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THE MEANING AND SIGNIFICANCE OF THE SUFFERING  
AND DEATH OF CHRIST AS FOUND IN I PETER

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of New Testament Theology  
in partial fulfillment of the  
requirements for the degree of  
Master of Sacred Theology

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By

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## CHAPTER I

### INTRODUCTION

The Apostle Peter<sup>1</sup> wrote his First Epistle as an encyclical letter<sup>2</sup> addressed to Christians of Jewish and Gentile<sup>3</sup> extraction dwelling in five provinces in Asia Minor. The purpose of the epistle is to exhort and encourage them in time of trial. It is a strengthening document, for Peter writes to these Christians as a function of his "strengthening ministry". Jesus had said to him: "When thou art converted, strengthen thy brethren." The Apostle performs this mission in his First Epistle by unfolding God's plan of salvation as revealed in the Gospel, by recalling from his personal experience the example of Christ, the crucifixion, and by explaining to them the principles of Christian living, which hold true even in time of severe trial.<sup>4</sup>

In order to meet the needs of the readers, the First Epistle of Peter has as its central theme God and His dealings with men. In five short chapters--having only 105 verses--Peter

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<sup>1</sup>Edward G. Selwyn, The First Epistle of St. Peter (London: Macmillan & Co. LTD, 1949), p. 62.

<sup>2</sup>Ibid., p. 1.

<sup>3</sup>Ibid., p. 44.

<sup>4</sup>Ibid., p. 1.



presents a picture of God's transcendence, majesty, power, holiness, creativity, initiative in history, providence, judgment, and mercy. It is such a God Whom Peter sets forth as being intimately concerned with human life, its sins, its joys, its trials, its duties.<sup>5</sup> In "strengthening the brethren" Peter emphasizes the relevant and personal nature of the Christian faith. Selwyn rightly says: "The whole Epistle, indeed, is warm with the glow of personal religion, as of one whose thought and teaching are grounded in the continuing sense of the Presence of God."<sup>6</sup> The great themes of Christianity--the Cross and Resurrection of Christ, the example of Christ, the nature and ground of Christian life and suffering, the meaning of conversion and baptism--are never handled as mere subjects of a doctrinal discourse, but always as integral parts of a living, personal faith.<sup>7</sup>

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<sup>5</sup>Ibid., p. 76.

<sup>6</sup>Ibid., p. 3.

<sup>7</sup>Dale points out: "The epistle is not doctrinal, but hortatory. It was written not to explain the articles of Christian belief, but to inculcate Christian duty, and to console its readers in their earthly troubles by reminding them of the great objects of Christian hope." R. W. Dale, The Atonement (London: Congregational Union of England and Wales, Memorial Hall, Farringdon Street, 1894), p. 119. It seems as if Dale goes too far in drawing a line between the hortatory and the doctrinal, for in relating Christianity to life there is necessarily an explanation of Christian belief. However, the point that Dale is trying to make concerning the First Epistle of Peter certainly is true. The Apostle here is applying Christian principles to practical situations, rather than writing a systematic and logical presentation of Christian doctrine.



Such a presentation is evident especially in Peter's treatment of the blood, suffering, and sacrifice of Christ. "The doctrine is quite central in St. Peter's thought, and runs like a thread through his argument and exhortation."<sup>8</sup> When Peter encourages his readers in their hope and strengthens them in their sufferings, he invariably points them to the hours of shame and anguish in which our Lord closed his history on earth. Because the Apostle usually mentions the suffering and death of Christ in the midst of his exhortations for Christian living, Selwyn says: "Nowhere is the connection between theology and ethics in this Epistle more evident than in its treatment of the Atonement."<sup>9</sup> Dale observes:

The frequent recurrence of this conception of our Lord's Death in the epistle is remarkable, because it seems to have been no part of the Apostle's immediate purpose to strengthen the faith of his readers in the Divine mercy for the remission of sins.<sup>10</sup>

Peter's use of the suffering and death of Christ points up the following question. In the First Epistle of Peter, is the passion of Christ referred to as an example for Christian living and suffering or as the work of redemption? Or, perhaps, are both elements included?

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<sup>8</sup>Selwyn, op. cit., p. 90.

<sup>9</sup>Ibid.

<sup>10</sup>Dale, op. cit., p. 144.



This paper is an exegetical study of the eight passages<sup>11</sup> in this Epistle which have a reference to the blood, suffering, or sacrifice of Christ. The purpose of this thesis is to arrive at an understanding of the meaning and significance of the work of Christ according to Peter's First Epistle. In chapters two, three, and four the writer will examine particularly those passages which state the doctrinal viewpoint of Peter concerning the suffering and death of Christ. In the remaining three chapters the writer will endeavor to determine the significance that the Apostle places upon the passion of Christ in his exhortations and encouragements to the Christians in Asia Minor.

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<sup>11</sup>1:2; 1:11; 1:18.19; 2:21-24; 3:18; 4:1.2; 4:12.13; 5:1.



## CHAPTER II

### EXEGETICAL STUDIES OF 1:11 and 1:18.19

The Apostle Peter makes some noteworthy statements concerning the suffering and death of Jesus already in the first chapter of this Epistle. The first passage<sup>1</sup> for our consideration is 1:11: ἔρευνῶτες εἰς τίνα ἢ πόσον καρπὸν ἐθήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστοῦ παθήματα καὶ τὰς μετὰ ταῦτα δόξαι . These words are in the concluding portion of a doxology in which Peter praises God for His marvelous grace. A brief reference to this context will help focus the passage properly. In verses three to nine the Apostle strengthens the believers in their trials by describing the incorruptible inheritance which is theirs. He encourages them in the hope that at the revelation of Jesus Christ they will receive their salvation in all its completeness and fullness. In verses ten and eleven Peter now says that even the Old Testament prophets spoke of this salvation. These men were

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<sup>1</sup>Actually, the first reference to the blood, suffering, or death of Christ is 1:2. The writer believes, however, the Peter is emphasizing in this verse the daily forgiveness, while the thought of Christ's suffering and dying is in the background. A study of 1:2 will be made in Chapter III.



able to write and to prophecy because the Spirit of Christ was in them, revealing the necessary facts about salvation.

It is not within the scope of this paper to make a thorough study on the meaning of τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ. However, it is in place to point out a few opinions. Meyer<sup>2</sup> and Alford<sup>3</sup> say that Χριστοῦ is subjective genitive. The translation would then read: "The Spirit which Christ has and gives." Bigg believes Χριστοῦ to be a genitive of apposition. The phrase would then read: "The Spirit which is Christ."<sup>4</sup> Stoeckhardt says that the Spirit of Christ here refers to the Holy Spirit.<sup>5</sup> The writer is not able to judge which is the correct interpretation. It is significant, though, that all these men are agreed that τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ refers to the pre-existence of Christ.

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<sup>2</sup>John Ed. Huther, "Critical and Exegetical Handbook to the General Epistles of James, Peter, John, and Jude," Meyer's Commentary on the New Testament, translated from the Third Edition of the German by Paton J. Gloag, D. B. Croon, and Clarke H. Irwin; American Editor, Timothy Dwight (New York: Funk & Wagnalls, Publishers, 1887), p. 320.

<sup>3</sup>Henry Alford, The Greek Testament (London, Oxford & Cambridge: Deighton, Bell, and Co., 1866), IV, 337.

<sup>4</sup>Charles Bigg, "The Epistles of St. Peter and St. Jude," International Critical Commentary on the Holy Scriptures of the Old and New Testaments (New York: Charles Scribner's Sons, 1905), LXI, 109.

<sup>5</sup>G. Stoeckhardt, Kommentar über dem Ersten Brief Petri (St. Louis, Missouri: Concordia Publishing House, 1912), p. 44.



This Spirit of Christ was revealing in the prophets that salvation was connected with a particular event. In verse ten Peter says that these men had σωτηρίᾳ in mind, as it were before their eyes, as they were searching the Old Testament writings--probably also their own--as to "in what or what sort of season this salvation was to be accomplished." As the Spirit of Christ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας, so the prophets prophesied of salvation in terms of the suffering and death of Christ. The present participle προμαρτυρόμενον in verse 11 can be connected in thought with κατὰ πρόγνωσιν θεοῦ πατρὸς in verse two. God's foreknowledge in respect to our salvation is not a static knowing, but active and a dynamic. The Spirit of Christ, witnessing beforehand in the prophets of the sufferings of Christ, is a demonstration of God's foreknowledge in action, carrying out His plan of salvation.

Though it seems evident to the writer that τὰ εἰς Χριστὸν παθήματα refers to the suffering of Christ, some authorities interpret these words as the sufferings which the Christians endure for Christ. Selwyn says that τὰ εἰς Χριστὸν παθήματα are "the sufferings of the Christward road."<sup>6</sup> He believes that the sense of this passage may be

<sup>6</sup>Edward G. Selwyn, The First Epistle of St. Peter (London: Macmillan & Co. LTD, 1949), p. 136.



illustrated by Paul's words to the Ephesian elders at Miletus (Acts 20:22ff.) when he spoke of not knowing what would befall him.

The first edition of Meyer's Commentary favors the view that *παθήματα* refers to the sufferings of Christians because "the main tendency of the paragraph vv. 10-12, is to give special prominence to the glorious nature of the believers' *σωτηρία* ."<sup>7</sup> Others say that "sufferings" in 1:11 are a parallel to Colossians 1:24 and therefore refer to the sufferings of Christ's mystical body, the Church.<sup>8</sup> Concerning *παθήματα* Luther remarks that it can be understood of both kinds of suffering, of those which Christ Himself bore, as well as of those which we endure.<sup>9</sup> In agreeing with Luther Moffatt makes the following observation:

Peter is in line with others when he declares that 'the Spirit of the Messiah foretold . . . the suffering of (literally, meant for) Messiah and His afterglory, i.e. not merely what Christ as Messiah actually and afterwards experienced (1 Corth. 15:3.4 'according to the Scriptures') but the messianic woes (Mark 13:8 f.) which accompanied the end or 'last hour' (ver. 5), and in which these Christians were now involved as the sharp prelude to their final enjoyment of 'glory at the revelation of Jesus Christ' (ver. 7).<sup>10</sup>

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<sup>7</sup>Huther, op. cit., p. 221.

<sup>8</sup>Alford, op. cit., p. 337.

<sup>9</sup>Huther, op. cit., p. 220.

<sup>10</sup>James Moffatt, "The General Epistles, James, Peter, and Judas," The Moffatt New Testament Commentary (New York and London: Harper and Brothers Publishers), p. 100 f.



However, it seems improbable that "suffering" here can have a double meaning, as Luther and Moffatt claim. Usually a word has one intended meaning in a given place. Furthermore, the context does not allow for the interpretation of *παθήματα* as the sufferings of Christians for Christ or the sufferings of Christ's mystical body. Alford rightly says:

The ἡ νῦν ἀνηγγέλη ἑμῖν διὰ τῶν εὐαγγελισαμένων ἑμῶς are the contents of the gospel history and the triumphs of Christ. And it was of these as appointed for ( εἰς ) Him as means of bringing in the grace which was appointed for ( εἰς ) you, that the prophets testified beforehand.<sup>11</sup>

To this Beare agrees.<sup>12</sup> In fact, the majority of interpreters conceive the reference τὰ εἰς Χριστοῦ παθήματα as referring to Christ's suffering.<sup>13</sup> This same suffering and glory which the Spirit of Christ was revealing to the Old Testament prophets the risen Christ explained to the Emmaus disciples at the close of the first Easter day:

And he said to them, 'O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?' And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself. Luke 24:25-27. (RSV)

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<sup>11</sup>Alford, op. cit., p. 337.

<sup>12</sup>Francis Wright Beare, The First Epistle of Peter (Oxford: Basil Blackwell, New York: The Macmillan Co., 1947), p. 66.

<sup>13</sup>Luther, op. cit., p. 220.



In 1:11 the Apostle Peter mentions the glory of Christ alongside of His sufferings just as Jesus Himself did with the Emmaus disciples. δόξα is not commonly used in the plural as in this verse τὰς . . . δόξαις .<sup>14</sup> The τὰς μετὰ ταῦτα δόξαις may refer to the successive manifestations of Christ's glory--his resurrection, ascension, Pentecost. Stoeckhardt observes:

Jesaias weist 52:13 auf τὰς μετὰ ταῦτα δόξαις hin, indem er von dem Knecht des Herrn, der so tief erniedrigt und verachtet war, schreibt:  
 Τ Ν Δ Ν Ι Δ Ι Ν Λ Ψ Ι Ι Π Ι Γ, das ist die Auferstehung, die Himmelfahrt, das Sitzen zur Rechten.<sup>15</sup>

This entire phrase τὰ εἰς χριστὸν παθόντα καὶ τὰς μετὰ ταῦτα δόξαις is constructed in careful parallelism with τῆς εἰς ὑμᾶς χάριτος in verse ten.<sup>16</sup> To miss this is to overlook the heart of the message that the Apostle has here concerning the suffering and death of Christ. The Savior's passion and glory is τῆς εἰς ὑμᾶς χάριτος, the grace destined for you, the content of salvation concerning which the prophets prophesied. (In 1:11, therefore, Peter speaks of the sufferings of Christ in terms of salvation, grace destined for us, prophesied by the prophets, and revealed beforehand by the Spirit of Christ.)

<sup>14</sup>Bigg, op. cit., p. 110.

<sup>15</sup>Stoeckhardt, op. cit., p. 46.

<sup>16</sup>Beare, op. cit., p. 66.



1:18.19

The Apostle Peter pictures the suffering and death of Jesus as a sacrifice in 1:18.19: εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, ἀλλὰ τιμίῳ αἵματι ὡς ἄμνοσ ἀμώμου καὶ ἀσπίλου Χριστοῦ.

Perhaps the best way to approach these verses would be to make a division into three sections. In so doing we shall consider, first, ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου ; secondly, οὐ φθαρτοῖς ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε, ἀλλὰ τιμίῳ αἵματι , thirdly, ὡς ἄμνοσ ἀμώμου καὶ ἀσπίλου Χριστοῦ.

The Apostle states that you have been redeemed ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς . Moffatt<sup>17</sup> and Selwyn<sup>18</sup> interpret these words as describing the life of the heathen. They believe that these words suggest that the readers had a Gentile pagan background. Beare is of the opinion that ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου refers to the idol worship of the Gentiles.<sup>19</sup> He considers Ephesians 4:17 to be a parallel passage to these words of Peter: "Now I affirm and testify in the Lord, that you must no

<sup>17</sup>Moffatt, op. cit., p. 106.

<sup>18</sup>Selwyn, op. cit., p. 145.

<sup>19</sup>Beare, op. cit., p. 79.



longer live as the Gentiles do, in the futility of their minds." Selwyn bases his opinion especially on the word *πατροπαράδοτου*, "which could hardly have been used of any but the Gentiles."<sup>20</sup> Though he believes *ἐκ τῆς ματαιίας ἡμῶν ἀνατροφῆς* probably refers to paganism of the Gentiles, he readily admits the possibility of other interpretations. He observes:

It describes the ways of those who are without the worship of the true God, either because they have never known it, or because they have fallen into apostasy from it.<sup>21</sup>

Alford also agrees that *πατροπαράδοτου* indicates that Peter is addressing these words to the Gentiles who had become Christians. He draws the following conclusion:

The Apostle, himself a Jew, would hardly speak of the vain ungodly lives of Jews as *πατροπαράδοτου* without more explanation.<sup>22</sup>

Moffatt translates the phrase *ἐκ τῆς ματαιίας ἡμῶν ἀνατροφῆς πατροπαράδοτου* "from the futile traditions of your past."<sup>23</sup> Like Beare, he says that Peter is reminding the Gentile Christians of the pagan rites in which they once took part before they were converted.<sup>24</sup> Like Beare, he con-

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<sup>20</sup>Selwyn, *op. cit.*, p. 145.

<sup>21</sup>*Ibid.*, p. 145.

<sup>22</sup>Alford, *op. cit.*, p. 341.

<sup>23</sup>Moffatt, *op. cit.*, p. 106.

<sup>24</sup>*Ibid.*



siders Ephesians 4:17 to be a parallel passage to 1 Peter 1:18, but adds that 1:14 is also a specific reference to the heathen idolatry: "As obedient children, do not be conformed to the passions of your former ignorance." In 1:14 and 1:18, Moffatt says we have the two basic characteristics of paganism. He opines:

'Futility' and 'ignorance' were two outstanding epithets for paganism . . ., 'futile' especially for idolatry (Acts 14:15 etc.). Their ancestral customs and national traditions were 'futile' because they led to nothing; such religious and patriotic rites did not avail to bring them 'near to God' (3:18), as Christ alone could do and had done.<sup>25</sup>

Beare sums up the argument by saying that this phrase pictures the Gentiles who had been subjected to a false allegiance of life.<sup>26</sup>

While it cannot be denied that the Gentiles certainly are included in these words, especially in connection with 1:14, it does not follow that Peter is addressing only the Gentiles in this verse and not the others. It was pointed out previously that Selwyn himself admits that *καταία* is a general term and can refer either to the heathen or to the Jews who had fallen away. Isaiah 32:6, in the Septuagint, places a general connotation on the word *μάταια* :

ὁ γὰρ μωρος μωρὰ λαλήσει, καὶ ἡ καρδία αὐτοῦ μάταια

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<sup>25</sup>Ibid.

<sup>26</sup>Beare, op. cit., p. 79.



νοήσαι τοῦ συντελεῖν ἄνομα καὶ λαλεῖν πρὸς κύριον πλάνησιν  
 τοῦ διασπείρει ψυχὰς πεινώσας καὶ τὰς ψυχὰς διψώσας κενὰς ποιῆσαι  
 μάταια, a translation of  $\int \dot{\lambda}^{\delta}$  is not to be limited  
 specially to the idolatry of the heathen and still less to  
 the ceremonial service of the Jews.<sup>27</sup> μάταια describes a  
 life that is vain, empty, without real contents or purpose.<sup>28</sup>  
 Bengel tersely remarks: "nam vivendi ratio, quae, ubi  
 tempus praeterit, nil reliqui fructus habet."<sup>29</sup> Stoeck-  
 hardt identifies ἕκ τῆς ματαίας ὑμῶν ἀναστροφῆς as a life  
 without any moral content.<sup>30</sup>

Such a life, Peter states, is handed down from the  
 fathers πατροπαραδότου. It is improbable that πατροπαρα-  
 δότου can refer only to the pagans in this phrase if  
 is used in a broad, general sense. Rather πατροπαραδότου,  
 too, is to be applied to both Jews and Greeks, each in their  
 own respective situations. For by πατροπαραδότου Peter  
 states a basic principle, and therefore has both Jews and  
 Gentiles in mind.<sup>31</sup> Luther says that the best explanation

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<sup>27</sup>Huther, op. cit., p. 231.

<sup>28</sup>Ibid.

<sup>29</sup>Alford, op. cit., p. 341.

<sup>30</sup>Stoeckhardt, op. cit., p. 61.

<sup>31</sup>Selwyn states: "The communities addressed in I Peter  
 were 'mixed' and consisted both of Jewish and Gentile  
 Christians." Selwyn, op. cit., p. 44.



of *πατροπαράδοτος* is "by upbringing, instruction, example."

This view is favored by Steiger, Weiss, Schott, and

Wiesinger.<sup>32</sup> *πατροπαράδοτος* emphasizes that *κατὰ ἀνατροφή*

is peculiar not only to the individual, but to every one,

and consequently is so completely the master of the indivi-

dual that he cannot be himself free himself from it.<sup>33</sup>

Stoekhardt maintains that *πατροπαράδοτος* refers to the fall of man into sin and therefore deals with entire mankind.<sup>34</sup>

For this reason he believes that *πατροπαράδοτος* implies much more than just "upbringing, example, instruction", which cer-

tainly are also included. He states that *πατροπαράδοτος*

points to original sin:

Die von den Vätern den Kindern überlieferte Sünde ist dasselbe, was man sonst die Erbsünde nennt, die dem Menschen angeboren ist und dann all sein Tun and Lassen bestimmt, und in welcher er obendrein noch durch Erziehung, Sitte, Gewohnheit, Beispiel festgehalten wird.<sup>35</sup>

In summing up the message of *ἐκ τῆς κατὰ ἀνατροφῆς*

*πατροπαράδοτος* one sees that both Jews and Gentiles have in-

herited the power of an evil life from their fathers. All

are under this power.

Thus far in the first chapter of his First Epistle the

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<sup>32</sup>Huther, op. cit., p. 231.

<sup>33</sup>Ibid.

<sup>34</sup>Stoekhardt, op. cit., p. 61.

<sup>35</sup>Ibid.



Apostle has written that God has foreknown us unto eternal glory by His grace. On the other hand, all people are under the power of an evil life. Peter, however, states that this dilemma has been solved, for in 1:18 he adds  $\xi\lambda\upsilon\tau\rho\acute{\omega}\theta\eta\tau\epsilon$ . This word  $\lambda\upsilon\tau\rho\acute{\omega}$  plays a significant role both in the Septuagint as well as in the New Testament. Furthermore, many exegetes are divided in opinion whether  $\lambda\upsilon\tau\rho\acute{\omega}$  refers to deliverance by power or deliverance by the payment of a ransom price. In order to arrive at the proper interpretation of  $\xi\lambda\upsilon\tau\rho\acute{\omega}\theta\eta\tau\epsilon$  in 1:18 it is fitting to undertake a brief word study of  $\lambda\upsilon\tau\rho\acute{\omega}$ .

The ultimate base of  $\lambda\upsilon\tau\rho\acute{\omega}$  and its group of related words goes back to the Sanscrit LU, which means "to cut," or "to clip."<sup>36</sup> The Greek primitive of this base is  $\lambda\acute{\upsilon}\epsilon\iota\nu$  and has the meaning of "to loose." Concerning this usage of  $\lambda\acute{\upsilon}\epsilon\iota\nu$  Warfield says:

When applied to men, its common meaning is 'to loose, release, set free, especially from bonds or prison, and so, generally, from difficulty, or danger.' It developed a particular usage with reference to prisoners . . . In this usage it means, in the active voice, 'to release on receipt of ransom,' 'to hold to ransom'; and in the middle voice, 'to secure release by payment of ransom,' 'to ransom' in the common sense of that word, passing on to a broader usage of simply 'to redeem' (in which it is applied not merely to prisoners but to animals and landed property and even 'to buy'.) It also acquired the sense of paying debts, and, when used with reference

<sup>36</sup> Benjamin B. Warfield, Biblical Doctrines (New York: Oxford University Press, 1929), p. 528.



to wrong-doings, a sense of 'undoing for,' which is not far removed from that of making atonement for, them.<sup>37</sup>

The verb λύειν is used in Homer's story of the ransoming of the body of Hector (Iliad XXIV).<sup>38</sup> The noun λύτρον is a derivative of λύειν and denotes the instrument or means by which the action of the verb is accomplished. λύτρον commonly means just a ransom. Infrequently, however, it means an expiation, and very rarely it passes over into the general sense of a recompense.<sup>39</sup> But it is employed most universally (mostly in the plural λύτρα) in the sense of ransom (Lösegeld) paid or to be paid for prisoners.

It is significant to note that the idea of ransoming was connected with λύειν only by association. It was not the intrinsic sense of that verb but only a signification which had been attached to its usage, especially connecting it with the noun λύτρον.<sup>40</sup> A verb which had the distinctive meaning of just ransoming was λυτρούν, λυτροῦσθαι. This word also was a derivative of λύειν and "meant and could mean nothing but to release for or by a ransom."<sup>41</sup>

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<sup>37</sup>Ibid., p. 329.

<sup>38</sup>Beare, op. cit., p. 77.

<sup>39</sup>Warfield, op. cit., p. 331.

<sup>40</sup>Ibid., p. 333.

<sup>41</sup>Ibid.



Warfield considers the distinction between λύσις and λυτροῦν most important, saying:

If λύσις, by a convention of speech, had come to express the idea of ransoming, this remained a mere convention of speech: the word intrinsically meant nothing more than to loose, to release, and was used in this wider sense side by side with its employment in the sense of ransoming. But λύτρον meant intrinsically just to ransom and nothing else, and could lose, not the suggestion merely, but the open assertion of specifically ransoming as the mode of deliverance of which it spoke, only by suffering such a decay of its native sense as to lose its very heart. He who said λυτροῦν, λυτροῦσθαι said λύτρον, and he who said λύτρον not merely intimated but asserted ransom.<sup>42</sup>

Büchsel also maintains that the basic meaning of λυτρόω is to ransom, and so writes in Kittel:

Das Act. bezeichnet die Handlung dessen, der einen Kriegsgefangenen usw. freizugeben hat, besagt also: gegen Lösegeld freilassen . . . Das Act. kann aber auch die Handlung dessen bezeichnen, der das Lösegeld gibt: gegen Lösegeld freikaufen . . . Das Med.: auf Grund eines Lösegeld freikaufen . . . Das Pass.: durch Lösegeld losgekauft, oder auch freigelassen werden.<sup>43</sup>

Throughout the whole history of profane Greek literature λυτροῦν, λυτροῦσθαι kept this sense unbrokenly.<sup>44</sup> No Greek lips could frame it, no Greek ear could hear it, in any of its derivatives, without consciousness of its intrinsic

<sup>42</sup>Ibid.

<sup>43</sup>Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1938) Vierter Band, p. 352.

<sup>44</sup>Warfield, loc. cit.



meaning. Therefore, as the New Testament writers used *λυτρόω* and other related words from the same stem, it is only natural to think that the words are used in their original basic sense. However, it must not be overlooked that the New Testament writers were not in the strict sense Greeks. All, with the possible exception of Luke, were Jews and were acquainted with the Septuagint. For that reason it is necessary also to investigate the Septuagint use of *λυτρόω*.

In the Septuagint one notes that *λυτρόω* is not always used with a clear intimation of ransoming.<sup>45</sup> Selwyn<sup>46</sup> observes that *λύτρωσις*,<sup>47</sup> which is related to *λυτρόω*, occurs in the Septuagint in two contexts. The first usage is the redemption of property from mortgage, *λύτρον* being the price payable. Leviticus 25 and 27 contain such examples. The second usage is the deliverance of a person or nation from bondage. Deuteronomy 7:8 lists such an instance. *λύτρον* occurs nineteen times and always in the quite simple

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<sup>45</sup>Ibid., p. 341.

<sup>46</sup>Selwyn, op. cit., p. 144.

<sup>47</sup>"A considerable number of words of this group occur in the Septuagint-- *λύτρον*, (*ἀντιλύτρον*), *λυτροῦσθαι*, *λύτρωσις*, *λυτρωτής*, *λυτρωτός*, *ἐπολυτρωθῆναι*, *ἀπολύτρωσις*, *ἐκλύτρωσις*. Some of these, however, occur very seldom, and only one, *λυτροῦσθαι* is copiously employed." Warfield, loc. cit.



sense of a ransom price.<sup>48</sup> The verb  $\lambda\upsilon\tau\rho\acute{o}\upsilon\iota$ ,  $\lambda\upsilon\tau\rho\acute{o}\upsilon\tau\theta\alpha\iota$  occurs one hundred and five times. It usually has at its base either  $\text{שׁוֹלָל}$  (about forty-two times) or  $\text{שׁוֹלָה}$  (about forty times), and rarely  $\text{שׁוֹלָה}$  (five times).<sup>49</sup>

The point is, however, that this verb is employed in more than one shade of meaning. First, it is used quite literally to express the redeeming of a thing by the payment for it of a ransom price. Exodus 13:13 is an example of this. "Every firstling of an ass that openeth the womb, thou shalt exchange for a sheep; but if thou wilt not exchange, thou shalt redeem ( $\lambda\upsilon\tau\rho\acute{o}\upsilon\iota$ ) it; every first born of man of thy sons, thou shalt redeem ( $\lambda\upsilon\tau\rho\acute{o}\upsilon\iota$ )." In this simple literal usage the word occurs about twenty-seven times. However, it seems to be confined to Exodus (six times), Leviticus (eighteen times), and Numbers (three times).<sup>50</sup>

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<sup>48</sup>"It is used for the money given to redeem a field, Lev. 25:24--the life of an ox about to be killed, Ex. 21:30--one's own life in arrest of judicial proceedings, Num. 35: 31-32, or of vengeance, Prov. 6:35--the first-born over whom God had claims, Num. 3:46.48.51, Lev. 18:15, etc. It is ordinarily used of the ransom given for redemption from captivity or slavery, Lev. 19:20; Isa. 14:13, etc." Ibid., p. 342.

<sup>49</sup>Ibid., p. 344. "Sometimes . . . there is no Hebrew base (Sir. 48:20; 49:10; 50:44; 51:2.3; Zech. 3:15; I Macc. 4:11)."

<sup>50</sup>Ibid., p. 345. "Ex. 13:13 bis, 15; 34:20 bis; Lev. 19:20; 25:25.30.33.48.49 bis, 54; 22:13.15.19.20 bis, 27.28.29. 31.33; Num. 18:15 bis, 17; Uf. Dan. 4:24."



Sharply differentiated from this literal usage is a parallel one in which  $\lambda\upsilon\tau\rho\acute{o}\upsilon\sigma\theta\alpha\iota$  is applied to the deliverance from Egypt<sup>51</sup> and from Babylonian captivity.<sup>52</sup> At any rate, there is no emphasis placed on the deliverance being in the mode of a ransoming. The stress is thrown rather on the power exerted in it and the mind is focussed on the mightiness of the transaction. Warfield observes:

It is at least clear that the idea that the redemption from Egypt was the effect of a great expenditure of the divine power and in that sense cost much, is prominent in the allusions to it, and seems to constitute the central idea sought to be conveyed.<sup>53</sup>

The earliest passage in which this usage occurs is typical of the whole series: Exodus 6:6. "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out of their bondage, and I will redeem ( $\lambda\upsilon\tau\rho\acute{\omega}\sigma\alpha\iota$ ) you with a stretched out arm, and with great judgments." The following examples will indicate that  $\lambda\upsilon\tau\rho\acute{o}\upsilon$ ,  $\lambda\upsilon\tau\rho\acute{o}\upsilon\sigma\theta\alpha\iota$  expressing the idea of deliverance from Egypt, is a general usage in

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<sup>51</sup>Ibid.

<sup>52</sup>Beare, loc. cit.

<sup>53</sup>Warfield, loc. cit.



the Septuagint Old Testament: 54

Deuteronomy 9:26: And I prayed to God and said, O Lord, king of the Gods, destroy not thy people and thy portion which thou didst redeem (ἐλυτρώσω), and didst lead forth out of Egypt by thy great might and by thy strong hand and by thy high hand. Nehemiah 1:10: And these are thy children and thy people, whom thou didst redeem (ἐλυτρώσω) by thy great power and by thy strong hand. Psalm 76 (77): 15,16: Thou are the God that doest wonders, thou didst make known among the peoples thy power, thou didst redeem (ἐλυτρώσω) with thine arm thy people, the sons of Jacob and Joseph.

Not essentially different is the employment of λυτροῦν λυτροῦσθαι to express the intervention of God for the deliverance of an individual either from some great specific evil or from evil in general. Daniel 3:88 is a classic example of this. "Bless ye the Lord, Ananias, Adzarias and Misael, hymn and exalt him forever; because he liberated (ἐξείλετο) us from hades, and saved (ἔσωσεν) us from the bonds of death, and delivered (ἔρρύσατο) us from the midst of the burning flame, and redeemed (ἐλυτρώσατο) us from the fire."

In all this range of applications of λυτροῦν λυτροῦσθαι the redeeming power is uniformly conceived as

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54<sup>a</sup>This usage of the deliverance out of Egypt in might lies in the Pentateuch side by side with the former, occurring in Exodus (three times), and Deuteronomy (six times), and occurs on occasion in the later books . . . Ex. 6:6; 15:13,16; Deut. 7:8; 9:26; 13:5 (6); 15:15; 21:8; 24:18; II Sam. 7:23 bis; I Chron. 17:21 bis; Neh. 1:10; Esther 4:16, (9); Ps. 76 (77): 15; 105 (106):10; Ps. 106 (107): 2 bis; 135 (136): 24; Mic. 6:4." Ibid., p. 346.



divine. Whether *λυτρόω* refers to the redemption of Israel or of the individual, or whether it be physical or spiritual, it is ascribed alone to the Lord God Almighty. This thought is born out emphatically in Psalm 48 (49):8-10: "A brother redeemeth (*λυτρούται*) not; shall a man redeem (*λυτρώσεται*)? He shall not give to God an expiation (*ἔξιλασμα*) for himself or the price of the redemption (*τὴν τιμὴν τῆς λυτρώσεως*) of his souls though he labor forever and live to the end, so that he should not see corruption."

Very often the sense of God's power exerted in the deliverance by Him comes so forcibly forward so that it obscures the idea of ransoming. This implication of the payment of a price is pushed so far into the background as to pass out of sight, and very frequently it seems to have been pushed out of existence. Warfield point out:

In a passage like Dan. 3:88 LXX, for example, there seems no place left for ransom-paying; and the same may appear to be true of such passages as Dan. 6:27 LXX, Lam. 5:8; Ps. 7:2. Nor does the synonymy in which the word sometimes stands encourage seeking for it such an underlying idea: Ex. 6:6 *ῥύσονται*, *λυτρώσονται*; Ps. 7:2 - 3, *σώσον, ῥύσαι, λυτρούμενον σώθοντες*; Ps. 58 (59): 2 - 3, *ἔξελεύ, λύτρωσαι, ῥύσαι*; Ps. 105 (106): 10, *ἔσωσεν, ἐλυτρώσατο*, Hos. 13:14, *ῥύσονται, λυτρώσονται*; Dan. 3:88 LXX, *ἔξειλετο, ἔσωσεν, ἐρούσατο ἔλυτρώσατο*; Dan. 6:27 LXX, *σώσαι, ἐλυτρώσατο*; I Macc. 4:10.11 *λυτρούμενος, σώσω*. 55

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55Ibid., pp. 350 f.



This tendency is found also in the later Jewish rabbinical writings, although the idea of deliverance from sin is not mentioned. Büchsel states: "Erlösung bedeutet im spätjüdischen Sprachgebrauch durchweg die Erlösung Israels von der Herrschaft der heidnischen Völker."<sup>56</sup>

Because *λυτρόω* is so frequently used in the Septuagint in the sense of deliverance by force, Beare believes that the verb no longer contains the implication of ransom.<sup>57</sup> Westcott, too, is of this opinion and says: "It will be obvious from the language of the LXX that the idea of a ransom received by the power from which the captive is delivered is practically lost."<sup>58</sup> Nevertheless, he also perceives that there is an abiding implication that the redemption cost something: "On the other hand, the idea of the exertion of a mighty force, the idea that the 'redemption' costs much, is everywhere present."<sup>59</sup> Westcott's suggestion here at least is a possible solution to the problem, for in this manner the conception of price-paying intrinsic in *λυτροῦν, λυτροῦσθαι* is preserved, and at the same time, the context which calls for deliverance is not violated. The

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<sup>56</sup>Theologisches Wörterbuch zum Neuen Testament, IV, loc. cit.

<sup>57</sup>Beare, op. cit., p. 78.

<sup>58</sup>B. F. Westcott, The Epistle to the Hebrews (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1950), p. 296.

<sup>59</sup>Ibid.



expenditure of almighty power would then be the means and also the price of deliverance.

In any case, however, it is going too far to say that the idea of ransoming is practically lost in *λυτροῦν*, *λυτροῦσθαι* in the Septuagint. Warfield rightly says:

Whatever may be the implications of *λυτροῦσθαι* when used to designate the intervention of God in His almighty power for the deliverance of His people, there is evidence enough to show that the feeling of ransoming as the underlying sense of the word remained ever alive in the minds of the writers.<sup>60</sup>

Isaiah 52:3 clearly has the picture of ransom. "For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed (*λυτρωθήσεσθε*) without money."

Isaiah 63:1 also interprets *λυτρώω* in unmistakable terms as ransom by the payment of a price. "Fear not," says the Lord to His people, "because I have redeemed (*ἐλυτρωσάμην*) thee . . . I have made Egypt thy price (*ἄλλαγμα*) and Ethiopia and Seene in thy stead (*ὑπὲρ σοῦ*) . . . And I will give men for thee (*ὑπὲρ σοῦ*) and rulers for they head." These passages are just a few instances which show that the underlying implication of ransoming had not faded out of the term *λυτροῦν*, *λυτροῦσθαι* in the Septuagint. These texts and others, such as Psalm 73 (74):2, bear witness that even though *λυτρώω* and its derivatives had been employed

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<sup>60</sup>Warfield, op. cit., p. 351.



to describe a redemption accomplished in the almighty power of God, it was "not in forgetfulness that redemption was properly a transaction which implies paying a price."<sup>61</sup> Furthermore, the idea of ransom was not absent even in the rabbinical writings.<sup>62</sup>

In summing up the use of *λυτροῦν*, *λυτροῦσθαι* in the Septuagint, therefore, one must admit that there are two usages--ransom, and deliverance by power. Though it is true that very frequently *λυτροῦν* contains the sense of a great act of deliverance, nevertheless, the idea of redeem with the payment of a price is also retained. Perhaps one can also recognize the possibility of considering God's power as the price by which He delivered us.

The question now arises: what is the New Testament use of *λυτρόω*? Can we interpret *λυτροῦν*, *λυτροῦσθαι* in the New Testament according to the intrinsic Greek meaning or in the more general sense of deliver, which is so often the case in the Septuagint? Beare holds to the latter view. He states that the looser and more general sense of *λυτρόομαι* is taken over by the New Testament writers.<sup>63</sup> It is true that *λυτροῦν*, *λυτροῦσθαι* acquired figurative meanings when they

<sup>61</sup>Ibid., p. 352.

<sup>62</sup>Theologisches Wörterbuch zum Neuen Testament, IV, loc. cit.

<sup>63</sup>Beare, op. cit., p. 77.



were used to translate the Hebrew terms. However, there is no evidence that  $\lambda\upsilon\tau\rho\acute{o}\upsilon\upsilon$ ,  $\lambda\upsilon\tau\rho\acute{o}\upsilon\tau\theta\alpha\iota$  ever really lost their native implications of ransoming. It is a mistake to speak of the "Septuagint usage" of these Greek terms, as if this so called extended usage were the only usage they had in the Septuagint.<sup>64</sup> That  $\lambda\upsilon\tau\rho\acute{o}\upsilon\upsilon$ ,  $\lambda\upsilon\tau\rho\acute{o}\upsilon\tau\theta\alpha\iota$  have retained their fundamental meaning of redemption has already been shown.<sup>65</sup>

In order to arrive at an understanding of  $\lambda\upsilon\tau\rho\acute{o}\upsilon\upsilon$ ,  $\lambda\upsilon\tau\rho\acute{o}\upsilon\tau\theta\alpha\iota$  in the New Testament and for our specific purpose in 1 Peter 1:18 one must also determine what the popular usage of this verb was in the first century A.D. For the Greek speech of the New Testament writers is the common speech of their day and generation and their terminology more naturally reflects a popular usage of the time.<sup>66</sup> Deissmann does much to enlighten us in this respect. He states that when anybody heard the Greek word  $\lambda\acute{\upsilon}\tau\rho\omicron\nu$  "ransom," in the first century, it was natural for him to

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<sup>64</sup> "Though the original sense of  $\lambda\upsilon\tau\rho\acute{o}\upsilon\upsilon$  and  $\lambda\upsilon\tau\rho\acute{o}\upsilon\tau\theta\alpha\iota$  -- to redeem and to ransom--are sometimes submerged in their figurative use, they are so far from being wholly obliterated that the words are copiously employed quite literally, and it is repeatedly made clear that even in the most extreme extension of their figurative use their etymological significance does not wholly cease to be felt." Warfield, op. cit., p. 360.

<sup>65</sup> Ibid.

<sup>66</sup> Ibid., p. 361.



think of the purchase-money for manumitting slaves.<sup>67</sup> Under the Hellenistic law, the manumission of a slave necessitated the price of his ransom to be deposited at the shrine of a god. The priest in charge of the shrine receives the money, and, after taking his commission, gives it to the master. Many slaves saved enough to buy their own freedom, but a kinsman or friend also could provide the money. Here there is a similarity to the Levitical law which allowed a kinsman to redeem a man who had sold himself or his stock for debt (Leviticus 25:47 ff.).<sup>68</sup> Deissmann further elaborates on the practice of manumission:

Among the various ways in which the manumission of a slave could take place by ancient law we find the solemn rite of fictitious purchase of the slave by some divinity. The owner comes with the slave to the temple, sells him there to the god, and receives the purchase money from the temple treasury, the slave having previously paid it in there out of his savings. The slave is now the property of the god; not, however, a slave of the temple, but a protegee of the god. Against all the world, especially his former master, he is a completely free man; at the utmost a few pious obligations to his old master are imposed upon him.<sup>69</sup>

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<sup>67</sup>Adolf Deissmann, Light From The Ancient East, translated by Lionel R. M. Strachan (New York and London: Harper & Brothers, 1927), p. 327.

<sup>68</sup>Salwyn, op. cit., p. 145.

<sup>69</sup>Deissmann, op. cit., p. 322.



It is very significant that the rite of sacral manumission<sup>70</sup> was often accompanied, or completed, by a sacrifice.<sup>71</sup>

Since the intrinsic meaning of λυτροῦν had such a general usage in the first century and since this native implication "to ransom" has also been retained in the Septuagint, it seems evident that the New Testament writers also had "deliverance by the payment of a price" in mind when they wrote the word λυτροῦν. Matthew 20:28, Ephesians 1:7, and Titus 2:14 are just a few examples which show that the New Testament preserves the strict significance of ransom, or to redeem by a λυτροῦν.<sup>72</sup>

Matthew 20:28: Even as the Son of man came not to be served but to serve, and to give his life as a ransom (λύτρον) for many. Ephesians 1:7: In him we have redemption (ἀπολύτρωσις) through his blood, the forgiveness of our trespasses, according to the riches of his grace. Titus 2:14: Who gave himself for us to redeem (λυτῶσται) us from all iniquity and to purify for himself a people of his own who are zealous for good deeds.

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<sup>70</sup>Deissmann, in a graphic passage, after alluding to the manumission of slaves in the temple at Corinth, shows the force of Paul's metaphor in his Corinthian letter: "Then in the evening assembly was read the letter lately received from Ephesus, and straightway the new Healer was present in spirit with His worshippers, giving them freedom from another slavery, redeeming with a price the bondmen of sin and the law-- and that price no pious fiction, first received by Him out of the hard-earned denarii of the slave, but paid by Himself with the redemption-money of His daily new self-sacrifice, rousing up for freedom those who languished in slavery." Ibid., p. 329.

<sup>71</sup>Selwyn, loc. cit.

<sup>72</sup>Huther, op. cit., p. 231.



Trench also agrees with such an interpretation of λυτροῦν in the New Testament. He too is of the opinion that the idea of deliverance through the payment of a price is central to λυτροῦν and its related words.<sup>73</sup>

Bauer,<sup>74</sup> Büchsel,<sup>75</sup> and most others point to 1 Peter 1:18 as a classic example in which the implication of redemption is unmistakably clear. In this verse Peter says that "from the power of an evil life which you have inherited from your fathers ἐλυτρώθητε", delivered, redeemed by the payment of a ransom. He also says that the cost is the holy precious blood of Christ, τιμίῳ αἵματι ὡς ἀμνοῦ ἀμύμου καὶ ἀσπίλου Χριστοῦ. The apostle first points out that "you were redeemed not with corruptible things, such as silver and gold", οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε. The negation, is place foremost probably for emphasis and thereby gives prominence

<sup>73</sup>"The idea of deliverance through a λύτρον or ἀντάλλαγμα (Matt. 18:26; cf. Eccles. 6:15; 26:14), a price paid, though in actual use it may often disappear from words of this family (thus see Isai. 55:9) is yet central to them (1 Pet. 1:18,19; Isai. 52:3)." Richard Chevevix Trench, Synonyms of the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1948), p. 290.

<sup>74</sup>Walter Bauer, Griechisch - Deutsches Wörterbuch zu dem Schriften des Neuen Testaments (Gießen: Verlag von Alfred Topelmann, 1928), p. 758.

<sup>75</sup>Theologisches Wörterbuch zum Neuen Testament, IV, op. cit., p. 555.



to the position.<sup>76</sup> φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ is instrumental dative. Selwyn opines that such usage shows a Septuagint background instead of the usual genitive of price, which is more general in Gentile parlance.<sup>77</sup> Luther apparently considers φθαρτοῖς as an adjective and translates the phrase: "with perishable silver and gold."<sup>78</sup> φθαρτοῖς, of course, is here a substantive as is clear from the lack of concord with ἀργυρίῳ . ἀργύριον and χρυσίον stand generally for coined or wrought metal. The thought of coined money is applicable here.

One can readily see that with the words οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ the Apostle is departing from the usual picture of λυτροῦν . Although he preserves the intrinsic meaning of λυτροῦν , he nevertheless deviates from the common custom by making known to his readers that they were redeemed without the payment of any money. This certainly must have sounded strange to the ears of anyone living in the first century. Perhaps Peter has Isaiah 52:3 in mind: "Ye shall be redeemed (λυτρωθήσεσθε) without money." At any rate, he shows that being redeemed with silver and gold is comparatively inferior by placing ἀργυρίῳ ἢ χρυσίῳ in apposition to φθαρτοῖς . Incorruptibility

<sup>76</sup>Huther, loc. cit.

<sup>77</sup>Selwyn, op. cit., p. 144.

<sup>78</sup>Huther, loc. cit.



is one of his favorite concepts in his First Epistle. In 1:4 ἀφθαρτον is used to describe the believer's inheritance in 1:23 the incorruptible seed of the word of God, and in 3:4 the sanctuary of a quiet and meek spirit. Selwyn observes that the concept of incorruptibility is natural for Peter because he probably was thinking of the Lord's teaching in Matthew 6:19-21 and Luke 12:33,34 where the perishableness of this world's goods is placed in sharp contrast to the imperishableness of spiritual goods.<sup>79</sup> Therefore Peter says in 1:18 οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε .

But the Apostle does not stop with these words. He now shows that the redemption is costly<sup>80</sup> by revealing the price τιμίῳ αἵματι . . . Χριστοῦ . In respect to the use of αἷμα in this context Huther rightly says that the idea of the blood having the propitiatory power to blot out sins is not the emphasis in this text. Rather, αἷμα is used here as the price by which we are redeemed.<sup>81</sup> This is the viewpoint also of Selwyn.<sup>82</sup> Τιμίῳ forms the antithesis to φθαρτοῖς , not that the blood is to be looked upon as

<sup>79</sup>Selwyn, loc. cit.

<sup>80</sup>Beare, op. cit., p. 78.

<sup>81</sup>Huther, op. cit., p. 233.

<sup>82</sup>Selwyn, op. cit., p. 145.



imperishable<sup>83</sup> but in so far as the perishable is destitute of true worth.<sup>84</sup> The αἷμα has real worth and is truly precious. Stoeckhardt explains: "Das ist für die ganze Welt die Zahlung und das Lösegeld."<sup>85</sup> The preciousness of the blood lies in the fact that it is Christ's (Χριστοῦ). His sinlessness gave the blood its value.<sup>86</sup>

As a further explanation of the price of redemption, Peter inserts ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου between τιμίῳ and Χριστοῦ. By these words the Apostle shows that the blood of Christ had redemptive power, in that He shed it as a sacrificial lamb without blemish.<sup>87</sup> ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου is in antecedent apposition to αἵματι.<sup>88</sup> Alford translates the phrase: "but with precious blood, as of a lamb blameless and spotless, of Christ."<sup>89</sup> Huther, desiring to show that Χριστοῦ belongs to αἵματι, translates the phrase in this manner: "but with the precious blood of Christ, as of a lamb, blame-

<sup>83</sup>Alford, op. cit., p. 341.

<sup>84</sup>Huther, op. cit., p. 232.

<sup>85</sup>Stoeckhardt, op. cit., p. 62.

<sup>86</sup>Bigg, op. cit., p. 160.

<sup>87</sup>Huther, op. cit., p. 233.

<sup>88</sup>Ibid.

<sup>89</sup>Alford, loc. cit.



less and spotless."<sup>90</sup> It is evident that Huther's translation is the clearer of the two. Stoeckhardt however, favors Alford's translation, although he agrees with Huther that *Χριστοῦ* belongs to *αἵματι*. Stoeckhardt's reason for placing *Χριστοῦ* after the apposition is that verse twenty modifies it.<sup>91</sup>

This appositional phrase is most interesting. *ἄμωμος* is the word used in the general directions given in Leviticus 22:17-25 as to the quality required in sacrificial victims.<sup>92</sup> The two expressions, *ἄμώμου καὶ ἀσπίλου*, are a reproduction of *יָדָא־שָׂטֵן־לֵךְ־לְבָב־לֵךְ־לְבָב־לֵךְ־לְבָב־לֵךְ*.<sup>93</sup> The animals in the Levitical sacrifices were required to be perfect. By this appositional phrase Christ is pictured as a lamb, "without blemish and without spot, that is sinless, immaculate, altogether suited for a sacrificial victim."<sup>94</sup> Huther goes one step farther and claims that *ὡς* here not merely compares but identifies Christ as the Lamb that is blameless and spotless.<sup>95</sup> Stoeckhardt also seems to favor

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<sup>90</sup>Ibid.

<sup>91</sup>Stoeckhardt, loc. cit.

<sup>92</sup>Selwyn, op. cit., p. 146.

<sup>93</sup>Huther, op. cit., p. 233.

<sup>94</sup>Charles Augustus Briggs, The Messiah of the Apostles (Edinburgh: T. & T. Clark, 1895), p. 48.

<sup>95</sup>Huther, op. cit., p. 232.



this opinion and says: "Christus ist das rechte Opferlamm."<sup>96</sup> While it is true that the New Testament identifies Christ as the "Lamb of God, who takes away the sin of the world," (John 1:29), this does not seem to be the emphasis in the verse under consideration. Although there is no specific reference here to a particular sacrifice, Beare,<sup>97</sup> Selwyn,<sup>98</sup> and Alford,<sup>99</sup> are of the opinion that the Apostle is alluding to the Paschal lamb. Jeremias in Kittel also considers the possibility of Christ's death here being compared to the Paschal sacrifice.<sup>100</sup> Moffatt comments:

This may be an allusion to the passover lamb of Exodus 12:13, sacrificed when the People were emancipated from the slave-pen of Egypt; it implies at any rate that the efficacy of Christ's death lay in his sinlessness, and that it results in a moral emancipation.<sup>101</sup>

The writer agrees with Beare, Selwyn, Alford, Moffatt and others that Peter apparently is making a comparison of the redemption to the Passover. The Children of Israel were enslaved under the power of the Egyptians. As a result their

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<sup>96</sup>Stoeckhardt, loc. cit.

<sup>97</sup>Beare, op. cit., p. 80.

<sup>98</sup>Selwyn, loc. cit.

<sup>99</sup>Alford, op. cit., p. 342.

<sup>100</sup>Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1933) Erster Band, p. 344.

<sup>101</sup>Moffatt, op. cit., p. 106 f.



life was seemingly purposeless and empty. Peter says that all people are held captive under the power of an evil, vain life, which they have inherited from their fathers. The sacrifice and the blood of the paschal lamb are associated with the deliverance of Israel from Egypt. The sacrifice and the blood of Christ are the means by which all people are redeemed from their enslavement to the power of sin. In this respect Moffatt's "moral emancipation" does not go far enough; at least, the statement is rather ambiguous. Alford rightly says that *ἐλυτρώθη* is the "buying out of captivity".<sup>102</sup> Though it is true that Peter's emphasis here is deliverance from the enslavement of a sinful life, this does not mean a mere change of outward conduct or actions. When God redeemed us by the price of Christ's precious blood, He delivered us from the driving power and source of our former vain way of life. Stoeckhardt refers to this as original sin (*παρρηναπαδοτος*).<sup>103</sup> Peter pictures original sin as an active dynamo which is continually operating in people, misleading and misguiding them, and giving them a false sense of values. But the redemption is emancipation, hence a complete change of allegiance and a new outlook on life. Not to be overlooked also in the comparison between Christ's re-

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<sup>102</sup>Alford, op. cit., p. 341.

<sup>103</sup>Stoeckhardt, loc. cit.



redemption and the passover is the fact that just as the sacrificial lamb was blameless and spotless, so also was Christ in His sacrifice. In reference to the redemption, the question may be asked: to whom was the price paid? The Apostle does not tell us. All that he says is that the ransom price has been paid. Verse twenty shows that God Himself take the initiative for our redemption. *Προεγνωσμένου* *μὲν πρὸ καταβολῆς κόσμου* state that Christ's sacrifice was foreknown before the foundation of the world.



### CHAPTER III

#### EXEGETICAL STUDIES OF 2:21-25 and 3:18

It is in the second chapter of Peter's First Epistle that one finds a very dramatic and vivid description of the passion of Christ, verses 21-25. Peter writes these words in the midst of a series of exhortations about the Christian's attitude and conduct in the world. In verses 21-25 the Apostle also shows that Christ set an example for Christians. The sufferings of Christ will be viewed in this respect in another chapter. The purpose of the study here is to determine what the Apostle says about the sufferings of Christ in regard to the atonement.

In verse 21 Peter says: ὅτι καὶ Χριστὸς ἑπαθὲν ὑπὲρ ὑμῶν . The words ὑπὲρ ὑμῶν show that Christ's death is not merely an example.<sup>1</sup> In the previous verse the Apostle exhorts the Christians that if they suffer at the hands of wicked men, they should be sure to suffer for doing good, and not for evil doing. Now, if he meant to refer to Christ's suffering merely as an example, it would have been logical for him to continue in verse 21: "For Christ, too, suffered for doing good." This, however, he does not do.

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<sup>1</sup>Edward G. Selwyn, The First Epistle of St. Peter (London: Macmillan & Co. LTD, 1949), p. 179.



Instead, Peter writes: "Because Christ also suffered *ὑπὲρ ὑμῶν*." *ὑπὲρ ὑμῶν* therefore has a unique and special significance. The words mean that Christ suffered on your behalf, for your benefit, not for His own sins, but for yours--for ours.<sup>2</sup> Stoeckhardt fittingly comments:

Christus hat für uns gelitten, um unsern willen, um zugute, um zum Heil; darin liegt, dass er nicht um eigener Sünde willen, also unschuldig gelitten hat. Er hat für uns gelitten, um zu Liebe, so war es auch ein williges Leiden.<sup>3</sup>

Verse 21 continues: *ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἰχνεσιν αὐτοῦ*. These words clearly show that Christ in His sufferings left us an example. This will be further treated in a later chapter.

Beginning with verse 22 Peter now describes the sufferings of Christ in greater detail. He states: *ὅς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ*. Undoubtedly there is a reference here to the Septuagint translation of Isaiah 53:9: *ὅτι ἀνομίαν οὐκ ἐποίησεν οὐδὲ δόλον ἐν τῷ στόματι αὐτοῦ*. One notices that the Apostle does

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<sup>2</sup>John Ed. Huther, "Critical and Exegetical Handbook to the General Epistles of James, Peter, John, and Jude," Meyer's Commentary on the New Testament, translated from the Third Edition of the German by Paton J. Gloag, D. B. Croon, and Clarke H. Irwin; American Editor, Timothy Dwight (New York: Funk & Wagnalls, Publishers, 1887), p. 266.

<sup>3</sup>G. Stoeckhardt, Kommentar über dem Ersten Brief Petri (St. Louis, Missouri: Concordia Publishing House, 1912), p. 118.



not make an exact copy of Isaiah 53:9. He uses ἁμαρτίαν instead of ἄνομίαν. Bigg further points out: "His οὐδὲ δόλος ἐρέθη appears to be nearer to the Hebrew than the οὐδὲ δόλου of the LXX."<sup>4</sup> Stoeckhardt explains:

Der petrinische Text οὐδὲ ἐρέθη δόλος ἐν τῷ στόματι αὐτοῦ ist die richtige Deutung des hebräischen וְאֵין עֲוֹן בְּפִיָּו während die Septuaginta nach dem Cod. Rom. die Lesart οὐδὲ δόλου ἐν τῷ στόματι αὐτοῦ bietet.<sup>5</sup>

Some also believe that Peter's quotation from the Septuagint is slightly modified because verses 21-25 are a part of a hymn about Christ. Therefore the modifications are due to the hymnodist.<sup>6</sup> This may be a possibility, but we can consider it only a conjecture. Actually it makes little difference whether Peter quotes Isaiah 53:9 accurately or not. It is entirely possible that he was referring to this verse from memory and was influenced both by the Hebrew and by the Septuagint texts.

The first half of this verse (2:22) shows Jesus' innocence. οὐκ ἐποίησεν states in no uncertain terms His total avoidance of sin. The aorist, ἐποίησεν, gives the force:

<sup>4</sup>Charles Bigg, "The Epistles of St. Peter and St. Jude," International Critical Commentary on the Holy Scriptures of the Old and New Testaments (New York: Charles Scribner's Sons, 1905), LXI, 146.

<sup>5</sup>Stoeckhardt, op. cit., p. 119.

<sup>6</sup>Selwyn, loc. cit.



"who never did."<sup>7</sup> The οὐκ ἐποίησεν applies not only to Christ's suffering, but also to His entire life. Jesus challenged the pharisees: "Which of you convicts me of sin?" (John 8:46). The second half of verse 22 expresses Jesus' truth in speech: οὐδέ' εὐρίθρ δόλος ἐν τῷ στόματι αὐτοῦ δόλος was a weakness often found in slaves. Moffatt makes the following interesting observation:

Guile was particularly applicable to slaves in the empire, where glib, deceitful speech was one of their notorious characteristics, adroit evasions and excuses being often their sole means of self protection.<sup>8</sup>

Moffatt's comment fits well into the context, for in verses 18-20 Peter tells the house slaves to be obedient to their masters, even to those who are not gentle and fair-minded. Jesus is the suffering Servant in Whom there was no guile.

Verse 22 begins with the relative δὲ and describes Christ's innocence. Verse 23 also begins with the relative δὲ and describes Christ's patience in His sufferings.<sup>9</sup>

ὅς λοιδορούμενος οὐκ ἀντελοιδορεῖ, πάσχων οὐκ ἠπειλεῖ, παρεδίδου δε τῷ κρίνοντι δίκαια In the words οὐκ ἀντελοιδορεῖ, πάσχων οὐκ ἠπειλεῖ Luther states "a refer-

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<sup>7</sup>Henry Alford, The Greek Testament (London, Oxford & Cambridge: Deighton, Bell, and Co., 1866), IV, 354.

<sup>8</sup>James Moffatt, "The General Epistles, James, Peter, and Judas," The Moffatt New Testament Commentary (New York and London: Harper and Brothers Publishers), p. 127.

<sup>9</sup>Stoeckhardt, op. cit., p. 120.



ence, however slight, to Isaiah 53:7 cannot but be recognized.<sup>10</sup> Isaiah 53:7 reads: ὡς ἀγνὸς ἐναντίον τοῦ κείροντος ἠφρωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα. The comparison would then be the silence and meekness with which the Lord suffered. ἀντελοιδορεῖν is not found elsewhere in the New Testament. "It is a natural and correct formative, but is quoted in the lexicon only from late writers."<sup>11</sup> ὅς λοιδορούμενος οὐκ ἀντελοιδορεῖ, πάσχων οὐκ ἠπειλεῖ definitely points to the passion story. Mark 15:29 and Matthew 27:39 tell us that the people around the cross ἐβλασφημοῦν αὐτόν. Matthew 27:41 states that the high priests, scribes and elders around the cross ἐγπαίδοντες. Matthew 27:44 shows that the robbers on the crosses ὠνείδιζον αὐτόν. Luke 23:11 in speaking of the treatment accorded Jesus by Herod and the soldiers, uses the participles ἐξουθενήσας . . . ἐγπαίξαις. Luke 23:35,36 reveals that at the cross even the rulers ἐξεγυκτήριζον . . . ἐνέπειζον. Alford rightly points out that λοιδορούμενος οὐκ ἀντελοιδορεῖ is a proof of Christ's ὑπομονή.<sup>12</sup> ἀντελοιδορεῖ and ἠπειλεῖ, both imperfects, denote constant habit.<sup>13</sup>

<sup>10</sup>Huther, loc. cit.

<sup>11</sup>Biggs, loc. cit.

<sup>12</sup>Alford, loc. cit.

<sup>13</sup>Ibid.



Stoeckhardt beautifully sums up both thoughts by quoting Luther:

Aus solcher Liebe and und treuem Herzen hat Christus in seinem Amt auch gescholten und gestraft, und zwar damit nichts denn Zorn und Hasz verdient, und, wie man sagt, nach schlägen gegangen; er hat es aber von seines Amts wegen tun müssen, und darum getan, dasz er sie von ihrer Blindheit und Bosheit bekehrte und vom Verderben errettete und nicht darum unterlassen, ob er gleich darob Verfolgung, Kreuz und Tod gewarten und leiden musste. Da er nun aber solch Amt ausgerichtet hatte und die Stunde des Leidens da war, da hat er auch mit Geduld erlitten und sie Stunde des Leidens da war, da hat er auch mit Geduld erlitten und sie lassen an ihm tun, was sie Böses konnten, für seine Liebe und Wohltat, und so gar nicht wieder-gescholten und geflucht und gezürnt, dasz, da er an Kreuz hangend aufs schändlichste gelästert ward, da fängt er an, für sie zu bitten mit groszen Geschrei und Weinen: Vater, vergib ihnen usv.<sup>14</sup>

The Apostle now continues:  $\pi\alpha\rho\epsilon\delta\acute{\iota}\delta\omicron\upsilon\ \delta\grave{\epsilon}\ \tau\tilde{\omega}$

$\kappa\rho\acute{\iota}\nu\omicron\upsilon\tau\epsilon\ \delta\iota\kappa\alpha\acute{\iota}\omega\varsigma$ . The  $\delta\grave{\epsilon}$  after  $\pi\alpha\rho\epsilon\delta\acute{\iota}\delta\omicron\upsilon$  is nearly our "yea, rather". The  $\delta\grave{\epsilon}$  removes "the thing previously negatived altogether out of our previous point of view, and substituting something totally different for it."<sup>15</sup> Instead of reviling in return and threatening, Jesus  $\pi\alpha\rho\epsilon\delta\acute{\iota}\delta\omicron\upsilon\ \delta\grave{\epsilon}\ \tau\tilde{\omega}\ \kappa\rho\acute{\iota}\nu\omicron\upsilon\tau\epsilon\ \delta\iota\kappa\alpha\acute{\iota}\omega\varsigma$ . The exegetes are not agreed as to the interpretation of this clause. Beare translates: "He committed Himself to Him that judges justly."<sup>16</sup>

<sup>14</sup>Stoeckhardt, op. cit., p. 121.

<sup>15</sup>Alford, loc. cit.

<sup>16</sup>Francis Wright Beare, The First Epistle of Peter (Oxford: Basil Blackwell; New York: The Macmillan Co., 1947), p. 123.



The meaning would be that Christ accepted without rebellion the unjust treatment meted out to Him, confident of vindication before God. The purpose of the clause would then be to show the positive counterpart to the negative description of Christ's attitude under injustice.<sup>17</sup> Bigg also renders  $\piαραδίδου$  "committed Himself."<sup>18</sup> Alford, however, disagrees with such an interpretation, for the mental insertion of  $\epsilonαυτον$ , which would have to be supplied, can "hardly be justified by the use of the verb."<sup>19</sup> He translates  $\piαραδίδου$ , deliver up, commit them. His viewpoint is stated in the following words:

Rather would I supply an object out of the  $λαλοουσα γερως$  and  $παστων$  foregoing, either with Huther and Wiesinger, "His reproaches and sufferings" or which seems to me better, "Those who inflicted them," perhaps not without reference to "Father, forgive them: for they know not what they do."<sup>20</sup>

However, both of these interpretations cause too much grammatical gymnastics. The simplest interpretation is Luther's: "He left it to Him."<sup>21</sup> Jesus left everything, the whole situation, to Him Who judges justly. Whatever the Jewish priests and the Roman judge might do in their unjust pro-

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<sup>17</sup>Ibid.

<sup>18</sup>Bigg, loc. cit.

<sup>19</sup>Alford, loc. cit.

<sup>20</sup>Ibid.

<sup>21</sup>Huther, op. cit., p. 267.



cedure, Jesus Himself does not judge or condemn, but leaves this all in the hands of The Judge.

In verse 24 Peter reaches the climax in His account of the passion of Christ, *ὅς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἠνένευ-  
κεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα τῶν ἀμαρτιῶν  
ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν, οὐ τῷ  
μύλωπι ἰάθητε*. Like verses 22 and 23 this verse also  
begins with the relative *ὅς*. In verse 24 Peter says that  
Christ suffered not only innocently (verse 22) and patiently  
(verse 23), but, most important of all, vicariously.<sup>22</sup>

*ὅς* ... *αὐτός* is emphatic.<sup>23</sup> He Himself bore our sins. By  
the phraseology of this passage the Apostle again points to  
Isaiah 53 and the actual fulfilment of the prophecy which it  
contains.<sup>24</sup> For example, Isaiah 53:11 points out the idea  
of substitution. The *αὐτός* stands by way of emphasis next  
to *αὐτῶν*. "He shall see of the travail of his soul, and  
shall be satisfied: by his knowledge shall my righteous  
servant justify many; *Καὶ τὰς ἀμαρτίας αὐτοῦ ἀνοίσει*.  
The same emphasis is also in 1 Peter 2:24 where *αὐτός*  
stands next to *ἡμῶν*. Stoeckhardt<sup>25</sup> states that the

<sup>22</sup>Ibid.

<sup>23</sup>Moffatt, loc. cit.

<sup>24</sup>Huther, loc. cit.

<sup>25</sup>Stoeckhardt, loc. cit.



Apostle is reflecting the vicarious nature of Christ's suffering found also in Isaiah 53:4. οὗτος τὰς ἀγαθίας ἡγῶν φέρει .

Most commentators are agreed that ὅς τὰς ἀγαθίας ἡγῶν αὐτὸς ἀνένεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ ξύλον-fers emphatically to Christ's substitutionary suffering and death. But the phraseology in this verse and the use of ἀνένεγκεν prompt some men to consider these words as speaking also of a sacrifice. Therefore, ἀνένεγκεν . . . ἐπὶ τὸ ξύλον would have a double meaning. However, there are others who say that these words here can have only one meaning, and in their opinion the context indicates and favors the vicarious suffering. The two viewpoints will now be presented.

In general, Bigg, Alford, and Stoeckhardt consider ἀνένεγκεν . . . ἐπὶ τὸ ξύλον to have a double meaning. Bigg is ready to admit that the meaning of ἀνένεγκεν is first of all that the consequences of the sins of his people fell upon the innocent. Yet, he maintains that the primary implication of ἀνένεγκεν is that Christ bore His undeserved sufferings as a sacrifice on behalf of his people.<sup>26</sup> Bigg says that the basis of his conclusions on Isaiah 53:4 οὗτος τὰς ἀγαθίας ἡγῶν φέρει and Isaiah 53:12 αὐτὸς

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<sup>26</sup>Bigg, op. cit., p. 147.



ἀγαρτίας πολλῶν ἀνέχεκεν. Particularly in Isaiah 53:12 Bigg believes that the prophet is speaking about the sacrifice of a sin offering.<sup>27</sup> Alford claims that ἀνέχεκεν, the aorist of ἀναφέρω, is a word belonging to sacrifice and is not to be dissociated from it.<sup>28</sup> Bigg adds that ἀναφέρειν is used commonly in the Septuagint of bringing a sacrifice and laying it upon the altar.<sup>29</sup> That the phrase ἀναφέρειν ἐπὶ τὸ ξύλον bears an unquestionable similarity to ἀναφέρειν ἐπὶ τὸ θυσιαστήριον can be seen in Leviticus 14:20; II Chronicles 35:16; and I Maccabees 4:53. Leviticus 14:20; Καὶ ἀνοίσει ὁ ἱερεὺς τὸ ὄλοκαύτωμα καὶ τὴν θύσιον ἐπὶ τὸ θυσιαστήριον ἔναντι Κυρίου. II Chronicles 35:16: ... Καὶ ἐνεχεκεν τὰ ὄλοκαυτώματα ἐπὶ τὸ θυσιαστήριον Κυρίου κατὰ τὴν ἐντολὴν τοῦ βασιλεως, Ἰωακίμ. I Maccabees 4:53: Καὶ ἀνέχεκεν θυσίαν κατὰ τὸν νόμον ἐπὶ τὸ θυσιαστήριον τῶν ὄλοκαυτώματων τὸ καινόν, ὃ ἐποίησας. If ἀνέχεκεν... ἐπὶ τὸ ξύλον refers to a sacrifice in 1 Peter 2:24, τὸ ξύλον is then to be conceived as the altar. With this thought in mind Alford translates ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον "took them to the tree and offered them up on it."<sup>30</sup> Stoeckhardt agrees with this interpretation and says:

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<sup>27</sup>Ibid.

<sup>28</sup>Alford, op. cit., p. 355.

<sup>29</sup>Bigg, loc. cit.

<sup>30</sup>Alford, loc. cit.



"Und das Holz des Kreuzes betrachtet er nun in unserer Stelle als den Altar, auf dem Christus sich selbst geopfert hat."<sup>31</sup> Bigg adds that the *αὐτός . . . ἐν τῷ σώματι αὐτοῦ* clearly means that Christ Himself, by His own personal suffering carried the sins up, signifying thereby that He is the Victim as well as the Priest.<sup>32</sup> Stoeckhardt agrees with Bigg's observation and comments:

An unserm Ort erscheint Christus zugleich als Priester and Opferlamm. Christus hat selbst willig, *αὐτός*, sich selbst, seinen Leib auf das Holz hinaufgetragen, das Holz des Kreuzes. Der Leib Christi wird genannt, *ἐν τῷ σώματι αὐτοῦ*, weil Christus eben seinen Leib auf das Kreuz hinaufbegeben und am Kreuz hat martern und schlachten lassen, weil er sein leiblich Leben in den Tod dahingegeben, den schmachvollen Tod des Verbrechers.<sup>33</sup>

Huther, Beare, Selwyn, Moffatt, and Dale take issue with the double interpretation of *ἀνέχεσθαι*, to bear the punishment for sins and to offer sacrifice. Selwyn readily admits that *ἀναφέρειν* is used in the Septuagint of the priest's task in bringing a sacrificial victim and laying it upon the altar.<sup>34</sup> He, too, lists Leviticus 14:20 as an ex-

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<sup>31</sup>Stoeckhardt, *op. cit.*, p. 122.

<sup>32</sup>Bigg, *loc. cit.* On the same page Bigg says further that "the turn which St. Peter has given to the words represents Christ as not only the sin-offering . . . but as the priest who took the sins, or the sin-offering (*ἡ ἁμαρτία = τὰ πρὸς τῆς ἁμαρτίας* Lev. 6:26) and laid the sacrifice on the altar of the Cross. (*ἀνήνεγκεν ἐπὶ τὸ ξύλον*)."

<sup>33</sup>Stoeckhardt, *loc. cit.*

<sup>34</sup>Selwyn, *op. cit.*, p. 180.



ample for the sacrificial usage of ἀναφέρειν. However, ἀναφέρω also means to carry, bring up, to bear.<sup>35</sup> It is rather improbable that a word can have two meanings in a given place, and Huther maintains that the sacrificial interpretation of ἀναφέρειν does not agree with the context.<sup>36</sup> Instead, he avers that the message of 2:24 is Christ taking the consequences for our sins:

In no other way did Christ bear our sins up on to the cross than by suffering the punishment for our sins in the crucifixion, and thereby delivering us from the punishment.<sup>37</sup>

Huther<sup>38</sup> and others state that the sacrificial interpretation can not be found in 2:24 because there is no passage in the New Testament in which the cross of Christ is expressly stated to be the altar on which He is offered. Selwyn in particular disagrees with Bigg when the latter says that 2:24 has a reference to the sin-offering of the Old Testament:

Bigg and others have concluded that τὰς ἁμαρτίας is an allusion to the 'sin-offering' of the Levitical rites. But though in Lev. 6:25 the singular is used for the sin-offering, which is described in the next sentence as τὴν περὶ τὰς ἁμαρτίας this usage

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<sup>35</sup>Joseph Henry Thayer, A Greek - English Lexicon of the New Testament (New York, Cincinnati, Chicago: American Book Company, 1889), p. 43.

<sup>36</sup>Huther, op. cit., p. 269.

<sup>37</sup>Ibid.

<sup>38</sup>Ibid., p. 268.



appears to be unique; and no Jew thought of the sins being laid on the altar, seeing that nothing which was not holy might come into God's presence.<sup>39</sup>

Huther adds: "Neither in the Old Testament nor in the New Testament is sin anywhere spoken of as the offering which is brought up to the altar."<sup>40</sup> Actually, ξύλον suggests a picture that is practically the opposite of altar. ξύλον is the gibbet on which a felon<sup>41</sup> was hanged or crucified.<sup>42</sup> Moffatt observes that ξύλον indicates a slave's punishment.<sup>43</sup> In the Septuagint ξύλον was the translation for  $\gamma\upsilon$ , a pole on which the bodies of the executed criminals were sometimes suspended.<sup>44</sup> Deuteronomy 21:23 shows the shame and the curse that was connected with the ξύλον :

His body shall not remain all night upon the tree (ἐπὶ τοῦ ξύλου) but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land is not defiled, which the Lord thy God giveth thee for an inheritance.

In Acts 5:30 and 10:39 Peter also uses τὸ ξύλον to denote the cross in his sermons. In Acts 5:30 the Apostle speaks of the crucifixion in particular as the great crime

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<sup>39</sup>Selwyn, loc. cit.

<sup>40</sup>Huther, loc. cit.

<sup>41</sup>Selwyn, op. cit., p. 181.

<sup>42</sup>Ibid., p. 96.

<sup>43</sup>Moffatt, loc. cit.

<sup>44</sup>Huther, op. cit., p. 269.



which the Jews had committed. Acts 5:30: ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρων Ἰησοῦν, ὃν ὑμεῖς διεχειρίσαθε Κρεμασάντες ἐπὶ ξύλου . Acts 10:39: Καὶ ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν ἐν τῇ χώρῃ τῶν Ἰουδαίων καὶ Ἱερουσαλήμ. ὃν καὶ ἀνεΐλαν Κρεμασάντες ἐπὶ ξύλου. In his First Epistle (2:24) Peter again thinks of the cross and says ὡς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον. Selwyn agrees with Bigg that the source of this expression is found in Isaiah 53:4 and 12.<sup>45</sup> But Selwyn does not agree that φέρει (verse four) and ἀνήνεγκεν (verse 12) prove that the Apostle has a sacrifice in mind. Actually both verbs are translations of the same Hebrew verb,  $\text{אָנָן}$ , and for that reason are used in the same sense.  $\text{אָנָן}$  with the accusative ἀμαρτίας means to bear sin, and is equivalent to "to suffer the punishment for sin," either one's own or that of another.<sup>46</sup> Therefore the influence that Isaiah 53:4 and 12 have on I Peter 2:24 is not of sacrifice, but that Jesus bore our sins, suffering and taking on our punishment. Dale comes to the same conclusion and states: "No language could

<sup>45</sup>Selwyn, op. cit., p. 180.

<sup>46</sup>Huther, op. cit., p. 267.



be less ambiguous."<sup>47</sup> Huther observes that ἀναφέρειν has the same meaning as in Hebrews 9:28: "Christ, having been offered once to bear the sins of many ( εἰς τὸ πολλῶν ἀνεφερέκειν ἁμαρτίας )."<sup>48</sup> Christ in our stead suffered the punishment we have merited through our sins, and so has borne our sins.<sup>49</sup> Moffatt comes to the same conclusion and says: "He went up to the cross to suffer there the penalty of our sins, not for his own."<sup>50</sup>

The writer feels that this latter interpretation, emphasizing the vicarious suffering and death of Christ, is the message which Peter wishes to convey to his readers. No doubt the Apostle was well acquainted with the Septuagint and realized that Christ's death was also a vicarious sacrifice, but such is not the picture in verses 21-24. Rather, throughout these verses the spotlight is on the sufferings of the Suffering Servant, following Him as it were, back and forth from the High Priest, to Pilate, to Herod, and finally to Golgatha. These verses bring to light that Christ suffering innocently and patiently ἐν τῷ σώματι αὐτοῦ bore

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<sup>47</sup>R. W. Dale, The Atonement (London: Congregational Union of England and Wales, Memorial Hall, Farringdon Street, 1894), p. 131.

<sup>48</sup>Huther, op. cit., p. 270.

<sup>49</sup>Ibid., p. 268.

<sup>50</sup>Moffatt, op. cit., p. 128.



our sins by taking the blame.<sup>51</sup> In verse 24 Peter brings the cross into sharp focus as the climax of Christ's vicarious

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<sup>51</sup>It is interesting to observe how the Levitical Law fixed and determined the meaning of  $\text{שׁוֹׁן אֲשׁוֹר}$  (which is translated in Isaiah 53 with the Greek verbs  $\phi\acute{\epsilon}\rho\epsilon\iota\nu$  and  $\acute{\alpha}\nu\alpha\phi\acute{\epsilon}\rho\epsilon\iota\nu$ ). Leviticus 24:15 reads: "Whoso curseth his God shall ( $\text{שׁוֹן אֲשׁוֹר}$ ) bear his sin. And he that blasphemeth the name of the Lord shall surely be put to death." Numbers 5:31 states: "The woman shall bear ( $\text{שׁוֹן אֲשׁוֹר}$ ) her iniquity." The man who without an adequate reason omitted to keep the Passover was according to Numbers 9:13 "to be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall ( $\text{שׁוֹן אֲשׁוֹר}^2$ ) bear his sin." The meaning of  $\text{שׁוֹן אֲשׁוֹר}$  is further illustrated by the words of God to Moses, declaring that the generation which had sinned in the desert should not enter the Land of Promise. These words are found in Numbers 14:32-34: "But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and shall ( $\text{שׁוֹן אֲשׁוֹר}$ ) bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear ( $\text{שׁוֹן אֲשׁוֹר}$ ) your iniquities." In Ezekiel 18:20 the prophet says "that if anyone perishes, it would be for their own sins and not for the sins of their fathers. "The soul that sinneth, it shall die . . . The son shall not ( $\text{שׁוֹן אֲשׁוֹר}^?$ ) bear the iniquity of the father, neither shall the father ( $\text{שׁוֹן אֲשׁוֹר}^?$ ) bear the iniquity of the son." In all these examples the meaning of  $\text{שׁוֹן אֲשׁוֹר}$  is to bear the punishment or consequences of sin. Also, in all of these examples but one the Septuagint translates  $\text{שׁוֹן אֲשׁוֹר}$  with a verb form taken from  $\lambda\eta\mu\psi\omicron\mu\alpha\iota$ , the future of  $\lambda\alpha\mu\beta\alpha\nu\omega$ . The lone exception is Numbers 14:33 where a verb form taken from  $\acute{\alpha}\nu\omicron\iota\sigma\omega$  the future of  $\acute{\alpha}\nu\alpha\phi\acute{\epsilon}\rho\omega$  is used. Why the Septuagint predominantly uses  $\lambda\eta\mu\psi\omicron\mu\alpha\iota$  to translate  $\text{שׁוֹן אֲשׁוֹר}$  in these examples the writer is not able to say. However the fact that in Numbers 14:33 and 34 both  $\lambda\eta\mu\psi\omicron\mu\alpha\iota$  and  $\acute{\alpha}\nu\omicron\iota\sigma\omega$  are used practically in the same sense seems to indicate that the Septuagint makes little if any distinction in using those two verbs in translating  $\text{שׁוֹן אֲשׁוֹר}$ . The implications of  $\text{שׁוֹן אֲשׁוֹר}$  in Isaiah 53 and therefore on 1 Peter 2:24 have been shown above.



sufferings, receiving the curse<sup>52</sup> (Galatians 3:13), which is separation from God, and enduring the penal consequences.<sup>53</sup>

Stoeckhardt points out significantly that in verse 24 Christ is not merely bearing our punishment, but on the cross is taking our guilt.<sup>54</sup> Bishop Leighton fittingly comments:

"The sins of all, in all ages before and after, who were to be saved, all their guiltiness met together on His back upon the cross."<sup>55</sup> We add, the sins of all men, without exception, rested upon Him. The effect of the suffering and death of Christ is:

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<sup>52</sup>Tanner, commenting on Deuteronomy 21:23, states: "The hanging on the tree of the dead body was used as a demonstration of the dastardly character of the crime for which the man had been put to death. It was a public demonstration of the foul nature of his crime and used as an evidence that he was under God's special curse. The crime was so loathsome to God that if the criminal was left to hang on the tree after sundown, the curse which was upon the criminal would be upon the land. It is a well-known idea in the Old Testament that the land and the people shared fate together. There is no other form of punishment in the Mosaic law that would bring defilement upon the land if the criminal was unburied after sundown. The hanging of the criminal on the tree signified that he had sunk to the lowest depths of degradation and was under the curse of God in a special sense. He was at the very bottom of the depth of human sin. No man could sink to a lower depth or come under a more horrible curse." Jacob Tanner, Atonement and Forgiveness (Minneapolis, Minnesota: Augsburg Publishing House, 1948), p. 54.

<sup>53</sup>Selwyn, loc. cit.

<sup>54</sup>Stoeckhardt, loc. cit.

<sup>55</sup>Selwyn, op. cit., p. 97.



dasz Christus unsere Sünden, die er auf sich genommen, in und mit seinem Leib auf das Kreuz hinaufgetragen habe, nämlich um sie dort in und mit seinem Leibe zu kreuzigen, zu töten, zu tilgen, zu annullieren.<sup>56</sup>

3:18

Peter further elaborates on the passion of Christ in

3:18. ὅτι καὶ χριστὸς ἅπασι ἀπέθανεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς προσαγαγῆ τῷ θεῷ, θανάτω θεοῖς μὲν σαρκί, ζωοποιηθεῖς δὲ πνεύματι.

One notes that in this passage Nestle favors the reading: χριστὸς ἀπέθανεν, while in 2:21 the text reads: χριστὸς ἔπαθεν. The weight of textual evidence for ἀπέθανεν in 3:18 is very strong. The united testimony of the versions, coupled with most of the Alexandrian witnesses is almost overwhelming. The only sources that favor ἔπαθεν in 3:18 are B (Vaticanus) and the Byzantine text. Yet, most commentators favor the reading ἔπαθεν instead of ἀπέθανεν. Beare maintains:

... the context requires ἔπαθεν. The theme of the whole passage is suffering, not death; at this point, the possibility of Christians being put to death for their faith is not envisaged. If ἀπέθανεν be read, the connection between verse 18 and the preceding words is abruptly severed; 'Christ too died'--but there has been no word of anyone else dying! But if we read ἔπαθεν 'Christ too suffered?'--then the connection of thought is maintained and the passage allowed to keep its natural unity.<sup>57</sup>

<sup>56</sup>Stoekhardt, op. cit., p. 123.

<sup>57</sup>Beare, op. cit., p. 141.



Alford<sup>58</sup> and Stoeckhardt<sup>59</sup> also prefer ἔπαθεν because they feel that this reading fits better with the structure and thought pattern of the context. Selwyn, though recognizing the formidable array of evidence brought forth by the manuscripts in favor of ἀπέθανεν, favors ἔπαθεν for the same reason as Beare does. Yet, Selwyn rightly observes that ἔπαθεν does not seriously change the meaning of the text. For in the verb ἔπαθεν there undoubtedly is included also a reference to Christ's death, although the suffering has the dominant emphasis.<sup>60</sup>

One of the significant details about the passion of Christ that Peter brings to the fore in 3:18 is that Christ suffered ἀπαξ. The atoning work of Christ took place but once; it was final and sufficient.<sup>61</sup> In Hebrews 7:27; 9:26; 9:28; 10:10 ἀπαξ and ἐφάπαξ into the background, for there is no reference to a sacrifice. A parallel passage can be found in Romans 6:10: "In that He died, He died unto sin ἐφάπαξ." ἀπαξ therefore gives περὶ ἁμαρτιῶν and δίκαιος ὑπὲρ ἀδικῶν its unique character and redemptive significance.

<sup>58</sup>Alford, op. cit., p. 363.

<sup>59</sup>Stoeckhardt, op. cit., p. 141.

<sup>60</sup>Selwyn, op. cit., p. 195.

<sup>61</sup>Beare, op. cit., p. 142.



Peter now shows that *περὶ ἁμαρτιῶν* Christ suffered *ἁπλῶς*, *περὶ ἁμαρτιῶν* is used in I John 2:2; Hebrews 5:3; and 10:26 in a sacrificial sense. John says in his First Epistle 2:2 that Christ "is the expiation *περὶ τῶν ἁμαρτιῶν ἡμῶν*, and not for ours only, but also for the sins of the whole world." The writer to the Hebrews says in 5:3 that the high priest is "bound to offer sacrifice *περὶ ἑαυτοῦ... περὶ ἁμαρτιῶν* as well as for those of the people." Hebrews 10:26 lists the warning: "For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice *περὶ ἁμαρτιῶν*." In the Septuagint also this phrase has a sacrificial connotation, being used in the singular *περὶ ἁμαρτίας* in the sense of a sin-offering. Leviticus 6:30 is just one example out of many: *καὶ πάντα τὰ περὶ τῆς ἁμαρτίας ὧν ἐὰν εἰσενεχθῆ ἀπὸ τοῦ αἵματος αὐτῶν, εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἐξέλθασθε ἐν τῷ ἁγίῳ οὐ βρωθήσεται ἐν πυρὶ κατακαυθήσεται* Bigg, therefore, connects *περὶ ἁμαρτιῶν* in I Peter 3:18 with the sin-offering which in the New Testament is Christ Himself.<sup>62</sup> Selwyn, however, disagrees, for he says that the plural in I Peter makes the phrase less technical, i. e., "in respect of sins."<sup>63</sup> Alford takes the

<sup>62</sup>Bigg, *op. cit.*, p. 147.

<sup>63</sup>Selwyn, *op. cit.*, p. 196.



double view, saying that  $\pi\epsilon\rho\acute{\iota}$   $\acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\omega\upsilon$  shows Christ as a sacrifice for sins, and also as a sinner made sin for us, dying the death of a criminal.<sup>64</sup> Actually,  $\pi\epsilon\rho\acute{\iota}$   $\acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\omega\upsilon$  is a general term and Peter does not specifically explain what it means. Luther rightly says that  $\pi\epsilon\rho\acute{\iota}$   $\acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\omega\upsilon$  states indefinitely the purpose of Christ's sufferings--"on account of sin."<sup>65</sup> It is true that the plural  $\pi\epsilon\rho\acute{\iota}$   $\acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\omega\upsilon$  is used in the New Testament also with the idea of sacrifice, as was shown above, but the context of I Peter 3:18 does not allow for such an emphasis. Rather, the picture is that of the sufferings of Christ, just as in 2:21-24. Moffatt thus comments on the meaning of  $\pi\epsilon\rho\acute{\iota}$   $\acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\omega\upsilon$ . "He had to suffer death itself to overcome the obstacle of the sins that separated us from the presence of God."<sup>66</sup> Stoeckhardt concurs, saying: "Christus had gelitten betreffs der Sünden, der Sünden der Menschen, um dieselben abzutun."<sup>67</sup> While this is all true, Peter does not expressly say that here. Beare probably has the best solution when he considers  $\delta\acute{\iota}$   $\kappa\alpha\tau\omega\varsigma$   $\upsilon\pi\epsilon\rho$   $\acute{\alpha}\delta\acute{\iota}\kappa\omega\upsilon$  and  $\acute{\epsilon}\nu\alpha$   $\acute{\upsilon}\mu\alpha\varsigma$   $\pi\rho\omicron\sigma\alpha\gamma\acute{\alpha}\gamma\eta$   $\tau\omega$   $\theta\epsilon\acute{\omega}$  as explanations and aspects of the general thought  $\pi\epsilon\rho\acute{\iota}$   $\acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\omega\upsilon$ .<sup>68</sup>

<sup>64</sup>Alford, op. cit., p. 363.

<sup>65</sup>Luther, op. cit., p. 290.

<sup>66</sup>Moffatt, op. cit., p. 140.

<sup>67</sup>Stoeckhardt, loc. cit.

<sup>68</sup>Beare, loc. cit.



The fact that Christ was innocent and bore His sufferings undeservedly seems to have made an indelible impression on Peter. In I Peter 3:18 he points out forcibly  $\delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma \upsilon\pi\epsilon\rho \acute{\alpha}\delta\acute{\iota}\kappa\omega\nu$ . Bigg interprets the  $\upsilon\pi\epsilon\rho$  in this case: "Just on behalf of the unjust."<sup>69</sup> Alford also has the same opinion: "He suffered, just, righteous  $\upsilon\pi\epsilon\rho \acute{\alpha}\delta\acute{\iota}\kappa\omega\nu$ . He represented, He was offered for the unjust, the unrighteous."<sup>70</sup> Huther, however, believes that  $\upsilon\pi\epsilon\rho$  means more than "on behalf of." Although he states that  $\upsilon\pi\epsilon\rho$  is not equal to  $\acute{\alpha}\nu\tau\acute{\iota}$ , he says "the contrast here drawn between  $\delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma$  and  $\acute{\alpha}\delta\acute{\iota}\kappa\omega\nu$  suggests that in the general relation, the more special one of substitution is implied."<sup>71</sup> Stoeckhardt interprets  $\upsilon\pi\epsilon\rho$  in this verse as "instead of":

Christus ist in die Stelle der Ungerechten eingetreten, hat ihre ungerechtigkeit auf sich genommen, sich zugerechnet und, indem er die Strafe der Ungerechten erlitt, gestöhnt, dafür genuggetan.<sup>72</sup>

It is true that "on behalf of," and "for" are suitable definitions of  $\upsilon\pi\epsilon\rho$ , and certainly can be implied in this text. However, the position of the words  $\delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma$  and  $\acute{\alpha}\delta\acute{\iota}\kappa\omega\nu$  indicate that "substitution" is the dominant empha-

<sup>69</sup>Bigg, op. cit., p. 160.

<sup>70</sup>Alford, op. cit., p. 364.

<sup>71</sup>Huther, op. cit., p. 291.

<sup>72</sup>Stoeckhardt, loc. cit.



sis in 3:18. Christ suffered and died "instead of" us. But the translation of ὑπὲρ is "instead of" not merely because of the word order, as Huther suggests. Thayer lists "instead of," "in place of," as one of the intrinsic meanings of ὑπὲρ.<sup>73</sup> Bauer also states that "anstelle von," "anstatt," is one of the possible definitions of ὑπὲρ.<sup>74</sup> The words δίκαιος and ἄδικων show the terrific contrast of this substitution. Huther observes: "The omission of the article is due to the fact that the apostle holds it of importance to mark the character of the one as of the other."<sup>75</sup> It seems to the writer that the Apostle here shows that he considers himself definitely involved in Christ's sufferings. Christ, the Just One, suffered instead of him, who really deserved it. But the Apostle does not elaborate any further. The three words, with the sharp contrast between δίκαιος and ἄδικων sufficiently tell the amazing and almost unbelievable story.

With the words εἶνα ὑμῶς προσπαθῆναι τῷ θεῷ Peter states the purpose of Christ's passion. There are some who see in

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<sup>73</sup>Joseph Henry Thayer, A Greek - English Lexicon of the New Testament (New York, Cincinnati, Chicago: American Book Company, 1889), p. 639.

<sup>74</sup>Walter Bauer, Griechisch - Deutsches Wörterbuch zu dem Schriften des Neuen Testaments (Gießen: Verlag von Alfred Topelmann, 1928), p. 1342.

<sup>75</sup>Huther, loc. cit.



ἵνα ὑμᾶς προσάξῃ τῷ θεῷ a reference to Moses

bringing the priests, Aaron and his sons, before God and that thereby they may be regarded as sacrificial gifts.

This opinion claims to find its basis in Exodus 29:4: "And

Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water." Selwyn, however, rightly maintains that there is

no reference to a sacrifice in this verse.<sup>76</sup> Bigg also

adds that προσάξῃ does not introduce the thought of the priesthood of a Christian, or that in our lives we are to

be a sacrifice to God.<sup>77</sup> The best translation of προσάξῃ

is simply "bringing to" and the indirect object in this ver-

se is in the dative.<sup>78</sup> The verb προσάξῃ is the aorist sub-

junctive of πρόσαγω . Its significance is to furnish

"access to God" and thereby is used in the same sense as the

noun πρόσαγωγῆ has in Ephesians 2:18. "For through him

we both have access πρόσαγωγῆν in one Spirit to the Father."

As was stated above, the writer considers that ἵνα with the aorist subjunctive points to a purpose clause.

Christ suffered in order to bring us to God. Beare, however, interprets the ἵνα clause as appositional to περὶ ἑαυτῶν.

He says:

<sup>76</sup>Selwyn, loc. cit.

<sup>77</sup>Bigg, loc. cit.

<sup>78</sup>Selwyn, loc. cit.



The clause is best taken as epexegetic, in close connection with *περὶ ἁμαρτιῶν*. By suffering 'for sins' Christ breaks down the barriers which sin has established between us and God; He brings forgiveness and reconciliation . . .<sup>79</sup>

There is much merit in Beare's observation. The *ἵνα* clause certainly does explain *περὶ ἁμαρτιῶν*. But merely to state that the *ἵνα* clause is epexegetical would be to limit its meaning in 3:18, taking away the movement of the passage and the full force of the clause. For in 3:18 Peter vividly describes Christ's suffering, by building up one significant detail upon another-- *ἅπασι, περὶ ἁμαρτιῶν, δίκαιος ὑπὲρ ἀδίκων*. The *ἵνα* clause, *ἵνα ὑμῶς προσαγάγη τῷ θεῷ* is the climax, and end and aim, the purpose of Christ's sufferings. This is the "be-all and end-all of religion."<sup>80</sup> For *προσαγάγη* means that Christ suffered and died to bring us into communion with God.<sup>81</sup>

Peter concludes 3:18 by saying of Christ *θανάτωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύματι*. The interpretation of this phrase depends greatly upon the understanding of *σαρκί* and *πνεύματι*. Alford is of the opinion that both words must be taken adverbially.<sup>82</sup> Of *σαρκί* he says:

It was thus; in this region, under these conditions that the death on the cross was inflicted: His flesh, which was living flesh before, became dead

<sup>79</sup>Beare, *op. cit.*, p. 142 f.

<sup>80</sup>Selwyn, *loc. cit.*

<sup>81</sup>Huther, *loc. cit.*

<sup>82</sup>Alford, *op. cit.*, p. 365.



flesh, Christ Jesus, the entire complex Person,  
 consisting of body, soul, spirit was put to death  
 σαρκί .<sup>83</sup>

Selwyn is of the same mind and says that σαρκί and πνεύματε  
 are datives of reference.<sup>84</sup> According to Selwyn, when the  
 Apostle used the phrase θανάτω θεῖς μὲν σαρκί, he was  
 proclaiming the reality of Christ's death. Selwyn further  
 comments concerning θανάτω θεῖς :

The invariable connotation of the word in the  
 Gospels, i.e., "put to death", makes it probable  
 that the violence of Christ's death is also in  
 the Apostle's mind here.<sup>85</sup>

Both Selwyn and Alford rightly maintain that Christ's death  
 was not merely according to His human nature, but that the  
 whole Person, the God-man, Christ Jesus, body and soul,  
 ceased to live in the flesh.<sup>86</sup>

Alford explains the association of θανάτω θεῖς μὲν σαρκί  
 with ἡ ζωὴν θεῖς δὲ πνεύματε in the following words: "His  
 flesh was the subject, recipient, vehicle, of inflicted  
 death; His Spirit was the subject, recipient of restored  
 life."<sup>87</sup> Selwyn believes that the best explanation of these  
 words lies in terms of Christ's death and resurrection.

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<sup>83</sup>Ibid.

<sup>84</sup>Selwyn, loc. cit.

<sup>85</sup>Ibid., p. 197.

<sup>86</sup>Ibid.

<sup>87</sup>Alford, loc. cit.



Christ died, and He was made alive.<sup>88</sup> Stoeckhardt's interpretation of θανάτω θεῖς μέν σαρκί, ἠωπότης θεῖς δὲ πνεύματι can be called the revivication theory. With Selwyn and Alford he agrees:

Dass Christus getödtet ist nach dem Fleisch, besagt nicht nur, dass er nach seiner menschlichen Natur, die dies mit sich brachte, den Tod geschmeckt und erlitten hat, sondern auch, dass mit dem Tode für ihn dieses Erdenleben, welches durch das Fleisch bestimmt ist, zu Ende gekommen war.<sup>89</sup>

He translates θανάτω θεῖς μέν σαρκί, ἠωπότης θεῖς δὲ πνεύματι "Getödtet nach dem Fleisch, lebendig gemacht nach dem Geist."<sup>90</sup>

But Stoeckhardt differs with Selwyn regarding the interpretation of ἠωπότης θεῖς, as referring to the resurrection. According to the latter ἠωπότης θεῖς implies the resurrection. Stoeckhardt however, says, quoting Keil:

ἠωπότης ist von ἀνάστασις ebenso zu unterscheiden wie beim Schlaf das Erwachen vom Aufstehen. Die ἠωπότης geht der ἀνάστασις vorher, die Auferstehung Christi aus dem Grabe ist die Folge des ἠωπότης θεῖς.<sup>91</sup>

The writer is not in a position to judge which view is the absolutely correct one. A great deal depends on the manner in which one interprets the following verses describing Christ's descent into hell.

<sup>88</sup>Selwyn, loc. cit.

<sup>89</sup>Stoeckhardt, op. cit., p. 144.

<sup>90</sup>Ibid., p. 142.

<sup>91</sup>Ibid., p. 145.



One can readily see that 3:18 is a very forceful passage describing the suffering and death of our Lord. The Apostle shows the cause of Christ's suffering-- *περὶ ἁμαρτιῶν* . He further points to the "once-for-allness" of the passion-- *ἅπαξ* . In no uncertain terms Peter says that the nature of Christ's sufferings is vicarious-- *δικαίως ὑπὲρ ἁδικῶν* . He indicates the purpose of Christ's suffering and death with *ἵνα ὑμῶς προσγάγη τῷ θεῷ* . With the words *θανατωθεὶς μὲν σαρκί, ἡ ἡμῶν ποιηθεὶς θεῶν δὲ πνεύματι* clearly states that Christ really died--that His suffering was climaxed by a physical violent death.



## CHAPTER IV

### THE MEANING OF THE SUFFERING AND DEATH OF CHRIST

The purpose of this chapter is to sum up Peter's teaching on the atonement on the basis of the passages studied in the previous chapters. One cannot help but conclude that the suffering and death of Christ, according to the Apostle, is God's plan for the salvation of people. Already in 1:11 Peter states that the Spirit of Christ was witnessing to the prophets of the Old Testament that Christ would suffer and later on receive glory. This is *περὶ τῆς εἰς ὑμᾶς χάριτος* (1:10). 1:18 and 19 shows man's problem and God's solution by salvation. Every person is born into slavery, being under the power of a vain, sinful life which people have inherited from their fathers. In order to deliver mankind from this situation in which they are utterly helpless, Christ has redeemed them with the payment of His holy precious life-blood. 1:20 says that it is God Who has taken the initiative in our redemption, for He has "foreknown" the sacrifice of Christ from before the foundation of the world.

The most graphic description of the passion of Christ in I Peter is found in 2:21-24. Here the Apostle pictures Christ suffering innocently and patiently, bearing our sin, guilt, punishment upon the cross. 3:18 seems to be an elaboration and interpretation of 2:21-24. Christ's suffering



once and for all was all-sufficient for our salvation. He suffered and died as our Substitute,--He, the Innocent, instead of us, the guilty. In so doing He brings us into communion with God.

In St. Peter's doctrine of Christ's death, one will notice that there are brought together several strands of allusion to the ordinances and teaching of the Old Testament.<sup>1</sup> In 1:18.19 the redemption wrought by the blood of Christ seems to be compared with the first Passover sacrifice. In the Old Testament Passover festivals, the victim was a lamb which must be "without blemish." The Apostle sees in such a sacrificial lamb a type of the spotless life of Christ. Moreover, the Apostle's phraseology in verses 18 and 19 seems to indicate that he considers the original Passover sacrifice, intimately bound up with the deliverance of Israel from Egypt, as an "apt prefiguring of the sacrifice of Christ, by Whose blood the Christian communities had been delivered from their former 'vain manner of life'."<sup>2</sup> Buchsel comes to the same conclusion and says in Kittel:

So bedeutet sein Sterben den Anbruch der Heilszeit (I Pet. 1:20): wie einst das Blut der Passahlämmer bei der Erlösung aus Ägypten eine Rolle spielte, so hat er durch die Sühnkraft seines Blutes die Erlösung (ἐλυτρώθητε I Pet. 1:18) aus der Knechtschaft der Sünde (ἐκ τῆς κατὰ σαρξ ὑμῶν ἀναστροφῆς πατροπαράδοτου

<sup>1</sup>Edward G. Selwyn, The First Epistle of St. Peter (London: Macmillan & Co. LTD, 1949), p. 94.

<sup>2</sup>Ibid.



I Pet. 1:18) bewirkt.<sup>3</sup>

And yet, the comparison is not a perfect one. While the deliverance of the Children of Israel from Egypt was a national and political event, the thought in 1:18.19 is of a more universal and far-reaching deliverance, namely, the redemption of all believers, to whatever race they belonged, from sin and death. (That Christ died for all is, of course, not denied.) Selwyn rightly says that the redemption spoken of in 1:18.19 has a spiritual range and meaning which in Judaism, particularly at the first Passover, it had not fully attained.<sup>4</sup>

In I Peter 2:21-24 it has been shown previously that Peter has reference to Isaiah 53. The evangelist of the Old Testament compares the Servant of God to a lamb on account of the patience He exhibited in the midst of His sufferings, (Isaiah 53:7).<sup>5</sup> The spotlessness of the lamb, and its helplessness and silence before being slaughtered become "fitting illustrations of the innocence and the meekness of the Suffering Servant, Who is the prophet's theme, and whose suf-

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<sup>3</sup>Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1933) Erster Band, p. 344.

<sup>4</sup>Selwyn, op. cit., p. 70.

<sup>5</sup>John Ed. Huther, "Critical and Exegetical Handbook to the General Epistles of James, Peter, John, and Jude," Meyer's Commentary on the New Testament, translated from the Third Edition of the German by Paton J. Gloag, D. B. Croon, and Clarke H. Irwin; American Editor, Timothy Dwight (New York: Funk & Wagnalls, Publishers, 1887), p. 232.



ferings and death, in the prophet's view, are the consequences of sin--though not of his own sin, but of the people's."<sup>6</sup> It is this Suffering Servant Who, Isaiah says (53:5): "was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." This was the prophetic image which Peter adapted in 2:21-24 where He described the innocence and patience of Christ, and the vicarious nature of His sufferings.<sup>7</sup>

Selwyn believes that the idea of the scapegoat with its implications found in Leviticus 16:20 ff. can be seen in I Peter 2:24.<sup>8</sup> The ritual belongs to the Day of Atonement, and in it the high-priest transfers to the goat "all the iniquities of the children of Israel, and all their transgressions in all their sins." He claims that the dominant idea in 2:24 is that Christ bore our sins away, thereby removing and taking away our sins, rather than just taking on the guilt. However, the writer believes that Selwyn is making an artificial distinction. When Christ bore our sins, He vicariously took our guilt and punishment, thereby removing our sins. One cannot separate the one element from the

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<sup>6</sup>Selwyn, op. cit., p. 94.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid.



other. Furthermore, it was stated in a previous chapter that Selwyn disclaims any reference of sacrifice in 2:24. The idea of a scapegoat is an intrinsic element of the sacrificial rite on the Day of Atonement. Selwyn therefore is not consistent when on the one hand he opposes the interpretation that 2:24 refers to Christ's sacrifice, while on the other hand he favors the opinion that here is a reference to the scapegoat in the Day of Atonement. On this point Beare takes issue with Selwyn: "The idea of the scapegoat (Leviticus 16) does not appear to be in his mind; the scapegoat was not slain in sacrifice, but driven away into the wilderness."<sup>9</sup>

It is important to note, however, that none of these references to Old Testament prophecy or ordinances bear the main weight of Peter's doctrine of the suffering and death of Christ. They are used, rather, as illustrations and explanations of the crucifixion of Christ. Actually, the basis of Peter's testimony is that he observed this historical fact of Christ's patience and meekness when suffering unjustly, He Himself being innocent. Peter saw Jesus <sup>d</sup> <sup>ος</sup> λαιδορούμενος οὐκ ἀντελοιδορεῖ, πᾶσιν οὐκ ἠπέλειπε δέσπον, δὲ τῷ κρίνοντι δικαίως. It is significant that

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<sup>9</sup>Francis Wright Beare, The First Epistle of Peter (Oxford: Basil Blackwell, New York: The Macmillan Co., 1947), p. 123.



Nestle<sup>10</sup> lists no Old Testament reference for verse 23, for here is no quotation from the Law or the Prophets.<sup>11</sup> These words are the Apostle's own and have all the simplicity of direct testimony. Peter's references to Isaiah 53 in verses 22 and 24 are wound around his personal witness of the passion of Christ. The writer agrees with Selwyn that the Apostle is describing here something that he himself saw, and is reproducing for us the indelible impression which the lonely figure of his Master, standing in meek silence before His accusers and His judges, had made upon his mind.<sup>12</sup> Selwyn maintains:

Such glimpses as St. Peter had of our Lord either before Caiaphas or before Pilate were, no doubt, intermittent; but St. Luke's narrative (XXII:61) indicates that they did occur. And always the same contrast was to be seen, between the injustice, cruelty, violent words of the Jews, and the meekness, patience, silence of Him whom most he loved.<sup>13</sup>

For that matter,

2:21-25 recalls another incident relating to the crucifixion

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<sup>10</sup>Greek New Testament, edited with Critical Apparatus by Dr. Bernhard Nestle, newly revised by Dr. Erwin Nestle (Sixteenth Edition; New York, American Bible Society, 1936), p. 586.

<sup>11</sup>In the previous chapter it was stated that Ruther (op. cit., p. 266.) recognizes in verse 23 a slight reference to Isaiah 53:7, which reads: *ὡς ἄμνος ἐκκυστίον τοῦ κείροντος ἄφρωνος οὕτως οὐκ ἀνοίξει τὸ στόμα*. However, it is quite evident that the comparison can not be made on the basis of the phraseology, but only by deduction.

<sup>12</sup>Selwyn, op. cit., p. 96.

<sup>13</sup>Ibid.



at which Peter also had been present. In verse 25 the Apostle speaks of the effects of the crucifixion in terms of the erring sheep returning or being converted unto Jesus, the Shepherd of our souls. Peter seems to have in mind the incident recorded in Mark 14:27-31. Jesus is about to enter Gethsemane with His disciples:

And Jesus said to them, "You will all fall away; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you to Galilee." Peter said to him, "Even though they all fall away, I will not." And Jesus said to him, "Truly, I say to you, this very night, before the cock crows twice, you will deny me three times." But he said vehemently, "If I must die with you, I will not deny you." And they all said the same.

At any rate, these remarks all seem to agree with I Peter 5:1 where the Apostle says that he is a *μαρτυρῶν τοῦ τοῦ χριστοῦ μαθηματῶν*. The atmosphere of 2:21-25 is dramatic and spectacular. These words portray the "Lamb of God, Who takes away the sin of the world." (John 1:29). In 2:21-25 Peter describes the suffering and death of Christ with a precision of time (aorist *ἀνήνεγκεν*), place (*ἐπὶ τὸ ξύλον*), and personal reference (plural *τὰς ἀμαρτίας*, and *ἡμῶν*).<sup>14</sup> Selwyn well says:

Somewhere, we may be sure, among those who saw Jesus tread the road to Calvary, stood the man whom He had called to be the first of His dis-

<sup>14</sup>Ibid., p. 181.



ciples, and who, even though he had so basely denied Him, yet loved his Master still. Yes, he had seen Him carrying his own sins up the hill called Golgotha to the cross of shame on which He was crucified with a criminal on either side. We may well believe that the moment marked the climax of St. Peter's contrition as of His Master's self-abasement.<sup>15</sup>

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<sup>15</sup>Ibid., p. 96.



## CHAPTER V

### EXEGETICAL STUDIES OF 1:2; 4:1.2; 4:12.13.

The purpose of the exegetical studies in the previous chapters have been to ascertain how Peter relates the suffering and death of Christ to the salvation of mankind. In this chapter and the following, the purpose is to show the significance that Peter places on the passion of Christ in respect to the lives of his readers. Why does Peter refer to the suffering and death of Christ when he is in the midst of his exhortations for godly living? In the First Epistle of Peter, what is the relation between Christ's work of redemption and Christian living? What is the nature of Christian suffering and its connection with the sufferings of Christ? In order to arrive at a proper solution to these problems, there will be exegetical studies on specific passages which relate the sacrifice or the sufferings of Christ to Christian living. Then there will be a further study on 1:11; 1:18.19; 2:21-24; and 3:18. However, this investigation will have special reference to the contexts in which these passages are found. Finally, there will be a synthesis of the various conclusions concerning the meaning and significance of the suffering and death of Christ, as presented in I Peter.



In 1:2 Peter mentions the blood of Christ as a reminder to the ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς (verse one) of their relation to God. Κατὰ πρόγνωσιν θεοῦ πατρός, ἐν ἀγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ χριστοῦ. χάρις ὑμῖν καὶ εἰρήνη πληθύνθει.

Although one sees here a reference to the Trinity, the Apostle does not stress the persons as much as the functions. God foreknew His people; through the Spirit sanctified them, a term comprising here the complete work of saving and keeping people as His children. Then Peter states the purpose: εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ χριστοῦ. There are various opinions concerning the interpretation of ῥαντισμὸν αἵματος Ἰησοῦ χριστοῦ. Some say that these words refer to the ceremonial on the great Day of Atonement. But on such an occasion the blood was used to sprinkle the sacred vessels and not the people. Others say that the Old Testament type upon which this expression is based was the Paschal lamb. However, this also is not an accurate comparison, because the blood of the Paschal lamb was spread upon door posts and not sprinkled upon people. A sprinkling of the people with blood took place only on the occasion of the



sacrifice of the covenant at the foot of Mount Sinai.<sup>1</sup>

Exodus 24:7 and 8 reads:

And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

Half of the blood of the oxen had been previously sprinkled on the altar, as representing the Lord. The rest is sprinkled then on the people, who are thereby bound to God. The blood ratifies the compact or bond between God and the people.<sup>2</sup> In the New Testament, particularly in Hebrews

12:24, Jesus Christ is spoken of as the Mediator of the new

covenant by the sacrifice of His precious blood.: *Καὶ διαθήκης νέας μεσίτη Ἰησοῦ, καὶ αἵματι πάντομου κρείττον λαλοῦντε παρὰ τὸν Ἄβελ*

What, then, is Peter's purpose in referring to *πάντομου αἵματος Ἰησοῦ χριστοῦ*? What message does *εἰς ὑπακοὴν καὶ πάντομον αἵματος Ἰησοῦ χριστοῦ* have for the readers of the First Epistle? Stoeckhardt states that *ὑπακοὴν*

<sup>1</sup>John Ed. Ruther, "Critical and Exegetical Handbook to the General Epistles of James, Peter, John, and Jude," Meyer's Commentary on the New Testament, translated from the Third Edition of the German by Paton J. Gloag, D. B. Croon, and Clarke H. Irwin; American Editor, Timothy Dwight (New York: Funk & Wagnalls, Publishers, 1887), p. 206.

<sup>2</sup>James Moffatt, "The General Epistles, James, Peter, and Judas," The Moffatt New Testament Commentary (New York and London: Harper and Brothers Publishers), p. 91 f.



equals the obedience of faith in Christ, and that the  $\rho\alpha\nu\tau\iota\sigma\mu\acute{o}\nu \alpha\acute{\iota}\mu\alpha\tau\epsilon \text{ 'Ιησοῦ Χριστοῦ}$  is the personal application of forgiveness through which we receive faith.<sup>3</sup> Luther, Gerhard, Heidegger, and Bengel also understand by  $\text{ὑπακοήν}$  faith in Christ.<sup>4</sup> Huther, however, disagrees with such an interpretation. According to his view point  $\text{ὑπακοήν}$  is not specifically the obedience of faith through which we are saved, but the obedience of a godly life.<sup>5</sup> The writer shares the opinion of Huther, because he feels that the prepositional phrases,  $\text{εἰς ὑπακοήν καὶ πάντισμῶν}$  show the purpose for which we have been sanctified by the Spirit.

The "sprinkling of the blood of Jesus Christ" pictures a daily renewal of the covenant with God. Bigg does not agree, though, and says: "Throughout this epistle the writer dwells so constantly upon the sacrifice of the cross that the Blood of Christ can mean nothing else than His Death and Passion."<sup>6</sup> While it is true that the suffering and death of Christ certainly are included in the phrase  $\rho\alpha\nu\tau\iota\sigma\mu\acute{o}\nu$

<sup>3</sup>G. Stoeckhardt, Kommentar über dem Ersten Brief Petri (St. Louis, Missouri: Concordia Publishing House, 1912), p. 23.

<sup>4</sup>Huther, op. cit., p. 205.

<sup>5</sup>ibid.

<sup>6</sup>Charles Bigg, "The Epistles of St. Peter and St. Jude," International Critical Commentary on the Holy Scriptures of the Old and New Testaments (New York: Charles Scribner's Sons, 1905), LXI, 93.



αἵματι Ἰησοῦ Χριστοῦ, the words mean much more. God has foreknown us, by the Spirit's power made us His own, in order that we might live unto Him. This is made possible through the daily forgiveness and renewing of our covenant with Him. A parallel passage can be found in I John 1:7:

"The blood of Jesus, His Son, cleanses us from all sin."

The covenant that Christ mediated by His sacrifice is the fulfilment of God's promise to be their God in redeeming and forgiving mankind. πάντισμὸν αἵματι Ἰησοῦ Χριστοῦ, however, does not merely refer to the commencement of the covenant, but to the continuance of the relation. Huther rightly says: "They are ἐκλεκτοὶ παρεπιδημοὶ in order that they may constantly render obedience to Christ and in Him constantly possess the forgiveness of sins."<sup>7</sup>

In these first two verses of his First Epistle, Peter has an urgently practical outlook. He is concerned with the quality of the Church's life here and now in its earthly pilgrimage. It is to be marked by "obedience and sprinkling of the blood of Jesus Christ." Selwyn very neatly sums up the basic message of this phrase:

. . . it summarizes and transfers to Christianity, the ideas of obedience and of reconciliation through a sacrifice contained in Exodus 24, and . . . the "sprinkling of the blood of Jesus Christ" is a syno-

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<sup>7</sup>Huther, op. cit., p. 206 f.



nym for God's continuing forgiveness and grace covenanted in Christ's death.<sup>8</sup>

## 4:1.2

One of the most characteristic verses in I Peter which relate the sufferings of Christ to the lives and sufferings of Christians is 4:1.2. *Χριστοῦ οὖν παθόντος σαρκί καὶ ὑμεῖς τὴν αὐτὴν ἔννοσαν ὀπλίσασθε, ὅτι ὁ παθὼν σαρκὶ πέπαυται ἁμαρτίας, εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίας ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον.*

In these words Peter gathers up from 2:21-25 and 3:18 the reality of Christ's sufferings, their atoning significance, and His meekness in bearing them, and he now applies these basic principles to his readers. This passage, 4:1.2, closes the set of exhortations which begins at Chapter 2:11, with reference to behavior towards the heathen world around, and ends at Chapter 4:6.<sup>9</sup> The words: *Χριστοῦ οὖν παθόντος σαρκί* in 4:1 resume the thought of 3:18a: *ὅτι καὶ Χριστὸς ἕπαξεν περὶ ἁμαρτιῶν ἕπαθεν*.<sup>10</sup> The intervening passage, 3:18b-22, despite its richness of teaching, is parenthetical to 3:18a

<sup>8</sup>Edward G. Selwyn, The First Epistle of St. Peter (London: Macmillan & Co. LTD, 1949), p. 67.

<sup>9</sup>Henry Alford, The Greek Testament (London, Oxford & Cambridge: Deighton, Bell, and Co., 1866), IV, 370.

<sup>10</sup>Ibid.



and 4:1.<sup>11</sup> It is interesting to note that in the words  
 χριστοῦ οὐκ παθόντος σαρκί, Peter reminds the read-  
 ers of Christ's death not only as an example but also as a  
 motivation for Christian living.<sup>12</sup>

The Apostle tells the Christian congregations: Καὶ ὑμεῖς  
 τὴν αὐτὴν ἐννοίαν ὀπλίσασθε. ὀπλίσασθε is a ἀπαξ  
 λεγόμενον, and is used here in a classical poetical  
 sense.<sup>13</sup> Of ὀπλιζέσθαι Huther says: "While applied to  
 every kind of equipment, e.g., of ships, it here refers to  
 the Christian's calling as one of conflict."<sup>14</sup> Selwyn ob-  
 serves that ὀπλιζέσθαι conveys the idea of "put on as  
 your armour."<sup>15</sup> This armour with which the Christian is to  
 clothe himself is, according to Peter, τὴν αὐτὴν ἐννοίαν.  
 Selwyn translates ἐννοίαν to read: "principle, counsel,  
 mind."<sup>16</sup> Huther, however, disagrees and says that the mes-  
 sage of 4:1 does not state that Christians should have the  
 same disposition of mind that Christ had in His sufferings.<sup>17</sup>

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<sup>11</sup>Selwyn, op. cit., p. 208.

<sup>12</sup>Ibid.

<sup>13</sup>Bigg, op. cit., p. 167.

<sup>14</sup>Huther, op. cit., p. 309.

<sup>15</sup>Selwyn, op. cit., p. 209.

<sup>16</sup>Ibid., p. 208.

<sup>17</sup>Huther, op. cit., p. 308.



According to Huther, <sup>2/</sup>ΕΝΝΟΙΑ means "thought, consideration."<sup>18</sup> He comments further:

Τῆν αὐτῆν <sup>2/</sup>ΕΝΝΟΙΑΝ refers back to the ΠΑΤΗΡΕΩΣ ΣΑΡΚΙ of Christ Himself, so that the sense is, that since Christ suffered according to the flesh, they too should not refuse the thought of like Him suffering according to (or on) the flesh.<sup>19</sup>

It is certainly true, as Huther rightly maintains, that 4:1 emphasizes the fact that Christians should not refuse to suffer, since Christ Himself suffered in the flesh. But such an interpretation does not go far enough. In 4:1 are summed up not only the thoughts of 3:18, but also of 2:21-25, where Christ is shown to be also our <sup>2/</sup>ὑποπαμπός in suffering. For this reason Stoeckhardt rightly opposes the translation of <sup>2/</sup>ΕΝΝΟΙΑ as merely "Gedanken".<sup>20</sup> He seems to agree with Selwyn, when he says:

Wir nehmen daher mit Luther, Galov, Zezschwitz, Keil, Fronmüller und andern ΕΝΝΟΙΑΝ an unserer Stelle in der Bedeutung mens, "Sinn", "Gesinnung", "Gesinntheit".<sup>21</sup>

That the best reading for <sup>2/</sup>ΕΝΝΟΙΑ is character, disposition of mind, is also shown in classical usage, Stoeckhardt points out. He translates Isocrat. 5:150, <sup>2/</sup>τοιαύτην ΕΝΝΟΙΑΝ ΕΜΠΟΛΕΙΝ ΤΙΝΙ, "jemandem eine solche Gesinnung einflößen."<sup>22</sup>

<sup>18</sup>Ibid.

<sup>19</sup>Ibid., p. 308 f.

<sup>20</sup>Stoeckhardt, op. cit., p. 184.

<sup>21</sup>Ibid., p. 185.

<sup>22</sup>Ibid.



Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ ... καὶ κριτικὸς  
 ἐθυμῆσεν καὶ ἐνοιῶν καρδίας. Stoeckhardt says that also in  
 this instance ἐνοιῶν should be translated "Sinn".<sup>23</sup> Such  
 is also the Septuagint usage of ἐνοιῶν . Stoeckhardt  
 translates Proverbs 23:19, κατεύθυνε ἐνοιῶν τῆς καρδίας .  
 "Richte den Sinn deines Herzens auf den rechten Weg."<sup>24</sup>  
 Therefore Stoeckhardt comes to the conclusion that τὴν  
 αὐτὴν ἐνοιῶν means to have the same character and disposi-  
 tion of mind as Christ had in suffering patiently and inno-  
 cently and willingly.<sup>25</sup> Colossians 3:12 expresses this  
 thought in the following words: "Put on then, as God's  
 chosen ones, holy and beloved, compassion, kindness, lowli-  
 ness, meekness, and patience." Stoeckhardt very neatly sums  
 up the thought of ὑμεῖς τὴν αὐτὴν ἐνοιῶν ἀπλίσασθε

. . . nachdem oder weil nun Christus gelitten hat,  
 willig gelitten hat, sollen auch die Christen diesen  
 Sinn, "den Leidenssinn", "die Leidensgesinntheit"  
 Leidenswilligkeit Christi sich zu eigen machen.<sup>26</sup>

Beare, however, sees a double meaning in this clause. He  
 says that the first meaning is that Christians can expect to  
 suffer in the flesh as Christ did. With these words Beare  
 claims that Peter is referring also to the inward struggle of

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<sup>23</sup>Ibid.

<sup>24</sup>Ibid.

<sup>25</sup>Ibid.

<sup>26</sup>Ibid.



a Christian in which he dies to the flesh, to this present life and lives a new life by the power of the Spirit.<sup>27</sup> While all that Beare states is true, for when a Christian suffers for his faith, an inward struggle between the old and the new man very definitely is taking place, this is not the message stated in this text. The Apostle is not involving himself here in a theological discussion. Rather, he is emphasizing a Christian's relationship to the world. Since Christ suffered in the flesh, the Christian also can expect to suffer even in the flesh because of the Gospel. Peter is encouraging the readers to suffer with the same disposition of mind as Christ did.

The Apostle gives the reason for τὴν αὐτὴν ἔννοιαν ὀπίσασθε with the following clause: ὅτι ὁ παθὼν σαρκὶ πέποιται ἁμαρτίας. Since this is a rather difficult passage, one is able to find various trends of interpretation. In the study of this text, the writer will present several of the viewpoints, evaluate them, arrive at some conclusions, and also point up some problems that will be discussed in the final chapter of the paper. The word which causes some difficulty in the interpretation of this clause is πέποιται. Huther states that πέποιται is the perfect middle with the genitive ἁμαρτίας, and favors the reading: "He has

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<sup>27</sup>Francis Wright Beare, The First Epistle of Peter (Oxford: Basil Blackwell; New York: The Macmillan Co., 1947), p. 152 f.



ceased from sin, that is, he has given up sinning."<sup>28</sup> Bigg very definitely maintains that *πεπαυται* is middle, with the meaning: "He hath ceased to do evil."<sup>29</sup> According to these men, therefore, the clause has the form of a general statement, the meaning of which is that by suffering as to the flesh, a ceasing of sin is effected."<sup>30</sup> Bigg says that *ἁμαρτία* in this verse means a "sinful act."<sup>31</sup>

But the question now arises: What is the relation between suffering in the flesh and ceasing from sinful acts and deeds? Archbishop Leighton is of the opinion that suffering, borne in the right spirit, has a purifying effect on the individual:

Although affliction simply doth not, yet affliction sweetly and humbly carried, doth purify and disengage the heart from sin, wean it from the world, and the common ways of it.<sup>32</sup>

Selwyn, however, rightly comments that if there is to be any virtue in suffering, it must be related to *χριστός ἅπαξ περὶ ἁμαρτιῶν ἐπαθε* (3:18), and *χριστοῦ οὐκ παθόντος σαρκί* (4:1). He claims that such a relationship is important, "for suffering in itself often hardens and embitters men, and

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<sup>28</sup>Huther, op. cit., p. 309.

<sup>29</sup>Bigg, loc. cit.

<sup>30</sup>Huther, loc. cit.

<sup>31</sup>Bigg, loc. cit.

<sup>32</sup>Selwyn, loc. cit.



makes them more resolute in evil courses."<sup>33</sup> Bigg points out that our sufferings can do us no good, except in so far as they are borne for the love of Christ.<sup>34</sup> Selwyn<sup>35</sup> quotes Bigg<sup>36</sup> with approval as correctly stating the central thought of the clause, *ὅτι ὁ παθὼν σαρκεὶ πάντως ἁμαρτίας*. "The meaning is that he who innocently and meekly suffers persecution rather than join in the wickedness of the world around him 'can be trusted to do right'." Selwyn also says that *πέναντος* refers to the fact that sin has no more rule over us.<sup>37</sup> He sees as a parallel passage Romans 6:13 *ἁμαρτία γὰρ ὑμῶν οὐ κορυεύσει*. Bigg disagrees with Selwyn in this point. According to him, the emphasis in *πέναντος* is not that sin has no power over him, but that a sinful life manifestly has no power over the Christian.<sup>38</sup> He adds that bodily suffering "is not only *χάρις πρὸς Θεῷ* (2:20) or *κρείττον* (3:17), but it also makes the man better."<sup>39</sup>

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<sup>33</sup>Ibid., p. 209.

<sup>34</sup>Bigg, loc. cit.

<sup>35</sup>Selwyn, loc. cit.

<sup>36</sup>Bigg, op. cit., p. 146.

<sup>37</sup>Selwyn, op. cit., p. 210.

<sup>38</sup>Bigg, loc. cit.

<sup>39</sup>Ibid., p. 167.



In summarizing the viewpoints held by Selwyn, Huther and Bigg, one notes the following: All agree that  $\pi\epsilon\pi\alpha\upsilon\tau\omicron\iota$  is the perfect middle voice--has ceased to sin. Bigg, however, says that  $\pi\epsilon\pi\alpha\upsilon\tau\omicron\iota$  does not mean that suffering in the flesh delivers man from the guilt or power of sin. He also states that "cease to sin" is in reference to a sinful life. Selwyn, in turn, points out that suffering in the flesh, per se, does not disengage the heart from sin, because in suffering one can become bitter and more entrenched in unbelief. He says, significantly, that the Christian's sufferings in the flesh must be related to 3:18 and 2:21-25. Bigg is of the opinion that suffering has value if done for the love of Christ; in fact, it makes us better. Selwyn, however, disagrees with Bigg about  $\pi\epsilon\pi\alpha\upsilon\tau\omicron\iota$  referring to a ceasing of the power of sin. The former believes that Romans 6:13 applies here. The latter keeps the context in mind (the Christian's relation to the world) and says that suffering in the flesh manifests to the world that temptation has no power over him.

In evaluating the opinions of these men, the writer has come to several conclusions and has raised several questions. All rightly say that  $\pi\epsilon\pi\alpha\upsilon\tau\omicron\iota$  means ceasing from a sinful life. Bigg has a good point when he says that suffering in the flesh shows to the world that sin has no more power over him. Yet, even this interpretation does not seem to be the



kernel of ὅτι ὁ παθὼν πέπαιται ἁμαρτίας. In what respect does suffering in the flesh stop us from leading a sinful life? What do we mean when we say that suffering for the love of Christ has value? How does Christian suffering in the flesh make us better people? These questions Selwyn and Bigg do not answer.

The next interpretation of ὅτι ὁ παθὼν σαρκὶ πέπαιται ἁμαρτίας for discussion is the one advanced by Alford, Moffatt, and Beare. The writer groups these men together although he is aware that there are some evident differences in their views. Basically, their opinions follow the same pattern. Πέπαιται treats of a release from the inward power of sin.

Alford says that the clause, ὅτι ὁ παθὼν σαρκὶ πέπαιται ἁμαρτίας is a general sentence and is not to be understood in itself of Christ. Yet, he also adds that Christ is the Person hinted at in the background, and that the general truth, contained in this clause, is adduced with reference to Him.<sup>40</sup> Alford's rendering of πέπαιται can be seen in his translation: "He that hath suffered, according to the flesh, is made to cease from sin."<sup>41</sup> It is interesting that Huther, though favoring the middle voice for πέπαιται,

<sup>40</sup>Alford, op. cit., p. 371.

<sup>41</sup>Ibid.



also admits the possibility of the perfect passive. "He has been brought to cease from sin--to sin no more--brought away from sinful conduct."<sup>42</sup> Moffatt, too, inclines toward the passive meaning and translates: "He who has suffered in the flesh, get quit of sin."<sup>43</sup> Alford points out that the course of suffering in the flesh is a constant warfare which will end in entire freedom from sin. This warfare must be begun and carried on from this time forward.<sup>44</sup> Moffatt adds: "Suffering in the flesh, i.e., in our sensuous nature, has a purifying and liberating effect."<sup>45</sup> Beare carries out the views of Alford and Moffatt to their logical conclusions:

"To suffer in the flesh' as Christ 'suffered in the flesh' means for us the ending of the life of sin and the beginning of the new life of goodness. There is here a double play upon words; both the participle *παθών* and the noun *σῶμα* are used in two senses-- *παθών* of actual physical suffering, the theme from which the discussion starts (3:14.17), and also of the moral and spiritual experience of crucifixion with Christ, the *ἐννοια* which is to determine all life for the Christian; *σῶμα* of the physical body (in which the Lord suffered); and also of the sinful nature, the Ego, "our old man" (Rom. 6:6), which must be given over to death with Christ, that the life of the spirit which we derive from Him may be given full

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<sup>42</sup>Huther, loc. cit.

<sup>43</sup>Moffatt, op. cit., p. 146.

<sup>44</sup>Alford, op. cit., p. 370.

<sup>45</sup>Moffatt, loc. cit.



freedom within us.<sup>46</sup>

In commenting on Beare's interpretation, it seems evident to the writer that such a double play upon the words  $\pi\alpha\theta\omega\nu$  and  $\sigma\alpha\rho\acute{\xi}$  is rather improbable; no words can have two such important meanings at a given place. One view must be the prominent one. Furthermore, as the writer stated briefly previously, the inward struggle over the power of sin is not the message of this text. That such a battle is going on within the Christian when he is suffering because of the Gospel is certainly true. However, Peter is a practical man and does not enter into all the theological implications as Paul does. The context here deals with the Christians' relations to the world, and the suffering referred to is the suffering in the flesh because of Christ. But, the question again can be asked: How can suffering--even for the love of Christ--purify us from the power of sin? What is the value, if any, in suffering in the flesh because of Christ? Just what is the relation between suffering in the flesh, and ceasing from sin?

The writer believes that Stoeckhardt has a very simple, and yet, proper and penetrating analysis of  $\delta\iota\tau\epsilon\ \delta\ \pi\alpha\theta\omega\nu$   $\pi\epsilon\pi\alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon\ \acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\omicron\upsilon\varsigma$ . With Alford, Stoeckhardt considers

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<sup>46</sup>Beare, op. cit., p. 153.



this clause to be a general statement, and looks upon as a gnomic aorist.<sup>47</sup> Stoeckhardt does not think that there is too much difference between the passive and middle interpretations of  $\pi\epsilon\pi\alpha\upsilon\tau\alpha$ . However, he follows Luther in using the middle: "Denn wer am Fleisch leidet, der horet auf von Sünden."<sup>48</sup> According to Stoeckhardt, that clause states the ethic of the natural world. Suffering and misfortune interrupts man in his pattern of a sinful life. In 4:1, however, Stoeckhardt relates the  $\pi\alpha\theta\acute{\omega}\nu$   $\sigma\alpha\rho\kappa\acute{\iota}$  to the trial by fire mentioned in I Peter 1:6,7, and the sorrow, afflictions, and trouble spoken of in Romans 5:3; II Corinthians 4:16; and Hebrews 12:11.<sup>49</sup> Luther says that these trials interrupt also Christians from their habits of sin:

Dazu ist das heilige Kreuz gut, dasz man damit die Sünde dämpfe; wenn es dir also zuspricht, so vergeht dir der Kitzel, Neid, und Hasz und andere Eüberei, darum hat uns Gott das heilige Kreuz aufgelegt, dasz es uns treibe und zwingt uns, dasz wir müssen glauben und einer dem andern die Hand reichen.<sup>50</sup>

In arriving at an opinion as to the correct interpretation of  $\acute{\omicron}\tau\iota$   $\acute{\omicron}$   $\pi\alpha\theta\acute{\omega}\nu$   $\sigma\alpha\rho\kappa\acute{\iota}$   $\pi\epsilon\pi\alpha\upsilon\tau\alpha$   $\acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\alpha\varsigma$ , one must realize that the clause itself is rather ambiguous. Perhaps

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<sup>47</sup>Stoeckhardt, op. cit., p. 186.

<sup>48</sup>Ibid.

<sup>49</sup>Ibid., p. 186 f.

<sup>50</sup>Ibid., p. 187 f.



it is not possible to come to a definite conclusion and say there are no other possibilities. The views of the various commentators have much merit. There is always the danger of misunderstanding these men and not being fair to their conclusions. And yet, it seems to the writer that the interpretation held by Luther and supported by Stoeckhardt fits best into the context. He, who suffers in the flesh for Christ, and has the mind of Christ in these sufferings, has ceased from his habits of sin. The testings and trials interrupt the pattern of a sinful conduct. In the discussions around this text, certain questions were raised concerning the value, benefit, virtue, and purifying effect that sufferings for the love of Christ have upon the Christian. This problem will be treated in the final chapter of the paper.

Peter continues his exhortation in 4:2, εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίας, ἀλλὰ θελήματι θεοῦ τὸν ἐπιλοιπόν ἐν σαρκὶ βῶσι χρόνον. Luther is of the opinion that this verse is connected with ὀπλίσασθε rather than with πέπαυται ἁμαρτίας. He states as his reason that εἰς τὸ introduces a purpose clause and, therefore, would fit better with the imperative, ὀπλίσασθε, than the subordinate clause, ὅτι ὁ παθὼν σαρκὶ πέπαυται ἁμαρτίας.<sup>51</sup> Bigg agrees with Luther and adds that since verse two is a purpose clause,

<sup>51</sup>Luther, op. cit., p. 310.



it excludes the idea of death from the meaning of  $\pi\alpha\theta\acute{\omega}\nu$   $\sigma\alpha\rho\kappa\acute{\iota}'$  in verse one. He states: "The prospect of martyrdom is clearly not immediately present to the writer's mind."<sup>52</sup> Instead, the Apostle is telling the Christians how to conduct themselves in the time that they still have left in the world. Selwyn says that  $\acute{\epsilon}\nu$   $\sigma\alpha\rho\kappa\acute{\iota}'$ , in the conditions of the flesh, means "on earth."<sup>53</sup> He maintains that  $\acute{\epsilon}\nu$   $\sigma\alpha\rho\kappa\acute{\iota}'$  has "a meaning distinct from that of the dative of reference as twice in the previous verse."<sup>54</sup> Alford also seems to distinguish  $\acute{\epsilon}\nu$   $\sigma\alpha\rho\kappa\acute{\iota}'$  from  $\sigma\alpha\rho\kappa\acute{\iota}'$  in the same manner as Selwyn does.<sup>55</sup>  $\acute{\epsilon}\pi\iota$   $\theta\upsilon\mu\acute{\iota}\alpha\varsigma$  and  $\theta\epsilon\lambda\acute{\eta}\mu\alpha\tau\iota$  express the dative of rule by which<sup>56</sup> or pattern according to which.<sup>57</sup> Selwyn interprets the phrase  $\mu\eta\kappa\acute{\epsilon}\tau\iota$   $\lambda\upsilon\theta\rho\acute{\omega}\pi\omega\nu$   $\acute{\epsilon}\pi\iota$   $\theta\upsilon\mu\acute{\iota}\alpha\varsigma$   $\alpha\lambda\lambda\acute{\alpha}$   $\theta\epsilon\lambda\acute{\eta}\mu\alpha\tau\iota$   $\theta\epsilon\omicron\upsilon$  as saying that the Christian should no longer conduct himself in the world according to the haphazard desires which dominate the secular world, but to live under the guidance of a single principle, the will of God.<sup>58</sup> Selwyn sees in  $\lambda\upsilon\theta\rho\acute{\omega}\pi\omega\nu$   $\acute{\epsilon}\pi\iota$   $\theta\upsilon\mu\acute{\iota}\alpha\varsigma$  a

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<sup>52</sup>Bigg, loc. cit.

<sup>53</sup>Selwyn, loc. cit.

<sup>54</sup>Ibid.

<sup>55</sup>Alford, op. cit., p. 371.

<sup>56</sup>Selwyn, loc. cit.

<sup>57</sup>Huther, loc. cit.

<sup>58</sup>Selwyn, loc. cit.



possible reference to "vain manner of conduct" in 1:18. He further says that ἀνθρώπων ἐπιθυμίας is "a term wider than 'the fleshly lusts' of 2:11, and includes all forms of purely individual desire such as spring from covetousness, envy, pride, or even simply fashion."<sup>59</sup> Therefore ἐπιθυμίας and βελήματα show the contrast between the life of a Christian and the life of an unbeliever. The life of a Christian is one that has a singleness of purpose, living for the will of God. The life of an unbeliever is one of conflicting and changing purposes and desires.

To recapitulate briefly: in 4:1.2, Peter says that since Christ suffered in the flesh, we Christians can expect to suffer in the flesh also. Christians should arm themselves with the same mind, attitude as Christ had in His sufferings. The Apostle then states a general principle that he who suffers in the flesh experiences an interruption in his sinful conduct. Christians should arm themselves with the mind of Christ in order that their lives (sufferings included) may be conducted according to the will of God, and not according to the desires of men.

In other words, Peter in 4:1.2 says that the suffering of Christ is to have a definite influence on the lives of the Christians. Note, however, that the Apostle does not say that our love for Christ or our gratefulness should

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<sup>59</sup>Ibid.



motivate us for a godly life. In order to exhort his readers, all that the Apostle does is to remind them of the sufferings of Christ. That alone seems to be his motivation. In so doing, he also points to Christ's sufferings as an example and says: *Καὶ ὑμεῖς τὴν αὐτὴν εὐνοίαν ὀπλίσασθε*. St. Peter's method of motivation will be treated further in the final chapter of this paper.

## 4:12.13

The Apostle relates the suffering and death of Christ to the sufferings of Christians also in 4:12.13. *Ἀγαπήτοι, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῶν γινομένη, ὡς ξένου ὑμῶν συμβαλόντος, ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ χριστοῦ παθήμασιν χαίρετε, εἶνα ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι*. This

passage is similar to 4:1.2 in this respect that it also deals with the sufferings of Christians. However, while 4:1.2 exhorts the Christians in their conduct, 4:12.13 encourages them in their inner hopes and joy by giving special reference to the revelation of the glory of Christ.

Peter begins by calling his readers *ἀγαπήτοι*, an affectionate address in which comfort and joy are about to be introduced.<sup>60</sup> To these people he first of all points

<sup>60</sup>Alford, *op. cit.*, p. 377.



out: μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς  
πειρασμὸν ὑμῶν γινομένη, ὡς ξένου ὑμῶν συμβαίνοντος. Huther

says that Luther correctly translates μὴ ξενίζεσθε "Let  
it not astonish you."<sup>61</sup> Selwyn comments concerning Peter's  
use of μὴ ξενίζεσθε :

The Gentile Christians, unused to persecution as  
from their history the Jews were, and having been  
newly converted and made heirs of the Messianic  
kingdom, would have found persecution peculiarly  
daunting and hard to bear.<sup>62</sup>

The Apostle continues τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν  
ὑμῶν γινομένη . Christians should not be surprised,

astonished, or shocked if it is necessary for them to under-  
go trials. Selwyn suggests that a change in word order

would make the meaning clearer: τῇ πυρώσει (τῇ) γινομένη  
ἐν ὑμῶν πρὸς πειρασμὸν ὑμῶν (ὑμῶν). But he adds that the word  
order in the text is much more polished.<sup>63</sup> In the Septua-

gint πυρώω is used to translate  $\eta \quad \text{ר} \quad \text{פ}$  and  $\text{ר} \quad \text{פ} \quad \text{ר}$  .

Huther says that the substantive, πύρωσις , is found in

Proverbs 27:21 as an inexact translation of  $\text{ר} \quad \text{פ} \quad \text{ר}$  in the  
sense of "refining furnace", δοκίμον ἀργύρω καὶ χρυσῷ  
πύρωσις .<sup>64</sup> In Revelation 18:9 πύρωσις is equal to a

<sup>61</sup>Huther, op. cit., p. 320.

<sup>62</sup>Selwyn, op. cit., p. 220 f.

<sup>63</sup>Ibid., p. 221.

<sup>64</sup>Huther, loc. cit.



"burning": "And the kings of the earth, who committed fornication and were wanton with her, will weep and wail over her when they see the smoke τῆς πυρώσεως αὐτῆς ." Selwyn says that πυρῶσαι in 4:12 means "testing by fire", taken from the practice of submitting metals to fire for the purpose of testing them.<sup>65</sup> By using the word πύρωσις Peter is beginning to explain the purpose of their trials. In this manner God wishes to test and purify His people. The Apostle furthermore says that these trials are ἐν ὑμῖν . He regards the readers as a totality and says that the πύρωσις is not just affecting only some, but is present in the very midst of them.<sup>66</sup> With the words πρὸς περαστὸν ὑμῖν γινόμενῃ Peter clearly applies the meaning of πύρωσις . The trials, which the Christians endure, are to purify them.<sup>67</sup> In this verse, Peter repeats the thought he expressed in 1:7: ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὐρεθῆι εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ . Peter continues by saying that the Christians should not regard these trials ὡς ξενουῦ ὑμῖν

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<sup>65</sup>Selwyn, loc. cit.

<sup>66</sup>Huther, loc. cit.

<sup>67</sup>Ibid.



συμβαίνοντος . The πείρασμόν is not a foreign experience or something that is irrelevant or abnormal.<sup>68</sup> A πείρασμός is nothing strange or unsuited in the destination of a Christian.<sup>69</sup> In summing up the thoughts of 4:12, therefore, we see that Peter brings two important principles to the attention of his readers. Christians can expect to endure trials in their pilgrimage in this world. Also, trials have a definite purpose, namely, to test, purify, and strengthen the Christian.

In 4:13 Peter shows the Christians the proper attitude towards trials, and further elaborates on the meaning and purpose of the same. ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι . The Apostle first relates the trials of the Christians to the sufferings of Christ: ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε . καθὼς indicates the measure of joy<sup>70</sup> and reads: "in the measure in which".<sup>71</sup> The clause, ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε , forms the antithesis to μὴ ξενίζεσθε .<sup>72</sup> Christians are to re-

<sup>68</sup>Moffatt, op. cit., p. 156.

<sup>69</sup>Huther, loc. cit.

<sup>70</sup>Ibid., p. 321.

<sup>71</sup>Selwyn, loc. cit.

<sup>72</sup>Huther, op. cit., p. 320.



joy in their trials, instead of being shocked and dismayed. Peter states that the Christians by their trials are having fellowship with the sufferings of Christ. What then, does the Apostle mean by the words *κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν*? Taylor comments: "Christians share in Christ's sufferings through the experience of a like persecution and opprobrium, and through 'arming themselves' with the same temper of meekness and patience."<sup>73</sup> Stoeckhardt comes to the same conclusion and says: "Das Leiden der Christen ist Teilnahme an den Leiden Christi, indem die Christen, ebenso wie ihr Herr und Meister, von der Welt gehasst und verfolgt werden."<sup>74</sup> Moffatt interprets *κοινωνεῖτε* with these words: "To be maligned and molested for His sake brings His followers into touch with Him."<sup>75</sup> These men rightly consider *κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν* as Christians suffering for the Gospel's sake, and, in so doing, emulating the patience, innocence, and willingness that Christ showed in His sufferings. I Peter 4:13, therefore, has no relation to Colossians 1:24, "Now I rejoice in my sufferings for your sake, and in my flesh I complete what remains of Christ's afflictions for the sake of his body,

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<sup>73</sup>Selwyn, loc. cit.

<sup>74</sup>Stoeckhardt, op. cit., p. 211.

<sup>75</sup>Moffatt, loc. cit.



that is, the Church." Neither does the Apostle say here, as Alford holds, that Christians, by their trials, have a share in their own persons of the sufferings which Christ personally bore.<sup>76</sup> Alford's viewpoint goes beyond the message and context of 4:13, for the Apostle does not enter in on all the doctrinal implications of suffering.

But Peter does tell the Christians: "χαίρετε, inasmuch as you are having a share in Christ's sufferings through the experience of a like persecution." As in I Peter 1:6-9, the Apostle shows that the Christian exults in being tried and tested. A parallel thought is stated in James 1:2-4, which shows that joy is to be found in trials, not in spite of them.<sup>77</sup>

Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.

Stoeckhardt has this comment on χαίρετε : ". . . diese Leidensgemeinschaft mit dem Herrn ist billig Ursache zur Freude."<sup>78</sup> χαίρετε is in the present tense and shows the habit of life.<sup>79</sup> The translation, therefore, is "keep on rejoicing." The paradox of joy in suffering is characteristic

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<sup>76</sup>Alford, loc. cit.

<sup>77</sup>Selwyn, op. cit., p. 127.

<sup>78</sup>Stoeckhardt, loc. cit.

<sup>79</sup>Alford, loc. cit.



of New Testament thought. Matthew 5:11,12 is a good illustration of this: "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you." With a note of triumph, Paul expresses the idea of joy in suffering in Romans 8:35-39:

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, 'For thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered.' No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

When Peter encourages his readers to bear up under their trials, he is speaking from personal experience. Acts 5:41 shows that Peter and the Apostles with him rejoiced in their sufferings for Christ. After the Jews had beat them for preaching the gospel, "they left the presence of the council, rejoicing (χαίροντες) that they were counted worthy to suffer for the name." Especially in this last passage, one can see that there is emphasized also a note of privilege in suffering for Christ. Pastor Niemöller's words in his last sermon, given on June 27, 1937, before his imprisonment, illustrates the tension of joy in suffering:



There is indeed no hope except to hold firm to the Crucified One and learn to say in simple and therefore certain faith: 'In the bottom of my heart Thy name and Cross alone shine forth at all times and in all hours, and therefore I can be glad.' It may be a long road until we are truly glad, like those who, like the Apostles, were counted worthy to suffer harm for Jesus' name.<sup>80</sup>

In these words Niemöller points out the right relation between the sufferings of Christ and the paradox of joy in suffering in the Christian's life. The Crucified One is the Source of joy. As Peter says, καθότι as the Christian keeps in mind the passion of Christ, and realizes that he too, in a somewhat similar fashion is suffering for the gospel, he has reason to rejoice and, also, does keep on rejoicing.

The Apostle states the design of χαίρειν with a ἵνα clause: ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρήτε ἀγαλλιώμενοι. Peter here is showing the relation between the present rejoicing in trials and the future joy at the revelation of the glory of Christ. Huther points out: "This future joy is conditioned by that of the present, as the future partaking of the δόξα of Christ by the present sharing of His παθήματα."<sup>81</sup> ἵνα shows the purpose of our rejoicings in our sufferings--in order that we may rejoice at the revelation of the glory of Christ. However, in consider-

<sup>80</sup>Selwyn, op. cit., p. 128.

<sup>81</sup>Huther, op. cit., p. 321.



ing this clause, we must guard against an anthropocentric approach. Huther's interpretation above can be misunderstood. The future joy, that Peter says is in store for the Christians enduring trials, is not conditioned or dependent upon anything that man does. It is always God Who is the Actor. Through the *πύρωσις* it is He Who is testing, purifying, and preserving the Christian. Through the passion of Christ, it is He Who causes the Christian to rejoice in his daily trials and sufferings. The fact that a Christian can rejoice in sufferings serves as a gauge and a sign that God is dealing with him. *ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.* The fact that a Christian can rejoice in "the now, the present," is an indication from God that he will rejoice at the revelation of the glory of Christ. Stoeckhardt says that *ἀποκαλύψει τῆς δόξης αὐτοῦ* refers to the resurrection of the dead, the last day when the believers shall rejoice at the revelation of the Savior's glory as the living God.<sup>82</sup> The aorist, *χαρῆτε* emphasizes the single event of the resurrection day.<sup>83</sup> There will be a bursting of joy on that great day. It is then, that the joy, which the Christians have in this world, will

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<sup>82</sup>Stoeckhardt, op. cit., p. 212.

<sup>83</sup>Alford, loc. cit.



find its fullest realization and expression. On that day, the Christians will be *εγαλλιώμενοι*, filled with exultation and rapture, which is reserved for the revelation.<sup>84</sup> Perhaps, when Peter was writing these words, he was thinking of the words of Jesus, which he probably had heard: "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Matthew 5:10.

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<sup>84</sup>Bigg, op. cit., p. 176.



## CHAPTER VI

### THE SIGNIFICANCE OF THE SUFFERING AND DEATH OF CHRIST ACCORDING TO THE CONTEXTS OF 1:11; 1:18.19; 2:21-25; 3:18

In chapters two and three 1:11; 1:18.19; 2:21-25; and 3:18 were studied in order to determine Peter's teaching of the atonement. In the present chapter these texts will be reviewed in the light of their significance upon the contexts in which they are found.

#### 1:11

One can note an interesting parallel in 1:11 and its context. In verses 10 and 11 the Apostle relates the sufferings of Christ and His subsequent glory to our salvation. In the immediate context, beginning at verse three, Peter shows that the pattern, suffering and after-glory, also can be operative in the life of a Christian. He comforts the Christians in their trials by encouraging them in their hope of an incorruptible inheritance in heaven. It is true that in 1:11 the Apostle does not expressly say that Christ, in His suffering and after-glory, shows the motif in the life of the Christian. Yet, the writer believes that the parallel is an undertone in this passage. Moffatt comments: "Suffering and after-glory were essential to the Messiah, but under the order of God's grace, Christians also pass



through 'suffering' and 'glory'; . . . they share in this experience on the way to salvation."<sup>1</sup> The Apostle draws the parallel together in I Peter 4:13: "But as you have fellowship with the sufferings of Christ; rejoice, in order that in the revelation of His glory you may rejoice, being glad."

## 1:18.19

In I Peter 1:18.19 Peter describes the work of Christ as a redemptive sacrifice which has delivered us from the power of a sinful life. These verses form the basis of a series of exhortations which the Apostle addresses to his readers. In verses 3-12 he praises God for the grace of which the Christians have been made partakers.<sup>2</sup> In verse 13 he encourages them to τελείως ἐπίσταν upon this grace which has been borne to them. Beginning with verse 14, Peter exhorts them to holiness, obedience, and reverence. He warns them, especially, not to be conformed to the desires and lusts of the world, and says in verse 15: ἀλλὰ κατὰ τὸν καλέσαντα ἡμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ συνκοιτησίῃ

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<sup>1</sup>James Moffatt, "The General Epistles, James, Peter, and Judas," The Moffatt New Testament Commentary (New York and London: Harper and Brothers Publishers), p. 100.

<sup>2</sup>John Ed. Huther, "Critical and Exegetical Handbook to the General Epistles of James, Peter, John, and Jude," Meyer's Commentary on the New Testament, translated from the Third Edition of the German by Paton J. Gloag, D. B. Croon and Clarke H. Irwin; American Editor, Timothy Dwight (New York: Funk & Wagnalls, Publishers, 1887), p. 207.



γενήθητε. The Apostle in verses 18 and 19 strengthens his admonitions by reminding the Christians of the redemption wrought out for them by the death of Christ. With the word εἰδότες the Apostle draws the attention of his readers to the sacrifice of Christ. εἰδότες here means "considering", "reflecting",<sup>3</sup> "being aware".<sup>4</sup> Alford remarks: "This argument enhances the duty of godly fear by the consideration of the inestimable price at which they were redeemed. This consideration is urged through vv. 18-21."<sup>5</sup> In other words as motivation for Christian conduct, the Apostle merely tells his people to reflect upon the redemption and all that it implied, namely, that they were freed from the power of a vain, empty life. Beare's remarks are to the point:

εἰδότες ὅτι appeals to a teaching that has already been given, recalling it to their memory as an incentive to action, or as a source of consolation, or as the basis of a true attitude towards life, as here. The relationship to God which must be the governing principle in the Christian's life among his fellows is made an even stronger motive for us by the constant recollection of the means by which we have been brought into this position of high privilege, and of the One Who forms the

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<sup>3</sup>Ibid.

<sup>4</sup>Henry Alford, The Greek Testament (London, Oxford, & Cambridge: Deighton, Bell, and Co., 1866), IV, 341.

<sup>5</sup>Ibid.



link between us and the God Whom we serve.<sup>6</sup>

The fact that the redemption has brought us into a right relationship with God is affirmed in verse 21: *ΤΟΥΣ ΔΙ' ΑΥΤΟΥ ΠΙΣΤΟΥΣ ΕΙΣ ΘΕΟΝ ΤΟΝ ΕΓΧΕΙΡΑΝΤΑ ΑΥΤΟΝ ΕΚ ΝΕΚΡΩΝ ΚΑΙ ΔΟΥΞΑΝ ΑΥΤῶ ΔΟΝΤΑ, ΩΣΤΕ ΤΗΝ ΠΙΣΤΙΝ ὙΜῶΝ ΚΑΙ ΕΛΠΙΔΑ ΕΙΝΑΙ ΕΙΣ ΘΕΟΝ*. The words, *ΤΟΥΣ ΔΙ' ΑΥΤΟΥ ΠΙΣΤΟΥΣ ΕΙΣ ΘΕΟΝ*, Selwyn translates: "Who through Him believe in God."<sup>7</sup> He believes that nothing else fits into the context. According to him, the construction here is grammatically a classicism, while theologically it emphasizes the status of those addressed, just as we speak of the "faithful".<sup>8</sup> The expression, *ΔΙ' ΑΥΤΟΥ*, emphasizes the redemptive work of Christ as the ground and the instrument of Christian faith.<sup>9</sup> Concerning *ΤΟΥΣ ΔΙ' ΑΥΤΟΥ ΠΙΣΤΟΥΣ ΕΙΣ ΘΕΟΝ*, Stoeckhardt comments: "Das ist die Frucht und Wirkung der Erlösung."<sup>10</sup> *ΕΙΣ ΘΕΟΝ* is referred to twice in verse 21, and in both

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<sup>6</sup>Francis Wright Beare, The First Epistle of Peter (Oxford: Basil Blackwell; New York: The Macmillan Co., 1947), p. 77.

<sup>7</sup>Edward G. Selwyn, The First Epistle of St. Peter (London: Macmillan & Co., 1947), p. 146.

<sup>8</sup>Ibid., p. 147.

<sup>9</sup>Ibid.

<sup>10</sup>G. Stoeckhardt, Kommentar über dem Ersten Brief (St. Louis, Missouri: Concordia Publishing House, 1912), p. 66.



usages the meaning is that through the redemption "sind wir in das rechte Verhältniß zu Gott versetzt."<sup>11</sup> The purpose of our redemption from the power of an evil life is, Peter concludes, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν .<sup>12</sup>

The study of 1:18.19 in its relation to the context points up some significant observations. The Apostle bases his exhortations upon and strengthens them by reference to the sacrifice of Christ. In encouraging his readers to live a godly life, Peter does not motivate them by emphasizing the love of Christ or telling them to be grateful, but he merely guides them to reflect upon the redemption and its meaning. He also states that the Crucified Christ gives us faith and brings us into a right relationship with God. Verse 21, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν, shows that the sacrifice of Christ has changed the Christian's life from an anthropocentric manner of conduct, (verse 18), to a theocentric outlook and dependence.

2:21-25

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<sup>11</sup>Ibid.

<sup>12</sup>Selwyn, op. cit., p. 148. Selwyn comments: "Christianity, while it encouraged the worship of Christ and was therefore Christocentric, yet worshipped Him in the context of the Blessed Trinity, and His exaltation was that men's faith might rest there--in God."



It is in 2:21-25 especially that the Apostle draws a close connection between the atonement and the Christian life. This is evident not only from the context in which these verses are found, but also from the passages which describe the passion of Christ. Peter pictures the sufferings of Christ not only in terms of the atonement, but also in view of an example.

In the context that precedes these verses, he shows his readers how the Church faces the world. In other words, the Apostle points out some basic principles which Christians should observe in their attitude and dealings over against the unbelievers, the government, and their work. Verses 11 and 12 present a short, general exhortation to integrity of life, with a view to disarming suspicion and winning unbelievers to Christianity.<sup>13</sup> Verses 13 to 17 state the nature and functions of the civil power, and the duty of the Christians towards it. Verses 18 to 20 tell the Christian slaves to be meek and obedient towards their masters, even though they be wrongly treated and are made to suffer unjustly. In verse 20 Peter especially emphasizes that if the Christian slaves must suffer, they should do so innocently and not because they are guilty. It is at this point, then, that the Apostle introduces the passion of Christ.

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<sup>13</sup>Ibid., p. 5.



Verse 21 reads: εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ  
 Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῶν ὑποκιμπτῶν  
 υποφραμμένον ἵνα ὑπακούσῃτε τοῖς ἰχνέσιν αὐτοῦ. This verse  
 gives the ground of the exhortation to bear undeserved suf-  
 ferings patiently, by referring to the sufferings of Christ.  
 Moffatt believes that the main point of the description of  
 Christ's suffering is to be an illustration and example of  
 how slaves should act toward their masters.<sup>14</sup> It is only  
 fair to add, however, that Moffatt considers the parallel  
 to hold from 21 to 23, and that 24 contains the vicarious  
 suffering of Christ. Beare also maintains that verses 21 to  
 24 are addressed to the slaves.<sup>15</sup> Huther agrees that verse  
 21 refers, first of all, to the slaves, but he affirms that  
 the words were intended also for all believers. He states:

In harmony with the connection, οἱ οἰκίται is  
 to be thought of as the subject to ἐκλήθητε ;  
 accordingly it is the slaves in the first instance  
 not the Christians in general who are addressed (as  
 in chapter 3:9.14.17); but as this κλήθηται ap-  
 plies to them not as slaves, but as believers, it  
 holds true the same time for all Christians.<sup>16</sup>

<sup>14</sup>Moffatt, op. cit., p. 126 f.

<sup>15</sup>Beare, op. cit., p. 122. Beare states: "Christ Himself is set before us as μορφήν δούλου λαβών (Phil. 2:7). In the words of Bishop Wordsworth, 'The μῦλος is the wound produced by the chastisement of slaves, and the ξύλον is the instrument of the death of slaves. Mark the Humility of Him, Who being Lord of all, stopped to be the servant of all, and to suffer scourging and the cross as a slave; and was especially exemplary to that class which St. Peter is here addressing.'"

<sup>16</sup>Huther, op. cit., p. 265.



Bigg,<sup>17</sup> Huther,<sup>18</sup> and Alford,<sup>19</sup> point out that εἰς τοῦτο γὰρ ἐκλήθητε refers to the endurance of wrongful sufferings, εἰ ἄγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε .

Stoeckhardt also agrees with these men, and comments concerning εἰς τοῦτο γὰρ ἐκλήθητε : "Nämlich dazu, wie im vorhergehenden ausgeführt war, dasz ihr das Unrecht, das euch getan wird, willig ertragt."<sup>20</sup> The verb, ἐκλήθητε, aorist passive of καλέω, means "called", and is used here in the sense of "converted". In this Epistle, Peter says that Christians are called "out of darkness into His marvelous light," (2:9), "to His eternal glory," (5:10), and in 2:21-23, to suffer patiently and innocently.

The Apostle refers to the suffering of Christ with the words: ὅτι καὶ χριστὸς ἑπαθεν ὑπὲρ ὑμῶν. ὅτι means "because", and introduces the ground of the assertion: εἰς τοῦτο γὰρ ἐκλήθητε.<sup>21</sup> καὶ points to the parallel between the sufferings of Christ and the sufferings of

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<sup>17</sup>Charles Bigg, "The Epistles of St. Peter and St. Jude," International Critical Commentary on the Holy Scriptures of the Old and New Testaments (New York: Charles Scribner's Sons, 1905), LXI, 145.

<sup>18</sup>Huther, loc. cit.

<sup>19</sup>Alford, op. cit., p. 354.

<sup>20</sup>Stoeckhardt, op. cit., p. 118.

<sup>21</sup>Alford, loc. cit.



Christians.<sup>22</sup> *Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν* points to the atonement as the ground of conversion, Christian calling and character.<sup>23</sup> The words *ὑπὲρ ὑμῶν* show that the basic meaning of *Χριστὸς ἔπαθεν* is the atonement. Yet, the following account of the passion of Christ, which completes verse 21 and continues on to verse 23, indicates that in the words *ὑπὲρ ὑμῶν* there is also the suggestion of Christ being an Example in suffering.

Peter continues verse 21 by saying that Christ, in His sufferings, *ὑμῶν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἑτακολουθήσητε τοῖς ἰχνεσίν αὐτοῦ. ὑπολιμπάνων* means "leaving behind". It is a rare word not found in the Septuagint or anywhere else in the New Testament.<sup>24</sup> *ὑπογραμμὸς* is a "pattern to write or paint by".<sup>25</sup> Bigg has an interesting comment on the significance of *ὑπογραμμὸς* :

*ὑπογραμμὸς* is used in II Macc. 2:28 of the outlines of a sketch which the artist fills in with details. But in Clem. Alex., "Strom." v. 8.49 the word means 'a copyhead' in a child's exercise book, a perfect piece of writing which the child is to imitate exactly as it can. So here Christ is spoken of as the Pattern which we are to reproduce in every stroke of every letter, till our writing is a facsimile of the Master's.<sup>26</sup>

<sup>22</sup>Stoeckhardt, loc. cit.

<sup>23</sup>Selwyn, op. cit., p. 179.

<sup>24</sup>Ibid.

<sup>25</sup>Alford, loc. cit.

<sup>26</sup>Bigg, op. cit., p. 145 f.



The use of ὑπογραμμός, therefore, is rather significant in the Apostle's purpose to show Christ's willingness, conduct, and attitude in suffering as an Example to Christians. There are some, however, who maintain that ὑπολιμπάνων ὑπογραμμόν indicates that the complete purpose of Christ's suffering was to give us an example, namely, to show us how to live and to suffer. One may call this view the moralist conception of the atonement. Actually, ὑπολιμπάνων ὑπογραμμόν points to the attendant circumstances--Jesus, in His sufferings, was at the same time giving us an example. The ἐπί in the verb, ἑπακολουθεῖω, denotes close application to ὑπογραμμόν. ἑπακολουθεῖω is a word commonly used of following behind another, and in verse 21 means "follow close upon".<sup>27</sup> Concerning ἑπακολουθήσητε τοῖς ἰχθύσιν αὐτοῦ Stoeckhardt comments: "Auf dem dunkeln Leidensweg haben wir die leuchtenden Fusztapfen unsers Heilands vor Augen, in die wir nachtreten sollen."<sup>28</sup> In writing these words, perhaps Peter is thinking about the time when Jesus had said to him and the other disciples: "If any man would come after me, let him deny himself and take up his cross and follow me (ἀκολουθεῖτω μοι)" (Mark 8:34). In I Peter 2:21, therefore, it is quite evident that Christ, in perform-

<sup>27</sup>Alford, loc. cit.

<sup>28</sup>Stoeckhardt, op. cit., p. 119.



ing His work of redemption, very definitely also set an example for us to follow closely.

In verse 22 Peter emphasizes the innocence of Christ in His sufferings. ὅς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ . Stoeckhardt comments on this example of innocence which Christ sets before us:

Wir sollen an unserm Teil doch der Heiligung nachjagen, dem Guten nacheifern, vor wissentlichen Sünden uns hüten, auch unsere Lippen bewahren, dass sie nicht trügen, und insonderheit darauf sehen, dass wir denen draussen keinen Anstoss oder Ärgernis geben, damit, wenn wir leiden müssen, unsere Widersacher uns nichts Triftiges vorwerfen können.<sup>29</sup>

Jesus' innocent suffering probably was in the mind of the Apostle, when he was admonishing his readers in 2:1:

ἀποδέμενοι οὖν πάντα κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνος καὶ πάσας καταλαλίαις . Verse

23 shows the patience of Christ in His sufferings: ὅς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει, παρέδιδου δὲ τῷ κρίνοντι δικαίως . This is the patience of which

Mark 14:65 reports: "And they all condemned him as deserving death. And some began to spit on Him, and to cover His face, and to strike Him, saying to Him, 'Prophecy!' And the guards received Him with blows." Luke 22:63-65 also relates:

Now the men who were holding Jesus mocked Him and beat Him; they also blindfolded Him and asked Him,

<sup>29</sup>Ibid., p. 120.



'Prophecy! Who is it that struck you?' And they spoke many other words against Him, reviling Him.<sup>30</sup>

The imperfect tenses in ἀντελοιδόρει and ἤπειλει express habit and bring out the lesson of the ὑπομονή.<sup>31</sup> No doubt, this verse (23) forms the basis of Peter's admonition in 3:9. μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδωρίας, τουναντίον δὲ εὐλογοῦντες, ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε. In summing up the thoughts contained in verses 21 to 23 one recognizes that the Apostle relates the sufferings of Christ to the Christian's life and sufferings in two respects. First of all, he points to the conduct and attitude of Christ in His sufferings. Jesus was patient and innocent in His trial. He did not revile or threaten in return.. Instead He left the matter up to the Lord. It is such an example, Peter says in verse 21, that we are to follow. Secondly, and most important of all, Peter points his readers to the passion of Christ as effecting our atonement. In other words, Peter does more in verses 21 to 23 than to describe Jesus merely as an Example to be emulated. Particularly in verse 24 the Apostle leads his people to see that in these very suffer-

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<sup>30</sup>During this time, Mark 14:66-72 records, Peter was denying the Lord, while he was standing below in the courtyard of the high priest.

<sup>31</sup>Biggs, op. cit., p. 146.



ings Christ is bearing our sins, vicariously enduring the punishment. In this manner Peter follows the same procedure of motivation as he did in 1:18.19. In that instance as well as in 2:21-24 he exhorts his readers to a godly life by reminding them of the suffering and death of Christ.

Yet, in 2:24 the Apostle makes the application more explicit. Peter concludes verse 24 by stating the purpose of the crucifixion: ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν. οὐ τῷ μώλωπι ἰάθητε. There is some difference of opinion as to the proper interpretation of ἀπογενόμενοι. Huther<sup>32</sup> and Alford<sup>33</sup> claim that ἀπογενόμενοι is an aorist participle which means "having died" or "being dead." They oppose the rendering of ἀπογενόμενοι as "to become without" or "having put away." Huther says that ταῖς ἁμαρτίαις ἀπογενόμενοι shows that "being dead to sin" is the condition into which Christ's death has brought us.<sup>34</sup> Bigg, however, disagrees with Alford and Huther, and claims:

It seems highly doubtful whether ἀπογενεσθαι could ever have been used as a direct antithesis to ζῆν, and almost certain that it could not in St. Peter's time. Hence, it is better to translate not 'having died unto sins,' but 'having fallen away,' or 'hav-

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<sup>32</sup>Huther, op. cit., p. 271.

<sup>33</sup>Alford, op. cit., p. 355.

<sup>34</sup>Huther, loc. cit.



ing been loosed unto sins.<sup>35</sup>

Selwyn shares Bigg's opinion and translates ἀπορίγνερθε ,  
"having eased from" or "having abandoned".<sup>36</sup> Bigg bases his  
conclusions upon the usage of ἀπορίγνερθε in classical  
Greek. He states:

ἀπορίγνερθε occurs only here in the New Testament,  
and is not found in the LXX, but Theodotion has it  
in Dan. 2:1 in the sense of 'to depart from.' In  
Herodotus and Thucydides it is put where ἀποδανείν  
might have been employed, perhaps by way of euphem-  
ism; but this use does not appear to attach to the  
verb elsewhere . . . Tatian, Galen, and Plutarch  
balance γίγνερθε against ἀπορίγνερθε 'coming  
to be' against 'ceasing to be'.<sup>37</sup>

Both Bigg<sup>38</sup> and Selwyn<sup>39</sup> find no reference to the Pauline  
images of death and burial with Christ in ταῖς ἁμαρτίαις  
ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν . Selwyn ad-  
mits that there is a similarity of construction in phrase-  
ology, but adds that Peter does not have the same "mysti-  
cal" doctrine as Paul has in Romans 6.<sup>40</sup> Moffatt, however,  
sees no practical difference between the two interpretations,  
namely, "to die to" and "to be loosed from". He translates

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<sup>35</sup>Bigg, op. cit., p. 148.

<sup>36</sup>Selwyn, op. cit., p. 181.

<sup>37</sup>Bigg, loc. cit.

<sup>38</sup>Ibid.

<sup>39</sup>Selwyn, loc. cit.

<sup>40</sup>Ibid.



ἀποθανόντες, "that we might break with (die to) sin."<sup>41</sup>

Stoekhardt also uses the two interpretations interchangeably. He translates ἀποθανόντες, "Auf dasz wir, den, Sünden abgestorben." But in his explanation he says:

Darauf hatte es Christus, als er am Holz unsere Sünden tilgte, abgesehen, dasz wir von den Sünden loskämen, auf unsere Bekehrung, auf die Bekehrung von der Sünde zur Gerechtigkeit. Die Erlösung von der Sünde, von der Schuld, Strafe und der Macht der Sünde lebten und dienten, nunmehr der Gerechtigkeit leben und dienen.<sup>42</sup>

This general definition advanced by Stoekhardt is probably the sanest view. However, it is also true that this text does not refer to Paul's concept of being crucified with Christ. Such an interpretation would not fit into Peter's line of thought. Bigg rightly says:

Thus St. Peter speaks here of the death of Christ as having for a distinct purpose that the believer should be set free from sin and brought into the new life of righteousness . . .<sup>43</sup>

In the words ταῖς ἁμαρτίαις ἀποθανόντες Peter states the purpose of the passion of Christ negatively. With τῆς δικαιοσύνης γίνωμεν Peter shows positively the purposes and effect of the crucifixion upon the life of a Christian. Note here that the Apostle does not use βιώσαι (4:2), the

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<sup>41</sup>Moffatt, op. cit., p. 128.

<sup>42</sup>Stoekhardt, op. cit., p. 123.

<sup>43</sup>Bigg, op. cit., p. 149.



mere spending of time, but ζῆν . The latter verb indicates a fullness and wholeness of life--" a life which is life indeed".<sup>44</sup> Therefore, the message which is contained in ἵνα ταῖς ἁμαρτίαις ἀπογευόμενοι τῇ δικαιοσύνῃ ζήσωμεν is this: Christ suffered and died in order that we might be loosed from, (as if to be dead to), our sinful life, and instead really have life. Living τῇ δικαιοσύνῃ is the Life which God intends for us, and through Christ gives--a theocentric life.

In connection with the ἵνα clause, Peter states: οὐδὲ τῷ μώλωπι ἰάθητε . This verse is the only instance in which μώλωψ is found in the New Testament. μώλωψ means a weal or wound from which the blood trickles--marks of such a nature left by scourging, as many a slave's back in ancient times would show. Huther rightly comments on the use of μώλωψ in 2:24: "Strictly speaking the expression has reference to the flagellation of Christ only; but here it stands as a pars pro toto . . . to denote the whole of Christ's sufferings, of which His death was the culminating point."<sup>45</sup> Undoubtedly οὐδὲ τῷ μώλωπι ἰάθητε is a reference to Isaiah 53:5: παιδεία εἰρήνης ἡμῶν ἐπ' αὐτόν, τῷ μώλωπι οὐτοῦ ἡμεῖς ἰάθημεν . Stoeckhardt, however,

<sup>44</sup>Selwyn, loc. cit.

<sup>45</sup>Huther, loc. cit.



believes that Peter places a different meaning or emphasis on  $\theta\delta\tau\psi\ \mu\acute{\omega}\lambda\omega\pi\iota\ \iota\acute{\alpha}\theta\eta\tau\epsilon$  than Isaiah does:

Der Apostel verwendet hier das jesaianische  $\text{יִשְׁׁרָאֵל}$  53:5 in freier Weise und nimmt es in einem andern Sinn, als den es bei dem Propheten hat. Bei Jesaias ist die Meinung, dass wir durch Christi Wunden, Leiden von der Strafe, die auf ihm lag, heil geworden sind. Petrus redet an unserm Ort von innerlicher Genesung, von Genesung von der tödlichen Krankheit der Sünde zu einem neuen, geistlichen, göttlichen Leben. Dieselbe ist durch Christi Wunde, Christi Leiden und Sterben, durch die Predigt vom Kreuz gewirkt.<sup>46</sup>

The writer agrees with Stoeckhardt's interpretation. Peter shows that the crucifixion heals us from the sickness of an evil life. The Apostle certainly grasps the sense in which Isaiah writes of the scourging of Christ. However, in 2:24 Peter makes the specific application to the Christian life.

In 3:18 one finds another comparison between the sufferings of Christ and the sufferings of Christians. As was pointed out in the second chapter of this paper, the larger thought of 3:18 definitely points to the atoning efficacy of Christ's passion. Yet, it is also evident that Apostle refers to the sufferings of Christ also as an example.<sup>47</sup>

In the previous verses, 13-17, Peter tells the Christians that their conduct should be of such caliber as not to hinder their verbal witness to the unbelievers of the hope that

<sup>46</sup>Stoeckhardt, op. cit., p. 123 f.

<sup>47</sup>Moffatt, op. cit., p. 139.



is within them. He encourages them to live their lives in meekness and reverence, having a good conscience. Peter then adds in verse 17: κρεῖττον γὰρ ἀγαθοποιούντας, εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ, πάσχειν ἢ κακοποιούντας . γὰρ gives the ground of the exhortation contained in "having a good conscience," (verse 16). 3:17 is similar to 2:19,20: τούτο γὰρ χάρις εἴ διὰ συνείδησιν Θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως. ποῖον γὰρ κλέος εἴ ἁμαρτάνοντες καὶ κολαφ. ῥόμενοι ὑπαμενείτε; ἀλλ' εἴ ἀγαθοποιούντες καὶ πάσχοντες ὑπαμενείτε, τούτο χάρις παρὰ Θεῷ. In both 2:20 and 3:17 the participles ἀγαθοποιούντες and ἀγαθοποιούνησ show the reason for suffering. But the emphasis in 2:20 is ὑπαμενή, while 3:17 gives this thought no special prominence. Both exhortations, however, are reinforced by a reference to Christ's sufferings.

Peter introduces the thought of Christ's passion in 3:18 with ὅτι, thereby placing the sufferings of Christians as ἀγαθοποιούντες side by side with Christ's sufferings περὶ ἁμαρτιῶν.<sup>48</sup> Alford says that ὅτι here means "because", for it lays down the reason why Christian suffering for well-doing is blessed.<sup>49</sup> In the description that follows, how does Peter show that Christ's suffering is an example for us?

<sup>48</sup>Huther, loc.

<sup>49</sup>Alford, op. cit., p. 363.



Huther finds a reference to Christian suffering in ἀπαξ . He recognizes that the primary meaning pertains to the atonement, but he also considers that there is a secondary idea implied here, that the sufferings of Christians take place only once also, and come to an end with this life.<sup>50</sup> The writer believes that this interpretation is a little forced. ἀπαξ speaks only of the efficacy of Christ's vicarious suffering. It seems as if περὶ ἁμαρτιῶν points to a comparison between the passion of Christ and the Christian's suffering. We can expect to suffer for sins, even though we are doing good. Christ, too, suffered for sins, though doing good. The writer realizes that περὶ ἁμαρτιῶν is a general term, and that its primary implication here is Christ's vicarious suffering. However, in this general statement, περὶ ἁμαρτιῶν , there also lies a parallel to some degree between Christ's way of sorrows and the Christian who bears his cross.

Christ became an Example for us also by suffering δίκαιος ὑπὲρ ἀδίκων . One must be careful here to observe the point of comparison. As the previous study of this verse pointed out, the first meaning here refers purely to the atonement. These words especially emphasize the fact that Christ was our Substitute. The application to Christian

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<sup>50</sup>Huther, loc. cit.



suffering in these words is the fact that Christ was Just. He suffered innocently. Alford goes beyond the point of comparison when he says that as Christ suffered on behalf of people, so do we, though not in any propitiatory manner.<sup>51</sup> Moffatt rightly states: "We might . . . expect that Peter would proceed to show how Christians can vicariously suffer for others, as Christ did, by patient endurance of an unjust death. But he never does."<sup>52</sup> In the words *ἵνα ὑμεῖς προσαγάγητε τῷ θεῷ*, Peter explains the purpose and the goal of Christ's passion. But according to the context, this clause to some degree also indicates an example. Christ suffered innocently in order to bring people to God. Christians too, in their relation to the world wish by their actions to bring others to God, though, it is true, not in the propitiatory sense as Christ did. Naturely, this thought does not lie on the surface, but the context implies that it is there.<sup>53</sup>

In the words of 3:18, Peter describes the atonement and relates the same to the context in two respects. In exhorting his readers to Christian conduct and willingness to suf-

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<sup>51</sup>Alford, op. cit., p. 364.

<sup>52</sup>Moffatt, op. cit., p. 140.

<sup>53</sup>Bigg, op. cit., p. 161.



fer for the Gospel Peter again reminds them of the passion of Christ. The Apostle pictures Christ in His sufferings as the Savior and as the Example for us to follow. How Christ's atonement and example specifically help the individual in his Christian life, Peter does not say. This problem will be discussed in the final chapter.



## CHAPTER VII

### THE SIGNIFICANCE OF THE SUFFERING AND DEATH OF CHRIST AS FOUND IN I PETER

In the exegetical studies of various passages in I Peter which give reference to the suffering and death of Christ, it is evident that the Apostle considers this passion of Christ to be the Center and Source of his faith and life. The writer has stated in chapters two, three and four, that Peter points to the meaning of Christ's suffering and death in terms of God's plan of salvation, (1:11); a sacrifice and redemption from the power of an evil life, (1:18. 19); Christ bearing our punishment, guilt, and sin, (2:24); Christ, the Just, suffering as a Substitute for us, the unrighteous, (3:18); Christ bringing us into communion with God, (3:18). In the two previous chapters the exegetical studies on the above passages as well as 1:2; 4:12.13 were directed towards the relation of Christ's passion to the faith and life of the Christian. In this final chapter the writer will draw together the various observations and conclusions, and then comment on the significance of the suffering and death of Christ as found in I Peter.

Very basic in this epistle is the manner in which the Apostle makes use of the suffering and death of Christ as a motivation. One notes, first of all, the connection between



the crucifixion and faith. Peter does not enter into a doctrinal discussion on faith. But in 1:18-21 he says that the Sacrificed Christ gives us faith. This Jesus, Who was crucified and Whom God raised up and gave glory, puts us into a right relation with God, namely, our faith and hope rests in the Lord. Secondly, an important key to the theology of I Peter is the manner in which Peter shows the influence of the crucifixion upon the Christian life. It was observed frequently in the previous chapters that the Apostle usually refers to the suffering and death of Christ, when he is in the midst of exhortations for Christian living. The passion of Christ is the basis of his encouragements and admonitions. In 1:18 he introduces the reference to Christ's sacrifice with *εἰδότες*, in 2:21: *ὅτι καὶ Χριστός*, and in 3:18: *ὅτι καὶ Χριστός*. In all three instances Peter is directing his readers to consider Christ's crucifixion and all its implications for faith and life. And this procedure is the sum and substance of his motivation. Note, that the Apostle does not say that the love of God in Christ should be in the hearts of the people. Neither does he exhort the people to be grateful for the suffering and death of Christ and now show this gratefulness in their lives.<sup>1</sup> All that Peter does

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<sup>1</sup>It is true that one cannot exclude these implications from I Peter. But the Apostle does not specifically refer to these motivations in order to encourage the Christian living.



is to remind his readers to reflect upon the passion of Christ.

The manner in which the suffering and death of Christ is referred to in I Peter shows the uniqueness of the Apostle's kerygma. Peter was an eyewitness of the crucifixion, (5:1), and so he tells the story. But this is not all. Peter realized also that he was definitely involved in the passion of Christ. It was his sins that Christ bore on the cross. (2:24). Peter was able to carry on a "strengthening ministry" because he, himself, had experienced what the suffering and death of Christ had done to him. He sees in the crucifixion of Christ a dynamic that has forgiven his sins, made him a new man, and has overcome the power of an evil life over him. For that reason he is moved to tell the story of the cross. It is true, Peter does not enter into all the rich theological implications and explanations as Paul does, for he is an uneducated and simple Galilean. But one thing he does know and does share: The suffering and death of Christ accomplishes its purpose. And so, the Apostle, in his own pragmatic way, tells all the necessary details of salvation. For Peter sees the Christian life as a sheer response to the suffering of Christ. But this faith and life, in turn, is made possible by the power of the cross.



Peter shows that the suffering Savior was also an Example for us. 2:21 reads: ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήγητε τοῖς ἰχνέσιν αὐτοῦ . The point of comparison is Christ's meekness, patience, and innocence in his relation to the unbelievers, and His willingness to suffer even bodily, if necessary, for the Gospel. This principle is borne out in 2:18-20, the context of 2:21-23.

Servants, be submissive to your masters with all respect, not only to the kind and gentle but also to the overbearing. For one is approved if, εἰ διὰ συνείδησιν θεοῦ, he endures pain while suffering unjustly. For what credit is it, if when you do wrong and are beaten for it you take it patiently? But if when you do right and suffer for it you take it patiently, you have God's approval. For to this you have been called, because Christ also suffered for you . . .

Although the immediate context of 2:18-23 draws a parallel between the unjust sufferings of slaves at the hands of their masters and the unjust sufferings of Christ, this is not the primary comparison or picture. The idea of suffering here is rather the setting and situation in which Christ sets an example for the Christian life. Actually, the main point of comparison is found in the words, εἰ διὰ συνείδησιν θεοῦ, (verse 19), and ἀγαθοποιῶντες, (verse 20). As Christ's relationship to God and man--even those who were enemies-- was that of innocence and patience, so also do these principles apply to the Christian's relationship to God and man. Peter is speaking here of the sufferings of Christians and the



suffering of Christ in order to acquaint his readers with the fact that Christ's example for Christian living applies even in the most trying situations, just like His work of our redemption. The Apostle, therefore, is not trying to introduce martyr complex or advocate suffering for suffering's sake. Neither does he encourage Christians to look for suffering that thereby they may imitate Christ. ὑμῶν ὑπολιμπάνων ὑποφραμαζών, as stated above, points specifically to the meekness, innocence, and patience of Christ. Such an example we are to follow closely, (2:21), even at the point of suffering for the Gospel, which is a σκάνδαλον. (2:8). εἰς τοῦτο γὰρ ἐλήθητε. (2:21).

In the Apostle's description of the atonement, 3:18, he again pictures Jesus not only as procuring salvation, but also as setting an example. ὅτι καὶ Χριστὸς ἄπαξ περὶ ἁμαρτιῶν ἕσταθεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς προσαγάγῃ τῷ θανάτῳ, θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι. The application of Christ's example to the life of the Christian is made apparent in the context, 3:13-17:

Now, who is there to harm you if you are zealous for what is right? But even if you do suffer διὰ δικαιοσύνην, μακάριοι. Have no fear of them, nor be troubled, but in your hearts κύριον δὲ τὸν Χριστὸν ἀγιάσατε. Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it μετὰ πραύτητος καὶ φόβου, συνείδησιν ἔχοντες ἡραδίην, so that, when you are abused, those who revile your good behavior in Christ may be put to shame. For it is better to suffer ἡραδοποιούντας, if that



should be God's will, than for doing wrong.

One can readily see that in this instance also, Peter describes Christ's innocence and willingness to suffer, as examples for Christians to emulate by having a good conscience, by being meek and reverent before the unbelievers, and by having a good conduct to support their verbal witness. This must hold true even if one has to suffer for it.

But the Apostle shows Christ as an Example in 3:18 in yet another respect. As was stated in the last chapter the words, ἵνα ὑμᾶς προσαγάγη τῷ θεῷ, state that Christ suffering in His meekness, patience, and innocence was bringing others to God. Christ's example points to the purpose of a Christian life, namely, to bring others to God. Selwyn rightly observes that Peter sees in the words, ἵνα ὑμᾶς προσαγάγη τῷ θεῷ, "a motive that might well come to the mind of one who had been charged to be a 'fisher of men'."<sup>2</sup> The Apostle places great emphasis on this principle in describing the relation of the Christians with the world. In 2:12 he exhorts the readers to do good works and abstain from fleshly lusts, in order that the unbelievers may glorify God when they see the good works. In 3:1 the wives are charged to show meekness to their husbands, even if unbe-

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<sup>2</sup>Edward G. Selwyn, The First Epistle of St. Peter (London: Macmillan & Co. LTD, 1949), p. 97.



lievers, so that they may be won for Christ. In 3:15.16, "Mockers at Christianity are to be met in a spirit of meekness and respect, that the good life of the Christians may be able, without any such impediment as a spirit of rudeness or controversy would arouse, to reach right home to their consciences."<sup>3</sup> Selwyn summarizes this principle with the following comment: "Good works and a devout and holy life, coupled with a gentle and respectful spirit in defending the Christian faith and a readiness to meet all honest enquiry about it were the best way to disarm prejudice and calumny and win opponents over."<sup>4</sup>

It is necessary now to show the relation between Christ, the Example, and Christ, the Savior. One must note that Peter points his readers to Christ, the Example, always in terms of His suffering and death. For merely to encourage people to follow the example of Christ will not help them nor give them the power to lead a godly life. Furthermore, it is most important to realize that Peter does not refer to Christ's example as another law or rule for living.

Yet, Christ's example is indeed a law in the sense that lex semper accusat. Christ, the Example, forces a person to see himself as he really is, guilty and full of sin, and

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<sup>3</sup>Ibid., p. 98.

<sup>4</sup>Ibid., p. 53.



under the power of evil. In 2:21-24 especially, Peter shows that Christ, the Example, leads the sinners to Christ, the Savior, Who "bore their sins in His own body on the tree." Furthermore, Christ, the Example points up the full implications of salvation, and shows the great responsibility of the Christians in their relation to the world. Christ, the Example, also shows that the gospel is an offence, (2:8), and that the Christian may endure sufferings on account of righteousness. (3:14). Although Peter does not describe the war between the old and the new man in the life of the Christian, the relation between Christ, the Example, and Christ, the Savior, point to such a tension in the Christian. For Christ, the Example, shows us our true nature, namely, how we really are in the sight of God because of the crucifixion of Christ (1:18,19; 2:24; 3:18), and the daily forgiveness through the "sprinkling of His blood" (1:2). But, as was stated above, Christ, the Example, shows that we are sinners as well as saints. For that reason Peter never describes the sufferings of the Suffering Servant merely to draw the attention of his readers to Christ as the Example, but, most important of all, to Christ, as their Savior. Finally, Christ, the Example, is the culmination and consummation of all the exhortations and admonitions of I Peter. His conduct and attitude become the Evangelical Imperative of this Epistle. An evangelical imperative does not only remind



Christians of their true nature in Christ, but also implies what God is able to do for them. In the Evangelical Imperative of Christ's Example we are shown what God actually wishes to accomplish in people and is able to do through the power of the cross. Therefore Peter can say in 5:11: αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

The problem with which the writer shall conclude this paper is the relation between the sufferings of Christ and the sufferings of the Christians. In order to make a proper evaluation of this matter, it is necessary to investigate the type of trials and sufferings to which the Apostle was referring in his First Epistle. In 1:6 Peter states that the Christians are suffering *πειρασμοί* of various kinds (*ποικίλοι*). The choice of terms is significant. *διωγμός* does not occur in I Peter, nor does *θλίψις* which is often associated with it in the New Testament. *πειρασμός* is a general term, though it is commonly the result of some evil intent; the plural, *πειρασμοί*, is appropriately joined here with *ποικίλοι*. These *πειρασμοί* are the difficulties, sorrows, slanders, and every kind of opposition at the hands of the enemy, both Jews and Gentiles. The qualifying words, *εἰ δέον ἐστί*, make it plain that these trials were of a local and haphazard kind, and were not ex-



perienced by all.<sup>5</sup> In 3:13-17 the Apostle says that some might be called to suffer "for righteousness' sake" (verse 14). However, the phrase, εἰ καὶ πάσχοιτε, (also in verse 14), and the words εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ in verse 17 employ verbs in the optative. Both of these verses are also future less vivid or conditional sentences, stating the possibility of persecutions, but not the probability. Peter considers organized persecutions as remote, or at least rare.<sup>6</sup> In 4:12-19 the Apostle Peter writes about a state of πύρωσις existing which is causing alarm among the Christians. However, it cannot be proved that such a πύρωσις refers to an organized persecution against the Christians conducted by the Roman government. πύρωσις is best explained by a reference to the "testing by fire" already mentioned in 1:7. "The general ordeal (πύρωσις) lay in the complete lack of security which exposed Christians at any moment, and in any part of the empire (5:9), to slander, defamation of character, boycott, mob-violence, and even perhaps in some cases death: they were, or at any time or place might be, hated of all men for Christ's sake; society was inhospitable and the world unjust. It was in such surroundings, full of menace both to their faith and to

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<sup>5</sup>Ibid.

<sup>6</sup>Ibid.



their fortunes, that Christians had to play the man."<sup>7</sup>

Selwyn comments concerning the sufferings which the Christians in Asia Minor were enduring:

The trials besetting the readers of I Peter were spasmodic and particular rather than organized on a universal scale, a matter of incidents rather than of policy, at once ubiquitous and incalculable. The passage 4:12-19 may indicate that in some definite way the situation had been exacerbated while the Epistle was being written; though this is far from certain. What the evidence points to is not judicial procedure against a legally constituted offence, but rather police administration which could be tightened or relaxed at any time, as the authorities thought fit . . . what the Christians in the first century had to fear was not the Roman lawcourt but the Roman police and the ebb and flow of public opinion which might precipitate its action. Its business was to keep order and to suppress suspicious movements before they became formidable. In general, the situation was fluid.<sup>8</sup>

What, therefore, is the relation of this suffering which the Christians had to endure and the sufferings of Christ? In the first place, Peter points out in 4:1.2 and 4:12.13 that Christians can expect to suffer for the Gospel, since Christ, Himself, suffered. The idea is that no servant is greater than his master. In the second place, 4:1 says that Christians are to have the same disposition of mind--meekness, innocence, willingness--in their sufferings and trials as Christ demonstrated in His passion. *Χριστοῦ οὖν παθόντος σαρκὶ καὶ ὑμῶν τὴν αὐτὴν ἔννοιαν ὁπλίσαθε. (4:1).* In the third

<sup>7</sup>Ibid., p. 54 f.

<sup>8</sup>Ibid., p. 55.



place, by suffering for the Gospel, Christians are having a share in the sufferings of Christ, καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, namely, taking part in a somewhat similar experience. (4:13). In the fourth place, the passion of Christ causes the Christian to rejoice in his sufferings. (4:13).

In this connection, the question has been raised about the intrinsic value of suffering for Christ's sake. As was stated in the previous chapters, suffering per se naturally has no value for Christians, as far as salvation is concerned. However, some are of the opinion that suffering for Christ, or because of the love of Christ, has a definite purifying effect upon the Christian. They base their views on 2:19 and 3:17. τοῦτο γὰρ χάρις εἶ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως. (2:19). κρεῖττον γὰρ ἀγαθοποιούντας, εἶ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιούντας. (3:17). When one uses the term "value", one must beware of an anthropocentric viewpoint. For by suffering for Christ, man does not purify himself. The value that 2:19 and 3:17 place upon Christian sufferings must be interpreted in the light of 1:6.7. For Peter's faith and outlook on life is strictly theocentric. The Apostle says in 1:6.7 that in the sufferings and trials of Christians it is God Who is doing the purifying, and God Who is doing the testing. For this reason, Christian suf-



fering is *χρῆσις* in the sight of God.

Herewith, the writer has concluded his study on the meaning and significance of the suffering and death of Christ according to I Peter. But the investigation is not finished. The student who wishes to probe further into Peter's theology concerning the passion of Christ in the First Epistle will find it a rich experience. In the words of Cotton Mather:

The author has done as well and as much as he could, that whatever was worthy of a mention might have it; . . . and now he hath done, he hath not pull'd up the Ladder after him; others may go on as they please with a compleater Composure.<sup>9</sup>

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<sup>9</sup>"Preface to Decennium Luctuosum, in Original Narratives of Early American History, XIV, 182." Quoted in Georgia Harkness, John Calvin (New York: Henry Holt and Company, 1931), p. 259.



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