

Chapter 8. The Reversal of Roles as the Solution to the Macro and Micro Cosmic Problems

It was illustrated how the political (macro), societal (macro) and household (micro) situations generated problems for Christians. Peter used admonitions and the reversal of roles once again to solve these problems. The fact that Peter was a married man (Matt. 8:14) himself should help the readers to accept his advice. Had the letter come from Paul, for example, the impact would not have been the same. The authorship of the letter is rather important to the acceptance of what it has to say. These admonitions and the reversal of roles will now be examined.

The household code represents such a reversal of roles. Peter replaces the lost family with a new family. The reversal is then from loss to replacement. His advice of submission also eventuates in a reversal. Peter furthermore gives advice on remaining Christian using the household code since he apparently uses the household code as a simile that is applicable to all his readers (3:8). The "finally, all of you," of 3:8 does seem to suggest that the household code is carried over to all the readers. Since they are all part of the new household anyway, it does make what Peter has to say applicable to all of them.

8.1 Recommendations to the Households

Concerning the household code and the suggested reversals, first Peter deals with basically three sets of recommendations:

Recommendation set one

First Peter 2:13-25

- 13: Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον, εἴτε βασιλεῖ
ώς ὑπερέχοντι,
- 14: εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν
κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν·
- 15: ὅτι οὕτως ἔστιν τὸ θέλημα τοῦ θεοῦ ἀγαθοποιοῦντας φιλοῦν τὴν
τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν,
- 16: ώς ἐλεύθεροι καὶ μὴ ώς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν
ἐλευθερίαν ἀλλ' ώς θεοῦ δοῦλοι.
- 17: πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν θεὸν φοβεῖσθε,
τὸν βασιλέα τιμάτε.
- 18: Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ
μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς.
- 19: τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας
πάσχων ἀδίκως.
- 20: ποῖον γὰρ κλέος εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε;
ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις
παρὰ θεῷ.
- 21: εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν
ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἔχνεσιν
αὐτοῦ,
- 22: ὃς ἀμαρτίαν οὐκ ἐποίησεν οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι
αὐτοῦ,
- 23: ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἤπείλει, παρεδίδου
δὲ τῷ κρίνοντι δικαίως·
- 24: ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ¹
τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν,
οὐ τῷ μώλωπι λάθητε.
- 25: ἥτε γὰρ ώς πρόβατα πλαινώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ²
τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

Figure 34

a. *Slaves (oikētai) are to submit to masters. Although there is no such instruction to the masters. It is interesting to observe that the same kind of instruction is also given to Christians, viz. the readers are urged to be subject to governments with no corresponding recommendation to governments (2:13-25). In fact, when it comes to the oikētai, Peter goes even further since he is especially interested in the need to submit to unjust masters (2:18-20). The command in 2:18 is a participle rather than an imperative - ὑποτασσόμενοι. Once again, we have the allusion of suffering for doing good. This can be seen in the description of some masters as σκολιοῖς (2:18). The same thought is also expressed later on in the household code when he speaks about unbelieving husbands thus making the presumption that the wives could also endure suffering for doing good. This idea can also be deduced from the appearance of παντὶ in the phrase ἐν παντὶ φόβῳ which serves the purpose of intensifying reverence. It is possible to see the παντὶ φόβῳ as a type of contrast between reverence on the one hand and the unjust master on the other. Such a contrast will also benefit the idea of suffering for doing good. Our assumption here is confirmed with verse nineteen that spells it out clearly, "while suffering unjustly". This section does not only deal with the relationship between masters and slaves for it is also rather general in nature to include all Christians. It can be stated as follows: "Their experience, whether actual or hypothetical, becomes a paradigm for the experience of all Christians everywhere in the empire".⁶⁶⁰*

⁶⁶⁰ Michaels (1988:135).

Recommendation set two

First Peter 3:1-7

- 1: Ὁμοίως (αἱ) γυναικεῖς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται,
- 2: ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνήν ἀναστροφὴν ὑμῶν.
- 3: ὡν ᾔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἴματίων κόσμος
- 4: ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ τῆσυχίου πνεύματος, ὃ ἔστιν ἐνώπιον τοῦ θεοῦ πολυτελές.
- 5: οὕτως γάρ ποτε καὶ αἱ ἄγιαι γυναικεῖς αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμουν ἑαυτάς ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν,
- 6: ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ κύριον αὐτὸν καλοῦσα, ἥσ εἴγενήθητε τέκνα ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.
- 7: Οἱ ἄνδρες ὄμοίως, συνοικοῦντες κατὰ γνῶσιν ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ, ἀπονέμοντες τιμὴν ὡς καὶ συγκληρονόμοις χάριτος ζωῆς εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

Figure 35

- b. *Recommendations regarding husband and wife relationships, although recommendations to the wives dominate the discussion (3:1-7). The excessive recommendation directed at the wives in contrast to the moderate directive directed at the husbands might allude, once again, to the possibility that the author is interested more in the subordinate or suppressed party in relationships. If this is so then the deduction that they should act in a certain way regardless of their suffering, is plausible. This is accentuated by the phrase τινες ἀπειθοῦσιν τῷ λόγῳ steered towards the husbands. The recommendation to the wives can be subdivided into three parts. Firstly, subjection (3:1,2). Secondly, information as to what pleases God (3:3,4). Lastly, a case study expounding on what the author has in mind (3:5,6). Submission in certain*

relationships in first Peter could well be defined as doing good (3:6; 2:15,20). There is an exact repetition of the phrase ὑποτασσόμεναι τοῖς ἴδιοις ἀνδράσιν found in verse one and verse five. Albeit that this phrase is imperative in verse one and circumstantial in verse five, it forms an inclusion, framing that which is in between.⁶⁶ The use of the word *ἴδιοις* in this phrase (which is not really needed) suggests that Peter is concerned with their relationship rather than women and men generically. The clause introduced by *καὶ εἰ τίνες* conveys the idea that the conversion of unbelieving husbands is only a possibility. Wives are to adhere to what Peter suggests even if their husbands are not won over.

The adornment issue mentioned in verse three goes deeper than just worldliness. If seen in the context of the whole section where he alludes to good behaviour this issue creates a contrast between outward adornment and good deeds. This can be extrapolated in the symmetric arrangement of this section. The *οὐχ* in verse three anticipates the *ἀλλά* with which verse four commences. Similarly the *κόσμος* (external adornment) (3:3) in this context anticipates the contrast with the different “*κόσμος*” of the heart (3:4). There is a movement from adornment (3:3) to the person (3:4) which would hint at good behaviour. Yet, another pointer to this probability is the contrasts created between *ἔξωθεν* and *κρυπτός*; and between gold, etc and the heart. The focus is on the women and her good behaviour. These contrasts can be categorised and summarized into one single contrast, viz. that of societal value on the one hand and Godly value on the other. Peter says this himself by the phrase “which in God's sight is very precious” (Revised Standard Version). The two contrasting values saturate the whole book (rejected stone becomes cornerstone, etc.). Here the Godly

⁶⁶ For further discussion on the structure of this section and the consequences thereof see Michaels (1988:156).

values are emphasised by the word ἀφθάρτω.⁶⁶² Here, in the household code Peter presents yet another reversal, this time of values.

| <i>Recommendation set three</i> | <i>First Peter 5:1-5</i> |
|--|--------------------------|
| <ol style="list-style-type: none"> 1. Πρεσβυτέρους ούν ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι <u>δόξης</u> κοινωνός· 2. <u>ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ</u> (ἐπισκοποῦντες) μὴ ἀναγκαστῶς ἀλλὰ ἔκουσίως κατὰ θεόν, μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως, 3. μηδ’ ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· 4. καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον τῆς <u>δόξης</u> στέφανον. 5. Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι (ὅ) Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν. | |

Figure 36

c. *Guidance is given to steer elder and younger peoples' relationships (5:1-5).⁶⁶³ Different*

⁶⁶² This idea is almost a hallmark of Peter. Other examples of him contrasting Godly value with societal value elevating God's values above that of society's are: incorruptible inheritance (1:4); the redemption not with perishable things (1:18); the rebirth not from perishable seed but from imperishable quality (1:23), etc.

⁶⁶³ As previously stated, this matter is included in the household code for the purpose of this discussion. Having said that, it is also important to note that this section (5:1ff) seems to be an ecclesiastical structure rather than that of the household. Furthermore, admonitions to parents and children are lacking entirely. However, since Peter himself perceives the

from the other recommendations, Peter here starts with the people in authority. The previous two sets of recommendations started with the submissive parties. Here we have a reversal of responsibility. In society the submissive parties (by definition Christians) had the responsibility of examining their behaviour and to see that they acted in a way becoming to Christians in order that such behaviour could influence the non-Christians. However, in the church (house of God) this is reversed for the people in authority now have the responsibility to influence and guide the "subordinate" members of the household. This is confirmed not only by the sequence but also by the weight of the argument falling on the authoritative parties rather than on the subordinates as in the previous cases. In 5:2 the aorist imperative ποιμάνατε could be seen as a command which brings home the concept of responsibility. Furthermore, the members are ἐν ὑμῖν hinting at responsibility once more.

8.1.1 Advice on Internal Household Attitudes

The frequent recurrence of the theme of sibling love or mutual love in the remainder of the letter confirms that it constitutes the heart of first Peter's ethics for life addressed within the new community (1:22; 2:17; 3:8; 4:8; 5:14). Their relationship with each other within the Christian community is to be characterized by the love appropriated to siblings, which, metaphorically speaking, they are. They now belong to the same family, with God as their

ecclesiastical structure as a family (4:17) it is included in this discussion as the church forms a new kind of family and consequently a household. The line of thought in 4:17 is that the judgement is to commence with the family of God. (τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν). In the next sentence he defines this family as "us". Therefore, Peter and his readers formed a new family, the family of God, placing God in the patriarchal position. This is confirmed when Peter designates them as a spiritual house in 2:5.

paterfamilias and patriarch. It is therefore fitting that first Peter draws the household code to a close with a piece of general paraenesis applicable not merely to slaves or wives or husbands but rather to all the addressees (πάντες) (The fact that all are addressed is emphasized). The letter reminds the readers (all of them) that they should be like-minded / agreeing. This reminder is communicated by means of a catena of five adjectives: like-minded / agreeing; sympathetic; loving of their sisters and brothers; compassionate / tenderhearted, and humble-minded. These attributes are typical of groups and families. In this case the order in which the attributes appear and the attributes themselves form a parallelistic structure with love in the apex. Like-mindedness is very similar to humility in the Greek. So is sympathy and compassion. Love is then enveloped by the attributes mentioned above. The following structure is forthcoming in the catena:

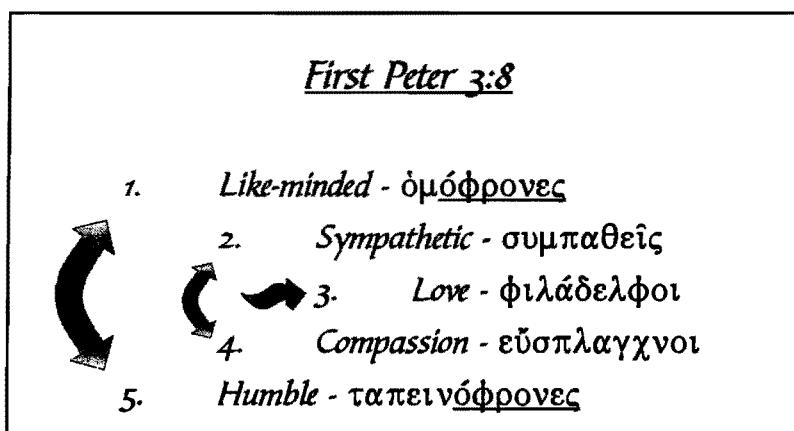


Figure 37

Figure thirty-seven illustrates the similarity between like-mindedness and humility. It also shows how these attitudes envelope love to highlight it as the apex of the construction.

8.1.2 Advice to Slaves

Peter again instructs the slaves to submit to their respective masters on the basis that good behaviour will help them (2:18). This instruction is not only in reference to good (ἀγαθοῖς)

and gentle (ἐπιεικέσιν) masters but also to harsh (σκολιοῖς) ones. The advantage of submission / good behaviour is identified by the phrase: τοῦτο γάρ χάρις (2:19-20). In this instance the word χάρις does not only refer to "grace" but also to approval, credit, favour, honour or that which brings God favour. This (grace, approval, credit, favour and honour) was just the opposite of what the slaves were confronted with at that time. The main thesis of Peter in this section (2:18-25) is "advantage" (God's approval). God's approval is linked to the bestowal of honour, as we can see from χάρις παρὰ θεῷ (2:20) which in itself is honour. Peter's thesis here does not state that the oikétai should endure suffering because suffering in itself is honourable but because it gains God's approval and that is honourable.⁶⁶⁴ Their honour was challenged in the form of cruelty, infliction of pain and unjust severe treatment.

Peter rectifies this situation by stating that the oikétai and the entire οἶκος τοῦ θεοῦ, have been honoured by God (1:3-12; 2:4-10). This seems a little strange in view of the fact that slaves in the Roman world had no honour in the first place. They had no honour to defend. After all, they were human chattels. In fact, the masters had the legal power of life and death over their slaves. Regardless of their (the slaves') legal insignificance, the honoured status of the oikétai in the οἶκος τοῦ θεοῦ transposes into a new self-perception which accepts their equality (4:5-6) before God. Thus, even people with no status whatsoever, become honourable to God.⁶⁶⁵ We have simile after simile in this situation: firstly, we have Christ as

⁶⁶⁴ Campbell (1995:209).

⁶⁶⁵ For further discussion regarding this topic see Judge (1982:1124-1125); Liversidge (1976:29-31); Malina (1981:36); Malina and Neyrey (1991:31); Rollins (1976:830-832); Veyne (1987:51-69). There are also other stories in the New Testament in connection with oikétai - see Acts 10:1-24. The power of the master over the slave is well illustrated in the book of Philemon where Paul could do no more than plead with Philemon to take Onesimus back

the simile of the oikētai and secondly, we have the oikētai as the simile of the oīkos τοῦ θεοῦ.

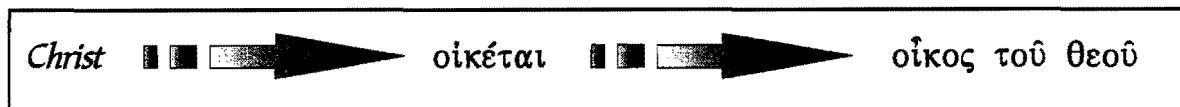


Figure 38

Figure thirty-eight shows how Christ becomes a simile for the household servants and how they in turn become a simile for the household of God. As the simile then predicts in the fact that Jesus entrusted himself to the One who judges justly (2:23), so the oikētai along with all Christians are to commit themselves to God's care and righteous judgement (2:25; 4:19).⁶⁶⁶ The honour / shame contest between the slave and master could therefore look as follows:

leniently. Even so, the final decision was Philemon's to make.

⁶⁶⁶ There might also have occurred problems of the opposite nature. If a slave for example had a master who was Christian too, then the slave could, in theory, have claimed brotherly treatment. He might even have claimed equality in God's eyes and therefore also in the workplace.

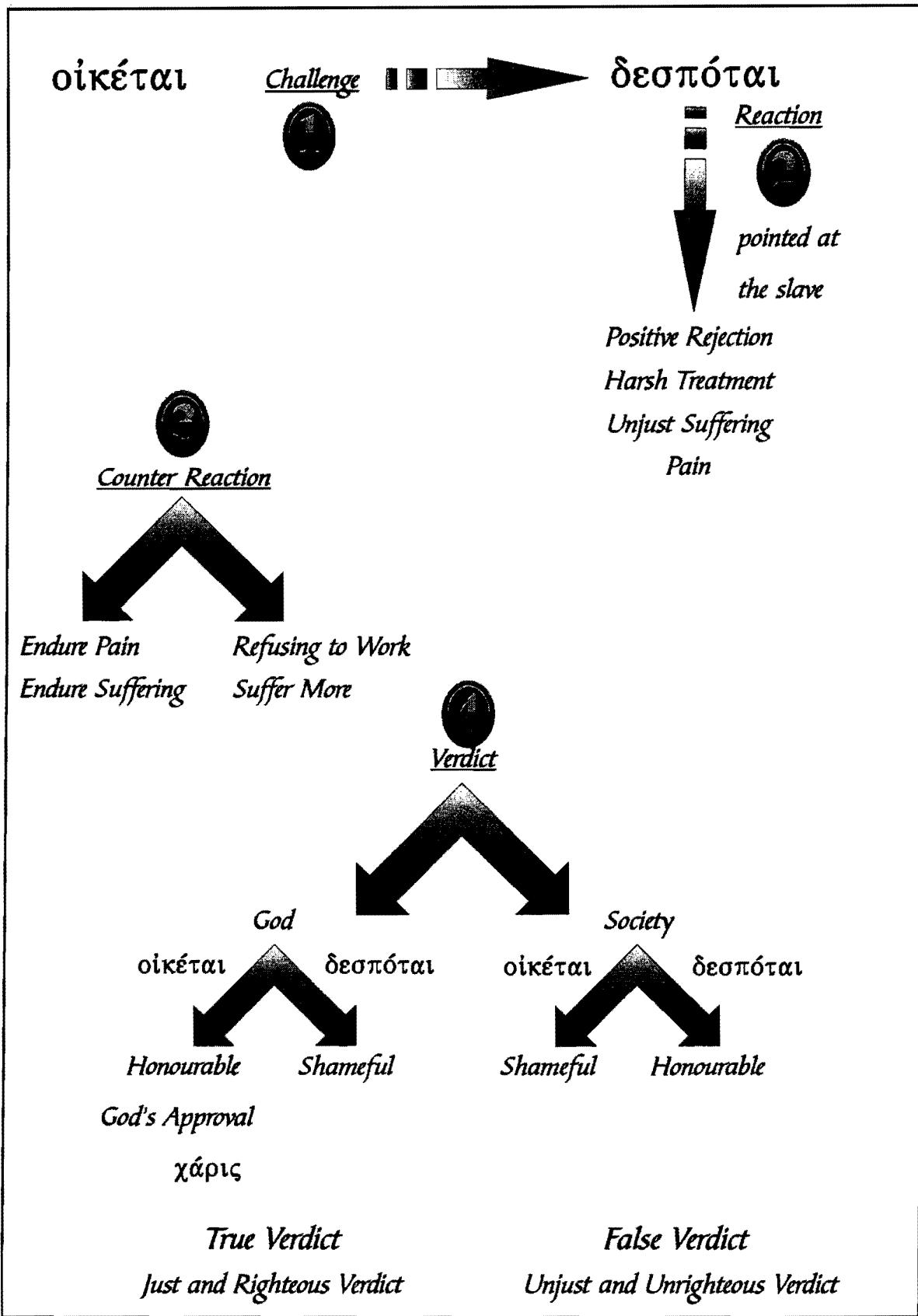


Figure 39

In figure thirty-nine the slaves firstly, challenge the masters by defying their religion in favour of their own. Secondly, the masters react to this challenge by treating them harshly and letting them suffer. The reaction leaves the slaves with one of two choices in section three of the figure. Their counter reaction could either be to endure the pain and suffering or to cease working in which case the probable response from the masters would be to cause even more suffering. This interaction between the slaves and the masters has two verdicts as a consequence, referring to number four in the figure. Firstly, we have God's verdict on the left. He honours the slaves and shames the masters. Conversely, society also has a verdict, one that shames the slaves and honours the masters. Lastly, Peter also has a verdict as he judges the two verdicts mentioned above. He views God's verdict as just and righteous whilst viewing society's verdict as false and unjust.⁶⁶⁷

Peter also uses the slave concept in relation to their relationship with God (2:16). While masters are not actually mentioned, it is surmised that the "free men" could previously possibly have been slaves.⁶⁶⁸ However, this scenario is highly unlikely since the concept is used metaphorically in reference to their freedom in Christ. However, that freedom in Christ also places them in bondage to God.⁶⁶⁹ Thus their servitude is merely exchanged.

⁶⁶⁷ Peter's judgement can be seen in 1:17 which creates a contrast between God's impartial judgement on the one hand and the inference that society's judgement is partial on the other. In 4:5 the deduction can be made that society is in the wrong as they will have to answer to God for some or other wrong deed. Harsher judgement is also spoken of for society in 4:17.

⁶⁶⁸ Best (1971:17).

⁶⁶⁹ That their new found freedom meant a kind of bondage to God can be seen in Danker (1983:87).

But the addressees (even the slaves) are also free persons. A comparison of 2:11-17 with 1:13-21 explains the sense in which they are indeed free. Through the death of Jesus Christ, God has ransomed them from the futile behaviour that is so typical of unbelieving gentiles (1:18,19) so that they can now abstain from fleshly passions (2:11). This freedom, however, does not free them from the obligation to live responsibly within society by "exhibiting good conduct" (2:12) or "doing right" (2:12,14), by subjecting themselves to the Emperor and to his governors (2:13,14), and by honouring all people, especially the Emperor (2:17).

The audience of the book had its relation to society at large unsettled with its classification in the book's opening paragraphs and in 2:11 of πάροικοι and παρεπίδημοι. If πάροικοι and παρεπίδημοι symbolize the addressees' otherness, their alienation, their inferior status vis-à-vis the larger society, (whose way of life they have rejected and whose hostility they must consequently endure) then the metaphors of free persons and slaves in 2:16 reconstitute their relationship to society in terms of their obligation as God's slaves. As such they are to respect the Emperor and his representatives and they are not to engage in the kinds of antisocial behaviours that governors are commissioned to punish.

Peter employs a host of metaphors⁶⁷⁰ that radiates a twofold message. Firstly, the readers are called upon to view themselves in terms of the LXX as Israel - God's own people, whose election resulted in a socially marginalised existence amid diverse societies over the course of centuries. Secondly, they are called upon to realize that election by God most often results in rejection by society. Peter attempts to convince them that God's election outweighs society's rejection. He does this by revealing that their present position as God's people and their future salvation and

⁶⁷⁰ This is by no means a comprehensive list of all the metaphors in first Peter. But examples of metaphors that emit the twofold message are: the elect transients of the diaspora; resident aliens; holy priesthood; chosen race; royal priesthood; holy nation; people for God's own possession and the people of God.

vindication are secured by God's past act in Christ. This assurance became effective for them at their conversion. In fact, their very conversion constituted them as God's people (2:10). Consequently, their previous existence can now be seen retrospectively as that of a non-people in the sense that they were living in darkness (2:9); enslaved by ignorance to passions (1:14); conducting themselves in the futile ways of their ancestral customs (1:18) viz: licentiousness, passions, drunkenness, revels, carousing, lawless idolatry and wild profligacy (4:3,4). Although society viewed them as the previous figure suggested, they are now to view themselves as follows:

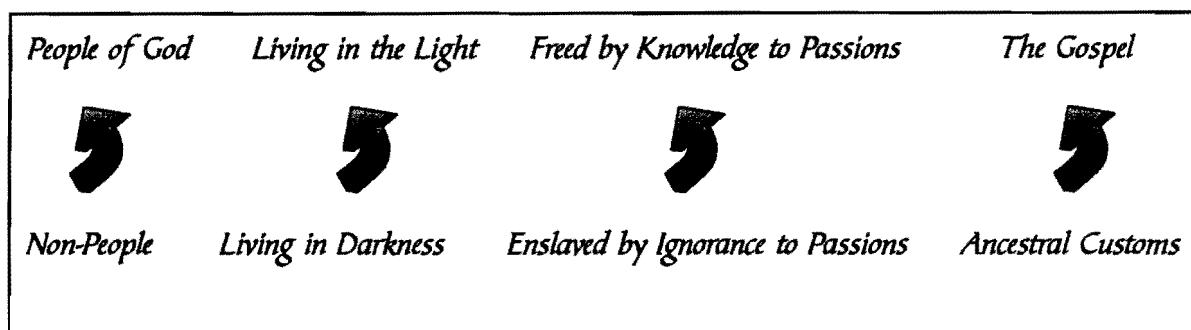


Figure 40

Peter restores the image of figure ten with the image of figure forty, because Christians are now to move in the opposite direction and reverse with the previous direction. They have become people of God. They are now living in light, and they are freed. The gospel constructs their lives rather than ancestral customs. The Christian's break with the past is also signified and emphasized in the metaphors of the rebirth, and of the children in the household of God. Although they broke with the past they are to adhere⁶⁷¹ to the prescribed behaviour in accordance with Greco-Roman social conventions, but no longer out of recognition of society's claim but in obedience to God's demand. Although Christians then upheld a different viewpoint their goals in life changed. Previously they were aiming to climb the social ladder. Presently

⁶⁷¹ Their adherence to society is no longer a blind adherence but subjected to the will of God. God's will takes preference whilst society's is subservient.

they are elevated by Christ. Yet, it was a different type of status and achievement. They no longer looked at the societal hierarchy with covetous eyes but rather aimed to serve. Their new found birth and faith resulted in servanthood. As slaves of God they were the servants of all.⁶⁷² Rather than obtaining honour they were to be humble, forgiving and loving to all. This new outlook on life was made possible through a new value system evaluated by different criteria which Peter provided in his letter, their worth being determined by their relationship to God through Jesus Christ rather than their relationship to society and societal position (Mark 10:42-45). Hence the following applied:⁶⁷³

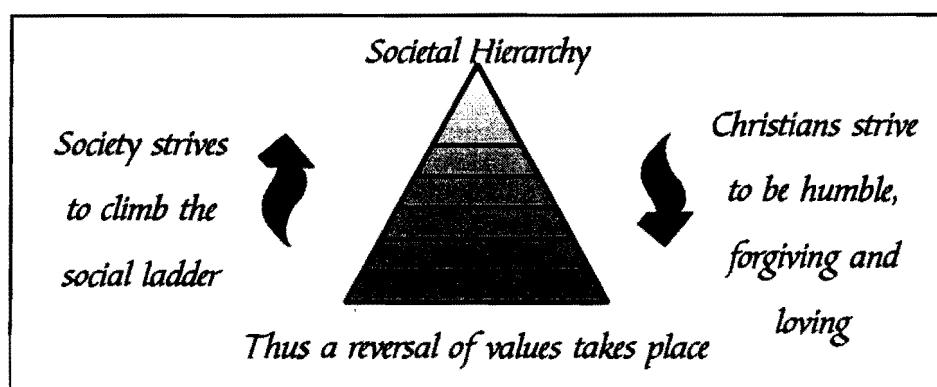


Figure 41

Figure forty-one represents the societal hierarchy (centre of figure) both on government level and social, personal level. On the left side of the figure, society strives to reach the top. In so doing they will want to push others down as the concept of limited good persuaded them that, that is in their own interest. Peter convinces his readers to reverse this value. Instead of striving for the top at the cost of others they should strive for the bottom - servanthood, as the right side of the figure indicates. They are to strive for the bottom by being humble,

⁶⁷² Dixon (1989:85).

⁶⁷³ Where Christians were to strive for humility see 3:8; 5:5,6, for love see 4:8; for forgiveness see 3:9; 2:18.

forgiving and loving.

Although Christians were on top of the hierarchical scale due to God placing them there with His bestowal of honour and His approval of them, they behaved as if they were at the bottom. They never again need to compete for honour or position as such competition is based on the concept of limited good. That concept is also changed by Peter.⁶⁷⁴ The concept of limited good only applied to humans and commodities. God is not limited in any way. As slaves that have now become the children of God their possibilities also become limitless. God's goodness and grace are inexhaustible. The question then was not what was achieved but rather who was served. Since the Romans controlled the law and since status was very much a legal issue the Christian's legal status in Asia Minor was negatively effected by their conversion, the result being that they surrendered most of the civil rights.⁶⁷⁵ Here again Peter illustrates the reversal of roles as the reasoning for remaining Christian in the face of hardship.

Christians are now to recognize that they are members of an alternative social entity and that this alternative community provides their acceptance over and against the claims and threats of the larger society. The slaves therefore now have a new identity and self-esteem. As with so many metaphors and similes in Peter the instruction to slaves plays a paradigmatic role for the gross community. Slaves that suffered for doing what was right were following in Christ's footsteps as He suffered for doing what was right. Similarly Christians will suffer for doing what is right.

⁶⁷⁴ To see how Peter changed the concept of limited good see Dixon (1989:85).

⁶⁷⁵ For a discussion on what civil rights were sacrificed by the readers by becoming Christian see Dixon (1989:86).

8.1.3 Advice to the Wives

The instruction to wives in 3:1-2, although not directed exclusively to believing wives of unbelieving husbands, has the purpose of winning non-Christian husbands over to the faith. The *īva* clause of the first two verses confirms this view. When it comes to verse six, notwithstanding, the concluding participles appear to be clearly referring to the situation of Christian wives of non-Christian husbands. This would be of great value since the conversion of the pater would include the whole household's conversion and thus advance the gospel and growth of the church. This motif appears to be the only missiological motif in Peter.⁶⁷⁶ The

⁶⁷⁶ This conclusion is reached based on the following. Their calling in 2:9 was to effect the proclamation of God's mighty deeds. This proclamation has no connotation with proclaiming God's deeds to outsiders for the purposes of proselytizing. On the contrary, as pointed out (Balch 1981:132-136):

- a. When ἐξαγγείλητε is used in the LXX of the proclamation of God's deeds or God's praises it is used to God in worship. Examples of such usage in the LXX are: Ps. 55:9 (ἐξαγγειλά); 70:15 (ἐξαγγελεῖ) and 106:22 (ἐξαγγειλάτωσαν).
- b. Both in Ex. 19:6 (which 2:9 quotes) and in the interpretation thereof given in Rev. 1:6 and in first Peter 5:10, the task of the priesthood God has formed, is directed toward God and not toward outsiders.
- c. Peter does not elsewhere refer to its readers' task as missionary preaching. In fact, as mentioned before, there is but one missiological statement in the whole book. That statement also has to do with their actions as proclamation and not proselytizing.
- d. The non-believers are classified as > rejecting the Lord (2:4); > they do not believe (2:7); > they have stumbled ... as they were destined to do (2:8).

Another argument can be observed in the fact that the purpose clause of 2:9 (like the three

vocabulary used in this early Christian missionary *topos* is κερδαίνω.⁶⁷⁷ It stems from a

words preceding it - λαὸς εἰς περιποίησιν) is derived from Isa. 43:21 which purpose clause appears to refer to Israel's vocation of proclaiming God's mighty acts to God in worship. The appearance in Isaiah is somewhat different as Peter altered the verse. In Isa. 43:21 the notion of purpose is conveyed by the infinitive rather than by ὅπως with the subjunctive. The verb used in Isaiah is διηγέομαι rather than first Peter's ἔξαγγειλητε. However, Peter's modifications do not alter the sense of the clause. Furthermore, this interpretation is confirmed by the purpose clause of 2:5. Elliott (1966:183) interprets the purpose clause of 2:5 as "a pronounced missionary impulse". Balch (1981:132,133) also decisively refuted this interpretation. In Elliott's (1986) response to Balch he substantiates this by not invoking 2:5 in support of his position which states that God's intention in transforming the addressees into a holy priesthood is that they should offer spiritual sacrifices to God (Ps. 49:13,14, 23; 50:17-19; 140:2). Thus the proclamation mentioned here could well be equated to worship instead of missionary activity.

The proclamation, albeit worship to God, will one day be recognized by society which now persecutes them. The "day of visitation" (2:12) is expected to bring both retribution against the non-believers (4:5,17,18) and the full disclosure of Christ's δόξα (4:13), along with the believers' participation in that δόξα (1:7; 5:10). 2:12 Refers to the eschatological judgement. During this judgement even the disobedient non-believer will recognize that those whom they had been denouncing as wrongdoers / evildoers (κακοποιοί) had in fact been doing good all along. Further substantiation of this possibility can be found in Balch (1981:108-108; 121); Bechtler (1996:13).

⁶⁷⁷ Further reference can be found (regarding metaphors) in *Rhetorica ad Herennium* 4:34-45; Aristotle, *On The Art Of Poetry* 21; (Regarding κερδαίνω) Daube (1947:109-120); Davids (1990:116); Fee (1987:426-427). Other Biblical references include: Matt. 16:26; Mark

commercial term meaning commercial gain, to win something, to make a profit or to gain. Peter's use is to win⁶⁷⁸ someone. This usage metaphorically signifies making a person a Christian. The indirect blessing that accompanies the husband's conversion is the cessation of the adverse treatment. The instruction itself commands these women to adopt the disposition expected of wives in Greco-Roman society, viz. submission. When slaves and wives converted to Christianity, they refused to partake in the worship of the gods of their masters and husbands. Here Peter counsels conformity to the ideals of society, but with an exception: he does not call for slaves and wives to return to the worship of the gods of the paterfamilias. If the husband is not converted it still leaves the Christian with a problem as Roman society does not distinguish between the religious and the socio-political. It is hoped that conformity would stop the slander against them. Furthermore, it is Peter's intention for the agitators to be shamed by the good behaviour of Christian wives and slaves within their households.⁶⁷⁹

Conversely, the directive to the slaves and wives is also given with the possibility that their masters' hostility would not decrease if they were to follow the letter's counsel (1:17; 4:15). Nor does 2:18-25 hint that the letter hopes to silence the slander directed against Christianity's encouragement of slaves to forsake their masters' religion. If Christians do not always agree on what constitutes doing good, it cannot be expected for society to agree on the composition of doing good. Hence, although first Peter commands the doing of good, it does not expect its addressees' good behaviour to be recognized as such by society. In fact, the overarching

⁶⁷⁸ Luke 9:25; Acts 27:21; first Cor. 9:19-22 (five times); Phil. 1:21; 3:7,8; Tit. 1:11; James 4:13.

⁶⁷⁹ The concept of being won is further embellished by the aorist active tense ἐποπτεύσαντες (having beheld) (Young's Literal Translation) that is preceded by the future passive indicative tense κερδηθήσονται (they may be won) (Young's Literal Translation).

⁶⁷⁹ Balch (1981:81-116).

expectation is that the calumny will not be stopped and might even get worse. It is for this reason that first Peter presciently surveys the morrow of the eschatological day of reckoning when its readers will finally be vindicated before their accusers.

Accordingly, the hope that Peter proffers vis-à-vis suffering, slander, problems of wives or slaves, etc, involves the end, judgement, the eventual reversal of honour, the eventual bestowal of glory, etc. Concerns about the stoppage and cessation or lessening of the earthly suffering is secondary and does not seem to be primary. The Christian life, ergo, leads to the following in figure forty-two which is just the earthly consequences of becoming Christian:

Short Term:

Slander, Suffering, Persecution and Continuation or Worsening of Current Affairs

Figure 42

But:

Eschatological Prospective:

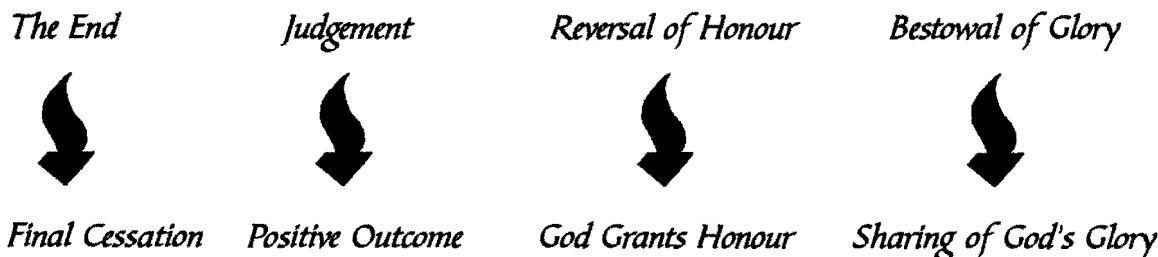


Figure 43

In contrast to figure forty-two we find Peter's eschatological prospective in figure forty-three. The eschatological prospective for the author's audience means the final end and cessation of their suffering. The judgement is seen in a positive light since it means vindication.

Condemnation is for the antagonists. The reversal of condemnation of Christians by society to their vindication by God is also in line with their concept of limited good. The judgement thus is also the execution of their reversal from shame to honour. The end is thus an end of glory for the readers of first Peter.

As with the oikētai then wives should submit in order for them to gain. Their gain is seated in a dual advantage, viz. the conversion of their husbands and with that the secondary advantage of solving their household problems with their husbands in that the husband's conversion would cancel any threats / challenges / defiance by the wife since the wife would then be following the husband's religion as society dictates. It would unite husband and wife instead of the current discord. As 3:7 states, a converted husband is more likely to treat his wife better. The submission then, as with the slaves, is not only about an honourable deed in itself (although it is, it is not limited to, rather it goes beyond that) but rather about the gaining of the above said advantages. Submission therefore is not only to pacify the husband but also for their own κερδαίνω (gain). Wives need to recognize their husbands' authority as the paterfamilias (as society dictates / deems honourable). Their display of blameless behaviour would grant their husbands honour in that society and would recognize his good control over his wife. Deference of wives to their husbands is equivalent to ὑπακούω (obedience) (3:6). Obedience upholds the honourable status of the husband since he is thus recognized as κύριος of the home (3:6). Furthermore it opens up the possibility of the husband's conversion, something that would not have been possible had the wife not submitted. There is also a further danger in that the wife may seek her honour exclusively in her new identity and new honour within the οἶκος τοῦ Θεοῦ (2:4-10). This is what Peter is striving for when he writes to males. But when it comes to females they still need to seek their honour at home, since their honour is embedded in her husband's. It is for this reason that it is so very important for the wife to win the husband over to Christianity in which case both can find their honour in their new home the οἶκος τοῦ Θεοῦ. It is also for this reason that

Peter urges them that:

"your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewellery and fine clothes. Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight" (3:3,4) (New International Version).

As a woman's honour is to be found in secluded and inconspicuous domesticity, it is not appropriate for Christian woman to seek honour externally.⁶⁸⁰ What Peter is saying is that wives are at liberty to believe in Christ and to be obedient to Him, but they must otherwise live within the dictates of the cultural honour code for wives.

The whole question of the motif and reasoning for wives to submit to their husbands is well summarized in the following citation:

"Hence 1 (sic) Pt. (sic) 3:1-6 is not merely about female roles in a patriarchal society, but reflects the writer's concern for the honor (sic) of the married women in the church, of their husbands who are shamed if their spouses become dishonorable, (sic) and for the testimony that the entire household of God manifest".⁶⁸¹

⁶⁸⁰ External seeking of honour could be done by extravagant and ostentatious dress in public (Campbell 1995:215).

⁶⁸¹ Campbell (1995:217).

Peter calls the wives whom he addresses τέκνα Σάρρα (3:5). This honourable position is conditional⁶⁸² on doing what is right (3:5). The text implies that Sarah did what was right and therefore that they are Sarah's daughters only if they follow her example. As kinship is one of the ways in which one can gain honour, this statement bestows honour on the readers on account of birth. Sarah did what was right and therefore had honour. They were now her daughters and therefore they had honour, both for doing what is right but also because of Sarah's honour (your mother).⁶⁸³ Sarah's imitators then metaphorically become her children. But this declaration goes beyond just the bestowal of honour. It also makes them part of God's promise to Abraham and subsequently both heirs⁶⁸⁴ and part of the chosen race.⁶⁸⁵

The women, like the men, now become heirs⁶⁸⁶ of χάρις ζωῆς or in other words heirs of “the

⁶⁸² There is a debate as to the conditionality of this statement. Michaels (1988:166-167) opposes the conditionality. Campbell (1995:223-224) supports the conditionality.

⁶⁸³ Sarah held a position of dignity and honour in the current society, and as such she commanded respect (Cicero, De Inventione 2.55.166).

⁶⁸⁴ When it comes to inheritance laws in the Roman Empire, women were the equals of men and could even have a will (Veyne 1987:73,75). Peter is therefore not introducing a new concept here, but rather emphasizing the closeness and bond between husband and wife and their relationship with each other and with God. This is why he calls husband and wife co-heirs when he says to the husband in reference to the wife: “as heirs with you” (3:7) (New International Version) (Emphasis mine).

⁶⁸⁵ For a discussion of the implications of this declaration see Grudem (1988:142); Campbell (1995:223).

⁶⁸⁶ For a discussion on this topic, especially the original (Greek) reading please refer to Goppelt (1978:222); Kelly (1969:134); Metzger (1971:690-691); Campbell (1995:230); and

gracious gift of life” (3:7).⁶⁸⁷

Thus, instead of discord, Peter advances the idea of the joint membership of husband and wife. As such they are both heirs and share in the inheritance of the household of God. This membership / partnership is intended to encourage social cohesion.⁶⁸⁸ A second reason is that nothing may stand in the way of their prayers (3:7). There is even the possibility, as is suggested, that προσευχὰς ὑμῶν (prayers of you) could refer to prayers jointly offered by husband and wife.⁶⁸⁹

8.1.4 Advice to Children

The advice given to children embarks on the concept of newborn babies. In 2:2 we find this simile between the readers and newborn babies (ώς ἀρτιγέννητα βρέφη). Unlike the obedience of the children towards their paterfamilias the question here bears no relevance to obedience. Rather the question touches the issue of survival. Survival past infancy was a real

Michaels (1988:155).

⁶⁸⁷ There are different views on ζωῆς as it is used here (3:7). Kelly (1969:134) holds the position that ζωῆς is epexegetical and as such renders the construction “the grace which consists in life”. Campbell, (1995:230) however, suggests as possible translations: “life-giving grace, regenerative grace, vivifying grace”.

⁶⁸⁸ Elliott (1990:135-136). On the topic of conformity which builds cohesion see 1:14; 3:8; 4:4; 5:1; 5:13.

⁶⁸⁹ Goppelt (1978:222). Also see Marshall (1991:103-104). Conversely, there is also the view held by Campbell (1995:231) and Grudem (1988:145) that προσευχὰς ὑμῶν (prayers of you) refers only to the husband’s prayer, since the husband is the only one who is being addressed in this particular verse.

concern since the mortality rate amongst infants in the Roman Empire was exceptionally high. As many as a third of all the babies never lived beyond the first year. Of those who did make it beyond the first year only one half reached their fifth birthday.⁶⁹⁰ The main thoughts that emanate from this simile encompass absolute dependence on God and spiritual growth. Prior to this reference (2:2) Peter has already twice referred to the readers' conversion and initiation into the Christian community as a rebirth⁶⁹¹ using the word ἀναγεννήσας (1:3,23). There seems to be little doubt that the metaphor of rebirth was familiar to the addressees, possibly as a part of their baptismal catechesis and / or liturgy. Both these two illustrations (children and newborn babies) serve to advance the idea of reliance on God, their Father. As children they are obligated to obey God, but as newborn babies they are dependent upon the nourishment of God's word.

From newborn babies the author moves on to address his readers "as obedient children" (ὡς τέκνα ὑπακοῆς) who invoke God as their father (1:14-17).⁶⁹² This section (1:14-17) will now be examined:

⁶⁹⁰ This statistic comes from the work of Frier (1982:213-251). Garnsey and Saller (1987:138) estimate the same statistics to be slightly lower. They calculate the figures at 25% or more not reaching one year old and 50% not reaching the age of ten instead of five years as Frier states.

⁶⁹¹ The rebirth has also been viewed in the light of a baptismal background by Coppelt (1978:84); Kelly (1969:47-49); Windisch and Priesker (1951:59). A scholar against the baptismal view is Büchsel (1964). Ambivalent scholars are Selwyn (1946:123) and Best (1971:75).

⁶⁹² There seems to be two possibilities here: firstly, Peter might be calling his readers children and God their father. Secondly, Peter might be using an overarching household motif. Elliott (1981:202) supports the latter view.

First Peter 1:14-17

- 14: ὡς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις
- 15: ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἄγιον καὶ αὐτὸὶ ἄγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,
- 16: διότι γέγραπται (ὅτι) ἄγιοι ἔσεσθε, ὅτι ἐγὼ ἄγιος (εἰμι).
- 17: καὶ εἰς πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,

Figure 44

In figure forty-four we find a Father and children. Just as in a normal household, the children should follow the father's example. Therefore, we might be dealing with a family setup here. With God as head of the household their status rises since the status of the group depends also on the head of the household's status. Both in the Greco-Roman world and in the earlier Hebrew world, children occupied the lowest step on the social staircase. Beyond the household there was no place for children in the adult society. Even within the household they were utterly dependent upon the head of the household - the paterfamilias. Subserviency was expected of children to the paterfamilias. They were to be obedient forever. These expectations were not something that could be outgrown with time.

The social staircase ascended in honour and status. But there was also the social staircase that descended further into shame. People on this staircase were unacceptable to society on the upper staircase. Slaves were such people. A device to keep them dehumanized was the custom of addressing adult male slaves as "boy" (παῖς) (Matt. 8:6,8,13; Luke 7:7).⁶⁹³ The lesson to

⁶⁹³ Finley (1980:96).

be learned by Peter's audience is just as the paterfamilias demanded complete obedience, the addressees are to render obedience to God their father.

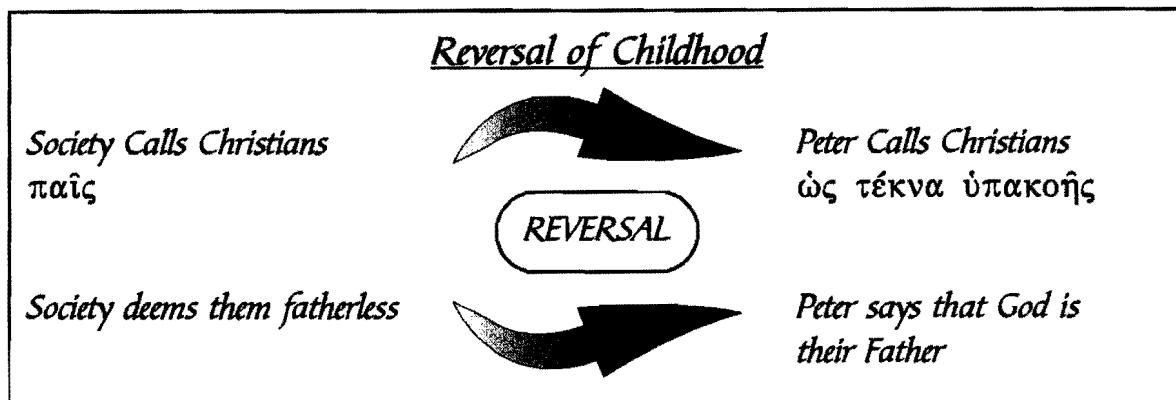


Figure 45

In figure forty-five we find a reversal of childhood. On the one hand, society saw Christians as outcasts and slaves. The custom to oppress adults by calling them "boy" did exist. As slaves they were owned and not reckoned a people, therefore they were fatherless. On the other hand, Peter reverses this view by calling them obedient children. He even goes one step further by calling God their Father. The reason why society might call them "boy" was because of their disobedience to society. Peter does not only call them children of God but obedient children.

As mentioned before the possibility did exist that Christians would lose their inheritance on becoming a believer. In answer to this possibility Peter says that they are not to distress since they are born anew (1:3,4) into a new family with a new patriarch - God. This means not only a high degree of honour on account of birth (family / genealogy) but also a heavenly inheritance. This inheritance is everlasting. The father does not even need to die before the inheritance becomes available, because as Christians, they obtain their inheritance and retain their Father simultaneously. Peter uses the word πατροπαράδοτος⁶⁹⁴ (1:18) meaning

⁶⁹⁴ πατροπαράδοτος is cited in ancient texts from the first century BC. As a result

inherited and handed down from one's father or forefathers. The New Revised Standard Version translates it as "inherited from your ancestors" (1:18). Thus we find that the possible loss is replaced.

In a certain sense the household, if defined as the Christian group / church, stands in opposition to the community. It represents another new community. These two communities are opposites. They behave in opposite ways ("speech" sins versus blessings; bad deeds versus good ones, etc). They have opposite value systems. They have different judges. Seen in this light, the new community is the reverse of the old (society). There are many other reversals hidden in this reversal such as the reversal of values, behaviour, speech, etc.

In the previous sections Peter dispatched some practical advice to Christians: submission to their families (as long as submission would not breach any Christian principles) and to God. Although Peter's advice in the household code dealt with the "how" of remaining and growing as a Christian, it also revealed the reversal of roles.

As was explained, Christians faced various problems when becoming believers. The author proposed numerous solutions. On the one hand some of these solutions pertain to their immediate situation (for example the creation of a new community) whilst on the other hand some of these solutions pertain to the future (for example their vindication and glorification). In this sense there seems to be tension between the so called "already" and the "not yet". Peter states that certain things have already happened (past) but there are also things yet to happen (future). As with the section on holiness we also find the theme of the already and the not

it may have been known to Peter. Although πατροπαράδοτος appears in ancient texts the word is very rare. In the New Testament it is a hapax legomenon. It is possible that the author constructed this word as a neologism. If this were not the case then this word is at least a compound word.

yet in the two occurrences of the word *χαίρω* in 4:13. The first occurrence (*χαίρετε*) refers to the act of rejoicing in the present (already), whereas the second occurrence (*χαρήτε*) refers to the eschatological joy at Christ's glorious revelation (not yet).⁶⁹⁵ Similarly the sufferers have been saved but they will also still be saved at the parousia. Furthermore, this theme also applies to the bestowal of glory and honour. The dualism of the fulfilment of these themes refer to the fact that, that which they have already received, serves as a foretaste (already) of that which is yet to come (not yet) to a greater extend in the future. As such the time of the greater rejoicing is at the revelation of Jesus' glory at the parousia. With this event also coincides the bestowal of the greater glory to the believers. Thus, there is tension between the "already" and the "not yet". As such the eschatological joy of 4:13 stands in opposition (tension) to the present πύρωσις τὸν πειρασμόν in 4:12.

8.1.5 Advice on Other Relationships

The book of Peter does not only focus on the vertical relationship between God and the believer but also concerns itself with horizontal, interpersonal relationships between man and man, in this case among fellow Christians as well as among Christians and pagans. It is in this context that Peter writes that evil and abuse are not to be repaid in kind (3:9). The main message of this verse is non-retaliation. The verb *λοιδορεῖν* expresses connotations of non-retaliation.⁶⁹⁶ The purpose of non-retaliation is in order that (iwa) they may inherit a blessing. Peter does not want a contest of insults as non-Christians would have reacted had they been exposed to insults. This reprimand bears the sentiments of 2:23. In 2:23 Jesus was insulted, but He did not insult. To make the point even more acutely, there is a movement

⁶⁹⁵ Michaels (1988:262).

⁶⁹⁶ Paul uses this word in the context of non-retaliation in first Cor. 4:12. Peter does the same thing elsewhere in reference to Jesus (2:23).

from verbal to physical abuse, namely suffering. Even so, Jesus did not “threaten”. Even though Christians might be experiencing physical suffering, they are still not to respond with verbal attacks and insults. Christians are not only told what not to do but they are also told what they should be doing instead - εὐλογοῦντες (blessing) (3:9). We find a great contrast here. Firstly, society commits sins of speech, for example: καταλαλεῖν (2:12; 3:16; 2:1); ἐπηρεάζειν (3:16); βλασφημεῖν (4:4,14b); ὀνειδίζειν (4:14a). Secondly, in contrast to such speech, Christians are asked to bless. The point Peter wants to make is that the Christian should not retaliate but rather show kindness towards enemies. The logic that the author employs to make this point is as follows: the major premise is that those who bless inherit a blessing. The minor premise is that you bless. Therefore the conclusion is made that you will inherit a blessing (3:9). The honour / advantage of εὐλογία becomes the inducement for blessing one's enemies. Peter goes beyond just making a statement, and proves his point by quoting from Ps. 34:12-16 which says that blessing others leads to life and good days. Again we find antithetical parallelism in Ps. 34:12. One can deduce a definition for the word “blessing” in verse 10,11 as an utterance for ἀγαθός (good) and εἰρήνη (peaceful) purposes. The usage of Ps. 34 suites Peter perfectly as this passage seems to be loaded with the imagery of the three zones of human experience described by Malina.⁶⁹⁷ The three zones are Semitic, biblical expressions that typically describe dyadic human personality in psychic processes, language (and the reception thereof) and outward expression. The Semitical, biblical expressions representing the three zones of human experience are: eyes and heart (psychic processes), mouth and ears (language and the reception thereof) and hands and feet (outward expression).

⁶⁹⁷ To read Malina's explanation on the three zones of human experience see Malina (1981:60-67. For your perusal, he has also co-authored material on this subject which can be found in (Malina and Rohrbaugh 1992:55-56, 226-227, 336).

We find that all three zones are represented in the quotation of Ps. 34:12-16 (LXX):

- a. "... loves life and desires" - heart and "see many good days" - eyes (Ps. 34:12) (New International Version).
- b. "Keep your tongue from evil" - mouth "and your lips from speaking lies" - mouth (Ps. 34:13) (New International Version).
- c. "Turn from evil and do good; seek peace and pursue it" - hands and feet (Ps. 34:14) (New International Version).

It is noted that the presence of all three zones represents a total human experience.⁶⁹⁸ Even here Peter alludes to the honour / shame contest, for God's eyes (psychic zone) are on the righteous, His ears (language zone) are open to their prayer and His face (psychic zone) is against the evil doers (Ps. 34:15,16). Now the head and the face are closely associated with honour⁶⁹⁹ and dishonour.⁷⁰⁰ For God to set His face "against" is to oppose another's honour with one's own, in other words, to dishonour the person whom your face is against by means of a facial affront. Thus we find dishonour being portrayed by God to the evildoers. Antithetically we also find honour being portrayed by God to the righteous by turning His face toward them and in so doing away from the evildoers.

⁶⁹⁸ Malina (1981:62).

⁶⁹⁹ One finds that the face is associated with honour in the sense that it is used in a honorific way when crowning, bowing or being bowed to, takes place.

⁷⁰⁰ Similarly the face can also be used to display dishonour or shame. Examples thereof includes: the slapping of the face and uncovering of the face. For further explanations regarding this subject matter see Malina (1981:35); Malina and Neyrey (1991:35).

We know that the righteous are being honoured for the Lord's eyes are on them protectively while His ears are attentive to their prayer (Ps. 34:12-16).

Not only are Christians not to act with retribution but rather to bless the enemy. Not only do the three zones of human experience portray God's honour to the Christian and dishonour to the pagan, but Peter appeals to Christians to acknowledge that there is a general consensus of right and wrong even amongst the pagans. The reason why Peter dwells on this subject is that he wants to instill the hope that the pagan's sense of right and wrong will recognize the goodness of Christian behaviour at least to some extent. This in turn will lead to the cessation or lessening of suffering. But the argument does not stop there, even if this is not the case because they should suffer for doing what is right because they still remain μακάριοι (blessed) (3:14).⁷⁰¹ This theme is further developed in 4:14 where the word μακάριοι also appears. The point of this section (4:14) is related to the affirmation given in 4:13. There the certainty of eschatological joy is conveyed because the readers share Christ's sufferings and they await the revelation of His glory that signifies the bestowal of glory (not yet) on them too. In the mean time (already) that divine glory already rests upon them in the person of the Holy Spirit. Thus the major premise is that those on whom the Spirit is resting, are blessed. This is followed by the minor premise which is that the Spirit is resting on them. The conclusion is that they are thus blessed.⁷⁰² The roles are reversed here since suffering gives way to glory and blessings. Initially their role is to endure suffering, but now a reversal takes

⁷⁰¹ Instead of the common word εὐλογία (blessing) Peter here uses the same word as in the beatitudes - μακάριοι for blessing. Rather than "bless and speak good of" which εὐλογία denotes, Peter conveys a different message, viz. "happiness" in God's eyes - μακάριοι. If your actions then do not please the pagans then at least you are still cause for God's happiness.

⁷⁰² Campbell (1995:290).

place and they are to enjoy glorious blessings in the place of enduring suffering.

8.1.6 Advice on Dealing with Human Institutions

The catalyst for reversing from shame to honour is good behaviour. Good behaviour within the context of the household code is submission. Peter thus urges his readers to submit to human institutions (2:13). The opening exhortation, ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει, is applicable to all the readers. The word “κτίσει” is almost used exclusively of divine creation in the LXX and the New Testament. The Greek-speaking world frequently chose to use the word δημιουργός and its derivatives to present views on the formation of the world. However, there appears not to be one reference in all of the LXX that uses the δημιουργός word-group for the creative work of God.⁷⁰³ Rather the κτίζω word-group is used. Peter's use in this sense of κτίσει is new.⁷⁰⁴ The use of this word might instill the idea that human institutions fall under God as well. The household code has everything to do with subordination and the placement of a pecking order. Peter might well be saying by his choice of κτίσει that God is on top of the pecking order and not the Emperor, and that the Emperor and government are subordinate to God.

Although the translation of “every human institution” (Revised Standard Version) is correct, and although Peter urges his readers to subject themselves to such institutions, everything still remains subordinate to God. It is Peter's wish that the believers align themselves properly with the orderly framework of society. This is confirmed by the use of the imperative ὑποτάγητε

⁷⁰³ On the lack of the occurrences of this word pertaining to God's creative power see Warden (1986:212).

⁷⁰⁴ Foerster (1966:102).

and the imperative force of the participles which follows in 2:18 and 3:1.⁷⁰⁵ Whether this principle is used for political government only does not deter from the fact that this principle remains valid for domestic, social and political relationships⁷⁰⁶ with the proviso that these relationships do not demand action outside of the will of God. Although Peter asks his readers to subject themselves to the authorities, he does so without inferring that the authorities hold their positions according to God's approval. On this point it is written that: "1 (sic) Peter makes no such general affirmation of God's approval of the state's power".⁷⁰⁷ Neither does Peter state that submission to the authorities is realized due to a requirement of God. In 2:13,14 we find a more stereotypical form of the household code but even here the author presents no divine approval of governments. In fact, it appears as if there is no developed, theological treatment of church-state relationships in Peter. It is possible to agree with the author who writes:

"We conclude that 2:13-17 presents no divine sanction, or even a supporting statement, for the function of Roman provincial government in western Asia Minor".⁷⁰⁸

8.2 The Similarity Between the Household and Christ

Peter associates the suffering and enduring Christ with the oikéτai. In so doing the household servants in following Christ become the archetype for the entire Christian

⁷⁰⁵ See the discussion of the imperatival participle in David Daube's well known article: "Participle and Imperative in 1 (sic) Peter" in *Selwyn* (1947:482,483).

⁷⁰⁶ Warden (1986:211,214).

⁷⁰⁷ Warden (1986:215).

⁷⁰⁸ Warden (1986:219).

community.⁷⁰⁹ The servants enjoyed no meaningful personal status and honour. Yet, although they were worthless to other people, indirectly they helped to determine their owner's honour, since the number of servants contributed to his social standing. In this sense the servants contributed considerably to the status of their owner.

Similarly, the Christian seems worthless to society yet valuable to God. The whole purpose of the servant is to serve the master. When it comes to household conduct the servants hold the primary and exemplary position. This can be deduced from the fact that *oikētai* is mentioned first in the household code.⁷¹⁰ The association is that Christ had to submit to unjust suffering in order to fulfill God's purpose (2:21,24) just as they had to endure suffering to fulfill God's will. All the readers are implicitly addressed in view of this instruction to domestic slaves. This is shown by the generalizing τις in 2:19.⁷¹¹ This deduction can also be made on the basis of the many points of correspondence between the material in 2:19-25 and similar statements directed to the entire readership elsewhere in the letter.⁷¹² The verb πασχω refers to both Christ (2:21,23) and to Christians (2:19,20) sharing a similar experience. In so doing the household servants in following Christ become the archetype for the entire Christian community especially as far as behaviour is concerned.⁷¹³

⁷⁰⁹ A more detailed discussion about the household servants becoming a typological example of all the readers of Peter can be found in Elliott (1990:206-207).

⁷¹⁰ To see the order of subjects in the household code and the implications thereof see Campbell (1995:24).

⁷¹¹ Michaels (1988:139).

⁷¹² Compare for example the following: 2:19,20 with 3:9, 14-17 | 2:21-24 with 3:18; 4:1, 13-16 | ἐν φόβῳ of 1:17 with ἐν παντὶ φόβῳ of 2:18. For other parallels, see Elliott (1981:205-208) and Tarrech (1980:123).

⁷¹³ Elliott (1990:206-207).

Part of this household is the corner stone⁷⁴ (Christ) and the other stones (Christians) that constitute the house (spiritual house). Here too, the above reversal of honour takes place. For Christ was the rejected (shame for Christ) stone that became the corner stone (honour for Christ). Whilst this stone lay on the building cite many people tripped (shame for the rejecters) over it. Those who believe in Christ now become living stones (2:4). These stones are rejected by society too (shameful) but elected by God and are precious (honourable) to Him (2:4). This section in 2:4 which deals with the building metaphor shifts the focus from individuality (your good behaviour) (2:1-3 individual growth) to the corporate sphere. This is important for the fostering of togetherness and a group identity. This shift from singular (individual) to plural (group identity) can be observed with:

⁷⁴ The stone metaphor is so prominent in 2:4-10 that rhetorically it becomes an extended metaphor. The stone metaphor serves as a typology (Campbell 1995:123). There are many examples of typology in the Bible such as: Adam-Christ; Eve-Church; etc. For a list of such typologies see Lausberg (1960:901). Others view the stone not as a typology but as an allegory (Bronx 1986:96-107). Lausberg discusses the difference between typologies and allegories in his book *Der erste Petrusbrief* (1960:901). Campbell (1995:123) draws the conclusion that the stone is used typologically and not allegorically since Peter does not extract hidden meanings but rather contemporizes them. There are suggestions that the milk and stone metaphors ought to be considered to be drawn from the mystery religions. As such the milk refers to the drink of the initiation ceremonies as the φαρμακον ἀθανασίας. Meteorite stones, the stone relief of Mithras and the cone-shaped stone of Paphos that represent Aphrodite-Astarte are candidates for the sources of Peter's lithic terminology which is linked with milk in a cultic sense (Perdelwitz 1911:66-70). However, milk and stones are Old Testament themes too. Peter's elaborate use of the Old Testament (LXX) does sway one to think that this is rather his source than that of mystery religions.

- a. The phrase καὶ αὐτοί (2:5) which introduces the transition from the singular λίθον ζῶντα to the plural λίθοι ζῶντες.
- b. The identification of the readers with ὑμῖν οὖν (2:7) resulting in the application to them of the conclusionary clause of verse six.
- c. The εἰς ὁ καὶ ἐτέθησαν ending in verse eight corresponds with the τίθημι of the first quotation in verse six. Here are two distinct groups with two distinct identities. Firstly, the chosen and precious stone which is vindicated and secondly, those who disobey the word who are shamed and that stumble.
- d. The group is identified by ὑμεῖς δέ (2:9) as “a chosen race, a royal priesthood, a holy nation, God’s own people” (2:9) (Revised Standard Version). This does not only serve the function of creating a group, but it also defines the group positively. The honour mentioned here stands in sharp contrast to the shame in verse six and defines the honour the author has in mind.

The picture that society had of Christians as a collective, corporate group was negative. The picture which Peter paints of the same group is positive. He thus replaces the image they had of themselves as a group. These two pictures represent a reversal of honour through the creation and evaluation of a new group identity. That which happened to Christ thus happened to the Christian, and subsequently Christians shared⁷⁵ the honour that their Lord enjoyed.⁷⁶ As glory is experienced by the audience and as glory is given to God, the present slanderers would give glory to God as they see the honourable deeds of those whom they presently defame. This constitutes a reversal of status.

⁷⁵ For similarities between what Christians shared with Christ himself see Bear (1970:124).

⁷⁶ There is a connection between τιμή and ἔντιμος (2:4,6,7). This is made clear by the article ἡ with honour (τιμὴ) in verse seven.

8.3 The Building of a Spiritual House

Peter tendered certain solutions to the physical households in the form of recommendations. Then the similarity between the households and Christ was discussed. The author moves from the physical to the spiritual. Consider the following reversal and twists when Peter builds a spiritual house in 2:4-10:⁷⁷

⁷⁷ We are dealing with a number or reversals in this section. Examples of such reversals are:

- a. Rejection by man reverses with the choosing by God (therefore precious as the Greek text explains).
- b. The readers are also placed in the same situation with a similar verdict which follows man's rejection, viz. that they are holy and they offer acceptable sacrifices - it is possible to deduce that sacrifices of society are not acceptable and that the sacrifices of Peter's readers are mentioned in contrast to society's, in which case that would amount to another reversal.
- c. Those who believe in the chosen and precious cornerstone will not be put to shame. Once again, the author does not spell it out, but the deduction could be made that those who do not believe will be put to shame. Thus, the believers reverse their positions with the non-believers as far as shaming is concerned.
- d. The stone is judged to be precious by the believers but becomes a stumbling block to the non-believers.
- e. The stumbling of the non-believers is reversed with the identity of the readers as chosen, holy, royal and belonging to God.
- f. The reader's own position also experiences certain reversals in this section. They were not a people before but now they are. Similarly, they once did not receive mercy but now they do.

First Peter 2:4-10

⁴πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων μὲν
ἀποδεδοκύμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον, ⁵καὶ αὐτοὶ ὡς
λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἄγιον
ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους (τῷ) θεῷ διὰ Ἰησοῦ
Χριστοῦ. ⁶Διότι περιέχει ἐν γραφῇ·

Ιδοὺ τίθημι ἐν Σιών λίθον

ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον

καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ. ⁷ὑμῖν οὖν ἡ τιμὴ
τοῖς πιστεύουσιν, ἀπιστοῦσιν δὲ

λίθος ὃν ἀπεδοκύμασαν οἱ οἰκοδομοῦντες,

οὗτος ἔγενήθη εἰς κεφαλὴν γωνίας

⁸καὶ

λίθος προσκόμματος

καὶ πέτρα σκανδάλου·

οἵ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν.

⁹ὑμεῖς δὲ γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἄγιον, λαὸς
εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους
ἡμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς:

¹⁰οἵ ποτε οὐ λαὸς

νῦν δὲ λαὸς θεοῦ,

οἱ οὐκ ἡλεημένοι

νῦν δὲ ἐλεηθέντες.

Figure 46

These reversals from shame to honour appear to be the central concern of 2:4-10.⁷⁸ This is

⁷⁸ Examples of two scholars, suggesting that this is in fact the main concern of this section, are Campbell (1995:119); Elliott (1990:127).

emphasized by the antithetical parallelism⁷¹⁹ between 2:4 and 2:6 using honour and shame. When it comes to Christians the promise is made that they will not come to shame (2:6-7). Conversely, the disbelievers will stumble (2:7). The antithetical parallelism⁷²⁰ thus contrasts two groups, the τιμή of the first group has its contrasting counterpart in the πρόσκομμα / σκάνδαλον of the second group. The second group (which is the disbelieving Gentiles) who are the antagonists in the book, consequently meet shame and disgrace. Thus first Peter 2:4-10 constitutes an explication of the Christian's honoured position as members of the οἶκος πνευματικός⁷²¹ (spiritual house) of God. This goes to show that man's view is not important but rather what God thinks is important. The builders rejected the stone but that very stone is chosen by God to occupy the place of honour in the building (2:4-10).⁷²² In first

⁷¹⁹ The thesis in 2:4 is that Christians are “chosen by God and precious to Him”. In Verse six we find the antithesis that Christians “will never be put to shame”. The honour word-field used in verse four is ἐκλεκτον ἔντιμον. The positive (denial of the negative) confirmation of the positively put shame word-field in verse six is καταισχυνθῆ. Everything else in this particular section is subordinate to this dualism (Campbell 1995:119).

⁷²⁰ Another example of antithetical parallelism is 2:10 where we again find two pairs of isocola. Here Peter seems to be making use of the material in Hos. 1:9; 2:1; 2:23; 1:6 (LXX). Peter also utilizes other types of parallelisms. Look for example at the parallels found between 2:24 and 2:20.

⁷²¹ Commentators are divided over whether to read οἰκοδομεῖσθε as an indicative or an imperative. In either case, an identity for the addressees is presented, whether in terms of that which God is doing for them or that which God intends doing for them if they obey the imperative.

⁷²² One has to assume by the context that this building is the οἶκος πνευματικός and therefore the household of the Spirit. In turn that household is the church or Christian community that is a family of brothers and sisters in the faith. Although they themselves

Peter 2:4-10 we find two sets of destinations. Firstly, there is the destiny of τιμή for those who believe in the stone whom God has chosen (2:6). Secondly, those who remain unbelievers will stumble and fall and therefore will be subjected to shame.⁷²³ The very image of the builders tripping and falling over the stone that they have rejected during their work serves as a device with which the orator stirs up⁷²⁴ hatred for someone or severe aversion for something.⁷²⁵ This reversal of honour is well explained by a certain scholar when he writes: "The readers' vindication and honor (sic) necessarily require their opponents' dishonor (sic) and shame, an agonistic reversal" (3:16; 2:12).⁷²⁶ In conclusion then, Peter describes his readers as

have been rejected by the native and majority ethnic groups in the society of Asia Minor they have now found a place of belonging. Not only do they now belong but they are also God's elect children and seen by God as precious. Hence they are honoured (2:7).

⁷²³ Both προσκόπτουσιν and ἀπειθοῦντες are in the present active tense (2:8). To stumble is therefore to fall into shame. Shame according to Peter is to fall into a dishonourable verdict (God's verdict). Peter now assigns this verdict to the antagonists of the letter since they currently oppose the audience by rejecting their message (λόγος 3:1 for ἀπειθέω τῷ λόγῳ) as equal to disobey the message of the gospel. This usage of λόγος serves as a pun on its other appearance in the verse where it refers to a word or verbal utterance). By contrast, Christians enjoy an exalted status (2:7)

⁷²⁴ Campbell (1995:130).

⁷²⁵ For a discussion on this topic see Cicero, *De Inventione* 1.53.100. Also cite Lausberg (1960:438).

⁷²⁶ Campbell (1995:130). Honour and shame are similar to modern commodities, for they are susceptible to the principle of limited goods. They are limited in quantity and in short supply (Dixon 1989:41). Applied, that means that in order to increase your share of honour, someone else's honour needs to decrease (Malina 1981:75-76). There is therefore not enough to go round (that also adds value since the scarcer an object the more valuable). It is generally

living λίθοι who are being built into a spiritual house (2:5).⁷²⁷ They are coming to Jesus.⁷²⁸

The purpose (εἰς) for which Christians as “stones” form part of the spiritual house of God is to become a holy priesthood(2:5). Now the author explains what the house is being used for and who uses it. In turn the priesthood’s purpose is “offering spiritual sacrifices acceptable to God through Jesus Christ” (New International Version)(2:5). These sacrifices pertain to the Christian’s new lifestyle of service.⁷²⁹ The Christian’s social identity is thus being reshaped by

not something that can be created but rather it is something that is traded. Both parties place their share of honour at risk in a contest for that honour (see explanation on the honour context elsewhere). The winner takes all and the loser loses all. Public esteem is therefore only conferred either on the party that successfully challenges or the party that successfully answers a challenge. The only way that Christians can increase their share of honour is by others losing theirs. Before Peter shared this concept with them, the honour of societies went up because their honour went down. Now the reverse takes place.

⁷²⁷ The “stone” in reference to Christ serves as a typology. In reference to the spiritual house it serves as a metaphor. But since λίθοι ζῶντες is preceded by ὡς, in reference to Christians, it must be serving as a simile. The spiritual house is in the nominative case and not in the accusative case as one might expect if it is translated: “you also, like living stones, are being built into a spiritual house” (New International Version)(2:5). For further discussion on this topic see Campbell (1995:125).

⁷²⁸ We have an antecedent in 2:3 of δύναμις in 2:4. For Peter, ὁ κύριος is Jesus Christ (1:3). Also read 3:15a: κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, where that which applies to the tetragrammaton (יהוָה) in Isa. 8:13 (LXX) is transferred by Peter to Jesus Christ. This is also applicable to first Peter 2:8 (Isa. 8:14).

⁷²⁹ A description of what exactly this entails are penned by Selwyn (1949:285). He, however, goes beyond the New Testamentic evidence when he suggests that the πνευματικαὶ

Peter. Previously the resident aliens and visiting strangers in Asia Minor did not know honour. As παροίκοι καὶ παρεπιδήμοι they experienced cultural and political estrangement. Neither did they have any sense of belonging - that is why Peter uses these terms in reference to them. Their new identity revolves around the new family or household of God. This identity is also being shaped by their new identity as a priesthood. Understood in the role that the priests played whose functionaries approached God in worship, thanksgiving and repentance on behalf of the people, this awards a unique and privileged identity. For this is an honoured position. This position is above that of those outside the priestly community - the Gentiles.⁷³⁰ Now they have a distinguished identity as the λαὸς θεοῦ.

8.4 The Reversal of Image Between Believers and Society on a Macro Level

The author has dealt with the physical households as well as with the spiritual. However, he does not only give advice, but also reverses the image between the believers and society on a macro level. This is done by using another image to exhibit the shameful ness of the antagonist in contrast to the exalted and honourable position of Christians. The usage of the verb φιμοῦν (2:15) serves as example. The entire verse (2:15) is paraenthesical and explanatory. The replacement of the pronoun τοῦτο by the adverb οὐτῶς places emphasis on the how instead of the what of the accomplishment. The significance of this phrase is thus on ἀγαθοποιοῦντας rather than φιμοῦν. Therefore, Peter is not attempting to make the

θυσίαι have a sacramental association. To him it consists of righteousness, prayer, praise, penitence, kind and loving deeds, etc. He goes so far as to say that they are components of the celebration of the eucharist in the church (Selwyn 1949:294-298). This association occurs in the second century where the sacrifices that Christians offered were the eucharistic bread and cup (Didymos 14:1-2; Justin, Apol. 1.65,67).

⁷³⁰ Campbell (1995:127).

point that the foolish will be silenced but rather that they will be silenced by doing good. Although the emphasis does not fall on φιμοῦν, we should take note what is happening here. This verb which is translated with the words “to silence,” refers to the muzzling of oxen as they tread the grain on the threshing floor (first Cor. 9:9; first Tim. 5:18). In Peter’s usage of this term we find the adversaries being compared to oxen that require muzzling. This term is therefore loaded with negative pathos and dishonour. This word stops just short of being an insult and was probably interpreted as such by the people whom it was directed against. The author uses this term to reproach the accusers. The verb φιμοῦν is one of the components that Peter makes use of in his motif of reversal of honour.⁷³¹ But Peter does not only use imagery and metaphors to point to the negative (from honour to shame) reversal of honour of the Gentiles indirectly, but he also makes direct statements of this effect when he writes: “So that those who speak maliciously against your good behaviour in Christ may be ashamed” (3:16) (New International Version). The language of 3:16 is reminiscent of that of 2:12. It describes the same contest for honour between Christians and their slanderous opponents. This contest is also governed by the concept of limited good. The result is the same, as reversal in status eventuates from the process of challenge and response.⁷³² By God’s

⁷³¹ This construction (φιμοῦν τὴν ἀγνωσίαν) (2:15) is metaphorical. It forms part of the κατάχρησις type of metaphors which is a figure of diction in which an inexact use of a like and kindred word occurs for the precise and proper one. For references concerning this topic see *Rhetorica ad Herennium* 4.33-45.; Cicero, *De Oratore* 3.43.169-170; Quintilian - *The Institutio Oratoria* 8.2.4-6; Lausberg (1960:562). For other examples where the word φιμοῦν is also used as a κατάχρησις see Matt. 22:12,34.

⁷³² The honour / shame contest (see one of the previous chapters in this dissertation explaining such contests) takes the following form: There is a treat: οἱ ζηλωταὶ τοῦ ἀγαθοῦ > τὰ, ἔθνη / οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν. This is then perceived as an attack on the self-esteem / established order.

choosing they had become society's elite.

8.5 God Versus Society

The last solution on offer by the author sees society on a macro level on the one hand and God on the other hand. A seemingly clear picture is painted placing God, Christ and Christians together on the one end of the scale and Satan, Rome and society on the other end. In God's sight the following picture emerges:

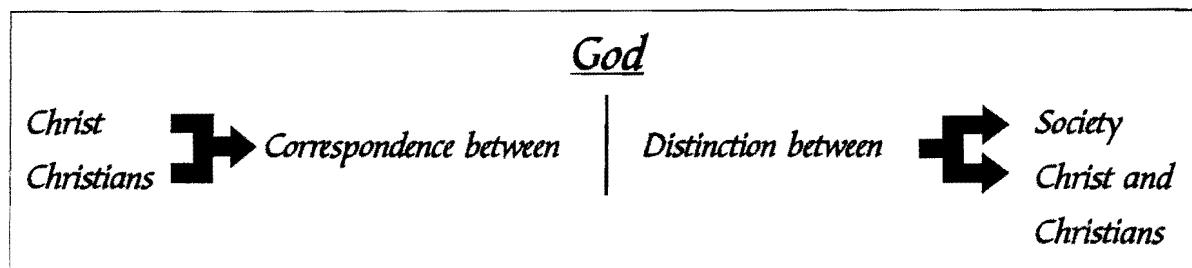


Figure 47

In figure forty-seven we find that God sees a correspondence between Christ and Christians. But when it comes to Christians and society God sees a distinction.

We also find the following contrasting evaluations in first Peter:

This is challenged by positive rejection: ἐν τῷ καταλαλεῖσθε / οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν. This is followed by the counter challenge: συνείδησιν ἔχοντες ἀγαθὴν (3:16b) – ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν. The verdict is expressed with: ἵνα καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν (Campbell 1995:248).

| <u>Society's Evaluation</u> | <u>God's Evaluation</u> |
|---|--|
| <i>Honours themselves in contrast to Christians</i> | <i>Honours Christians in contrast to society</i> |
| <i>Shames Christians</i> | <i>Shames society</i> |
| <i>Rejects the living stone</i> | <i>Chooses the living stone</i> |
| <i>Rejects Christians</i> | <i>Chooses Christians and rejects society</i> |
| <i>Society's evaluation is worthless</i> | <i>Only God's evaluation is meaningful</i> |

The question that Peter stands to answer is how to remain Christian in the face of such macro and micro cosmic problems commonly termed persecution and hardship. By placing God in opposition to society the following reversals take place in answer to this question. Society causes loss while God eventuates gain. It is acknowledged that they are facing hardship and experiencing great loss, but because of God they also stand to gain. By becoming a Christian you gain a better culture since the value system, honour and shame dynamic and motifs are now according to God's will. You gain more honour than what you lose. This is achieved by changing the whole honour and shame system, by legitimating a new symbolic universe and by the honour that God bestows. Another factor in the rise of honour is the new birth into the family of God. Since God is the King of the universe and Christians are His children they accumulate honour on account of birth. They therefore also gain a new heavenly family. Their kinship is replaced by the church as their new earthly family, hence their designation as brothers and sisters. Lastly they also gain a new inheritance, one that does not defile. This is an eternal inheritance. Peter thus completes the circle in the following manner:

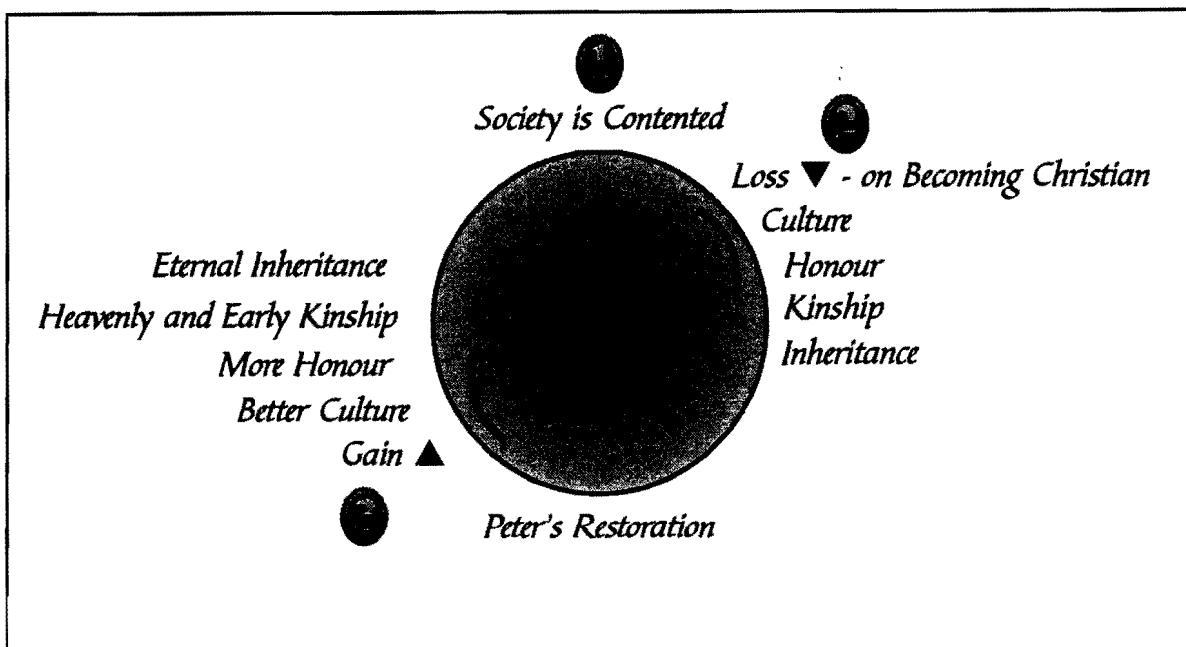


Figure 48

Figure forty-eight starts with society in contentedness. When people become Christian they fall out of society's contented state and they lose as a result. Thirdly, Peter restores what they have lost by presenting gains in access of what they have lost.

Seen in the context of honour and shame the above movements represent a reversal of honour and shame. In keeping with the example of Christ the Christian moves from shame to honour. The pagans on the other hand also experience a reversal of honour and shame, but they move from honour to shame. The Christian thus moves with Christ whilst the pagan moves in the opposite direction away from Christ and the Christian. The following reversal of honour and shame applies to Christians and pagans:

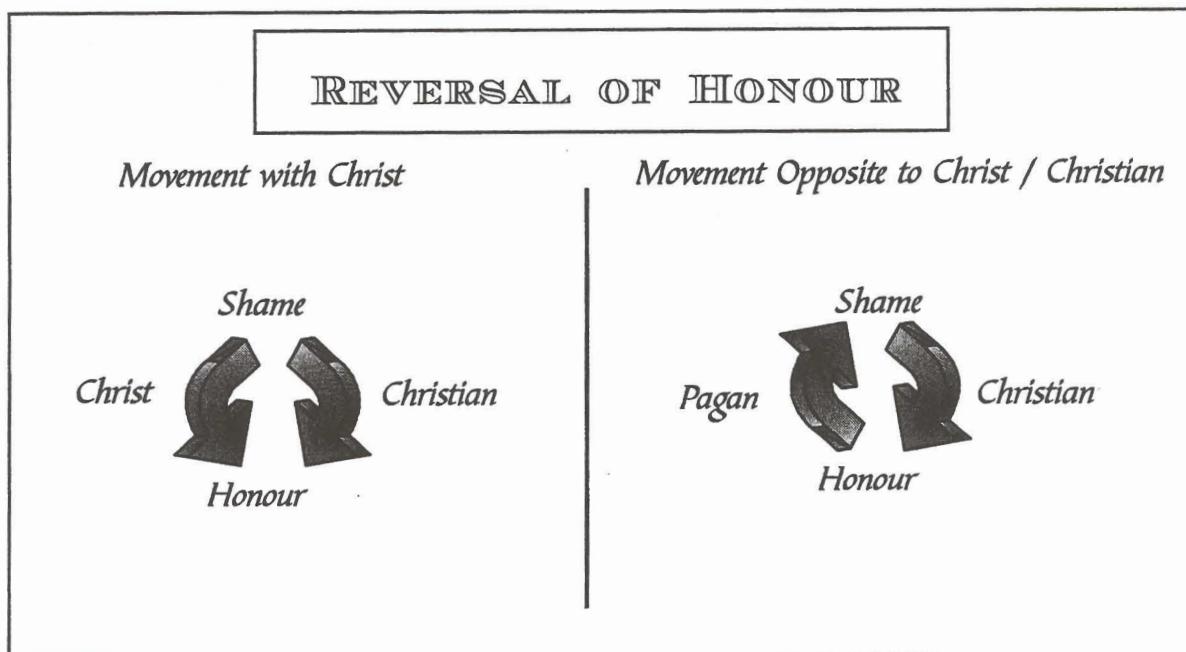


Figure 49

Figure forty-nine represents a reversal of honour. There are two groups. On the left there is movement with Christ. Both Christ and Christians started off being shamed. Now they are honoured. On the other hand the pagan's movement is opposite to Christ and the Christians'. They move from honour (self bestowed honour) to shame. Therefore, the pagans and Christians reverse places when it comes to honour and shame. The solution to the macro and micro cosmic problems faced by Christians is thus, once again, the reversal of various roles.

Both the effects of the Roman governmental system and that of the general society through the dynamic of honour and shame impacted negatively on Christians causing certain problems on a macro level. But they also faced problems on a micro level within the household structures. We have now seen how Peter solves these macro and micro problems with the reversal of roles.