

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

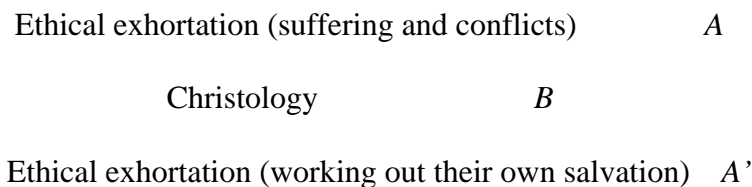
6.1.1 The ethical exhortative perspective

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

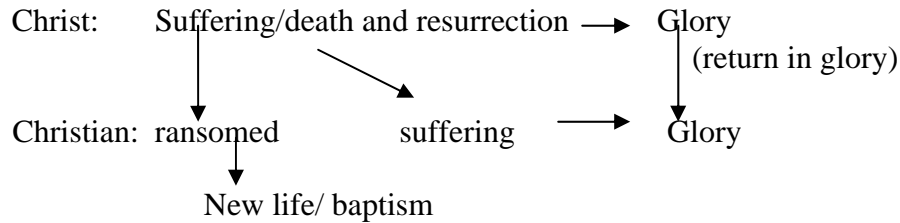
According to 1 Peter 5:1, Peter speaks of himself as a fellow elder, a witness to the sufferings of Christ and a sharer of his glory that will be revealed. However, he does not pose himself as an example to exhort his readers. Paul, on the other hand, encourages his readers to live in a manner worthy 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:



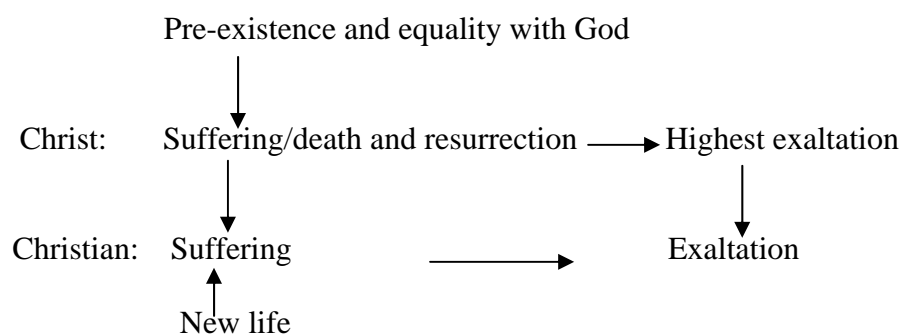
(The Christological Theme :Richard 1986:134)

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.