his readers to rejoice, he always draws their attention to the Lord (4:4-7). Paul also expresses his joy in the Lord and is confident to do everything through Christ who strengthens him in his suffering (4:10-13). Paul's exhortations depend on his Christology. With the clear expression of his Christology in 2:6-11 he exhorts his readers to carry on faithfully in following Christ's example (1:27-2:18).

As we see in both Peter and Paul, Christology (Christ's suffering and exaltation) functions to exhort their readers. With his Christology Peter exhorted them to keep their identity as believers as they are redeemed by Christ (1:13-17; 2:1-4). He also exhorts them to keep on doing good under undeserved suffering, in the expectation that they will be vindicated like the suffering and exalted Christ. On the other hand, Paul exhorts his readers not to be afraid of their opponents, to have the same mind as Christ, and to work out their own salvation in this crooked and depraved generation (2:6-11). He applies the pattern of his Christology (2:6-11) to himself and his readers. Therefore, both Peter and Paul use Christology as the foundation for the ethical exhortation of their readers.

### 6.1.2 Pre-existence

Although Peter does not explain Christ's pre-existence like Paul, the participial phrase *having been known before the foundation of the world* (προεγνωσμένου πρὸ καταβολῆς κόσμου 1:20) indicates that the concept is present in 1 Peter. Paul indicates Christ's pre-existence with two expressions: *being in the form of God* and *in the equality with God* (Phil 2:6). They highlight Christ's willingness to take the lowest and most degrading status. Both Peter and Paul refer to Christ's pre-existence to emphasise that he willingly suffered until death. Therefore, to both Paul and Peter, Christ's pre-existence is a fact.

### 6.1.3 Suffering

Together with Christ's pre-existential status, Peter and Paul describe Christ's suffering (e.g. 1 Pet 1:20-21; Phil 2:7-8). All four sections in 1 Peter (1:18-21; 2:4-8; 2:21-25; 3:18-22) express the suffering of Christ. Paul also indicates the progressive steps of Christ's suffering in the main Christological section (2:6-11). He further describes the suffering of Christ unto death as the goal of his own life as a Christian (3:7-11). It reflects his Christology in 2:6-11.

Both Peter and Paul mention the *death* of Christ. According to Peter, Jesus Christ died to redeem believers from their futile way of life handed down from their ancestors (1:18-19). His blood symbolises *his death* and v 21 clearly refers to his death. In 2:4, 7 he metaphorically expresses Christ's death, as the *stone rejected* by people represented by the builders. All humans, together with the Jewish religious leaders at the Jerusalem temple, rejected him. In 2:24 he dramatically implies Christ's death by the clause, *he himself bore our sins in his body on the tree* (τὰς ἁμαρτίας ἡμῶν αὐτὸς ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον v 24). The suffering of Christ for believers implies his death (2:21). He also refers to Christ's death in 3:18. Paul likewise speaks of Christ's death in 2:8; 3:10. Peter clearly refers to Christ's death on a cross (v 24). Paul also states that Christ became obedient unto death, that is, the death on a cross (2:8). Therefore, both of them state the death of Christ as the climax of his suffering.

Although Peter and Paul both speak about the death of Christ, they express it differently, since both of them applied it to the circumstances of their readers.

### 6.1.4 Exaltation

There are a few similar expressions of Christ's exaltation between Peter and Paul. Peter explicitly describes Christ's resurrection as the beginning of his exaltation (1:21; 3:21). Paul explicitly speaks of Christ's resurrection, not in the main Christological section (2:6-11), but in 3:10. However, Paul expresses Christ's resurrection more implicit than Peter, although Peter's expression of it is not only explicit, but also implicit. According to Peter, the *stone rejected* by men and builders was *chosen* as

*precious* by God. The *stone rejected* by men and builders implies his death (6.1.3). The status of Christ, as *chosen* as *precious* by God implies his resurrection. He describes Christ's resurrection metaphorically as *the shepherd* and *the overseer*. Paul also implicitly describes his resurrection by God's action to exalt him to the highest place. The verb *exalt to the highest place* (ὑπερύψωσε 2:9) indicates the extent to which he was exalted. His exaltation to the highest place implies his resurrection.

Peter depicts Christ's throne at the right hand of God, which indicates his exalted status. Therefore, all creatures will submit themselves to him (3:22). Paul describes Christ's heavenly throne as his exaltation to his pre-existent status. All creatures will worship him, which means that they will submit themselves to him as their Lord. In spite of the different descriptions of his exaltation between them, Peter and Paul both describe Christ's highest exaltation through the fact that all creatures submit themselves to Christ.

### **6.1.5 Initiator of the exaltation**

To both Peter and Paul, it is God who exalted Christ by raising him from the dead. 1 Peter 1:21 states that God raised Christ from the dead and gave him glory. Philippians 2:9 indicates that God exalted Christ to the highest place and conferred on him the superior name of Lord. Peter and Paul agree that God is the initiator of Christ's exaltation.

## **6.2 The difference between the Christologies of 1 Peter and Philippians**

### **6.2.1 The soteriological perspective**

Although their Christologies have the purpose to motivate the ethical exhortation of their readers, Christ's vicarious suffering cannot be ignored. Both Peter and Paul relate their soteriology to their Christology. Paul argued that real righteousness is not by keeping the law, but by faith in God through Christ, against the false instruction given to his readers. However, he does not draw attention to Christ's salvific intent. For Paul the main issue for his readers is to grow up in spirit, in spite of their circumstances. They had conflicts among the members of the church, and suffered under outsiders. Therefore, as their pastor, he exhorted them to have the same attitude as Christ (suffering and exaltation 2:6-11). In this way they will solve all matters which threaten their peace, unity and mutual concern. While Paul also suffers undeservedly in prison for the sake of Christ, he confesses that he is able to do everything through Christ, who strengthens him. Christology provides the example rather than implying soteriology. As God exalted Christ, he will exalt them to glory as well. His purpose is to take the suffering and exaltation of Christ to exhort his readers to be faithful to God, as well as to have unity and mutual concern.

In 1 Peter Christ's vicarious sufferings for believers is clearly stated. Peter reminds his readers that they were redeemed from the futile way of their old lives through Christ's blood. His death is compared with perishable things, like gold and silver, which were most valuable in the eyes of human beings. The believers became the new family of God, since they were bought with ransom price. They no longer belong to the old life. They are under the control and guidance of God. In 2:4, Peter exhorts them to come to the living Jesus Christ, who was rejected by men and builders, but selected as precious by God. He exhorts them to be built into a spiritual house on the foundation the living stone, Jesus Christ. In 2:24 Peter describes his readers' salvation by Christ who bore all their sins in his body on the cross. Peter also points to Christ's death once and for all to take believers to God (3:18). He indicates the salvation of his readers.

There is a vast difference between Peter and Paul's soteriological perspective. In 1 Peter all Christological and ethical sections also contain Christ's vicarious suffering. Apart from 3:9, Paul in Philippians is not concerned with Christ's vicarious suffering, although it is presupposed by the death of Christ. Peter clearly indicates salvation, while Paul in Philippians only touches on it.

### 6.2.2 Suffering

1 Pet 2:22-24 and Phil 2:7-8 are sufficient to compare the difference between 1 Peter and Philippians about Christ's suffering. Apart from 1 Pet 2:22-24, all other sections treat the death of Christ as the climax of suffering. Although Paul directly refers to Christ's suffering in Phil 3:7-11, he expresses it as the reflection of his Christology in Phil 2:6-11.

In 1 Pet 2:22-24, especially in 2:22-23, Peter describes the progressive steps of Christ's suffering from *innocence* to *threatening*. More specifically, he describes Christ's reaction to his suffering: *no sin, no deceit in his mouth, no retaliation, and no threatening*. As entirely *innocent*, with *no deceit*, when he suffered verbal abuse and suffering, he did not retaliate and threaten them. He entrusted it to God, who judges impartially. Peter highlights Christ's voluntary suffering to exhort his readers, the domestic servants who suffered from crooked masters.

Paul describes the progressive development of Christ's suffering in Phil 2:6-11. He does not start with Christ's innocence in his suffering, like Peter. He starts with Christ's suffering beginning with his pre-existence. He then divides it into two parts: *his emptying* (vv 7-8a) and *his humbleness* (v 8). He explains the two parts: *his emptying* (vv 7-8a) in *the form of a slave, human likeness, and his appearance as a human being*; and *his humbleness* (v 8) as *his obedience to death, and the death on a cross*. Both Peter and Paul describe the suffering of Christ dramatically. To both of them Christ's suffering has been *voluntary*. Peter does not refer to the concept of a slave, as Paul who clearly indicates Christ as in the form of a slave. However, from 1 Peter it can be inferred that Christ's suffering is like the suffering of the slaves who had no rights as human beings before their masters.



### 6.2.3 Exaltation

Peter and Paul agree on most aspects of Christ's exaltation, but also differ in some respect. Peter says that after Christ's resurrection, on his way to heaven, Christ visited the disobedient souls in prison to proclaim his victory over the power of death, as well as to proclaim judgment on the people of the time of Noah. 1 Peter describes a panorama of Christ's ascension from resurrection to the throne. Paul only states that God exalted Christ to the highest place and that God conferred on him the name *the Lord*.

### 6.2.4 Strong dependance on the Old Testament in 1 Peter

Paul did not extract metaphorical terms from the Old Testament in relation to his Christology in Philippians. It is only Peter who uses expressions from the Old Testament. According to 1 Pet 1:19 Christ's precious blood to redeem believers is like *a spotless and pure lamb*, which reflects *the perfect and complete* animal sacrifice to God in the Old Testament. 1 Pet 2:4-8 describes Christ's suffering and exaltation in metaphorical terms as the rejected stone and the selected and precious stone as in the Old Testament (Ps 118:22; Isa 8:14; 28:16). In 1 Peter 2:21-25 Peter implies at least five references to Isa 53 vs.9 (1 Pet 2:22); v 7 (1 Pet 2:23); vv 12, 4, 5 (1 Pet 2:24); v 6 (1 Pet 2:25). Peter interprets the ministry of the Lord and the present sufferings of his readers by means of the free quotation of Isa 53. This passage seems relevant to Peter's intention for it refers to the suffering of believing servants, God's deliverance, and the conduct of the believers under undeserved suffering (Green 1990:283). All the Old Testament passages Peter quoted have had to do with the suffering of the believers, the relevant conduct under the undeserved suffering, and the exaltation by God (Green 1990:284).

### 6.2.5 Metaphorical expressions in 1 Peter

Peter often uses explicit metaphorical expressions of the Old Testament in his Christology: living stone and shepherd. See the discussion of these metaphorical concepts in terms of Christ's suffering (6.1.3) and exaltation (6.1.4). Peter also uses the metaphor of a baby's craving for milk to draw attention to the believers' craving for spiritual milk (2:3). Peter's emphasis on salvation made possible through the overseer and shepherd of straying sheep point to his saving death (2:24-25). Peter clearly applied these metaphors for the suffering Christ and the exalted Christ to exhort his readers under undeserved suffering to trust that God will make them precious, as he did for Christ.

Paul differs from Peter. He uses a metaphor for Christ's self-emptying and death to explain the precise function of its daring improbability, inviting the readers to see their own lives and calling to be in correspondence with the gracious action of the Lord whom they acclaim in their worship (Hays 1996:30). He also refers to Christ who willingly assumed the form of a slave, although he was in the form of God.

## 6.3 The Similarity between the ethics of 1 Peter and Philippians

Peter and Paul's readers were former gentiles and Jews who became believers through hearing the gospel of Christ. Both Peter and Paul's readers were suffering from their hostile societies, because the qualities of their lives differed from their societies. Peter and Paul exhorted them to live as believers. Their agreements and differences are noted.

### 6.3.1 The Opponents (1 Pet 3:13-17; Phil 1:27-30; Phil 3:7-11)

Both Peter and Paul consider the circumstances of their readers's daily lives in relation to outsiders. The social life of the ancient Mediterranean world was group-oriented (see section 6.1.1). The believers' way of life differed from their family and society, It caused discrimination against them by their society. At that time they did not yet suffer from official punishment by the government. They were treated differently and were estranged from their own society, for the sake of Christ. There are some similarities between Peter and Paul, although they have some differences, which will be treated in the next section. They are similar in that the opponents were gentile unbelievers (1 Pet 3:15-17; Phil 1:28; 2:15), who did not accept Christ as saviour. Peter and Paul both draw attention to God. To Peter, their suffering despite good conduct in the hostile society, is God's will. Their opponents act against God and will be put to shame. In the same way Paul describes his readers as suffering, but if they are without fear and are of one mind (Phil 1:27-28) it is a sign of salvation that is from God. God will put their opponents to shame. In 2:13 Paul indicates that God is working in them. God provides the power to work out their salvation like stars, shining in the depraved and crooked generation. It implies good work. Both Peter and Paul's readers' good works in a hostile society will be approved of God, whereas their opponents will be destroyed by God as the final judge.

### 6.3.2 The privilege of believers as the family of God

In terms of the privilege of believers as the family of God, Peter and Paul both draw attention to the family relationship between God and the believers. They use the terms *God the Father* and *children of God*, although they express it differently. Peter does not explicitly use the term *children of God* like Paul (Phil 2:15). He implies it in terms of their privilege to call God their Father (1 Pet 1:17). Although Paul does not use the term 'Father', like Peter, he implies it by the term 'children of God'. They agree on the privilege of believers as members of the family of God. To both Peter and Paul their readers are children of God, God is their Father. They use the family terms 'Father' and 'children' to inform their readers that they do not belong to the social norms of their previous life, but to the new norms of God's spiritual family.

### 6.3.3 The character of the children of God

Peter describes his readers as *holy*, since God who called them is *holy*. 1 Peter 1:14 and 2:2 stresses their new life as the turning point from the old (1:14, 18; 2:9-10) though not with the explicit reference to the soteriological theme (Richard 1986:135). Paul indicates that his readers are *pure, blameless and faultless*. They share the same idea regarding their readers' holiness but with different expressions. Christ's blood is contrasted with the perfect sacrificial offering as *pure, blameless* in 1 Pet 1:19, and the readers of Peter are exhorted to be built as a spiritual house, to be a holy priesthood, offering a spiritual sacrifice acceptable to God through Christ (1 Pet 2:5). These different terms are supplementary to indicate the character of God's family. Peter exhorts his readers to abandon their previous lifestyle, since they belong to God's family (1 Pet 2:1).

Paul also exhorts his readers to do everything without grumbling and dispute (Phil 2:14). According to Peter, while their previous life style is not consistent with their new lives as members of the family of God, they should leave all vices of their previous life (2:1). Paul likewise considered grumbling and disputes as part of their previous lives, which cannot be in harmony with their new lives as members of the family of God. Therefore, Peter and Paul agree that their previous lifestyle is worthless and useless in their new family of God. They are new beings, under guidance of the head of the family, and with new norms to follow. Both Peter and Paul tell their readers to quit their old way of life and exhort them to live as members of the new family of God.

### 6.3.4 The obligation of children

Peter and Paul agree on the obligations of believers. Both exhort their readers to live as strangers. 1 Peter depicts them as shining stars in the pagan world, which is their temporary dwelling. They are strangers, which implies that this world is not their permanent home. Peter challenges them, to renounce their old way of life, to put on the believers' armour (1:13), and soberly to keep watch at their post of duty (1:13; cf. 4:7; 5:8; Lohse 1986:49). Paul speaks of the day of Christ to indicate that their suffering is limited up to the time of his second coming. His readers should live with the certain hope that their present suffering will be reversed to glory at the time of Christ's second coming. Peter and Paul use different expressions. However, their perspectives on life in this world as temporary, agree.

Both Peter and Paul exhort their readers to live as stars, which shine in the dark world (Phil 2:15) and as strangers who reflect their father's holiness through their new way of life in the world (1 Pet 1:17). The simile 'stranger' means that this is not their permanent residence, and that they should live differently from the non-believers. Believers should shine like stars in the dark world to prove the new quality of their lives which differ from the unbelievers. Peter and Paul agree on the obligation of the believers to live differently in the world (1 Pet 1:17; Phil 2:15-16). Peter exhorts his readers to conduct their lives in fear, because of the fact that they

were not redeemed from the futile manner of life inherited from their ancestors with perishable things such as silver and gold, but with the precious blood of Christ as a lamb without spot or blemish (1:17; Lohse 1986:56). According to Peter, the entire community is charged rather to suffer by doing good, if that should be God's will, than to be punished for doing wrong (3:17), since Christ suffered once, because of our sins, the just for the unjust (Lohse 1986:56). Their love and good behaviour should bear witness to the truth of their faith (2:12, 15, 20; 3:1, 6, 17), constantly to be ready to give an account of the hope that is in them to anyone who asks (Lohse 1986:59).

Paul also asserts that the believers, as the family of God, should live 'pure' and 'blameless' (1:10). They, established by God's saving action in Jesus Christ and maintained in love, should not be afraid of being destroyed by suffering for their faith and for the sake of Christ, by doing their utmost to attain the common goal (1:27, 29; Schnabel 1995:291). Both Paul and Peter do their best to reassure their readers' faith in Christ in a hostile society, following in the steps of Christ, in the expectation that God will exalt them at the time of Christ's coming, as he exalted Christ.

## **6.4 The differences between the ethics of 1 Peter and Philippians**

### **6.4.1 Opponents**

For similarities between Peter and Paul on the opponents see section 6.3.1. They also have differences between them. Paul treats the matter of false instruction of the gospel on how to be saved, which is the one of three problems in Philippi. The false teachers had a different view on salvation as Paul. He has to defend himself against the opponents on how to be saved (3:7-11). It is a polemical controversy against opponents that keep the law and circumcision to attain righteousness. Paul emphatically confirms that his instruction on salvation is correct. The opponents are Jewish Christians, who stick to their tradition to become righteous by keeping the law and Jewish regulations. To Paul it is completely worthless. He regarded all things which were a great advantage to him as a Jew, as dung and loss for the sake of Christ. He found the real and only way to become righteous. It is by faith in God through Christ. According to Phil 3:7-11 Paul strongly evinces that their achievements, which he also attained, are worthless. He claims that it is better by far to know Christ and the power of his resurrection, to participate in his suffering and to be conformed to his death (Fowl 1990:99). Now Christ is his life. Apart from Christ, there is no way to become righteous. Therefore, he exhorts his readers to emulate him, as he is imitating Christ. To his readers, he is an example of their salvation, as Christ is the complete representative of his salvation. Peter, though, does not present himself as an *example* to his readers.

## 6.4.2 Domestic servants

The exhortation to slaves follows the exhortation to wives and husbands, as well as to children and parents in the house-hold instructions of Ephesians and Colossians (Eph 5:21-6:9; Col 3:21-4:1; Elliott 2000:540). However, in Philippians Paul does not address the specific groups separately. He addresses the whole congregation in Philippi. Peter addresses husbands and wives, masters and servants. In 2:18-20 he addresses the servants as οἰκέται rather than δοῦλοι to emphasise the house-hold sphere of their activity and significance (Elliott 2000:540). To Peter, the servants, as the most cruelly treated beings in the world, are exhorted to do good to their crooked and unjust masters in view of the unjustly suffering of Christ, who in the end was glorified, as their model for their lives (Richard 1986:137). Peter addresses his readers, as slaves of God, to live in proper conduct among their neighbours (Richard 1986:137).

## 6.4.3 Conflict

Believers are not to withdraw from their lives in the society where religious pluralism was integrated into the very fabric of their daily life (Winter 1990:209). The hostile situation, though, emphasises the need for a proper understanding of God's work and the ethical obligations of the believers (Green 1990:277). 1 Peter describes the believers' suffering, not as a result of persecution, but as the result of hostility, harassment, and social, unofficial ostracism on the part of the general populace (Richard 1986:127). He does deal not inner matter among his readers, but their present unstable situation in an unfriendly society. The main focus in 1 Peter is to exhort the readers suffering from outsiders. Peter bases his exhortation on his Christology. Peter only deals with his readers' undeserved suffering in an antagonistic society. According to Phil 2:1-5 and 4:2-3, Paul treats the inner conflict among his readers, which is one of the three matters encountered in the Philippian congregation. He points to the conflicts which caused suffering, by serving others with a self-centered mind (Hays 1996:31). Unity in the community is possible if believers do not seek their own interests or concentrate selfishly on their personal affairs (2:4). Selfishness, boastfulness and egotism damage and demolish the peaceful life of the community (Schnabel 1955:292). Paul rather asserts his readers to have a life of fellowship, sharing, and mutual support, grounded in the story of Christ as presented in 2:6-11 (Hays 1996:28). While there was no conflict among the members of the community in 1 Peter, it caused a great conflict among the believers in Philippians.

## 6.4.4 Work out your salvation

1 Peter 1:3-2:10 describes salvation of God's chosen people in terms of the new life of the believers, and in 2:11-4:11 the ethics in a hostile society (Richard 1986:124). Peter reminds his readers of their new identity as children of God, how to react in undeserved circumstances, remembering both the suffering and exaltation of Christ.

Paul on the other hand, supposed his readers to be saved, and gives them direction to work out their salvation by living out the new life God has given them in a submissive mind, which will be a sacrifice and a service as presented in 2:7-8 (Phil 2:12; Wiersbe 1992:564). Since God is the initiator of their salvation, who enables them to will and to achieve it, they have to conduct their lives with fear and trembling in the congregation (Marshall 1946:24). Peter dedicated to live dedicated to the holy God as his children in a secular and pagan society. Paul, on the other hand, exhorts his readers to live virtuously by submitting to one another, considering one another more important than themselves (2:3) as they work out their salvation, which has already been given them in Christ (Fowl 1990:97; 1995:Parsons 239).

#### **6.4.5 Paul's final goal**

1 Peter represents Christ as the example of suffering and glory (Richard 1986:133). Peter provocatively offers his readers ethical exhortation in the light of his Christology as the ultimate and actual rational (Lohse 1986:56). Peter has not presented himself as an example of Christ to his readers. Paul presents himself as example to reassure his readers of the truth of his faith, as well as their faith in God through Christ, and to exhort them to stand firm in their faithfulness to Jesus Christ whatever the cost. Paul does not imply that bodily resurrection will be achieved by the merit of good works. But his point of departure is his great hope and trust, the expectation of the second coming of the Lord, who will draw believers into his fellowship (Shrage 1988:186). Conformity to Christ's death and the imitation of Christ are foundational elements of Paul's vision of the moral life (Hays 1996:31). Paul draws attention to the high calling of our heavenly father to exhort his readers to have the same goal as himself to press on to attain the prize. Paul's way of exhorting his readers differs from Peter's in terms of the heavenly high calling, which leads believers to press on.

#### **6.4.6 Rejoice**

Peter did not use the terms 'joy' or 'rejoice' in his ethical exhortation in 1 Peter (cf. 1 Pet 1:6, 8). Peter exhorts his readers to live holy as children of God, as members of the family of God. He calls upon them to be built into a spiritual house, to offer spiritual sacrifices acceptable to God through Christ and to do good in their hostile society by following in the steps of Christ. The references to joy in 1 Peter are not used to exhort his readers. Paul, on the other hand, exhorts his readers to 'rejoice in the Lord'. Paul's frequent appeals to them to 'rejoice' reflect on their undeserved suffering from 'opponents' (1:29), 'inner conflicts' (2:1-4; 4:2), as well as 'false teachers' (3:2; Marhsall, Travis, and Paul 2002:133). Paul exhorts them to stand firm in their faith in Christ Jesus. According to Phil 4:4-6, the nearness of the Lord is another reason for their joy. It dispels anxiety and calls for mercy and kindness to be shown to all (Schrage 1988:186).

### **6.4.7 Paul's circumstances**

Peter only briefly refers to his own situation as a fellow elder, a witness of the sufferings of Christ, and a sharer of the glory that shall be revealed (5:2). He draws attention to the same pattern of exhorting by applying the suffering and exaltation of Christ Jesus. Paul, on the other hand, describes his own situation (1:7, 12-26). He wrote his letter from prison (1:12-14). As White (1994:185) illustrates, Paul is hindered, imprisoned, and endangered by the secular world of which he is – though a servant of Christ Jesus – a member and captive. Imprisonment in the ancient world was used mostly by means of keeping people in custody awaiting trial. Paul probably expected to be executed (Marshall, Travis and Paul 2002:132). His imprisonment had provided an opportunity for witness and he presented his example to strengthen the believers' faith in God in the hostile society (Marshall, Travis, and Paul 2002:132; White 1994:185). Paul exhorts his readers to conduct themselves 'in a manner worthy of the gospel of Christ', and to see opposition and suffering for the sake of Christ as a privilege (1:27-30; Hays 1996:28). He assures them that their suffering is the same struggle' as his own suffering, as an apostle. With reference to his circumstances he grounds a solidarity in suffering between himself and them (Hays 1996:28). Unlike Peter, Paul sketches his circumstances as an example, to strengthen his readers' faith, in the midst of their society.

### **6.4.8 Metaphorical expressions in Philippians and 1 Peter**

Peter takes up metaphorical terms to illustrate the new reality of his readers, based on the Christ-event. Peter uses the metaphor of the family to describe the new relationship between God as the Father (1:17) and believers as his children (1:14; 2:3). Fatherhood points to the care for the family and providing the family with what is needed (Paul 2005:509). The childhood implies absolute obedience and respect, not to dishonour the father's authority at all. As Peter signifies the growth of the family of God, he exhorts his readers to crave for spiritual milk, which denotes the word of God, which nourishes the soul of believers (2:2), as a baby cries for milk. Peter calls them living stones, as Christ Jesus is the living stone, and to be built into a spiritual house, which signifies the spiritual community (2:5). He also uses the metaphor of sheep going astray, which implies disobedience to the shepherd 'Christ' (2:25). According to 1:13 and 2:1, the term 'bind up the waist' indicates that the readers should be ready to do like warriors preparing for war and athletes preparing for a race and to act effectively, and 'taking off' which symbolises removal of their previous immoral life to be ready for their new real life.

Paul, on the other hand, introduces himself as the slave of Christ, which signifies his absolute dependence on his master (1:1). He draws attention to his fellowship with Christ's sufferings. 'In community with others, believers find themselves conformed to the death of Christ. Thus, the cross becomes the ruling metaphor for Christian obedience, while resurrection stands as the sign of hope that those who now suffer will finally' conquer (Hays 1996:30-31). Paul paradigmatically defines obedience to God in the metaphorical way of Jesus' death on a cross (Hays 1996:31).

Both Peter and Paul used metaphors to give new information to their readers. Peter frequently uses metaphors to reassure his readers.

#### **6.4.9 Paul as an example to his readers**

According to 1 Peter 5:1, Peter speaks of himself as a fellow elder, a witness to the sufferings of Christ and a sharer of his glory that will be revealed. However, he does not pose himself as an example to exhort his readers. Paul, on the other hand, encourages his readers to live in a manner worthy of the gospel in a hostile society. He informs them of his own suffering which is the same as what they experience (1:30). His suffering is not a result of seeking his own benefit, but of remaining faithful to do the work of Christ throughout his whole life. Paul enjoins his readers: 'become fellow-imitators with me and observe those who walk according to the pattern you have in us' (Phil 3:17; Hays 1996:31). Paul poses himself as an example because his own life is conformed to Christ (Phil 3:12; 1Cor 11:1). By imitating him, his churches will be joining him in imitating Christ (Hays 1996:31). As Jesus wept over Jerusalem (Lk 19:41), Paul weeps, as he laments their error (3:18) with full and deep concern for them, not to follow a false teacher but to follow him (Elwell and Yarbrough 2005:315). As he is eager to follow and attain the suffering of Christ, he represent himself as a proper example to remain faithful against false teachers.

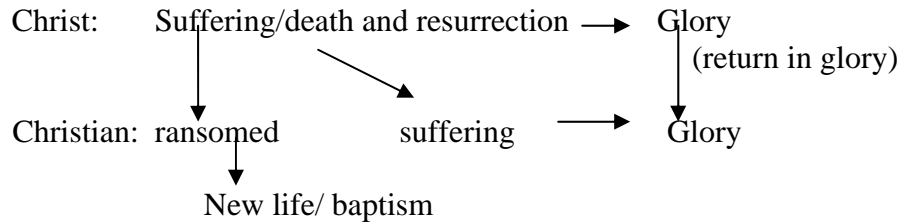
### **6.5 The overlap of Christology and ethical motivation in 1 Peter and Philippians**

Peter and Paul use their Christology of the suffering and the exaltation of Christ to exhort their readers in undeserved suffering.

Peter tries to exhort and comfort his readers under the circumstances of savage treatment which they can expect because of their faith in Christ (Elwell and Yarbrough 2005:364). Whereas verbal abuse and social estrangement were the main forms of suffering, in some cases the hostility may have taken the form of physical attacks (2:20; 3:6; 4:1). The crux of the matter was their reaction to social rejection. They had begun to be ashamed of their faith (4:16). They were tempted to retaliate (3:9; cf. 2:23), and to conform to a more socially acceptable lifestyle (4:2, 3; 1:14; Green 1990:278). Peter combats this matter with Christology and ethical exhortation in 1 Peter (Green 1990:278).

For Peter, Christ is the example of suffering and exaltation. He selects the term 'suffering' for the circumstances of his readers (Richard 1986:133). He then chooses the term 'glory/exaltation' for the foundation of his readers' hope (Richard 1986:133). The themes of suffering and glory represent the contours of the Christ-event, and provide a framework for Peter's understanding of Christian life in the world (Richard 1986:133-134). The Christological theme can be summarised schematically in the following way:





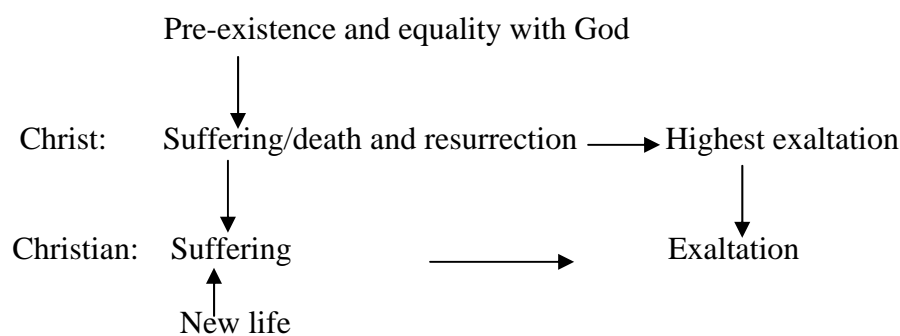
(The Christological Theme :Richard 1986:134)

The diagram indicates that the events in the life of Christ have been selected as an example to the believers in the light of both suffering and glory. Christ was preexistent (1 Pet 1:20). With his precious blood, like that of a lamb without spot or blemish, he set the believers free. However, God raised him from the dead and gave him glory. According to Peter, it is the best example to his readers who suffered undeserved suffering, although Christ's suffering also accomplished redemption for the believers. Apart from the redemptive task, Peter's readers, who were redeemed from their previous futile lives through Christ's blood and became *new born babies* experienced suffering for the sake of Christ.

Therefore, Peter uses his Christology to exhort his readers to continue their lives as believers, since God will exalt them to glory, as he exalted Christ to glory. They could not avoid a life of suffering, which leads to glory, as Jesus Christ had experienced both in order to ransom his people. Thus, for Peter it was necessary for the Christological theme to serve as a motivation for ethical exhortation (Price 1977:82). Balch (1986:100) states that Christology in 1 Peter is surely the final and characteristic foundation for any fundamental ethical exhortation. Christology provides us with an uninterrupted view on the good news of eternal life, as well as on the wrath of God upon sin, as a matter to be meditated upon (Tuni 1987:293). Jesus is the believers' example of suffering and glory/exaltation. Between these two opposing poles of the Christological pattern, the suffering/death that has ransomed the Christian and bestowed new life (1:3, 18) and the establishment in glory, which is a future reality for the believers (1:4, 13) there lies an interim period that concerns Peter and his readers (Richard 1986:135). The Christ passage in time, however, has not simply achieved a series of given results (soteriological data), but has left or constituted a model or framework for the believers' vision of life: suffering that is theologically conditioned by glory/exaltation or salvation (more active still: Christ brings us to God, 3:18; Richard 1986:136).

According to Peter, Christology functioned both as salvific and as ethical exhortative motivation for the believers in terms of his pastoral concern for his readers. To Peter Christ's life is the perfect pattern for the rejected community of how to imitate God in their sufferings (Green 1990:289).

In Philippians, Paul addresses three threats to the believers: attacks on the Philippian congregation, which leads them to suffer discrimination with verbal abuse and other harassments from their neighbours, tensions among the believers due simply to ordinary human causes, petty jealousies and rivalries, and a false teacher of the gospel, who insists that to be proper believers and members of the people of God all believers had to be circumcised and observe the Jewish law (Marshall, Travis and Paul 2002:133-134). In such circumstances, Paul aims to encourage his readers to conduct their life in a manner worthy of the gospel by pointing to Jesus Christ as example of how to act in the three types of circumstances in Philippi (Elwell and YarBrough 2005:315; Marshall, Travis and Paul 2002:135). The Christological theme in Philippians can be summarised schematically in the following way:



As the diagram indicates, Paul draws attention to both the suffering and exaltation of Christ as example to them (Elwell and Yarbrough 2005:315). Paul describes Jesus as pre-existent and equal with God, but that in his pre-existence he did not take advantage of all the prerogatives of deity (Witherington III 2004:171). Jesus willingly emptied himself of the prerogatives and glory of being divine and the right to claim such prerogatives (Witherington III 2004:171). He rather took the form of a slave and became like human beings and gladly humbled himself to serve sinful humans by dying on a cross (2:6-8). However, his humiliation, far from being a tragedy, was God's way to the highest exaltation for him (2:9). God shared his very name, 'Lord', with the one who so selflessly fulfilled his intention (2:9-11; Elwell and Yarbrough 2005:316).

In Philippians, Paul does not use Christology to elaborate on Soteriology, although his death on a cross signifies redemptive perspectives for the believers. As indicated in chapters 4 and 5, Paul uses Christology to encourage his readers, to reassure them in their faith in Christ, as far as the three threats to their faith is concerned.

Just as Jesus Christ suffered obediently, Paul exhorts his readers to stand firm in the gospel, even if it requires them to suffer (1:27-30). The suffering for the sake of the gospel is a sign of salvation, as Christ was exalted. Whereas God will put the opponents to shame as a sign of destruction. For the conflict in the congregation he points to Christ who humbled himself (2:8) and took the form of a slave. Paul exhorts his readers to have the same humble mind as Christ to consider others better than themselves, and to look to the interests of others (2:1-5). Paul poses Christ's obedience to death as a pattern for his readers' obedience (2:12). Paul's instructions

on how they should live in their unstable and hostile circumstances are of such a general nature that it could apply to almost any situation of suffering and conflicts. His aim with these instructions, comprising the whole section of 1:27-2:18, is to exhort them to remain faithful witnesses to Christ in the midst of hostile circumstances (Fowl 1990:79). In the matter of the false teacher Paul does not hesitate to present himself as an example to them, to assure and strengthen their faith in Christ, without shrinking from their present status as believers which reflect the Christology of 2:6-11. Paul mentions joy and rejoicing in the Lord to counter the negative circumstances. Paul's intention is to exhort his readers to a more Christ-like living (Elwell and Yarbrough 2005:315). Christology in Philippians serves the ethical exhortation, not so much a soteriological purpose. Christ is the 'example' who illuminates the way from suffering to exaltation (Hays 1996:29).

While Peter notes the soteriological perspective of Christology, he, like Paul, emphasises its meaning for his readers' conduct in their society, which is hostile to them. While Peter and Paul differ in expressions, Christ's suffering and exaltation is the example for the believers who are suffering in a hostile society.

## Appendix

### Christ's redemption: 1 Peter 1:18-21

(v 18) εἰδότες

Unit 1 (v 18) ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου (v 19) ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσίλου Χριστοῦ,

Unit 2 (v 20) προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου

Unit 3 (v 20) φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς

Unit 4 (v 21) τοὺς δι' αὐτοῦ πιστοὺς εἰς θεόν

Unit 5 (v 21) τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν

Unit 6 (v 21) καὶ δόξαν αὐτῷ δόντα,

Unit 7 (v 21) ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

(v 18) knowing

Unit 1 (v 18) that you were redeemed from your vain life handed down from your ancestors, not with perishable things, gold or silver, (v 19) but with the precious blood of Christ as a spotless and blameless lamb

Unit 2 (v 20) who was foreknown before the foundation of the world

Unit 3 (v 20) but who was appeared at the end of the last time for your sake

Unit 4 (v 21) those believing through him in God

Unit 5 (v 21) who raised him from the dead

Unit 6 (v 21) and gave him glory

Unit 7 (v 21) so that your faith and hope might be in God

### A living stone: 1 Peter 2:4-8

Unit 1 v 4 πρὸς ὃν προσερχόμενοι λίθον ζῶντα

Unit 1a ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον **A**

Unit 1b παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον, **B**

Unit 4 v 5 καὶ αὐτοὶ ὡς λίθοι ζῶντες **C**

Unit 5 οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον

Unit 6 ἀνελέγκαι πνευματικὰς θυσίας εὐπροσδέκτους [τῷ] θεῷ διὰ Ἰησοῦ Χριστοῦ.

Unit 7 v 6 διότι περιέχει ἐν γραφῇ,

Unit 8 Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον **B'**

Unit 9 καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνοθῆ.

Unit 10 v 7 ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπιστοῦσιν δὲ

Unit 11 λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, **A'**

Unit 12 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

Unit 13 v 8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου·

Unit 14 οἳ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες

Unit 15 εἰς ὃ καὶ ἐτέθησαν.

Unit 1 (v 4) coming to him the living stone

Unit 2 (v 4) rejected by men  
Unit 3 (v 4) but chosen, precious before God  
Unit 4 (v 5) also they as living stones  
Unit 5 (v 5) are built as a spiritual house into a holy priesthood  
Unit 6 (v 5) to offer a spiritual sacrifice acceptable to God through Jesus Christ  
Unit 7 (v 6) for it stands in Scripture  
Unit 8 (v 6) behold I lay a chief, chosen, and precious stone in Zion  
Unit 9 (v 6) and the one believing in him might not be put to shame  
Unit 10 (v 7) therefore the honor is to you who believe but to those who disobey  
Unit 11 (v 7) the stone which the builders rejected  
Unit 12 (v 7) it has become the corner-stone  
Unit 13 (v 8) and a stone which causes them to stumble and a rock which causes them to fall  
Unit 14 (v 8) they stumble because they disobey the word  
Unit 15 (v 8) to which they were also destined

### **The suffering of Christ as example for the believers: 1 Peter 2:21-25**

Unit 1 εἰς τοῦτο γὰρ ἐκλήθητε,  
Unit 2 ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν  
Unit 3 ὑμῖν ὑπολιμπάνων ὑπογραμμῶν  
Unit 4 ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ,  
Unit 5 ὃς ἀμαρτίαν οὐκ ἐποίησεν  
Unit 6 οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ,  
Unit 7 ὃς λοιδορούμενος οὐκ ἀντελοιδόρει  
Unit 8 πάσχων οὐκ ἠπείλει,  
Unit 9 παρεδίδου δὲ τῷ κρίνοντι δικαίως·  
Unit 10 ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,  
Unit 11 ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν,  
Unit 12 οὗ τῷ μῶλωπι ἰάθητε.  
Unit 13 ἦτε γὰρ ὡς πρόβατα πλανώμενοι,  
Unit 14 ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

Unit 1 (v 21) to this you have been called  
Unit 2 (v 21) since Christ also suffered for you  
Unit 3 (v 21) leaving behind a model for you  
Unit 4 (v 21) so that you would follow his footsteps  
Unit 5 (v 22) he has not committed sin  
Unit 6 (v 22) neither deceit was found in his mouth  
Unit 7 (v 23) when he was insulted, he did not return insult  
Unit 8 (v 23) when he suffered, he did not threaten  
Unit 9 (v 23) but entrusted to him who judges justly  
Unit 10 (v 24) who himself carried our sins in his body on the cross  
Unit 11 (v 24) so that having died to sins we might live unto righteousness  
Unit 12 (v 24) by his wound you have been healed  
Unit 13 (v 25) for you were like sheep going astray

Unit 14 (v 25) but you have now been turned to the shepherd and overseer of your souls

### **Christ's suffering: 1 Peter 3:18-22**

- Unit 1 ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων,  
Unit 2 ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ  
Unit 3 θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι·  
Unit 4 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν ἀπειθήσασιν ποτε,  
Unit 5 ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε  
Unit 6 κατασκευαζομένης κιβωτοῦ  
Unit 7 εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτὼ ψυχαί,  
Unit 8 διεσώθησαν δι' ὕδατος.  
Unit 9 ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,  
Unit 10 πορευθεὶς εἰς οὐρανόν  
Unit 11 ὅς ἐστιν ἐν δεξιᾷ [τοῦ] θεοῦ  
Unit 12 ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

- Unit 1 (v 18) for Christ also once suffered for sins, the just on behalf of the unjust  
Unit 2 (v 18) so that he might lead you to God  
Unit 3 (v 18) having been put to death in the flesh but have been made alive in the spirit  
Unit 4 (v 19) in which also having gone has proclaimed those spirits disobedient then in prison  
Unit 5 (v 20) when the patience of God continued in the time of Noah  
Unit 6 (v 20) while the ark was being constructed  
Unit 7 (v 20) into which a few, that is eight souls  
Unit 8 (v 20) they were saved through water  
Unit 9 (v 21) also is the antitype of baptism which now saves you, not the removal of the dirt of the body but the request of a good conscience to God through the resurrection of Jesus Christ  
Unit 10 (v 22) having gone to heaven  
Unit 11 (v 22) he is at the right hand of God  
Unit 12 (v 22) angels, authorities and powers being subjected to him

### **Holy life: 1 Peter 1:13-17**

- Unit 1 (v 13) Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν  
Unit 2 (v 13) νήφοντες τελείως  
Unit 3 (v 13) ἐλπίζατε ἐπὶ τὴν χάριν  
Unit 4 (v 13) φερομένην ὑμῖν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.  
Unit 5 (v 14) ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις  
Unit 6 (v 15) ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον  
Unit 7 (v 15) καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,

Unit 8 (v 16) διότι γέγραπται Ἅγιοι γένησθε, ὅτι ἐγὼ ἅγιος εἰμι.

Unit 9 (v 17) Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον,

Unit 10 (v 17) ἐν φόβῳ τὸν τῆς παροικίας<sup>63</sup> ὑμῶν χρόνον ἀναστράφητε,

Unit 1 (v 13) therefore bind up the waists of your mind.

Unit 2 (v 13) being sober completely.

Unit 3 (v 13) set your hope on the grace.

Unit 4 (v 13) being brought to you in the revelation of Jesus Christ.

Unit 5 (v 14) as children of obedience, do not be shaped by those desires you had formerly in your ignorance.

Unit 6 (v 15) but according to the holy one who has called you.

Unit 7 (v 15) you be holy in all your behaviour.

Unit 8 (v 16) for it is written, you be holy because I am holy.

Unit 9 (v 17) and you call him father, who judges the work of each one impartially.

Unit 10 (v 17) conduct the time of your sojourn with fear.

### **Long for a spiritual milk: 1 Peter 2:1-3**

Unit 1 (v 1) ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιὰς,

Unit 2 (v 2) ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε,

Unit 3 (v 2) ἵνα ἐν αὐτῷ ἀυξηθῆτε εἰς σωτηρίαν,

Unit 4 (v 3) εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.

Unit 1 (v 1) therefore, get rid of all malice and all deceit, hypocrisy, envy, and all evil speeches.

Unit 2 (v 2) as newly born babies, long for the pure spiritual milk.

Unit 3 (v 2) so that by it, you may grow up into salvation.

Unit 4 (v 3) if you have tasted that the Lord is kind.

### **Submission: 1 Peter 2:18-20**

Unit 1 (v 18) Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς.

Unit 2 (v 19) τοῦτο γὰρ χάρις

Unit 3 (v 19) εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας

Unit 4 (v 19) πάσχω ἀδίκως.

Unit 5 (v 20) ποῖον γὰρ κλέος,

Unit 6 (v 20) εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε;

Unit 7 (v 20) ἀλλ' εἰ ἀγαθοποιῶντες καὶ πάσχοντες, ὑπομενεῖτε,

Unit 8 (v 20) τοῦτο χάρις παρὰ Θεῶ.

Unit 1 (v 18) domestic servants, be subordinate to the masters with all respect, not only to the good and gentle, but also to the harsh.

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<sup>63</sup> also refer to Elliott (1981:24-49).

- Unit 2 (v 19) for this is grace.
- Unit 3 (v 19) if someone endures grief, because of consciousness of God.
- Unit 4 (v 19) suffering unjustly.
- Unit 5 (v 20) because what is glory.
- Unit 6 (v 20) if you endure when you are mistreated for doing wrong.
- Unit 7 (v 20) however if you endure suffering when you do good.
- Unit 8 (v 20) this is grace in the sight of God.

### **Good behaviour: 1 Peter 3:13-17**

- Unit 1 (v 13) Καὶ τίς ὁ κακῶσων ὑμᾶς
- Unit 2 (v 13) ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε;
- Unit 3 (v 14) ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην,
- Unit 4 (v 14) μακάριοι.
- Unit 5 (v 14) τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε,
- Unit 6 (v 15) κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν,
- Unit 7 (v 15) ἔτοιμοι ἀεὶ πρὸς ἀπολογία
- Unit 8 (v 15) παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος,
- Unit 9 (v 16) ἀλλὰ μετὰ πραύτητος καὶ φόβου, συνείδησιν ἔχοντες ἀγαθὴν,
- Unit 10 (v 16) ἵνα ἐν ᾧ καταλαλεῖσθε
- Unit 11 (v 16) καταισχυρθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν.
- Unit 12 (v 17) κρεῖττον γὰρ ἀγαθοποιοῦντας,
- Unit 13 (v 17) εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιοῦντας.

- Unit 1 (v 13) who is the one harming you?
- Unit 2 (v 13) if you are deeply committed to do good.
- Unit 3 (v 14) but even if you should suffer for doing what is right.
- Unit 4 (v 14) you are blessed.
- Unit 5 (v 14) do not be afraid of and do not be frightened by fearing them.
- Unit 6 (v 15) but have respect for the Lord Christ in your hearts.
- Unit 7 (v 15) be always ready for defence.
- Unit 8 (v 15) to everyone demanding from you an account about the hope in you.
- Unit 9 (v 16) but with gentleness and respect, having a good conscience.
- Unit 10 (v 16) so that when you are slandered.
- Unit 11 (v 16) those who mistreat your good behaviour in Christ may be put to hame.
- Unit 12 (v 17) for it is better to suffer while doing what is good than for doing what is wrong.
- Unit 13 (v 17) if this should be the will of God.

### **The humiliation and exaltation of Christ: Phil 2:6-11**

- Unit 1 (v 6) ὃς ἐν μορφῇ θεοῦ ὑπάρχων,
- Unit 2 (v 6) οὐχ ἄρπαγμὸν ἠγῆσατο τὸ εἶναι ἴσα θεῷ,
- Unit 3 (v 7) ἀλλὰ ἑαυτὸν ἐκένωσεν,
- Unit 4 (v 7) μορφὴν δούλου λαβών,



Unit 5 (v 7) ἐν ὁμοιώματι ἀνθρώπων γενόμενος,  
Unit 6 (v 7) καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος,  
Unit 7 (v 8) ἔταπείνωσεν ἑαυτὸν,  
Unit 8 (v 8) γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ,  
Unit 9 (v 9) διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν,  
Unit 10 (v 9) καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὄνομα,  
Unit 11 (v 10) ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνυ κάμψη ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων,  
Unit 12 (v 11) καὶ πάντα γλώσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρὸς.

Unit 1, (v 6) the one who was in the form of God.  
Unit 2, (v 6) he did not think of being equal to God as something to take advantage of.  
Unit 3 (v 7) but He emptied himself.  
Unit 4 (v 7) taking the form of a slave.  
Unit 5 (v 7) becoming in the likeness of human beings  
Unit 6 (v 7) being found in the appearance as human being  
Unit 7 (v 8) He humbled himself  
Unit 8 (v 8) becoming obedient unto death, even the death of the cross  
Unit 9 (v 9) therefore also God raised him to the highest place  
Unit 10 (v 9) also bestowed him the name that is above all names  
Unit 11 (v 10) so that in the name of Jesus every knee in heaven and on earth and under the earth should bow  
Unit 12 (v 11) and every tongue should confess that Jesus Christ is the Lord to the glory of God the Father

### **Do not be afraid of the opponents: Phil. 1:27-30**

Unit 1 (v 27) Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε,  
Unit 2 (v 27) ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ ὑμῶν,  
Unit 3 (v 27) ὅτι στήκετε ἐν ἐνὶ πνεύματι,  
Unit 4 (v 27) μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου  
Unit 5 (v 28) καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων,  
Unit 6 (v 28) ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ·  
Unit 7 (v 29) ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεῦειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν,  
Unit 8 (30) τὸν αὐτὸν ἀγῶνα ἔχοντες, οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

Unit 1 (v 27) Only live yourselves in a manner worthy of the gospel of Christ.  
Unit 2 (v 27) whether coming and seeing you or being absent I hear the things about you.  
Unit 3 (v 27) that you stand firm in one spirit.  
Unit 4 (v 27) contending in one soul for the faith of the Gospel.  
Unit 5 (v 28) and not being frightened in any way by those who oppose you.

Unit 6 (v 28) this is a sign of destruction to them, but a sign of your salvation, and this is from God.

Unit 7 (v 29) because to you it has been granted on behalf of Christ not only to believe in Christ but also to suffer on his behalf.

Unit 8 (30) having the same struggle you sawt in me and now you hear of it in me.

### **The same mind as Christ: Phil 2:1-5**

Unit 1 (v 1) Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί,

Unit 2 (v 2) πληρώσατέ μου τὴν χαρὰν

Unit 3 (v 2) ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἕν φρονοῦντες,

Unit 4 (v 3) μηδὲν κατ' ἐριθείαν μηδὲ κατὰ κενοδοξίαν ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἠγούμενοι ὑπερέχοντας ἑαυτῶν,

Unit 5 (v 4) μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες ἀλλὰ [καὶ] τὰ ἐτέρων ἕκαστοι.

Unit 6 (v 5) τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,

Unit 1 (v 1) therefore if there is any encouragement in Christ, if any comfort of love, if any fellowship of spirit, if any affection and mercy.

Unit 2 (v 2) make my joy complete.

Unit 3 (v 2) that you would have the same mind, having the same love, the same spirit and one purpose.

Unit 4 (v 3) neither according to strife, nor according to vainglory, but with humility considering others better than yourselves.

Unit 5 (v 4) not looking for your own things, but [rather] the things of the others.

Unit 6 (v 5) the attitude you should have is the one that Christ Jesus had.

### **Work out your salvation: Phil 2:12-18**

Unit 1 (v 12) Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε,

Unit 2 (v 12) μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῷ ἄλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε·

Unit 3 (v 13) θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

Unit 4 (v 14) πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν,

Unit 5 (v 15) ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶ σκολιᾶς καὶ διεστραμμένης,

Unit 6 (v 15) ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,

Unit 7 (v 16) λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἑμοὶ εἰς ἡμέραν Χριστοῦ,

Unit 8 (v 16) ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα.

Unit 9 (v 17) ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν,

Unit 10 (v 17) χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν·

Unit 11 (v 18) τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συχαίρετέ μοι.

Unit 1 (v 12) therefore, my beloved ones, as you have always have obeyed,

Unit 2 (v 12) not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling.

Unit 3 (v 13) for it is God who works in you both to will and to work for the sake of the goodwill.

Unit 4 (v 14) do everything without grumbling and dispute.

Unit 5 (v 15) so that you may be blameless, pure, blameless children of God in the middle of a crooked and depraved generation.

Unit 6 (v 15) in which you shine like lights in the world.

Unit 7 (v 16) holding firmly to the word of life, in order that I may boast on the day of Christ.

Unit 8 (v 16) that I did not run in vain, nor strive in vain.

Unit 9 (v 17) but even if I am being offered as a drink offering on the sacrifice and service of your faith.

Unit 10 (v 17) I rejoice and rejoice with all of you.

Unit 11 (v 18) in the same way also you must rejoice and rejoice with me.

### **Paul's trighteousness through faith in Christ: Phil 3:7-11**

Unit 1 (v 7) [ἀλλὰ] ἄτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν.

Unit 2 (v 8) ἀλλὰ μενοῦνγε καὶ ἠγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου,

Unit 3 (v 8) δι' ὃν τὰ πάντα ἐζημιώθη, καὶ ἠγοῦμαι σκύβαλα,

Unit 4 (v 8) ἵνα Χριστὸν κερδήσω (v 9) καὶ εὐρεθῶ ἐν αὐτῷ,

Unit 5 (v 9) μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,

Unit 6 (v 10) τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ [τὴν] κοινωνίαν [τῶν] παθημάτων αὐτοῦ,

Unit 7 (v 10) συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,

Unit 8 (v 11) εἶ πως καταστήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.

Unit 1 (v 7) but whatever things was gains to me, I regard these things as loss because of Christ.

Unit 2 (v 8) more than that, I regard everything as loss because of the incomparable precious knowledge of Christ Jesus my Lord.

Unit 3 (v 8) because of him I lost everything, and I regarded it as rubbish.

Unit 4 (v 8 and 9) that I may gain Christ and may be found in him.

Unit 5 (v 9) not having my own righteousness which is from the law, but the righteousness from Christ through faith, the righteousness from God on faith.

Unit 6 (v 10) to know him and the power of his resurrection and the fellowship of his sufferings.

Unit 7 (v 10) being conformed to his death.

### **The prize of the upward calling of God in Jesus Christ: Phil 3:12-14**

Unit 1 (v 12) Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι,

Unit 2 (v 12) διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ].

Unit 3 (v 13) ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι·

Unit 4 (v 13) ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ὑπεκτεινόμενος,

Unit 5 (v 14) κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ.

Unit 1 (v 12) not that I already received, or have already been made perfect.

Unit 2 (v 12) but I press on to seize because I was seized by Christ Jesus.

Unit 3 (v 13) brothers, I do not think myself to have attained.

Unit 4 (v 13) just one thing, forgetting what is behind, and straining towards what lies ahead.

Unit 5 (v 14) I press on towards the mark, for the prize of the heavenly calling of God in Christ Jesus.

Unit 8 (v11) if, in some way, I may attain the resurrection from the dead.

### **Joy in the Lord: Phil 4:4-7**

Unit 1 (v 4) Χαίρετε ἐν κυρίῳ πάντοτε·

Unit 2 (v 4) πάλιν ἐρῶ, χαίρετε.

Unit 3 (v 5) τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις.

Unit 4 (v 5) ὁ κύριος ἐγγύς.

Unit 5 (v 6) μηδὲν μερμνᾶτε,

Unit 6 (v 6) ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν.

Unit 7 (v 7) καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

Unit 1 (v 4) rejoice in the Lord always.

Unit 2 (v 4) I shall say again: rejoice.

Unit 3 (v 5) let your gentleness be known to all people.

Unit 4 (v 5) the Lord is near.

Unit 5 (v 6) do not be anxious.

Unit 6 (v 6) but in everything by prayer and petition with thanksgivings let your requests be known to God.

Unit 7 (v 7) and the peace of God, which is beyond all understanding, will guard your hearts and your thoughts in Christ Jesus.

### **The power in the Lord (4:10-13)**

Unit 1 (v 10) Ἐχάρην δὲ ἐν κυρίῳ μεγάλως

Unit 2 (v 10) ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν,

Unit 3 (v 10) ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ.

Unit 4 (v 11) οὐχ ὅτι καθ' ὑστέρησιν λέγω,

Unit 5 (v 11) ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι.

Unit 6 (v 12) οἶδα καὶ ταπεινοῦσθαι,

Unit 7 (v 12) οἶδα καὶ περισσεύειν·

Unit 8 (v 12) ἐν παντι καὶ ἐν πᾶσιν μεμύημαι, καὶ χορτάζεσθαι καὶ πεινᾶν καὶ περισσεύειν καὶ ὑστερεῖσθαι·

Unit 9 (v 13) πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με.

Unit 1 (v 10) I rejoiced greatly in the Lord,

Unit 2 (v 10) for now at last you have renewed your concern for me,

Unit 3 (v 10) with regard to which you have been concerned, but you had no opportunity.

Unit 4 (v 11) I do not say this because of need.

Unit 5 (v 11) for I have learned to be content in whatever circumstances I am.

Unit 6 (v 12) I know to be humbled.

Unit 7 (v 12) I know to have in abundance.

Unit 8 (v 12) I have learned in any and every situation to be satisfied, to be hungry, to have plenty and to be in need.

Unit 9 (v 13) I can do all things through him, who strengthens me.

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