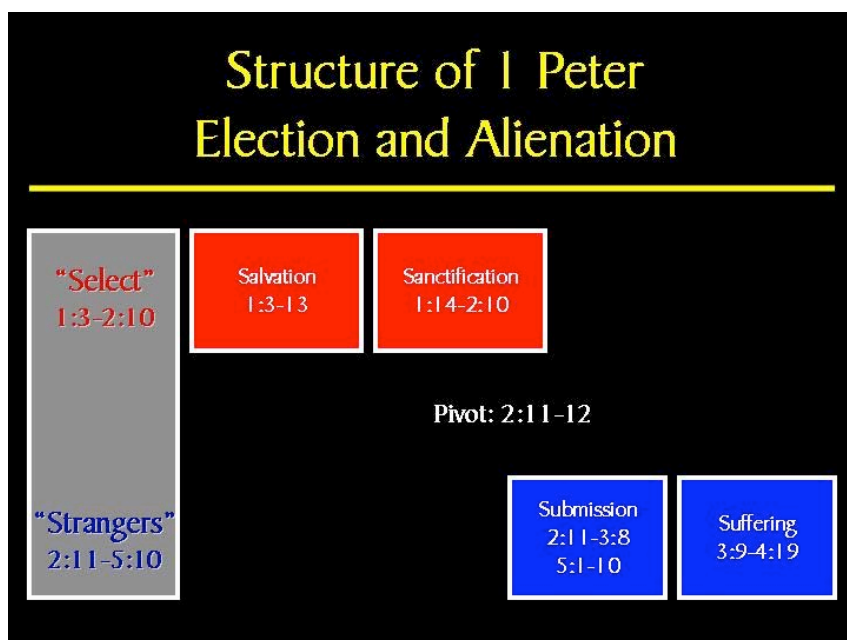


# Themes from 1 Peter



- To those who are chosen - the **"select"** (1:3-2:10)
  - The gift of **salvation** (1:3-12)
  - The process of **sanctification** (1:13-2:10)
    - The pursuit of holiness (1:13-16)
    - The life of good works (1:17-21)
    - The pursuit of brotherly love (1:22-25)
    - The implications of sanctification (2:1-10)
- To those who are aliens and **"strangers"** (2:11-5:10)
  - **Submission** (2:11-3:8)
    - Governing authorities (2:13-17)
    - Master-slave relationships (2:18-25)
    - Wives and husbands (3:1-8)
  - **Suffering** (3:9-4:19)
  - **Submission** (5:1-10)



# **Reflection on the Life and Teachings of Jesus**

1 Peter 1:8

1 Peter 2:12 (cf., Matt. 5:16)

1 Peter 4:13-14 (cf. Matt. 5:11; Mark 13:13; Luke 21:12)

1 Peter 2:21-25 (cf. Isa. 53; Matt. 8:17)

## **The Church and the Blessings of Israel**

Quotes at 2:9f

Ex 19:5f; Isa 43:20; Hos 2:23

Division of Labor at Gal 2:8

Peter to the Circumcision

Gentiles

1:14,18; 4:2-2

NT Pattern

a) Israel's Titles Applied to Gentiles alongside Jews:  
Eph 2:12; 3:6

b) Outsiders to the Faith (even Jews) Considered the New Gentiles  
Rev 2:9; Php 3:2f

## Rapprochement with Paul

There are two main ways this rapprochement plays itself out:

1. Peter's mediating position in the early Christian movement

- Acts 9-11, 15
- 1 Cor. 1:12
- 2 Pet. 3:15-16



2. Places with a Pauline Ring

- 2:5 - A spiritual house (Eph. 2) with spiritual sacrifices (Rom. 12)
- 2:12-14 - Subjection to human institutions (Rom. 13:1-7; Titus 3:1-2)
- 2:16 - View of freedom (Gal. 5:1; 1 Cor. 7:17-24)

- 2:18ff - Servants to submit (Col. 3:22-25; Eph. 6:5-8)
- 3:1-7 - Mutual obligation of husbands and wives (Col 3:18-19; Eph. 5:22-33)
- 3:16 *ἐν Χριστῷ* (*en Christō*)
  - a. Here, as adjective meaning “Christian”
  - b. 5:10,14 = the rich Pauline “in union with, in solidarity with Christ” cf. Rom. 8:1, 2 Cor. 5:17, Eph. 1:3,4,7,9,10 (ad infinitum)
- 3:18-4:2 - Christ’s substitutionary death and resurrection
- 4:10-11 *χάρισμα* (*charisma*, lit. “grace thing”)
- 4:13 - “The fellowship of Christ’s sufferings (Php. 3:10)
- The Pattern of Humiliation & Exaltation Reproduced in Our Lives (cf., Php. 2:6-11; 2 Cor. 13:4)

Christ           =>    1 Pet. 1:11

Us               =>    1 Pet. 1:3-9; 5:6,10

### Three Paradigms for Christian Existence:

Called to Be Outsiders

Called to Suffer (Because We Are Outsiders)

Called to a Posture of Submission (as Suffering Outsiders)

# Called to be Outsiders

*παρεπίδημοι (parepidēmoi)* = "those alongside citizen bodies" (1:1; 2:11)

*πάροικοι (paroikoi)* = "those alongside households" (1:17;2:11)

Objective Social Indicators:

1. Good Greek
2. Interaction with Household Ethics
3. Slaves, Women, Young Men
4. Outsiders by Conversion, Not by Birth  
2:11  
4:3-5  
1:17-18

Peter's Purpose Is to Give Them an Old and a New Identity:

1. Solidarity With Israel's Self-Understanding  
Lev 25:23 (LXX)  
1Ch 29:15  
Ps 39:12 (LXX)

## 2. Solidarity With One Another

"People of God" (2:9-10)

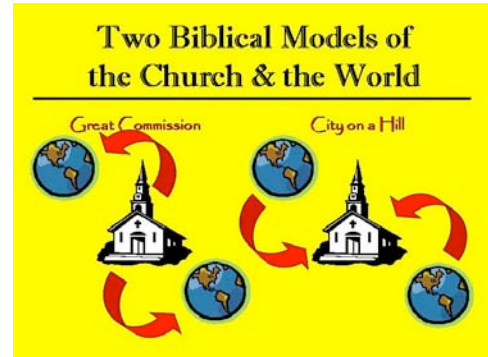
"House of God" (2:5)

The "Brotherhood" (2:17)

A "Holy Nation" (2:9)

"Love One Another"(1:22; 4:8)

Unity and Diversity of Gifts (4:10-11)



# Called to Suffer (Because We Are Outsiders)

Suffering is Potential, Imminent, or Incipient

1:6-7

2:12,19-20

3:13-17

4:12-19

5:8-10

Nero's Persecution in the Background ... Tacitus *Annals* 15:41ff

## Suffering is Christologically Significant

Christ's Suffering → 1:11; 3:18; 4:1

Our Suffering → 1:3-9; 4:6; 5:6,10

## **Call to a Posture of Submission (as Suffering Outsiders)**

2:13 Human Ordinances in General

2:18 Slaves to Masters

3:1,5 Wives to Husbands

3:22 Rebellious Spirits to Christ (see Col & Eph)

5:5 Young Men to Old

Submission's Theological & Christological Significance

1 Peter 5:5-7

Submission as a Call to a Lifestyle Apologetic

1 Peter 3:1-2

## **Challenging Passages**

"The Harrowing of Hell"? "Spirits in Prison"?

"Baptism Now Saves You"?

Dangerous Acceptance of Oppression and Injustice?

Judgment Begins with the House of God?

# Lessons from 1 Peter



1. Name it & claim it! Not!!!
2. Radical challenge to men and women as *homo fabricus*.
3. Radical call to see our own social boundaries Christologically.
4. Radical call to community.
5. Respect Peter's distinctive social voice.