

THE HUMILIATION-EXALTATION MOTIF IN I PETER

THE HUMILIATION-EXALTATION MOTIF IN I PETER

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A Thesis  
Submitted to the Faculty  
of the  
Southern Baptist Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Theology

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by  
Ronald F. Deering  
August 1961

APPROVAL SHEET

THE HUMILIATION-EXALTATION MOTIF IN I PETER

Ronald F. Deering

Read and Approved by:

Ray Summers (Chairman)

Wm. W. Adams

William S. ...

John Joseph ...

Date 10-23-61

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Dedicated

to my wife, Gerry, to my mother, Grace,

and in memory of my father, Minor,

whose

sacrifices have made this work possible

## PREFACE

## PREFACE

The writing of a theological dissertation or thesis should never be merely an academic exercise. It should also involve spiritual and religious experience. That this study has involved these experiences as well as the more ordinary academic processes is indicative of the great debt which I owe to the Southern Baptist Theological Seminary and its faculty. To acknowledge all who have made contributions, academic and spiritual, to my study would practically require the listing of the entire roster of the faculty which served the school during the period of my study. However, I would feel remiss if I did not acknowledge the special contributions of the following: Dr. Edward A. McDowell, who introduced me to the interpretation of the New Testament and who is now Professor of New Testament Interpretation at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina; Dr. Olin T. Binkley, now Professor of Christian Sociology and Ethics at Southeastern Baptist Theological Seminary, who taught me Christian ethics in such a sincere and meaningful manner, and who demonstrated in his own life and attitude such a fine example of Christian humility. Further I should like to acknowledge the highly valued contributions to my graduate studies of the following teachers who previously served on my Committee of Instruction: Dr. J. Estill Jones,

now Pastor of the First Baptist Church, Chatsworth, Georgia; Dr. William H. Morton, now Professor of Biblical Archaeology at Midwestern Baptist Theological Seminary, Kansas City, Missouri; Dr. Heber F. Peacock, now Professor of New Testament and Greek at Midwestern Baptist Theological Seminary; Dr. T. C. Smith, now Pastor of the First Baptist Church, Mooresville, North Carolina; Dr. Henry E. Turlington, now Pastor of the First Baptist Church, Delray Beach, Florida. Sincere appreciation and gratitude are expressed to Dr. Wayne E. Ward, Associate Professor of Christian Theology, now on sabbatical leave in Germany, who served on my Committee of Instruction from the beginning of my graduate studies through the completion of the final draft of the thesis. To the present members of my Committee of Instruction I want to express my most sincere thanks: Dr. Ray Summers, Professor of New Testament Interpretation and chairman of my committee; Dr. W. W. Adams, James Buchanan Harrison Professor of New Testament Interpretation; Dr. J. J. Owens, Professor of Old Testament Interpretation; and Dr. William E. Hull, Associate Professor of New Testament Interpretation. Because so many are involved and their contributions so numerous and varied, it is impractical to mention in detail the many services they have rendered. Suffice it to say that no amount of words could repay their help nor adequately express my gratitude. To Dr. Eduard Schweizer, Professor of New Testament at the

University of Zürich, I am grateful for his kindness in permitting me to use the galley proofs of Lordship and Discipleship<sup>1</sup> some time before the publication date. Special appreciation is expressed to Dr. Leo T. Crismon, Librarian of the James P. Boyce Centennial Library, and to his entire library staff for the many and valuable services they have rendered in my studies and the preparation of this thesis. To Mrs. Wendell Arnett, who typed the thesis in its final form with such consummate skill, I express my most sincere appreciation and gratitude. To Mr. Nobel Brown, Instructor in New Testament Greek, who proofread the final typing I express my thanks and remain unceasingly grateful.

Ronald F. Deering

Louisville, Kentucky

August, 1961

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<sup>1</sup>Eduard Schweizer, Lordship and Discipleship (No. 28 in Studies in Biblical Theology, ed. H. H. Rowley et al. Naperville, Illinois: Alec R. Allenson, Inc., 1960).

TABLE OF CONTENTS

## TABLE OF CONTENTS

	PAGE
PREFACE . . . . .	v
TABLE OF CONTENTS . . . . .	ix
CHAPTER	
I. INTRODUCTION . . . . .	1
The Study of the Humiliation-Exaltation Motif in I Peter Related to Contemporary Biblical Study . . . . .	2
New interest in I Peter . . . . .	2
Revival of biblical theology . . . . .	4
Present theological and religious emphases . . . . .	5
Modern man and the way of humiliation- exaltation . . . . .	11
Specific Factors Which Led to This Study and Procedures Followed . . . . .	13
First attention to the subject and previous plans . . . . .	13
Scope and limitation of the present study . . . . .	15
Statement of thesis and purpose . . . . .	15
Method . . . . .	16
Relation to preliminary graduate studies . . . . .	16
Form and style authorities . . . . .	16
General plan of procedure . . . . .	17

	xi
CHAPTER	PAGE
Origin of I Peter . . . . .	17
Primary Sources and Other Materials Used in This Study . . . . .	20
II. THE THEORY OF THE HUMILIATION-EXALTATION MOTIF AND A BACKGROUND SKETCH OF THE MOTIF . . . . .	22
The Theory of the Humiliation-Exaltation Motif.	23
The meaning of the word "motif" in the title.	23
Motif-research . . . . .	24
The theory of humiliation-exaltation . . . . .	28
"Humiliation" defined . . . . .	31
Proper self-understanding . . . . .	33
Humiliation-exaltation as the predominant New Testament pattern . . . . .	37
A Background Sketch of the Humiliation- Exaltation Pattern . . . . .	40
In Hebrew life and religion . . . . .	42
Humiliation-exaltation in the historical experiences of the Hebrew people . . . . .	43
Humiliation-exaltation in ancient Near Eastern king ideology . . . . .	51
Humiliation-exaltation in the Old Testament Writings . . . . .	58
Humiliation-exaltation in Hebrew piety . . . . .	62
Humiliation-exaltation in the Old Testament prophets . . . . .	67

CHAPTER	PAGE
	xii
	PAGE
Humiliation-exaltation in post Old	
Testament Judaism . . . . .	68
Humiliation-exaltation in the Suffering	
Servant of Deutero-Isaiah . . . . .	77
In pagan life and philosophy . . . . .	87
In the epics of primeval history . . . . .	91
In the life of Jesus and earliest	
Christianity . . . . .	91
III. HUMILIATION-EXALTATION AS THE THEME OF I PETER	
AND AS THE DOMINANT MOTIF OF ITS CHRISTOLOGY .	97
Humiliation-Exaltation the Theme of I Peter . .	98
Introduction . . . . .	98
Exegesis and interpretation of I Peter 5:5b-6	100
Context . . . . .	100
Πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην	
ἐγκομβώσασθε . . . . .	103
Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται. . . . .	107
Ταπεινοῖς δὲ δίδωσιν χάριν . . . . .	108
Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ	
θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ . . . . .	111
The purpose of the epistle . . . . .	113
Summary conclusion . . . . .	115

	xiii
CHAPTER	PAGE
Humiliation-Exaltation in the View of the Person and Work of Christ (Christology) in I Peter . . . . .	116
Humiliation-exaltation as the way of Christ in I Peter . . . . .	117
Exegesis of I Peter 1:20-21 . . . . .	117
Is I Peter 1:20-21 really a hymn? . . . . .	120
Interpretation of I Peter 1:20-21 . . . . .	124
Exegesis of I Peter 3:18-22 . . . . .	136
Another Christological hymn . . . . .	137
The humiliation . . . . .	140
Ζωοποιηθεῖς δὲ πνεύματι. . . . .	141
The crisis point: ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεῖς ἐκήρυξεν . . . . .	141
Exclusion of verses 20 and 21 from the hymn . . . . .	149
The exaltation . . . . .	151
Parallel to another early Christological hymn . . . . .	152
Summary . . . . .	152
Exegesis of I Peter 2:21-25 . . . . .	153
Another Christological hymn . . . . .	154
Interpretation of the Christological elements . . . . .	158

CHAPTER	PAGE
Humiliation of Christ pictured here in the familiar tones of Servant Christology . . . . .	xiv 163
Emphasis upon Christ's sufferings and especially his resurrection in I Peter .	168
His sufferings . . . . .	168
His resurrection . . . . .	169
I Peter 1:11b: τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας . . . . .	171
Rejected by men; chosen and precious in God's sight . . . . .	178
Comparative and constructive summary of the humiliation-exaltation Christology of I Peter . . . . .	182
Review of procedure hitherto . . . . .	182
A comprehensive Christology . . . . .	183
The theologians' indications of a humiliation-exaltation Christology in I Peter . . . . .	184
Review of the theory of humiliation- exaltation as the way for man . . . . .	186
The way of Christ compared with the way of man and Satan in the epics of primeval history . . . . .	187

## CHAPTER

## PAGE

The Christology of the epistle relates intimately to the theme of the epistle.	201
Humiliation-exaltation way soteriology in I Peter . . . . .	201
The "for us" quality of the way and work of Christ in I Peter . . . . .	202
The "for us" quality in I Peter 1:20-21 .	203
The "for us" quality in I Peter 3:18-22 .	206
The "for us" quality in I Peter 2:21-25 .	209
Summary of the ὑπὲρ ἡμῶν quality of Christ's work in I Peter . . . . .	212
Exaltation equally a part of the saving way and work of Christ in I Peter . . . . .	214
The atonement in I Peter . . . . .	220
Various theories of the atonement . . . . .	220
In what sense is his way and work "for us" in I Peter? . . . . .	223
The characteristic emphasis of I Peter:	
I Peter 2:21 . . . . .	234
'Εἰς τοῦτο γὰρ ἐκλήθητε . . . . .	235
'Υμῶν ὑπολιμπάνων ὑπογραμμόν . . . . .	238
'Ινα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ. .	241
Summary of the humiliation-exaltation way soteriology of I Peter . . . . .	248

CHAPTER	PAGE
IV. HUMILIATION-EXALTATION IN DISCIPLESHIP IN I PETER	252
Humiliation-Exaltation and the Disciple . . . . .	253
The disciple must go the same way his Lord	
has gone . . . . .	253
The Christian is in a mystical and ethical	
union with Christ . . . . .	256
The <u>imitatio Christi</u> . . . . .	267
The Humiliation of the Disciple . . . . .	278
Humility . . . . .	279
The theme of the epistle . . . . .	279
Warnings against pride . . . . .	281
Self-humiliation is the way for the	
disciple . . . . .	290
To God be the glory . . . . .	303
Obedience, doing good, and service . . . . .	304
Obedience . . . . .	305
Doing good . . . . .	316
Service . . . . .	322
Subordination, submission, and suffering . . . . .	329
Subordination and submission to all one's	
fellows . . . . .	329
Suffering . . . . .	341
The Exaltation of the Disciple . . . . .	361
Emphasis upon eschatological expectation . . . . .	361

	xvii
CHAPTER	PAGE
The Christian is to share Christ's glory .	361
The strong eschatological aspect of the epistle . . . . .	364
Emphasis upon hope . . . . .	366
Present dimension of the Christian's exaltation . . . . .	367
V. CONCLUSION . . . . .	371
Summary and Conclusions . . . . .	372
Chapter summaries . . . . .	372
Chapter one . . . . .	372
Chapter two . . . . .	373
Chapter three . . . . .	374
Chapter four . . . . .	376
Conclusions . . . . .	377
Areas for Future Study . . . . .	379
The Petrine tradition . . . . .	379
Other areas for future study . . . . .	387
Implications of the Humiliation-Exaltation Motif for Contemporary Theology and Life . .	389
BIBLIOGRAPHY . . . . .	399

CHAPTER I

INTRODUCTION

## CHAPTER I

### INTRODUCTION

Many factors enter into one's choice of a thesis subject. Not the least of these are contemporary theological interests. Some of the more general factors which led to this study ought to be indicated at this point and the study related to current biblical and religious interests.

#### I. THE STUDY OF THE HUMILIATION-EXALTATION MOTIF IN I PETER RELATED TO CONTEMPORARY BIBLICAL STUDY

New interest in I Peter. A new interest in the study of I Peter has been manifested lately. Out of relative neglect this short epistle recently has come into widespread, careful, and significant consideration.<sup>1</sup> New interest in the epistle was stirred in 1946 by the publication of Selwyn's thorough commentary on the Greek text with valuable notes and essays appended.<sup>2</sup> This was followed by works on I Peter

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<sup>1</sup>Archibald M. Hunter, Interpreting the New Testament 1900-1950 (London: S C M Press, Ltd., 1951), p. 112.

<sup>2</sup>Edward Gordon Selwyn, The First Epistle of St. Peter (second edition; London: Macmillan and Co., Ltd., 1947). The first edition was published in 1946, the fourth edition in 1952.

by Beare<sup>3</sup> in 1947, Cranfield<sup>4</sup> in 1950, Cross<sup>5</sup> in 1954, and Stibbs and Walls<sup>6</sup> in 1959. Periodical and other literature has also shown a new interest in I Peter.<sup>7</sup> Currently it would appear that the epistle is going to receive more attention in the theological constructions and practical

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<sup>3</sup>Francis Wright Beare, The First Epistle of Peter (second edition; Oxford: Basil Blackwell, 1958). The first edition was published in 1947.

<sup>4</sup>C. E. B. Cranfield, The First Epistle of Peter (London: S C M Press, Ltd., 1950).

<sup>5</sup>Frank L. Cross, I Peter: A Paschal Liturgy (London: A. R. Mowbray and Co., Ltd., 1954).

<sup>6</sup>Alan M. Stibbs and Andrew F. Walls, The First Epistle General of Peter (in the Tyndale New Testament Commentaries, ed. R. V. G. Tasker. Grand Rapids: Wm. B. Eerdmans Publ. Co., 1959), hereafter referred to as Stibbs and Walls. Beare, op. cit., p. 186, notes that second editions of the following have recently been issued: Eduard Schweizer, Der erste Petrusbrief (in Prophezei: Schweizerisches Bibelwerk für die Gemeinde. Second edition; Zürich: Zwingli-Verlag, 1949); Hans Windisch, Die katholischen Briefe (rev. Herbert Preisker; Vol. 15 in Handbuch zum Neuen Testament, ed. Günther Bornkamm. Third edition; Tübingen: Verlag J. C. B. Mohr, 1951), hereafter referred to as Windisch-Preisker; F. Hauck, Die Briefe des Jakobus, Petrus, Judas und Johannes (in Das Neue Testament Deutsch. Eighth edition; Göttingen: Vandenhoeck und Ruprecht, 1957). Note also: Archibald M. Hunter and E. G. Homrighausen, "The First Epistle of Peter," The Interpreter's Bible, ed. George Arthur Buttrick et al. (New York: Abingdon Press, 1957), XII, 76-159; Adolf Schlatter, Die Briefe des Petrus, Judas, Jakobus, der Brief an die Hebräer (No. 9 in Schlatters Erläuterungen zum Neuen Testament. Stuttgart: Calwer Verlag, 1950). Note also Oscar Cullmann, Peter: Disciple, Apostle, Martyr, trans. Floyd V. Filson from Petrus: Jünger, Apostel, Märtyrer (Philadelphia: The Westminster Press, 1953).

<sup>7</sup>See the list of articles, essays, and monographs in Beare, op. cit., "Supplement, 1946-57," pp. 185-88. See also the bibliography of this present work.

ministries of the church. The epistle justly deserves this new attention not only because of past neglect but also because it is able to speak relevantly and meaningfully to the present situation and to contribute significantly to present spiritual needs.

Revival of biblical theology. The twentieth century has witnessed a renaissance of interest in biblical theology. Since the turn of the century there has been a great revival of biblical theology due to the tragic history of the twentieth century and the religious awakening it has produced. The chief feature of the renaissance has been a fresh insistence on the Bible as "the Word from the Beyond for our human predicament."<sup>8</sup> The Bible has come into its own again. The

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<sup>8</sup>Hunter, op. cit., pp. 124-25 and 133. See the entire Chap. X, "The Theology of the New Testament," pp. 124-40, in which he reviews the progress of New Testament theology in the first half of the twentieth century, marking out the lines of the revival of biblical theology and the theological renaissance. He outlines the revival of interest in Christology, the church, and the unity of the Bible. See also Arnold S. Nash (ed.), Protestant Thought in the Twentieth Century (New York: The Macmillan Co., 1951). Every chapter documents the revival of interest in biblical theology. Floyd Filson's survey of "The Study of the New Testament" in the twentieth century bears a significant subtitle, "Through historical study to Biblical theology," pp. xi, 45-69. Daniel Day Williams, What Present-Day Theologians Are Thinking (New York: Harper and Brothers, Publishers, 1952), discusses "The Theological Renaissance," in Chap. I, pp. 11-39, and outlines the new emphases in relation to the Bible, Christian ethics, Christology and atonement, and the church. See also Harold R. Willoughby (ed.), The Study of the Bible

new biblical consciousness and theological emphasis on the Bible is reflected by the publication of several new translations of the Bible and such complete new commentaries as The Interpreter's Bible.<sup>9</sup> "This new revelation of the power and authority of the Biblical message lies back of much that is happening in theology today."<sup>10</sup>

Present theological and religious emphases. A third factor in the choice of this thesis subject is the current theological and religious emphasis<sup>11</sup> in view of modern man's present situation in the world. The state of modern affairs and the present human situation when life is beset by so many

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Today and Tomorrow (Chicago: The University of Chicago Press, 1947), especially, pp. x, xiv, and Chap. XXIV, "New Testament Theology in Transition," by Amos N. Wilder, pp. 419-36.

<sup>9</sup>George Arthur Buttrick et al. (eds.), The Interpreter's Bible (12 vols.; New York: Abingdon Press, 1951-1957).

<sup>10</sup>Williams, op. cit., p. 21. He insists that "the Bible in spite of its pre-scientific world view can be shown to point unequivocally to the Holy God through its essential content" (ibid., see also, p. 136).

<sup>11</sup>Paul Tillich, "The Present Theological Situation in the Light of the Continental European Development," Theology Today, VI (1949), 299-310; Clarence T. Craig, "Biblical Theology and the Rise of Historicism," Journal of Biblical Literature, LXII (1943), 381-94; John Dillenberger and Claude Welch, Protestant Christianity (New York: Charles Scribner's Sons, 1954), especially Chap. XII, "Directions in Recent Protestant Thought," pp. 255-83; George L. Hunt (ed.), Ten Makers of Modern Protestant Thought (New York: Association Press, 1958), especially the section on developments in Protestant thought, 1900-1958, pp. 11-20.

anxieties, fears, and insecurities have brought a veritable revolution in theological emphases.

A theology so born amid the calamities of our time, so shatteringly confronted with the problem of evil, and so compelled to minister to the elemental spiritual needs of man was bound to go back to the Bible's great ways of thinking about God and man and time and destiny, and to read it with new and graver eyes.<sup>12</sup>

Today the whole approach to the theology of the New Testament has changed since the turn of the century. There has been a turn from a consuming concern with documents and their analysis, the critical problems of authorship, provenance, date, and like matters, to the religious meaning of the New Testament. There is presently a reappropriation and re-interpretation of classical Christian categories.<sup>13</sup> Theologians today talk much more of revelation, crisis, eschatology, the Old Testament, and the unity of the New Testament. Above all there is a new understanding of the primary importance of New Testament theology.<sup>14</sup> The emphasis

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<sup>12</sup>Hunter, op. cit., pp. 125-26.

<sup>13</sup>Dillenberger and Welch, op. cit., p. 269.

<sup>14</sup>Hunter, op. cit., pp. 124 and 140. He says that Sir Edwyn Hoskyns and Noel Davy in The Riddle of the New Testament (third edition; London: Faber and Faber, Ltd., 1947) have demonstrated that, at bottom, the riddle of the New Testament is a theological one. When one pushes his way back as far as he can into the tradition, he encounters Christology. "Properly interpreted by historical criticism, the New Testament documents converge on a single point--an Act of the living God wrought out in the human flesh and blood of Jesus of Nazareth" (Hunter, op. cit., p. 127). See

once again is upon the religious concern and meaning of the New Testament.

Dana, in marking out the course of proper biblical interpretation and exegesis, insists that beyond historical and critical interest there must be theological construction and practical application to current human life. The religious truths must be brought out. Quoting E. F. Scott, he says:

. . . "the last word in New Testament research belongs to the theologian. Behind all the contemporary factors there is an abiding message, and everything else is subsidiary to the discovery of its nature and meaning."<sup>15</sup>

This phase of interpretation is the special function of

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also Williams, *op. cit.*, pp. 12-13, and Hunt, *op. cit.*, pp. 17-18, who note that biblical concepts like sin, reconciliation, atonement, creation, redemption, resurrection, and last things have come into their own again in contemporary theology.

<sup>15</sup>H. E. Dana, Searching the Scriptures (Kansas City, Kansas: Central Seminary Press, 1946), p. 134; see also pp. 132-36. He says further: "There is first the critical interest, which aims at the historical result. One dominated by this interest is concerned only with discovering the historical and literary data offered by the Biblical documents. The second is the doctrinal interest, aiming at the theological result, and being concerned with discovering and correlating the various aspects of religious truth found in the Bible. The third is the devotional interest, aiming at the practical result, and being concerned with applying the truth of God's word to human conduct and experience. . . .

"There is no doubt that all three of these lines of interest should enter into well-balanced interpretation. . . . No one who correctly discerns the true spirit of Christianity could fail to declare for the last as the one which should constitute the controlling interest of all Biblical interpretation" (*ibid.*, pp. 135-36).

biblical theology. Further, this job is not complete until the practical result of applying these religious truths to present-day human existence and experience is achieved.

The task of the theologian once again has become interpretation of the Scriptures.<sup>16</sup> Karl Barth has insisted that

. . . the commentators have only done the prolegomena when they render Greek words into German or English and added [sic] notes of a philological or archaeological sort. To do these things is only to pave the way for genuine exegesis--which is the exposing of the Word in the words. . . . [It must go beyond this and turn] a first-century letter written in Koine Greek . . . into "a special delivery letter from God to the twentieth century."<sup>17</sup>

Theological studies must be relevant to contemporary life and respond to its new demands<sup>18</sup> if "the preaching of the Gospel [is] to remain a viva vox and not deteriorate into a gramophone record"<sup>19</sup> and theology become "a museum of

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<sup>16</sup>Hunt, op. cit., p. 105.

<sup>17</sup>Hunter, op. cit., pp. 126-27, citing Karl Barth's Römerbrief (1918; English translation, 1932).

<sup>18</sup>Hunt, op. cit., pp. 19, 73, 74, insists that the ancient gospel must "be made alive and meaningful to this age of 'anxiety' and 'scientism.'" The church's message must be related and applied to the issues and questions of modern man. Theology must be made relevant for man's situation; it must meet modern man in his own perplexities and problems. See also Dillenberger and Welch, op. cit., pp. 264, 268-69.

<sup>19</sup>Schweizer, Lordship and Discipleship, p. 7. See also: Williams, op. cit., p. 13; Hunt, op. cit., pp. 14-15.

antiquated ideas."<sup>20</sup>

The world today is bewildered by intellectual, spiritual, and moral confusion. Human life is confronted with crises, anxieties, ennui, fears, malaise, uncertainties, insecurities, perplexities, despair, and meaninglessness<sup>21</sup> unknown in history since the days of the birth of Christianity. This has been called the "age of anxiety" and the "century of fear."<sup>22</sup> Today every aspect of human life has been so profoundly shaken that modern man reels in his bearings over the question of the meaning of man's life and over

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<sup>20</sup>Williams, op. cit., p. 39.

<sup>21</sup>Hunt, op. cit., p. 94.

<sup>22</sup>Rollo May, The Meaning of Anxiety (New York: The Ronald Press Company, 1950). See Chap. I, in which (with regard to literature, sociological studies, political activities, philosophy, religion, and psychology) he discusses the centrality of the problem of anxiety in the present day. "Every alert citizen of our society realizes, on the basis of his own experience as well as his observation of his fellow-men, that anxiety is a pervasive and profound phenomenon in the middle of the twentieth century. The alert citizen, we may assume, would be aware not only of the more obvious anxiety-creating situations in our day, such as the threats of war, of the uncontrolled atom bomb, and of radical political and economic upheaval; but also of the less obvious, deeper, and more personal sources of anxiety in himself as well as in his fellow-men--namely the inner confusion, psychological disorientation, and uncertainty with respect to values and acceptable standards of conduct. Hence to endeavor to 'prove' the pervasiveness of anxiety in our day is as unnecessary as the proverbial carrying of coals to Newcastle" (ibid., p. 3).

the fear of a fate against which he is helpless.<sup>23</sup> Modern man is gravely concerned about the meaning of existence and life.<sup>24</sup> So theology must and has turned to this task:<sup>25</sup> to bring human persons back to the real meaning of their lives.<sup>26</sup> There is a theological renaissance today. Today theology has turned to psychological, existential, and sociological interpretation to help man to a proper self-understanding.<sup>27</sup>

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<sup>23</sup>Schweizer, Lordship and Discipleship, p. 7. Williams, op. cit., p. 25, points out that the present era has witnessed "the collapse of the optimistic hope that modern science and human good will would bring the world into an era of peace and justice." Nash, op. cit., p. 5, says that the atomic bomb has brought back "the medieval idea that in searching for knowledge the possibilities of evil were as real as those for good." See also the entire Chap. I, "America at the end of the Protestant Era," pp. 1-13.

<sup>24</sup>It is very appropriate to turn to I Peter in this search, for those addressed in that letter also faced uncertainty, insecurity, fear, and perhaps death. Dwight E. Stevenson, Preaching on the Books of the New Testament (New York: Harper and Brothers Publishers, 1956), pp. 190-91, points out just how apropos the message of I Peter is to the contemporary world with its various problems, fears, and anxieties. See also Stibbs and Walls, op. cit., p. 11. In fact, upon reflection, one is impressed at the numerous and important similarities in the plight of hellenistic man and modern man. ly

<sup>25</sup>Williams, op. cit., p. 11, says, "Theological work does not go on in a vacuum. It must respond to the spiritual and ideological issues of its time."

<sup>26</sup>Hunter, op. cit., p. 137, citing Herbert H. Farmer, God and Men (London: Nisbet and Co., Ltd., 1948), p. 143.

<sup>27</sup>Williams, op. cit., pp. 11-12, 28-30; Hunt, op. cit., p. 18; Dillenberger and Welch, op. cit., pp. 266-68.

Modern man and the way of humiliation-exaltation. It is certainly in view of these contemporary theological, religious, and social emphases, concerns, and needs that this present study has been undertaken. Though constant reference to and treatment of the practical, religious, psychological, and social applications of the humiliation-exaltation theme to the contemporary situation could not be made in an academic thesis such as this, these implications were constantly in mind and from the beginning furnished a major motivation for the study. The present writer believes that I Peter bears witness to One who, in the way of humiliation-exaltation<sup>28</sup> for himself and his followers, offers genuine status, true human dignity, and ultimate security for the modern "status seekers" and bewildered "organization men," and who is able to bring modern man in the "lonely crowd"<sup>29</sup> back to the real

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<sup>28</sup>Williams, op. cit., p. 12, suggests somewhat of its radical nature and relation to contemporary ways of thinking when he says, "There is a radical settlement to be made between Christianity and the thought and values of the modern world."

<sup>29</sup>The following sociologically orientated works reveal penetrating insights into contemporary American life: Vance Packard, The Status Seekers (New York: David McKay Co., Inc., 1959); William H. Whyte, Jr., The Organization Man (New York: Simon and Schuster, 1956); David Riesman, The Lonely Crowd (New Haven, Conn.: Yale University Press, 1950); Will Herberg, Protestant-Catholic-Jew: An Essay in American Religious Sociology (new edition; Garden City, New York: Doubleday & Co., Inc., 1960); Richard E. Gordon, Katherine K. Gordon, and Max Gunther, The Split-Level Trap (New York: Bernard Geis Associates, 1961).

joy and meaning of his existence and life.<sup>30</sup>

Modern man could find in the way of humiliation-exaltation the pathway to new, authentic, and abiding meaning for human life. The church, by observing the way of humiliation-exaltation, should see that its easy alliance with the ethic of self-affirmation (in such contradiction to its ethic of self-denial, compassion, and self-sacrificing love and service for others) is bound to rob it of its authentic power and reason for existence. Those whose lives are so fraught with neurotic insecurity should come to see the tragedy of expecting from psychiatry those inner feelings of peace and security and a sense of ultimate meaning in life which only religion can provide.<sup>31</sup> The individual man needs to learn anew the ancient truth that he must lose himself (his neurotic, sinful, glorified, exalted self) in order to find himself (his true self, the creature God meant and desires him to be), and he needs to understand anew that his life can have ultimate meaning and true joy (exaltation)

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<sup>30</sup>"In fine," says Hunter, op. cit., p. 127, "the New Testament offers a concrete solution to the riddle of the world in terms of a unique Event--the coming of God's power and glory in the Life, and Death, and Resurrection of One who, 'according to the flesh,' was a first-century Jew. It claims to provide in Jesus the Messiah the revelation which solves the deepest problems of human life, as it claims also that a decision by every man concerning this revelation is urgently important."

<sup>31</sup>William Kaufmann, "Psychiatry for Psuckers," Coronet, March, 1954, p. 153.

only when he is properly related to God and his fellow man in the way of self-humiliation.

## II. SPECIFIC FACTORS WHICH LED TO THIS STUDY AND PROCEDURES FOLLOWED

The importance and relevance of this study may be inferred from the foregoing discussion of the general factors which prompted it. The more specific factors which led to the study should now be related, together with a statement of the scope and limitation of the study and a statement of the thesis, its purpose, method, general plan of procedure, and related matters.

### First attention to the subject and previous plans.

The humiliation-exaltation pattern which occupies such a large place in this investigation and thesis was consciously brought to the writer's attention for the first time, with great personal stirring in regard to its theological and religious implications, when he served as Fellow for Dr. Heber F. Peacock in an exegetical course in the Greek text of Philippians.<sup>32</sup> During the same school year further stimulation for the consideration of the way of humiliation-

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<sup>32</sup>N.T. 38c, "Exegesis of the Greek New Testament: Philippians," taught at the Southern Baptist Theological Seminary the first semester of the 1956-57 session.

exaltation was provided by the same teacher in a graduate seminar entitled "The Meaning of Discipleship."<sup>33</sup> Dr. Peacock had formerly been a professor at the European Baptist Theological Seminary, Rüschtlikon, Switzerland, and brought many penetrating and valuable insights into these studies. The humiliation-exaltation theory was one of them. Only later did the present writer realize how much his thinking had been prepared for a consideration of the humiliation-exaltation motif and, albeit indirectly, influenced in this direction by the classroom example and teaching of Dr. Olin T. Binkley.<sup>34</sup> A graduate seminar, "An Exegetical Study of I Peter,"<sup>35</sup> conducted the following year by Dr. J. Estill Jones interested the writer in studying the motif with special reference to the Petrine tradition.

Originally, a preliminary outline was prepared which proposed a study of the humiliation-exaltation motif generally throughout the entire New Testament. It was proposed also to study the background of the motif in the Old Testament

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<sup>33</sup>N.T. 533, "Exegetical-Theological Studies in the New Testament: The Meaning of Discipleship," conducted during the second semester of the 1956-57 session.

<sup>34</sup>The particular course was C.E. 91, "Introduction to Christian Ethics," taught during the second semester of the 1951-52 session.

<sup>35</sup>N.T. 534, "An Exegetical Study of I Peter," conducted during the first semester of the 1957-58 session.

and Interbiblical Period and the subsequent course of the motif in the early church. After only a little study and reflection it became apparent that such a study would involve too much material. The time to be given to the study would not permit the extensive and thorough research which would be necessary in the investigation and presentation of a thesis in such a large area as that. Then it was proposed to narrow the study to a consideration of the humiliation-exaltation motif in the Petrine tradition, i.e., Mark, the speeches of Peter in Acts, and I Peter.

Scope and limitation of the present study. Finally, after discussion with the writer's Committee of Instruction, it seemed wise to limit further the scope of the thesis to a concentrated consideration and exposition of the motif in I Peter. It appeared that this limitation would facilitate more thorough investigation and bring the work into more manageable limits for the time to be given to the study and writing. So the scope of the present study has been confined to I Peter, and only necessary background and especially illuminating and closely relevant parallels in other areas of the New Testament have been treated.

Statement of thesis and purpose. The thesis set forth and maintained herein is that the humiliation-exaltation motif is the theme of I Peter and particularly dominates its

view of Christology and discipleship. The purpose of the thesis is to show that the humiliation-exaltation motif is the theme of the epistle, to demonstrate this by an exposition of the motif in the epistle, and to investigate, study, and set forth the view of Christology and discipleship in the epistle under that motif and in the light of it.

Method. This is a thesis, then, in the area of New Testament interpretation and theology. The method followed is that of historical, critical, linguistical, theological, interpretive exegesis.

Relation to preliminary graduate studies. The subject as finally defined and treated is especially appropriate to the program of graduate studies pursued by this writer immediately prior to the thesis project, for this present study has involved all areas of that program, i.e., New Testament archaeology, Greek, history, and literature, and it centers upon New Testament theology and interpretation, to which all New Testament studies should lead.

Form and style authorities. The authorities which have served for guidance and reference in style, form, and general writing procedures are listed in the footnote below.<sup>36</sup>

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<sup>36</sup>William Allan Neilson et al. (eds.), Webster's New International Dictionary of the English Language (unabridged;

General plan of procedure. In the next chapter the theory of the humiliation-exaltation motif is proposed and defined, and a background sketch of the motif is presented. Chapter three presents humiliation-exaltation as the theme of I Peter and interprets the Christology of the epistle under that motif and in its light. Attention is given to both the person and work of Christ in that section. Chapter four is a study of discipleship or the Christian life in I Peter under the motif of humiliation-exaltation and in its light. Chapter five presents the conclusions of the study and suggests areas for future study.

### III. ORIGIN OF I PETER

Originally, a thorough introduction to I Peter was planned and written as a part of this thesis. It was prepared as the second chapter of the thesis. However, after the first writing of the thesis was completed, it became apparent that the scope of the thesis did not require that

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second edition; Springfield, Mass.: G. and C. Merriam Co., Publishers, 1948); William Giles Campbell, Form and Style in Thesis Writing (Boston: Houghton Mifflin Co., 1954); A Manual of Style (eleventh edition; Chicago: The University of Chicago Press, 1949); Kate L. Turabian, A Manual for Writers of Term Papers, Theses, and Dissertations (Chicago: The University of Chicago Press, 1960); Roget's International Thesaurus (new edition, revised and reset; New York: Thomas Y. Crowell Co., 1946); G. V. Carey, Mind the Stop: A Brief Guide to Punctuation (second edition; Cambridge: The University Press, 1958).

this material be presented; and limitations of space, purpose and time did not permit it to be presented. Therefore, this material has not been presented. The introduction had been developed to such length as to have become disproportionate in size to the rest of the thesis. Further, the essential unity of the thesis seemed to be improved and its central purpose more forcefully emphasized by the removal of this secondary material from the thesis.

In a thoroughgoing study of any New Testament epistle careful consideration of the epistle's origin, text, background, and other introductory problems, along with a history of the previous treatment of these matters, is a necessary obligation and preliminary for the proper study and interpretation of the epistle. Such a consideration is a required foundation for exegesis, interpretation, and theological formulation. "The necessity for this historical approach is now regarded as axiomatic in the science of exegesis."<sup>37</sup> The writer wishes to assure the reader that such a study with regard to I Peter was undertaken and carefully executed in the preparation of this thesis. A thorough and careful introduction to the epistle as a whole was sought. The purpose

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<sup>37</sup>Dana, op. cit., p. 137; see also pp. 164-68. He says of historical introduction, "There is no feature of the process of interpretation more important than the reconstruction of the historical situation out of which a given book or passage arose" (ibid., p. 164).

was to gain a solid foundation for the study and exegetical interpretation of the epistle which occupies this thesis. This study included the following: an examination of the earliest evidences and uses of the epistle and its acceptance into the canon; the text of the epistle; a study of its language, style, and literary relations; an investigation of the history of the various theories of the origin of I Peter, with special attention to modern theories from 1784 to the present; a careful examination of the case for the Petrine origin of the epistle, first with reference to a consideration of and answer to objections against it, then by consideration and evaluation of arguments for it; and finally, a study of the Peter-Silvanus joint authorship theory, the application of formgeschichte to I Peter with the purpose of discovering sources, and a study of the provenance, date, occasion, purpose, recipients, and structure of the epistle. The materials consulted in that study are included and may be examined in the bibliography of the present work. Here it is only necessary to summarize briefly the conclusions reached in that study.

The epistle originated with the Apostle Peter in Rome about A.D. 63-64 and was addressed to the churches in northern Asia Minor to which Peter had previously ministered. Its purpose was to encourage Christians in the face of opposition and persecution and to lay down the pattern which

should govern their lives and conduct. The epistle was a joint composition of Peter and Silvanus. Though it should not be claimed that the text of the epistle represents the exact words of Peter in the sense of a dictated letter, it may be accepted that the epistle does represent the mind, convictions, and teachings of Peter. It would seem that he not only accepted the ideas presented but that the formative influence and distinctive witness of his experiences shine through in the epistle. Silvanus has, to be sure, exercised considerable influence on the composition of the epistle, especially in matters of grammar, style, selection, and arrangement. Under the direction and with the permission and help of Peter, he probably availed himself of the use of various materials at hand in the church community. It is probable that in the composition of the epistle they used liturgical, catechetical, and persecution forms, and other materials current in the church. However, the extent and manner of this borrowing (i.e., whether the sources were used directly or, so to speak, subconsciously) would be very difficult, if not impossible, to indicate with precision and assurance.

#### IV. PRIMARY SOURCES AND OTHER MATERIALS USED IN THIS STUDY

The primary source for this thesis is the Greek text of the epistle. Greek words are often referred to in the

inflectional form they have in the text<sup>38</sup> being cited rather than in the lexical form. This is done in order to facilitate ready reference to the word in the Greek text cited.

The English version used throughout the thesis is the Revised Standard Version<sup>39</sup> unless otherwise indicated. The basic reference sources used are listed in the footnote below.<sup>40</sup> Other materials used in the study and preparation of this thesis consist primarily of introductions to the New Testament, commentaries on I Peter, Greek lexicons, various translations of the New Testament, works on New Testament theology, and periodical and encyclopedia articles. Considerable use has also been made of works on Old Testament introduction and theology, and treatises of biblical and general theology.

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<sup>38</sup>Unless otherwise indicated the Greek text used throughout the thesis is that of Erwin Nestle and Kurt Aland (eds.), Novum Testamentum Graece (twenty-fourth edition; New York: American Bible Society, 1960).

<sup>39</sup>The Holy Bible and the Apocrypha (Revised Standard Version; New York: Thomas Nelson & Sons, 1957).

<sup>40</sup>W. F. Moulton and A. S. Geden, A Concordance to the Greek Testament (third edition; Edinburgh: T. & T. Clark, 1926); A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (fourth edition; Nashville: Broadman Press, 1923); Robert Young, Analytical Concordance to the Bible (twenty-second edition; New York: Funk and Wagnalls Co., [n.d.]); John W. Ellison (ed.), Nelson's Complete Concordance of the Revised Standard Version Bible (New York: Thomas Nelson & Sons, 1957); Alfred Rahlfs (ed.), Septuaginta (2 vols.; New York: The American Bible Society, [n.d.]).

CHAPTER II

THE THEORY OF THE HUMILIATION-EXALTATION MOTIF AND  
A BACKGROUND SKETCH OF THE MOTIF

## CHAPTER II

### THE THEORY OF THE HUMILIATION-EXALTATION MOTIF AND A BACKGROUND SKETCH OF THE MOTIF

In this chapter the theory of the humiliation-exaltation motif is proposed and defined. Then a background sketch of the motif is presented.

#### I. THE THEORY OF THE HUMILIATION-EXALTATION MOTIF

The meaning of the word "motif" in the title. When used with reference to literature, the word "motif" means a salient feature or element of the composition, especially the theme or dominant feature.<sup>1</sup> The word as used in the title of this thesis has reference to the humiliation-exaltation pattern in two senses. It has reference, in the first place, to humiliation-exaltation as a motif of the entire biblical revelation. It is with reference to this sense of the word that the background sketch of the humiliation-exaltation motif is presented later in this chapter. "Motif" is also used in the title of this thesis with reference to I Peter alone, i.e. humiliation-exaltation as a motif of I Peter. Humiliation-exaltation, then, is viewed not only as a motif of I Peter but as a biblical motif generally

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<sup>1</sup>Neilson, op. cit., p. 1599.

which is observable in I Peter.

The purpose of this chapter, then, is to propose the humiliation-exaltation pattern as a biblical motif and to present a background sketch of the motif. The limitations of this present work permit only a brief and general survey of the humiliation-exaltation pattern in the Old Testament and Hebrew life and religion prior to Christianity, and only even more brief indications of the pattern in pagan life and philosophy, the epics of primeval history, and the life of Jesus and earliest Christianity. This sketch will, however, provide a preparation and orientation for the presentation of the motif in I Peter in the following chapters.

Motif-research. Impetus has been given to the method of motif-research by Anders Nygren.<sup>2</sup> This is especially true

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<sup>2</sup>Anders Nygren, Agape and Eros, trans. Philip S. Watson (London: S P C K, 1953). See his definition and discussion of fundamental motif and motif-research methodology, ibid., pp. 34-40. Attention to motif-research is particularly the work of Nygren and Gustaf Aulén and a growing number of their followers. An examination and critique of this method is presented by Svante B. Erling, "The Theological Methodology of Anders Nygren with Especial Attention to Motif Research" (unpublished Doctor's thesis, Yale University, New Haven, Conn., 1955). Cf. the criticism by Gustaf Wingren, Theology in Conflict: Nygren--Barth--Bultmann, trans. Eric H. Wahlstrom (Philadelphia: Muhlenberg Press, 1958), pp. 3-22, 85-107. A similar method is the method of "patternism" in biblical study which seeks to discover the categories and patterns of thought and concept which are common to and run through the entire Bible. See James Stewart, "Patterns in Scripture," The Congregational Quarterly, XXVIII (1950), 134-42.

with reference to motifs as comprehensive characteristic biblical categories or patterns which run throughout the revelation as central ideas. In this approach to biblical study stress is placed upon the treatment of fundamental concepts which run throughout the Bible. In a translator's preface to Agape and Eros, motif-research is defined as follows:

Motif-research is the name given to a method of investigation that is directed to discover the fundamental motif of any given outlook or system of thought. . . . It [the fundamental motif] is the fundamental meaning behind the outward forms and expressions, which gives them their significance; it is that essential constituent which gives coherence to the whole and makes it what it is. Similar or identical forms and expressions may sometimes conceal totally different motifs, while widely differing forms and expressions may sometimes represent the same motif. Such a motif is discovered as the answer supplied by any given outlook or system to a question of so fundamentally necessary a nature that it can be called a fundamental question; and motif-research sets out to ask and answer such questions.<sup>3</sup>

An attempt is made in this method to discover the religious motif which underlies the various forms and expressions of the Bible.

The indulgence of the reader is requested in the presentation of the following series of long quotations which are given to summarize the meaning, method, and purpose of motif-research as set forth by Nygren. Nygren, himself, defines it as follows:

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<sup>3</sup>Watson in his preface to Nygren, op. cit., p. x.

In other words, we must try to see what is the basic idea or the driving power of the religion concerned, or what it is that gives it its character as a whole and communicates to all its parts their special content and colour. It is the attempt to carry out such a structural analysis, whether in the sphere of religion or elsewhere, that we describe as motif-research.

. . . . .

Motif-research . . . is primarily interested in the content of the motifs, and it can show us that the same or similar motifs are to be found even in cases where there is no reason to suspect historical dependence.<sup>4</sup>

Further he writes:

As distinct from historical-genetic research, motif-research is concerned less with the historical connections and origins of motifs than with their characteristic content and typical manifestations. This may suggest that in adopting the method of motif-research we are dangerously departing from the safe and solid ground of empirical fact. Does not the quest for the fundamental motif of religion introduce an element of valuation, and therefore a subjective element, into the inquiry? When, in dealing with a spiritual phenomenon, we distinguish between "fundamental" and "non-fundamental" conceptions, and regard the latter as at most a development of the former, this distinction seems not to be given in the phenomenon itself, but to be imported into it by our imaginative reconstruction of it. But is not such a procedure more akin to artistic synthesis than to scientific analysis, more a matter of intuition than of investigation? And does not motif-research expose us to the risk of arbitrary subjectivism, from which we are safe so long as we stick to the given facts and refrain from distinguishing between fundamental and more peripheral motifs?<sup>5</sup>

Following this Nygren presents his defense against the above

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<sup>4</sup>Nygren, op. cit., pp. 35, 38.

<sup>5</sup>Ibid., pp. 35-36.

possible criticisms of his method.<sup>6</sup>

Later, speaking of the term "fundamental motif,"

Nygren says:

The primary associations of the term are perhaps with the realm of art. The fundamental motif is that which makes a work of art into a unified whole, determines its structure, and gives it its specific character. It is the theme that constantly recurs in new variations, imparting its own tone and colour to the whole. But broad and indefinite statements like these are insufficient to show the precise sense in which we are using the term "fundamental motif". For this purpose the following definition may be given: A fundamental motif is that which forms the answer given by some particular outlook to a question of such a fundamental nature that it can be described in a categorical sense as a fundamental question.<sup>7</sup>

Fundamental motifs in religion refer to the fundamental questions and fundamental ideas in regard to the meaning of life.

The question we have to answer here, therefore, is whether it is at all possible by means of scientific analysis to determine the fundamental motif of any given form of religion. The answer can only be an unqualified affirmative. The purpose of the scientific study of religion is not merely to record the actual conceptions, attitudes, and so forth, that are found in a particular religious milieu, but more especially to find out what is characteristic and typical of them all. That is what motif-research deliberately and consistently seeks to do, and is indeed fully capable of doing. What we regard as a fundamental motif need not be a matter of subjective and arbitrary choice, for it is open to objective examination. A religion deprived of its fundamental motif would lose all coherence and meaning; and therefore we cannot rightly regard anything as a fundamental motif unless its removal would have such an effect. This gives us the

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<sup>6</sup>For a defense and validation of the method see ibid., pp. 36-37.

<sup>7</sup>Ibid., p. 42; italics in the original.

basic principle on which motif-research must proceed with its analysis. It need only be added, in order to prevent a possible misunderstanding, that the fundamental motif need by no means consist of a clearly formulated idea, but can equally well consist of a general underlying sentiment.<sup>8</sup>

A final quotation from the translator of Agape and Eros will suffice for this review of the method and purpose of motif-research:

With regard to religion, then, what question is of so fundamentally necessary a nature that it can be called a fundamental question? The nature of religion itself supplies the answer. Religion is fellowship with the eternal, with God. The question of questions for any religion, therefore, is: How is fellowship with God conceived; how is it supposed to be realised, in what does it consist? The answer to this question reveals the fundamental motif of the religion under discussion. For if the essence of religion is fellowship with God, then the ultimately determinative factor of any actual, historical religion must be the way in which it conceives of fellowship with God.<sup>9</sup>

Anders Nygren proceeds in his work to set forth and study agape, eros, and nomos as fundamental motifs. In this present work humiliation-exaltation is proposed as a fundamental motif of the Bible, to be investigated, exhibited, and interpreted in I Peter.

The theory of humiliation-exaltation. The theory proposed is that of a dominating pattern of humiliation-exaltation. It is a theory of the proper relationship of

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<sup>8</sup>Ibid., p. 37.

<sup>9</sup>Watson in his preface to Nygren, op. cit., pp. x-xi.

man to God. It is, then, really a theory of the nature and destiny of man.<sup>10</sup> It roots itself in the centrality of God and the doctrine of creation.<sup>11</sup> God's creatures ought to

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<sup>10</sup>A great mass of literature, both books and periodicals, could be cited to indicate the growing importance in recent years, and the very crucial significance at the present time, of the doctrine of man. Anthropology is again a supremely important subject. This new interest in man is reflected in the writings of many contemporary theologians. Attention is called to the important place of the problem and doctrine of man in the works, for instance, of Emil Brunner, Reinhold Niebuhr, Karl Barth, Martin Buber, Rudolf Bultmann, and Nicolas Berdyaev. See especially Niebuhr's analysis of sin as man's denial of his true creaturely relation to God.

A few of the most significant and suggestive works are: Emil Brunner, Man in Revolt, trans. Olive Wyon from Der Mensch im Widerspruch (Philadelphia: The Westminster Press, 1947); Reinhold Niebuhr, The Nature and Destiny of Man (in the "Gifford Lectures." 2 vols. in 1; New York: Charles Scribner's Sons, 1941); Nicolas Berdyaev, The Destiny of Man, trans. Natalie Duddington (fourth edition; London: Geoffrey Bles, 1954); Walther Eichrodt, Man in the Old Testament, trans. K. and R. Gregor Smith from Das Menschenverständnis des Alten Testaments (in Studies in Biblical Theology. London: S C M Press, Ltd., 1951); T. E. Jessop et al., The Christian Understanding of Man (in The Church, Community, and State Series. London: George Allen & Unwin, Ltd., 1938); C. H. Dodd, P. I. Bratsiotis, Rudolf Bultmann, and H. Clavier, Man in God's Design According to the New Testament (Newcastle: Studiorum Novi Testamenti Societas, 1952); Mary Frances Thelen, Man as Sinner in Contemporary American Realistic Theology (Morningside Heights, New York: King's Crown Press, [1946]); Otto Piper, "The Biblical Understanding of Man," Theology Today, I (1944), 188-203; and Bobby Earl Patterson, "Sin and Grace in the Light of Reinhold Niebuhr's Writings" (unpublished Doctor's thesis, The Southern Baptist Theological Seminary, Louisville, Ky., 1960).

<sup>11</sup>The doctrine of creation is a very crucial matter for theology and has implications for man's self-understanding which are all-determining. See Emil Brunner, The Christian Doctrine of Creation and Redemption: Dogmatics, Vol. II, trans. Olive Wyon from Die christliche Lehre von Schöpfung und Erlösung (Philadelphia: The Westminster Press, 1952). Donald G. Miller, "Deliverance and Destiny: Salvation in

realize their absolute dependence upon him. They were created in his love and power, exist in his grace and purpose, their destinies are in his hands, and they ought to center their existences and lives in him.

If they will do this in terms of humiliation before him, i.e. absolute surrender and obedience to him and dedication of themselves to his worship and service, they will find true exaltation in human life.

Actually, however, man has scorned and repudiated this pattern, and he continues to do so. He does not wish to admit that he is utterly dependent upon God. He will not accept himself as a creature of God, but wills to and does place self at the center of his life. He will not submit to God, he will not humiliate himself. He exalts himself.<sup>12</sup> This can only bring the displeasure of God. It controverts the very principle of man's existence.

The results of the revolt of God's creatures against their proper relationship to God expressed by this pattern

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First Peter," Interpretation, IX (1955), 413, is quite right in saying: "Salvation in the thought of First Peter must be viewed in the light of the larger biblical setting of which it forms a part. There lies behind it the story of the creation and fall of man, to which all the Bible's teaching about salvation is related."

<sup>12</sup>This opposite of the pattern of humiliation-exaltation might be called "the pride system." This has received much attention in the literature cited above and related works as the root and essence of sin.

are clearly discernible in the "fall of Satan" and the "fall of man."<sup>13</sup> God hates self-willed human pride. The creatures' rebellion against the very principle of creation, the essence of genuine existence (proper relation to the creator), has within itself intrinsically the condemnation and destruction of the happiness and meaningfulness of their lives, and ultimately of their very existences. For the theory posits not only that self-humiliation is followed by exaltation by God, but also that self-exaltation brings in its wake abasement and destruction.

"Humiliation" defined. What is meant by the first of the two terms of the pattern ought to be carefully defined at this point. Though it is a purpose of this thesis, within its scope and limitations, to indicate the content of "humiliation" as fully as possible and to develop it in detail in the subsequent exegesis, at least a preliminary statement and

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<sup>13</sup>"He [man] did not want to thank, obey and call upon God as God, and he wanted to exist as a man without his fellow men. He wanted to be like God, and thereby he sinned. Thereby he was fully guilty, both towards God who is his source and end, and towards his neighbour. Thereby he broke the circuit by which he was bound to God and to his neighbour. His two-fold life-history faltered. Thus human reality has disintegrated and fallen a prey to nothingness and to eternal death" (Karl Barth, Against the Stream, ed. Ronald Gregor Smith [New York: Philosophical Library, Inc., 1954], pp. 188-89).

The "fall of Satan" and the "fall of man" are treated below under Christology by way of comparison and contrast with "the way of Christ" (vide infra, pp. 187-201).

definition are thought wise at this point. It includes what is ordinarily thought of as humility; but it transcends this and, though a true humility is at its base, it goes far beyond this.

The fundamental idea is that of the theological root of humility, i.e. submission to God. In 1 Peter the reciprocal humility which Christians must shew to one another, and even the specific humility of the "younger" to the "elder" is based on this. Humility is at bottom an attitude of the soul towards God.<sup>14</sup>

It speaks not of self-depreciation, nor by any means of self-debasement or self-abuse. What is meant is precisely the opposite, actually a true appreciation of self, authentic self-understanding and self-realization. It stands for the proper understanding and relating of oneself to God. It could never be fulfilled in negative categories alone, such as self-abnegation and self-sacrifice or suffering as ends in themselves, i.e. suffering for suffering's sake, so to speak. It must always have positive content. It is the true way between two errors, i.e. neither self-worship nor self-hatred but self-dedication to God.

This "humiliation" speaks of a whole-hearted surrender to God, whereby man becomes God's willing slave, content to be at his disposal, having entire trust and confidence in him, and desiring only that his will should be done.<sup>15</sup>

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<sup>14</sup>Selwyn, *op. cit.*, p. 417.

<sup>15</sup>Much of the language of this and the following

It means death, not of the self, but of selfishness. It is the antithesis not of selfhood, but of self-centeredness, which is the deadliest enemy of true selfhood. Man realizes his true self just in so far as he lives in the way of humiliation. Man cannot become what he is meant to be, so long as he is self-centered, taken up with himself. He needs to be taken out of himself, out of his cramping preoccupation with himself and his own affairs. It means a turn from attempts at self-exaltation which can only bring humiliation at God's hand to a dedication to self-humiliation under God's hand which will, according to God's promise, bring ultimate, authentic, and eternal exaltation.

Proper self-understanding. It will readily be seen then that this study relates itself intimately to man's proper self-understanding. It is maintained that the humiliation-exaltation pattern is the key to that proper self-understanding and self-realization.

The problem of man's understanding himself is certainly one that has a contemporary relevance. It is a problem that has been forced upon humanity, and so the church, with the most pressing and demanding urgency it has ever possessed.

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sentences in this paragraph is borrowed from Watson's treatment of agape in his preface to Nygren, op. cit., pp. viii-ix, xiv.

The very situation of the world and human life in the present with their more obvious insecurity and fear presses man to search for an adequate self-understanding which reveals meaning, purpose, and security in existence. The church is now seeing dramatically portrayed before its eyes the fruits of a humanity which has learned so much about the world, its elements, and technology, but has learned so little, and practiced less, of the truths of genuine meaningful human existence.<sup>16</sup>

The evidence for this wide-ranging quest for meaning in human life is manifest in many areas of study and endeavor. The fields of psychology, sociology, philosophy, and psychoanalysis have turned their energies to this problem;<sup>17</sup> for

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<sup>16</sup>On every hand in the contemporary situation evidence is encountered that man's scientific and technological progress has so far outstripped his moral and spiritual progress that only the present radical insecurity and despair could be expected to result. Man needs to draw up the gap. He needs to take a deeper look at his reason for existence; he needs a deeper understanding of the inner complexities of man's existence.

<sup>17</sup>Though there is understandable reluctance and real danger in turning to these disciplines, the church must not scorn the endeavors in these fields but should use their insights in formulating its convictions and carrying out its ministry. This concern for the insights gained in these other fields is seen especially in the religious, social, and political thought and writings of Reinhold Niebuhr. The church and its theology can no longer, if they ever really could, function in isolation. Nor can the church afford any longer to be irrelevant; it must face up to the social concern. The relevance of the insights from these other fields is seen in the works of and the problems cited by the

in the more manifest insecurity of the present, man is asking, as perhaps never before, who he is, and what is the purpose and meaning of his life. The church must answer, for these social and psychological problems are moral problems and can only have a religious solution. Theologians are turning again to the problem of the self and self-understanding.<sup>18</sup>

Perhaps men are seeing again the truth expressed by Alexander Pope in the second half of the couplet:

Know then thyself, presume not God to scan,  
The proper study of mankind is man.<sup>19</sup>

However, if they are to do that, they must precisely reject the second admonition of the first line, for man really knows himself only when he knows himself in relation to God.

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following: Will Herberg, Vance Packard, William Whyte, Jr., David Riesman, Karen Horney, Rollo May, and Eric Fromm, among others. See Franz E. Winkler, Man: The Bridge Between Two Worlds (New York: Harper and Brothers, 1960); Stephen Neill, A Genuinely Human Existence (Garden City, New York: Doubleday & Co., Inc., 1959); and Alexander Miller, The Man in the Mirror: Studies in the Christian Understanding of Selfhood (in the Christian Faith Series, ed. Reinhold Niebuhr. Garden City, New York: Doubleday & Co., Inc., 1958).

<sup>18</sup>Special reference is had here to the present-day existentialist theologians, prompted by the works of Søren Kierkegaard and beyond that to a certain extent by the writings of Saint Augustine and, of course, as they would maintain by the New Testament itself. See Reinhold Niebuhr, The Self and the Dramas of History (New York: Charles Scribner's Sons, 1955).

<sup>19</sup>Alexander Pope, "An Essay on Man" (1733), II, 1, in The Poetical Works of Alexander Pope, ed. Thomas Park. (Vol. XVIII<sup>2</sup> in The Works of the British Poets, ed. Thomas Park. London: J. Sharpe, 1808), p. 37.

Brunner, quoting Hamann, writes:

"From this we see how necessarily our Self is rooted and grounded in Him who created it, so that the knowledge of our Self does not lie within our own power, but that in order to measure the extent of the same, we must press forward into the very heart of God Himself, who alone can determine and resolve the whole mystery of our nature."<sup>20</sup>

Karl Barth and many of the neo-orthodox theologians have laid down the dictum that all Christian doctrines are to be centered in Christ. Nowhere could this be more true than in man's self-understanding. Then let it be made clear at the outset that the answer to this problem is to be seen in Jesus Christ. It is precisely a point of this thesis that in Jesus Christ man sees what man should be.<sup>21</sup> It proposes a self-understanding based on the pattern of humiliation-exaltation as seen in the person and work of Christ, and let

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<sup>20</sup>Brunner, Man in Revolt, p. 1, quoting the German philosopher Johann Georg Hamann, 1739-1788.

<sup>21</sup>Karl Barth points out that the idea of the incarnation is decisive for the Christian conception of man. "For the Christian message is the gospel of Jesus Christ. He is the Word which became flesh, and thereby the Word spoken about men. From the Christian point of view man is no higher, no lower, no other than what this Word declares him to be. He is the creature made visible in the mirror of Jesus Christ" (Barth, Against the Stream, p. 185; italics not in the original). Or again in the words of Neill, op. cit., p. 36: "Human nature has once been seen in its fulness --in Jesus of Nazareth. In him is seen the answer to the profoundest questions that every man inevitably asks about himself. This is the way the machine ought to work. This is what it looks like when it is working properly." "What man encounters in Jesus Christ is also the revelation of man to himself, the disclosure of the true and full reality of human nature" (Neill, op. cit., p. 38).

it be clear that this refers not merely to the earthly life, conduct, and teaching of Jesus, but also to his incarnation, death, and resurrection. It refers to the pattern of humiliation-exaltation, a self-understanding and relating of oneself to God, so pre-eminently revealed in him and made possible for and accessible to man by and in Christ.

Humiliation-exaltation as the predominant New Testament pattern. Humiliation-exaltation is definitely a very significant New Testament pattern. In fact it may be accepted as the dominating motif of the New Testament under which all else may be subsumed.<sup>22</sup>

Robert W. Funk suggests in a very provocative article<sup>23</sup> that humiliation-exaltation is actually a pattern or motif which is the substructure of the New Testament proclamation or kerygma. He says, "If . . . one looks within the individual formulations [of the kerygma] to the pattern of the message, there is greater probability that any underlying motifs or themes will be exposed."<sup>24</sup> Then he indicates that

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<sup>22</sup>Lewis S. Mudge, "The Servant Lord and His Servant People," Scottish Journal of Theology, XII (1959), 115, says of the closely related servant motif, "It is impossible to escape a very powerful impression that the servant motif is central in the New Testament message."

<sup>23</sup>Robert W. Funk, "Humiliation-Exaltation: The Structure of the New Testament Proclamation," The Drew Gateway, XXX (1960), 143-50.

<sup>24</sup>Ibid., p. 145.

a common pattern or structure of the kerygma can be discovered in the humiliation-exaltation motif. It consists of two poles which bear a paradoxical relation to each other but when taken together express the meaning of God's word in the incarnation. This polarity is expressed at various points in the New Testament by many similar related pairs which speak of humiliation/exaltation as follows: death/life, crucifixion/resurrection, Jesus/Lord, suffering/glory, affliction/comfort, poor/rich.<sup>25</sup> Funk notes the presence of this pattern in I Peter and he parallels and compares the formulations there with other areas of the New Testament which evidence the pattern.

Though there is wide diversity in the terminological content of the kerygma this pattern of humiliation-exaltation remains constant. After asking what connection there is between humiliation and exaltation, he makes it clear that the exaltation is found precisely in the way of humiliation. The exaltation is viewed as a consequence of humiliation or is superimposed directly upon humiliation.

Funk then takes up in brief but suggestive compass the implications for the disciple of this understanding of the kerygma under the pattern of humiliation-exaltation. With regard to the kerygma as the word of God he asks to what did

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<sup>25</sup>Ibid., p. 146.

it call the early church. He then indicates that it is a call to humiliation for the church as for the Lord. Just as Jesus acted out this way of life in accepting humiliation and death, through which and in which he was glorified by God, so his followers must abandon the norms of the world and live in this way. It calls for a radical break with the present evil age. It calls for the radical commitment of life itself to the service of God. The acceptance of this way, however, opens man to authentic life in God's future, a life freed from sin and guilt in the grace of God. Then Funk asks, "How can the kerygma call us to that which is fundamentally alien to our existence as creatures?"<sup>26</sup> He answers:

The answer is that in faith we are saved from the necessity of having to establish our selfhood, our claim to life; this claim is rejected in judgment and then, without claim, life comes as a gift through grace in the act of faith. Thus, it is only by grace that man is open to the possibility of love which calls upon him to lay down life itself: "And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised" (II Cor. 5:15).

To sum up, it is only by grace which man encounters in faith that he is opened to the authentic life which is of God; apart from faith this possibility lies dead.

And finally, if faith means accepting humiliation, sharing the fate of Jesus, it means that the man of faith must take up his cross without any legitimizing claim which the world will recognize. Just as Jesus went to the cross as the lamb which opened not its mouth; just as he could offer no proof of his relation to God, except that which the world rejected; even as his

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<sup>26</sup>Ibid., p. 150.

resurrection was "hidden" from the world, i.e. was made known only to the eyes of faith, so the man of faith has sacrificed his claim upon the world and rejected the world's claim upon him in order to be justified before God.

The kerygma thus exposes the radical character of faith which the primitive church understood only too well. Such faith is radical because it is not open to the confirmation of the world, but neither is it open ultimately to the criticism of the world: it stands alone, naked, defenseless, in perfect humility, like the Crucified.<sup>27</sup>

## II. A BACKGROUND SKETCH OF THE HUMILIATION-EXALTATION PATTERN

Though this essential pattern of existence undoubtedly finds its clearest, most perfect, and most emphatic revelation in the person and work of Christ, anticipations of it are certainly clear in the backgrounds of Christianity. Whether or not it is a truth which could have come to man in another manner probably cannot be answered and is really beside the point. The fact is that this truth has come to man in its most dramatic and radical form in the revelation of Jesus Christ. No origin of the pattern will be indicated,

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<sup>27</sup>Ibid. See also, in regard to humiliation-exaltation as a dominant pattern of the New Testament, Schweizer, Lordship and Discipleship, and Eduard Schweizer, Erniedrigung und Erhöhung bei Jesus und seinen Nachfolgern (No. 28 in Abhandlungen zur Theologie des Alten und Neuen Testaments, ed. W. Eichrodt and O. Cullmann. Zürich: Zwingli-Verlag, 1955). For a brief summary and introduction to the last two named works see Eduard Schweizer, "Discipleship and Belief in Jesus as Lord from Jesus to the Hellenistic Church," trans. Heber F. Peacock, New Testament Studies, II (1955-56), 87-99.

as it is conceived of as an eternal truth which finds expression from time to time and from place to place throughout the historical process. By the very nature of the theory, as the essential pattern of existence, negative illustrations of it are discernible throughout the historical process and anticipations of it are clear in the praeparatio evangelica, the "preparation for Christianity." Nor will a straight-line development be indicated or suggested. Rather, one thinks of areas and situations where the pattern is evidenced and of a background which illuminates its climactic revelation in Christ.

At this point it is proposed to present a background sketch of the humiliation-exaltation pattern in the Old Testament, Interbiblical Period, the rabbinic tradition, and pagan life and philosophy, and brief indications of the motif in the epics of primeval history, in the life of Jesus, and in earliest Christianity.

This essential pattern of existence is actually, as it were, a thread which runs through the entire tapestry of revelation and especially through the Bible from beginning to end.<sup>28</sup> It is clear, then, from the nature of the theory

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<sup>28</sup>A more comprehensive study of the pattern as a motif throughout the Bible in a work less confined, detailed, and academic than the present would be a very fruitful undertaking. This is proposed later as an area for future study.

itself and its importance that a comprehensive and exhaustive, or even thorough, examination is impossible within the limitations of this present work. However, it is felt not only that the duty to provide at least outline indications of the background is imposed as a necessary academic task in the scope of this thesis, but also that some attention to backgrounds will clarify and make more readily apparent the meaning and significance of the pattern in I Peter.

#### In Hebrew Life and Religion

As indicated above, one ought not to expect to find the origin of the pattern in the historical process. It is a matter essential to creation itself. One, rather, expects and does find its emergence from time to time and from place to place in the whole stream of man's history. As with so many profound religious truths Hebrew religion has proved to be an excellent and fruitful seed bed. Here anticipations of the "way of Christ" are especially apparent and its background significantly illuminated. It is, then, to the Old Testament<sup>29</sup> that one turns first of all in sketching the

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<sup>29</sup>For excellent general introductions to the Old Testament see: Bernhard W. Anderson, Understanding the Old Testament (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1957); S. R. Driver, An Introduction to the Literature of the Old Testament (in the International Theological Library, ed. Charles A. Briggs and Stewart D. F. Salmond. Ninth edition; Edinburgh: T. & T. Clark, 1913); Robert H. Pfeiffer, Introduction to the Old Testament (New York: Harper & Brothers

background of the humiliation-exaltation motif.

Humiliation-exaltation in the historical experiences of the Hebrew people. It would appear, as with so many religious truths, that this motif of humiliation-exaltation was realized very significantly in the early historical experiences<sup>30</sup> of the Hebrew people and their reflections thereon.

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Publishers, 1941); Aage Bentzen, Introduction to the Old Testament (third edition; 2 vols. in 1; Copenhagen: G. E. C. Gad Publisher, 1957); Norman K. Gottwald, A Light to the Nations (New York: Harper & Brothers Publishers, 1959); W. O. E. Oesterley and Theodore H. Robinson, An Introduction to the Books of the Old Testament (London: Society for Promoting Christian Knowledge, 1934); Cyrus H. Gordon, Introduction to Old Testament Times (Ventnor, New Jersey: Ventnor Publishers, Inc., 1953); H. Wheeler Robinson, The Old Testament: Its Making and Meaning (London: Hodder and Stoughton, Ltd., 1937); Theodore H. Robinson, An Introduction to the Old Testament (London: E. Arnold Publisher, 1950); W. O. E. Oesterley and Theodore H. Robinson, A History of Israel (2 vols.; Oxford: The Clarendon Press, 1932); John Bright, A History of Israel (Philadelphia: The Westminster Press, [1959]).

For surveys of Old Testament theology see: Walther Eichrodt, Theologie des Alten Testaments (3 vols.; Leipzig: Verlag der J. C. Hinrichs'schen Buchhandlung, 1933-39); A. B. Davidson, The Theology of the Old Testament (in the International Theological Library, ed. Charles A. Briggs and Stewart D. F. Salmond. New York: Charles Scribner's Sons, 1904); Otto Baab, The Theology of the Old Testament (New York: Abingdon-Cokesbury Press, 1949); Paul Heinisch, Theology of the Old Testament, trans. William Heidt from Theologie des Alten Testaments (Collegeville, Minnesota: The Liturgical Press, 1950); Edmond Jacob, Theology of the Old Testament, trans. Arthur W. Heathcote and Philip J. Allcock from Theologie de l' Ancien Testament (New York: Harper & Brothers Publishers, 1958); Th. C. Vriezen, An Outline of Old Testament Theology (Oxford: Basil Blackwell, 1958); Ludwig Koehler, Old Testament Theology, trans. A. S. Todd (London: Lutterworth Press, 1957).

<sup>30</sup>It is not insignificant that the pattern is rooted in history. Yahweh is pre-eminently the God of history

As Schweizer indicates, "Israel is above all a suffering nation that is led through suffering to glory."<sup>31</sup> This is "the way of Israel,"<sup>32</sup> the way that leads from and through humiliation to ultimate exaltation.

In the national experience of the Exodus itself the pattern is reflected. In this bedrock<sup>33</sup> of the Jewish national existence, the very foundation of Israel's national

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(Anderson, op. cit., p. 58). The pattern is the dominating principle of historical existence, not only of Israel's but of man's in general. Anderson, op. cit., p. 8, citing Will Herberg, "Biblical Faith as Heilsgeschichte: The Meaning of Redemptive History in Human Existence," The Christian Scholar, XXXIX (1956), 25, writes: ". . . Biblical faith, to the bewilderment of many philosophers, is fundamentally historical in character. Its doctrines are events and historical realities, not abstract values and ideas existing in a timeless realm."

<sup>31</sup>Schweizer, Lordship and Discipleship, p. 42.

<sup>32</sup>Ibid., p. 47.

<sup>33</sup>"Israel's history had its true beginning in a crucial historical experience that made her a self-conscious historical community--an event so decisive that earlier happenings and subsequent experiences were seen in its light.

"This decisive event--the watershed of Israel's history --was the Exodus from Egypt" (Anderson, op. cit., p. 5).

"The Exodus . . . is the central moment in Israel's history. Here was her true beginning, the time of her creation as a people. Here began the purposive movement of events that made it possible later to see all history and nature embraced within the divine design. So deeply did the Exodus cut into Israel's memory that her maturing faith was essentially a reliving and reinterpretation of this historic event" (ibid., p. 9).

"And when we turn to the Old Testament itself we find that the Exodus is the central event in Israel's memory" (ibid., p. 6). The source of Israel's greatest moments of worship and prophetic insight was in the historical experience of "the Exodus and the covenant of Sinai" (ibid., p. 59).

self-consciousness, the pattern of humiliation-exaltation manifests itself as the actual experience of the Hebrew nation in the midst of its very birth. In the Egyptian oppression and deliverance, the wilderness sufferings and the entrance into the promised land the pattern is enacted. It was the way of Israel, a way of suffering, privation, and submission that led to exaltation and the joy of possessing their own land, a way which led through suffering to glory.<sup>34</sup> This is epitomized in Israel's "confession of faith," "a little liturgy, now embedded in the book of Deuteronomy."<sup>35</sup>

A wandering Aramean was my father; and he went down into Egypt and sojourned there, few in number; and there he became a nation, great, mighty, and populous. And the Egyptians treated us harshly, and afflicted us, and laid upon us hard bondage. Then we cried to the Lord the God of our fathers, and the Lord heard our voice, and saw our affliction, our toil, and our oppression; and the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror, with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. And behold, now I bring the first of the fruit of the ground, which thou, O Lord, hast given me.<sup>36</sup>

Later, when the Hebrews first began to compose their

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<sup>34</sup>Even the promise to Abraham recorded in Genesis 15: 13-14 may be viewed under this pattern: "Then the Lord said to Abram, 'Know of a surety that your descendants will be sojourners in a land that is not theirs, and will be slaves there, and they will be oppressed for four hundred years; but I will bring judgment on the nation which they serve, and afterward they shall come out with great possessions.'"

<sup>35</sup>Anderson, op. cit., p. 7.

<sup>36</sup>Deuteronomy 26:5b-10a. Anderson, op. cit., p. 8, believes this is a very archaic ritual which "antedates the establishment of the monarchy under David, and may well reach back to the time of Joshua, the immediate successor of Moses."

sacred scriptures the pattern of humiliation-exaltation appeared as a significant feature in their reflections upon the origin of their nation in the period of the Exodus. Be it noted that this is a feature of the most ancient strata of Hebrew tradition and that it is embodied in some of their earliest literature. In early and later compositions of their sacred scriptures the pattern of humiliation-exaltation is clearly exhibited in the expression of ideas about the national aspirations and destiny of the chosen people. Anticipations of the pattern are seen deep within the earliest national self-consciousness of Israel and it is marked out as the way of Israel. If the people will humble themselves before God, God will exalt their nation; but if they forsake him and exalt themselves he will pull them down, and utterly humiliate them.

A reflection of the necessity of the absolute self-humiliation of the people is seen at Sinai in the dramatic ceremony of the reading of "the book of the covenant" and the sprinkling with "the blood of the covenant."

"Thus you shall say to the house of Jacob, and tell the people of Israel: You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel."

So Moses came and called the elders of the people, and set before them all these words which the Lord had

commanded him. And all the people answered together and said, "All that the Lord has spoken we will do."<sup>37</sup>

And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. Then he took the book of the covenant, and read it in the hearing of the people; and they said, "All that the Lord has spoken we will do, and we will be obedient." And Moses took the blood and threw it upon the people, and said, "Behold the blood of the covenant which the Lord has made with you in accordance with all these words."<sup>38</sup>

At Sinai in the wake of the Exodus, Israel, in making its covenant with God, stood before his sovereign demand and humbled itself before him in promising to obey all that he had said. This was an acceptance of absolute responsibility and obedience to the will of God. "Yahweh makes an unconditional demand upon the loyalty of his people."<sup>39</sup> He makes a complete, absolute claim upon Israel's devotion. Obedience was to be the central role of Israel, and this obedience was

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<sup>37</sup>Exodus 19:3b-8a.

<sup>38</sup>Exodus 24:6-8 (italics not in the original). For exegesis of this and the preceding passage see: S. R. Driver, The Book of Exodus (in The Cambridge Bible for Schools and Colleges, ed. A. F. Kirkpatrick. Cambridge: The University Press, 1911), pp. 168-71, 251-54; A. H. McNeile, The Book of Exodus (London: Methuen & Co., 1908), pp. 110-11, 146-48; and J. Coert Rylaarsdam and J. Edgar Park, "The Book of Exodus," The Interpreter's Bible, ed. George Arthur Buttrick et al. (New York: Abingdon Press, 1952), I, 970-73, 1016-18. Ancient traditions are embodied in this important twenty-fourth chapter of Exodus, a blending of J and E traditions (Anderson, op. cit., pp. 53-54). Verses 3-8 belong to the E source; vss. 1-2, 9-11, 12-14 have traditionally been assigned to J (Rylaarsdam and Park, op. cit., p. 1016, citing McNeile, Exodus, pp. xxxi-xxxii, and S. R. Driver, The Book of Exodus, pp. 251-52).

<sup>39</sup>Anderson, op. cit., p. 59; see also p. 55.

basically to be expressed in faith and loyalty with regard to God and his will.<sup>40</sup> "Such was the character of the relationship between Lord and servant expressed in the Sinai covenant."<sup>41</sup>

The books of the Chronicles, which treat the story of Israel from Saul's death to the Exile, climax the whole historical section of the Old Testament with the expression of the pattern of humiliation-exaltation on the heels of the significant experience of the dedication of Solomon's temple. Looking back upon Israel's history, the Chronicler, the interpreter of the past, sees the whole of Israel's history under this pattern.

" . . . if my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. . . .

"But if you turn aside and forsake my statutes and my commandments which I have set before you, and go and serve other gods and worship them, then I will pluck you up from the land which I have given you; and this house, which I have consecrated for my name, I will cast out of my sight, and will make it a proverb and a byword among all peoples. And at this house, which is exalted, everyone passing by will be astonished, and say, 'Why has the Lord done thus to this land and this house?' Then they will say, 'Because they forsook the Lord God of their fathers who brought them out of the land of Egypt, and laid hold on other gods, and worshiped them; therefore he has brought all this evil upon them.'"<sup>42</sup>

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<sup>40</sup>Rylaarsdam and Park, op. cit., p. 971.

<sup>41</sup>Anderson, op. cit., p. 57 (italics not in the original).

<sup>42</sup>II Chronicles 7:14, 19-22 (italics not in the original).

This is actually an epigrammatic description of the pattern of the entire historical section of the Old Testament. It reflects the essential pattern of what might be described as the Jewish philosophy of history, or better "theology of history." It is the motif which runs through the period of the Judges and Kings as a continually recurring theme. Again and again this is the story of the rebellion of the people against God; they are brought low; they humble themselves and repent; then God lifts them up and saves them. So, virtually the whole history of Old Testament Israel may be viewed under the pattern of humiliation-exaltation.

The pattern of humiliation-exaltation is quite clear in the song of Hannah in I Samuel 2:1-10. References to the motif run throughout the whole passage. Note especially:

My heart exults in the Lord;  
my strength is exalted in the Lord. (I Samuel 2:1a)

Talk no more so very proudly,  
let not arrogance come from your mouth;  
for the Lord is a God of knowledge,  
and by him actions are weighed.  
The bows of the mighty are broken,  
but the feeble gird on strength.  
Those who were full have hired themselves out for bread,  
but those who were hungry have ceased to hunger. . . .  
The Lord kills and brings to life;  
he brings down to Sheol and raises up.  
The Lord makes poor and makes rich;  
he brings low, he also exalts.  
He raises up the poor from the dust;  
he lifts up the needy from the ash heap,  
to make them sit with princes and inherit a seat  
of honor. (I Samuel 2:3-8a)

It is interesting to trace the pattern through the

historical books of the Old Testament. The accusation against the Pharaoh of the oppression is that he refuses to humble himself before God (Exodus 10:3). At the people's humbling of their hearts God remembers his covenant with them (Leviticus 26:41-42). The children of Israel were brought through the wilderness in order that they might be humbled (Deuteronomy 8:2, 3),<sup>43</sup> and this was done in order that he might do them good in the end (Deuteronomy 8:16).<sup>44</sup> Evil is averted because Ahab humbled himself before God (I Kings 21:29). Josiah is spared evil because he humbled himself before God (II Kings 22:19-20). Second Chronicles is virtually dominated by the theme of humility from the great statement of the principle in 7:14 through the remainder of the book. Rehoboam and the princes of Israel are spared because they humbled themselves (II Chronicles 12:6, 7, 12; see also 30:11). "Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord did not come upon them" (II Chronicles 32:26).

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<sup>43</sup>"And you shall remember all the way which the Lord your God has led you these forty years in the wilderness, that he might humble you, testing you to know what was in your heart, whether you would keep his commandments, or not. And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know; that he might make you know that man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of the lord."

<sup>44</sup>". . . that he might humble you and test you, to do you good in the end."

Manasseh in his distress humbled himself greatly before God, and God brought him again to Jerusalem into his kingdom (II Chronicles 33:12-13, 19). Amon is destroyed because he did not humble himself before the Lord (II Chronicles 33:23). Josiah is spared because he humbled himself before God (II Chronicles 34:27-28). Zedekiah did not humble himself and the wrath of the Lord fell upon him and the people (II Chronicles 36:12, 16).

Humiliation-exaltation in ancient Near Eastern king ideology. On the basis of study of ancient Near Eastern texts,<sup>45</sup> the Uppsala School,<sup>46</sup> which grew out of die religionsgeschichtliche Schule, has focused particular attention upon the subject of king ideology and sacral kingship.<sup>47</sup>

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<sup>45</sup>Such as the discoveries at Ugarit and in Mesopotamia, e.g. the Ras Shamra Tablets, Tell-el-Amarna Letters, Tammuz Liturgies of Mesopotamia, etc.

<sup>46</sup>See the works of J. F. Hermann Gunkel, Gressmann, Johannes Pedersen, Sigmund Mowinckel, Ivan Engnell, George Widengren, S. H. Hooke, Nyberg, and M. Noth.

<sup>47</sup>For general orientation and bibliography see: Sigmund Mowinckel, He That Cometh, trans. G. W. Anderson (New York: Abingdon Press, 1954), esp. Chap. III, "The Ideal of Kingship in Ancient Israel," pp. 21-95; Aage Bentzen, King and Messiah, trans. from Messias-Moses Redivivus-Menschensohn (in the Lutterworth Studies in Church and Bible. London: Lutterworth Press, 1955); Aubrey R. Johnson, Sacral Kingship in Ancient Israel (Cardiff: University of Wales Press, 1955); S. H. Hooke, The Origins of Early Semitic Ritual ("The Schweich Lectures." London: Oxford University Press, 1938); S. H. Hooke (ed.), Myth and Ritual: Essays on the Myth and Ritual of the Hebrews in Relation to the Culture

This is a study of the royal ideology of the ancient East, the oriental concept or ideal of kingship. It goes back to a coherent complex of ritual and myth which had its home in Babylonia but pervaded the whole of the ancient East (Mesopotamia, Babylonia, Assyria, Syria, Asia Minor, Palestine, and Egypt). The school holds that this ideology was mediated to Israel from Babylonia through the Canaanites. It holds that "the ideal of kingship which Israel took over from the Canaanites was actually a special development of the common oriental concept of kingship."<sup>48</sup> The study has had interesting, provocative, and revealing ramifications in many areas of Old Testament study.<sup>49</sup> Of particular interest to the

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Pattern of the Ancient East (London: Oxford University Press, 1933); S. H. Hooke (ed.), Myth, Ritual, and Kingship: Essays on the Theory and Practice of Kingship in the Ancient Near East and in Israel (Oxford: The Clarendon Press, 1958); S. H. Hooke (ed.), The Labyrinth: Further Studies in the Relation Between Myth and Ritual in the Ancient World (London: S. P. C. K., 1935); H. H. Rowley (ed.), The Old Testament and Modern Study (Oxford: The Clarendon Press, 1951), pp. 291-300; Ivan Engnell, Studies in Divine Kingship in the Ancient Near East (Uppsala: Almqvist & Wiksells Boktryckeri, 1943).

<sup>48</sup>Mowinckel, op. cit., p. 22; see also p. 23.

<sup>49</sup>Special significance has been attached to the work as it relates to the Psalms and their Sitz im Leben in the cultus which revolved around the king (see Hermann Gunkel, Einleitung in die Psalmen [in Göttinger Handkommentar zum Alten Testament. Göttingen: Vandenhoeck & Ruprecht, 1933]), the king ideology in itself and as it relates to Messiah, cultic worship, eschatology, and myth and history. For an interesting criticism of the method see Theodor H. Gaster, "Studies in the Book of Nahum, by Alfred Halidar," a book review. Journal of Biblical Literature, LXVII (1949), 169-73.

present thesis is the humiliation-exaltation of the king in the enthronement ceremony which was involved in the idea of sacral kingship throughout the ancient Near East.

It is problematic as to whether, and if so to what extent, this ideology actually came into or influenced the life of Israel. Into that vexed question it is not necessary to enter here, for the concern here is with the emergence of the humiliation-exaltation pattern in the background of Christianity whether in a Hebrew or pagan milieu. If the humiliation-exaltation of the king in the ceremonial enthronement ritual known in the sacral kingship ideology of Babylonian paganism actually was adopted and practiced by Israel, albeit in modified form, as appears to be the case,<sup>50</sup> then here is an expression of the pattern of singular importance in the history of Israel.

Extending over such a wide period of time and place, the practices varied somewhat but the general outline is clear. The New Year's cult festival was the most important of the year. The enthronement of the king was repeated as an annual festival in connection with it each year. In it

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<sup>50</sup>It would appear "that in Israel, as in Babylonia, the enthronement of the king was repeated as an annual festival, probably in connexion with the chief festival of the year, the autumn and New Year festival, which was also the festival of the enthronement of Yahweh" (Mowinckel, op. cit., p. 80; see also Hooke, The Origins of Early Semitic Ritual, pp. 55-56).

the king goes through humiliation and death (at first actually, then in the person of a substitute, later symbolically), resurrection, combat, victory, and sacred marriage. Thus the world is created anew and fertility given new vitality.<sup>51</sup> The king's part in the great Babylonian New Year's festival of Marduk at the spring equinox was composed of a very dramatic ritual of humiliation and exaltation. Especially important is the king's part on the day of atonement. The king relinquishes his office to the god and later receives it back and is reinstated as king. First, however, on behalf of the people he must do penance. He is brought low, humbled, humiliated. He is divested of his regalia. He submits to humiliating treatment at the hands of the high priest. The king makes a confession and protests that he has not sinned, that he has neither neglected the worship of the god nor injured Babylon. Then he receives the promise of Marduk's favor and finally he is arrayed with crown and scepter and reinstated as king.<sup>52</sup>

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<sup>51</sup>Hooke, The Origins of Early Semitic Ritual, pp. 10-19.

<sup>52</sup>Mowinckel, op. cit., pp. 23-24, 39-41. See also Johs. Pedersen, Israel: Its Life and Culture (4 vols. in 2; London: Oxford University Press, 1926-40), "Additional Note II, The Israelite-Canaanite Autumn Festival," and "Additional Note III, Principal Royal Feasts," III-IV, 737-50. For greater details Mowinckel, op. cit., p. 39, cites the following: Zimmern, Zum babylonischen Neujahrsfest, I-II; Pallis, The Babylonian Akitu Festival; Frankfort, Kingship, pp. 313 ff.; Engnell, Divine Kingship, pp. 201 f.

Originally in the Babylonian cult, and indeed generally throughout the ancient East, the king was a representative of the suffering and dying and rising again god. This ceremony was related to the fertility cult of the annual dying and rebirth of the god of vegetation and fertility. So the ceremony is followed by the king's "sacred marriage" with the fertility goddess and thereby the world is created anew, and fertility, prosperity, and blessings are secured for the new year.<sup>53</sup>

However, in Israel, without doubt, the ceremony (if adopted) was modified and reinterpreted, for here the king was essentially the representative of the people, not of God.<sup>54</sup> Israel in the matter of king ideology would naturally imitate that of Canaan, which was only a special form of that found throughout the Near East.<sup>55</sup>

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<sup>53</sup>Mowinckel, op. cit., pp. 24, 39-40.

<sup>54</sup>Bentzen, King and Messiah, p. 13. See also Mowinckel, op. cit., pp. 76, 85-86. Though some scholars (Winckler, Widengren, and Riesenfeld) have held to the idea of a dying and rising god in Israel, others reject the idea that the Israelites thought of Yahweh in this manner, even though they may have adopted a royal ritual which was derived from a pattern which had that conception of the god (Engnell, Johnson). Mowinckel, op. cit., p. 86, argues: "However much Israel may have adopted the cultic pattern and myths of Canaan, she definitely rejected or radically transformed all those conceptions and rites which presupposed or expressed the death and resurrection of the deity."

<sup>55</sup>Hooke, The Origins of Early Semitic Ritual, pp. 23-44, esp. pp. 38-41.

But Israel did not take over either Canaanite religion, or the sacral kingship which was connected with it, unaltered. In Yahwism the royal ideology underwent profound changes. Even in the purified, Yahwistic form of the tradition in the Old Testament, there are many indications that the forms and ideas associated with the monarchy, which were originally adopted in the court ceremonial of David and Solomon, were strongly influenced by common oriental conceptions. But we must also be prepared to find that many ideas were adopted in a sense different from that which they originally carried in Canaan or Babylonia. Many a cultic rite may have been dissociated from its original context when it was appropriated for Yahwism, so that it now appears either as a survival or with a new meaning. This meaning is determined not by what it may have signified in another context, but by its context in the structural unity of which it now forms a part.<sup>56</sup>

Many of the forms which were borrowed would receive a modified or new content. So the common features which do exist must not be interpreted solely in terms of the meaning they had in Babylonia or Egypt but in the place they occupy in the structure and fundamental ideas of Yahwism. Rites may have been adopted without thought of their original meaning and used in quite a different way.<sup>57</sup>

The fact that the king in Israel was a representative of the people to God rather than of God to the people has serious implications upon the meaning of these rites to Israel. Is the ritual in Israel, then, representative of the humiliation of the people before God? May it not be that this humiliation of the king in conjunction with the ancient

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<sup>56</sup>Mowinckel, op. cit., p. 57.

<sup>57</sup>Ibid., p. 61.

Israelite New Year's festival, in which one of the chief ideas was the enthronement of Yahweh as king, was in fact the submission and humiliation before God of the earthly king as representative of the people's humiliation before God? The answer is surely "yes," for the king is the representative of his people. As a corporate personality<sup>58</sup> the entire soul of society is embodied in the king in a special way. What happens to the king happens to the people.

King and people have common interests, and are, in a sense, identical, since the entire people is embodied in the king. . . . He should in his own person realize the nature and essence of their being, what is characteristic of them, their destiny and vocation, to use modern terms.<sup>59</sup>

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<sup>58</sup>This is the idea of the one in the many and the many in the one, a Hebrew conception of social solidarity which allows rapid transition from the whole group to any single or representative member of it or vice versa. "This is a conception strange to the modern mind, for our sense of 'social solidarity' is of a different order, denoting as it does the combination of individuals on the basis of common interest or obligation. 'Corporate personality,' on the other hand, denotes the primitive idea of a family, a clan, a tribe or a nation as one, so that on occasion the whole group and the individual member of it may be treated as identical, whether in law or religion, with fluidity of transition from the one to the many and vice versa" (H. Wheeler Robinson, The Old Testament: Its Making and Meaning, p. 79; see also pp. 111, 137, et passim). See further: H. Wheeler Robinson, Inspiration and Revelation in the Old Testament (Oxford: The Clarendon Press, 1946), pp. 70 f., 81 f., 169-70, 264; H. Wheeler Robinson, The Religious Ideas of the Old Testament (in Studies in Theology. London: Gerald Duckworth and Co., Ltd., 1913), pp. 87-89; Baab, op. cit., pp. 56-58; Gottwald, op. cit., pp. 424-25; Anderson, op. cit., pp. 419-21; Pedersen, op. cit., I-II, 52-60, 263-79, 475-76; Russell Philip Shedd, Man in Communiy (London: The Epworth Press, 1958).

<sup>59</sup>Mowinckel, op. cit., p. 70; see also pp. 69, 84.

So the king had a great responsibility. The destiny of king and people will be the same. If he is humbled before God the whole people will be humbled, and they will be exalted together. If he is ungodly and evil the whole nation will be abased. "The whole record of the monarchy has been written from this point of view."<sup>60</sup>

Brief attention should be given to Israel's ideal of kingship. Their attitude to their king is most characteristically expressed in the term used of his relation to Yahweh, i.e. Yahweh's Anointed.

The king was in a special way Yahweh's servant or slave. . . . The term expresses . . . his complete dependence on and subordination to Yahweh. That is why the prophetic promises to the king . . . constantly emphasize the fact that the good fortune and blessing of the king are dependent on his obedience to the will and law of Yahweh. The conditions of good fortune are godliness and righteousness in the sense of a right relationship with Yahweh.<sup>61</sup>

The king was not to exalt himself or act arrogantly or oppress his countrymen as the great despots did. Rather he was "to prove by his actions that he 'knew Yahweh.'"<sup>62</sup>

#### Humiliation-exaltation in the Old Testament Writings.

An examination of the humiliation-exaltation pattern in the Writings of the Old Testament is both illuminating and

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<sup>60</sup>Ibid., p. 74; see also p. 71.

<sup>61</sup>Ibid., p. 73 (italics not in the original); see also p. 63.

<sup>62</sup>Ibid., p. 92.

impressive. Humility before God is extolled; pride is scorned. "In the OT, especially in the Wisdom literature, we find frequent condemnation of pride in the sense of self-exaltation as manifested by the wicked or foolish."<sup>63</sup> The principle is very succinctly put in Job 22:29: "For God abases the proud, but he saves the lowly."<sup>64</sup> God is pictured as one who pours forth the overflowing of his anger in looking on everyone that is proud and abasing him. He looks on everyone that is proud and brings him low; he treads down these wicked where they stand.<sup>65</sup>

Proverbs is most emphatic with regard to this pattern. Wisdom, which is given so much prominence in Proverbs, has its foundation and beginning in "the fear of Yahweh," which is actually humility. "It is not strange, therefore, that humility in its various manifestations is strongly commended and its opposites as vigorously condemned."<sup>66</sup> The good man is submissive to constituted authorities. Pride is repeatedly denounced as not only intolerable but exceedingly dangerous.

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<sup>63</sup>R. Martin Pope, "Pride," Encyclopaedia of Religion and Ethics, ed. James Hastings (New York: Charles Scribner's Sons, 1951), X, 276.

<sup>64</sup>See also Job 33:17; 35:12; 5:11.

<sup>65</sup>Job 40:11-12.

<sup>66</sup>Hinckley G. Mitchell, The Ethics of the Old Testament (in Handbooks of Ethics and Religion, ed. Shailer Mathews. Chicago: The University of Chicago Press, 1912), pp. 325-26.

God shows favor to the humble (Proverbs 3:34). In the list of the things which God hates and are abominations to him "haughty eyes" is first (Proverbs 6:16-17).

Pride and arrogance and the way of evil  
and perverted speech I hate. (Proverbs 8:13b)

When pride comes, then comes disgrace;  
but with the humble is wisdom. (Proverbs 11:2)

The Lord tears down the house of the proud . . .  
(Proverbs 15:25)

The fear of the Lord is instruction in wisdom,  
and humility goes before honor. (Proverbs 15:33)

Every one who is arrogant is an abomination to the Lord,  
be assured, he will not go unpunished. (Proverbs 16:5)

Pride goes before destruction,  
and a haughty spirit before a fall.  
It is better to be of a lowly spirit with the poor  
than to divide the spoil with the proud. (Proverbs  
16:18-19)

Before destruction a man's heart is haughty,  
but humility goes before honor. (Proverbs 18:12)

Haughty eyes and a proud heart,  
the lamp of the wicked, are sin. (Proverbs 21:4)

"Scoffer" is the name of the proud, haughty man  
who acts with arrogant pride. (Proverbs 21:24)

The reward for humility and fear of the Lord  
is riches and honor and life. (Proverbs 22:4)

A man's pride will bring him low,  
but he who is lowly in spirit will obtain honor.  
(Proverbs 29:23)

Throughout the Psalms one is constantly made aware of the pattern of humiliation-exaltation. The large place of

the humble and pious poor<sup>67</sup> in the Psalms is well-known. Again and again the lowly, humble, poor, oppressed are set over against the proud and arrogant.<sup>68</sup> The former are to receive God's favor; the latter are to be abased. The proud

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<sup>67</sup>Heinisch, op. cit., p. 188, points out: "God takes a special interest in the poor, they are 'His' poor. [Here he cites: Psalm 72:2; cf. Psalms 10:14, 18; 68:6; 69:34; Proverbs 14:31; Sirach 35:17.] . . . Though the poor man may be despised, though he may not obtain justice in the courts, with God 'there is no respect of persons; he does not side against the poor, but hears the prayers of the oppressed.' [Here he cites: Sirach 35:15-16; Proverbs 22:22-23; Job 5:15.] . . . Because the poor are so beloved by God, the expressions to be poor and to be pious, are often used interchangeably, particularly in the psalms, with the result that the words, poor, oppressed, receive a good moral connotation along with their primary meaning." Vriezen, op. cit., p. 223, points out the parallelism which exists in the Old Testament "between the ideas 'ani = poor and 'anaw = humble." Referring to "the new meaning of the words for poor and unfortunate," Jacob, op. cit., pp. 101-02 says, "The poor is no longer, or not merely, the unfortunate one, the victim of an injustice, awaiting the re-establishment of his rights, but every believer has before God the attitude of a suppliant, of an 'ebyon who begs for a decision in his favour, not in order to be justified against an adversary but in an absolute manner." "It even happened that the most inexplicable and unjust misfortune brought the one who was struck by it to a deeper understanding of the intentions of the divine providence (Job and Ps. 73) for God's power and saving intention could, in the end, only make all things work together for the triumph of his glory" (ibid., p. 229; he cites A. Gelin, Les pauvres de Yahweh [coll. Témoins de Dieu, 14], Paris, 1953, for the most recent suggestive treatment of the subject of the poor in Israel. See also S. R. Driver, "Poor," A Dictionary of the Bible, ed. James Hastings (New York: Charles Scribner's Sons, 1908), IV, 19-20; W. L. Walker, "Poor," The International Standard Bible Encyclopaedia, ed. James Orr (Chicago: The Howard-Severance Co., 1915), IV, 2420-21; and Mitchell, op. cit., pp. 399-401.

<sup>68</sup>Psalm 18:27.

reject God and go astray after false gods.<sup>69</sup> Haughty looks and arrogant hearts are disparaged. "The Lord requites him who acts haughtily" (Psalm 31:23). The arrogant, proud, and wicked are contrasted with the poor, humble, suffering, and oppressed pious again and again.<sup>70</sup> Petition after petition is lifted up against the proud who oppose the righteous.<sup>71</sup>

For though the Lord is high, he regards the lowly;  
but the haughty he knows from afar. (Psalm 138:6)

He leads the humble in what is right,  
and teaches the humble his way. (Psalm 25:9)

The sacrifice acceptable to God is a broken spirit;  
a broken and contrite heart, O God, thou wilt not  
despise. (Psalm 51:17)

Concluding a survey of the ethical content of the Psalms, Mitchell indicates that

. . . one of the most conspicuous of the virtues they recommend is meekness or humility. . . . and several times the term "meek" is used like "righteous," "upright," etc., of the godly in distinction from the wicked, who are also called "the proud."<sup>72</sup>

Humiliation-exaltation in Hebrew piety. Most provocative is the central place of humiliation in the religion of the Old Testament. Humility lay at the heart of Hebrew

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<sup>69</sup>Psalms 10:4 and 40:4; see also Psalm 101:5.

<sup>70</sup>For example see Psalms 10:2, 4; 17:10; 59:11-13; 73:3, 6; 86:14; 140:5.

<sup>71</sup>See Psalms 12:3; 31:18; 94:2.

<sup>72</sup>Mitchell, op. cit., pp. 392-93.

piety.<sup>73</sup> Man is to conceive of himself as the humble, submissive, obedient, loyal servant of God, his great king. A study of the Old Testament Writings and prophets reveals that Hebrew piety centered in humility before God, and that its antithesis was pride.<sup>74</sup> So it can truly be said, "Old Testament ethics is based on humility."<sup>75</sup> The prophets of Israel do not find the crowning glory of man merely in morality, fairness, and justice but in walking humbly with his God.<sup>76</sup> Indeed, humility is the supreme requirement of God.

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<sup>73</sup>One need only look up such words as "humble," "meek," "lowly," etc., and their opposites, "pride," "proud," "exalt," "haughty," "arrogance," etc. in the Bible concordances and dictionaries to see how large a part humility actually has. See: Young, op. cit., pp. 502, 652, 624, 772, 782, 455, 52, 316. Consult further in the appropriate places, the following: James Strong, The Exhaustive Concordance of the Bible (New York: Hunt & Eaton, 1890); Ellison, op. cit.; James Hastings (ed.), A Dictionary of the Bible (5 vols.; New York: Charles Scribner's Sons, 1908); James Orr (ed.), The International Standard Bible Encyclopaedia (5 vols.; Chicago: The Howard-Severance Co., 1915); Alan Richardson (ed.), A Theological Word Book of the Bible (London: S C M Press, Ltd., 1950); Gerhard Kittel (ed.), Theologisches Wörterbuch zum Neuen Testament (Vols. I- ; Stuttgart: Verlag von W. Kohlhammer, 1933- ).

<sup>74</sup>A. Campbell Garnett, Ethics: A Critical Introduction (New York: The Ronald Press, 1960), p. 84, indicates that the Old Testament emphasized humility. Indeed he sees humility as the basis of the Old Testament's theistic faith, and spiritual pride as the greatest sin. This theme also characterizes Garnett's ethics in his other works.

<sup>75</sup>W. A. Jarrel, Old Testament Ethics (second edition; published by the author, 1883), p. 55; see also pp. 58-59.

<sup>76</sup>H. Wheeler Robinson, The Religious Ideas of the Old Testament, p. 155.

He has showed you, O man, what is good;  
and what does the Lord require of you  
but to do justice, and to love kindness,  
and to walk humbly with your God?<sup>77</sup>

For thus says the high and lofty One  
who inhabits eternity, whose name is Holy:  
"I dwell in the high and holy place,  
and also with him who is of a contrite and humble  
spirit,  
to revive the spirit of the humble,  
and to revive the heart of the contrite."<sup>78</sup>

"This humility before God, issuing in practical obedience to  
Him, is man's true life."<sup>79</sup>

Vriezen, closing his discussion of the piety of the  
Old Testament, indicates that humility and meekness remain  
as most striking fundamental elements of Israelite piety.<sup>80</sup>  
In his Old Testament Theology, Heinisch indicates that  
humility is the first and most important virtue.<sup>81</sup> All the  
great men's lives of the Old Testament are characterized by  
humility and meekness before God.<sup>82</sup>

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<sup>77</sup>Micah 6:8.

<sup>78</sup>Isaiah 57:15.

<sup>79</sup>H. Wheeler Robinson, The Religious Ideas of the Old Testament, p. 155.

<sup>80</sup>Vriezen, op. cit., p. 313.

<sup>81</sup>Heinisch, op. cit., pp. 180-82.

<sup>82</sup>Ibid., p. 182. "Now the man Moses was very meek,  
more than all men that were on the face of the earth" (Numbers  
12:3). See also Mitchell, op. cit., pp. 64-65, 66, 154, 240,  
310, who discusses humility in David, Solomon, Moses, the  
Servant, and Job.

Pride is at odd's end to humility. Pride is mutiny against God to whom it refuses submission. . . . Some day Yahweh will hold judgement "over everything proud and exalted, over everything that exalts itself and domineers." Then "shall he bring to an end the pride of the insolent, he shall bring low the arrogance of the mighty."<sup>83</sup>

Baab has a most incisive and penetrating summary of the pattern in his analysis of the idea of sin in the Old Testament. His analysis, even though long, is so precise and apropos that it merits quotation at length:

The chief sin was rebellion against God, the other-than-man, and the glorification of man-made images, who were gods in name only. These gods were made in the image of man--in the image of his mind, desire, and purpose. As a consequence of this type of idolatry man was outrageously guilty of giving himself the status of God and of exalting his own will as of supreme worth. . . .

Thus sin has finally been traced to its source--the mind and will of man, which is corrupted by human pride and arrogance. This will is the spirit of apostasy and defiance abhorred by the prophets; it is the unresigned rebellion of men who have had a taste of power, and to whom the recognition of a higher power is utterly repugnant. An unusually forceful prophetic oracle on this subject appears in Isa. 2. On the day of the Lord's coming in all his glory, we are told, the pride and haughtiness of man will be humbled to the dust. Both men and the idols of their self-worship will rush into holes in the ground on that day. . . . He sensed the all-important point--the pride of man causes him to trust in man rather than in God. His idols are pretext for self-worship.

. . . . .

Pride is sin, whether it be the pride of an individual or of a nation; for it is the mark of presumptuous self-glorification whereby man tries to forget his lowly

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<sup>83</sup>Heinisch, op. cit., p. 182, citing Isaiah 2:11, 12, 17; and 13:11.

stature and to assert an impossible lordship which is not his to assert.<sup>84</sup>

Man may find true self-fulfillment or exaltation only in suffering the self-humiliation accompanying the adoration of a transcendent God, or he may turn in his rebellion and pride to the glamorous and sensuously delightful worship of self and his idols.

This truth leads to the observation that the occasion for man's sin is his dilemma of godlikeness and creatureliness. Man is a being torn between two worlds; the world of his physical, created nature which binds him inextricably to the earth and to things of earth, and the world of freedom and spiritual aspiration in which he may transcend the weakness of his flesh and put all things under his feet. In his refusal to accept the fate this apparent duality of his being imposes upon him he commits sin, either by extravagant self-assertion in the projection of his will, or by deliberate titillation of his sense organs in the hope of anesthetizing his spirit into forgetfulness of his origin and nature. This self-assertion appears in the biblical literature as human pride or as the pride of idolatry. Through the glamorous and sensuously delightful worship of the baals man in the Old Testament finds self-fulfillment without suffering the self-humiliation accompanying the adoration of a God transcendent to man and able to annihilate his self-deception by the blazing light of his holiness.

. . . . .

These evidences of social injustice are symptomatic of the sin of pride, which refuses to believe that man is a creature whose only possible salvation is humble dependence upon the God who made him.<sup>85</sup>

Man should have a sense of humility and utter dependence upon God, an honest admission of his creatureliness,

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<sup>84</sup>Baab, op. cit., pp. 110-11.

<sup>85</sup>Ibid., pp. 112-13.

weakness, and limitations, a surrender of the will to God and a full acceptance of the will of God as determinative for all of life. "It demands complete submission to God as the arbiter of man's destiny and the reorganization of life in harmony with this surrender."<sup>86</sup>

Humiliation-exaltation in the Old Testament prophets.

Over and over again the pattern of humiliation-exaltation is encountered in the prophets of the Old Testament. It runs as a theme through much of their writing. They continually inveighed against the nations and their rulers for their pride, arrogance, self-exaltation, and imagining themselves to be like God.<sup>87</sup> Isaiah cries out against pride and pleads for humility.<sup>88</sup> The Lord says:

But this is the man to whom I will look,  
he that is humble and contrite in spirit,  
and trembles at my word.<sup>89</sup>

Note in Isaiah 2:17:

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<sup>86</sup>Ibid., p. 120.

<sup>87</sup>Heinisch, op. cit., pp. 182, 272-73 (citing Isaiah 10:12; 14:12-20; Habakkuk 1:11; Ezekiel 28:1-10; and Jeremiah 48:42).

<sup>88</sup>See Isaiah 57:15 quoted above. See also Isaiah 2:11, 12, 17; 9:9; 10:33; 13:11; 14:12-20; 15:5; 16:6; 23:9; 25:11; 28:1, 3; 61:1. With regard to the Suffering Servant of Deutero-Isaiah, his humiliation and his subsequent exaltation, vide infra, pp. 77-87.

<sup>89</sup>Isaiah 66:2b.

And the haughtiness of man shall be humbled,  
and the pride of men shall be brought low;  
and the Lord alone will be exalted in that day.

Jeremiah speaks in a like manner,<sup>90</sup> and so also it is with the rest of the prophets.<sup>91</sup>

Humiliation-exaltation in post Old Testament Judaism.

Summarizing the rich content of the Old Testament on the way of the humble and triumphing righteous in Israel,<sup>92</sup> Schweizer goes on to indicate that the pattern continued into later Judaism.<sup>93</sup> In later Judaism, as in the Old Testament,

. . . humility and self-humiliation, or acceptance of humiliation from God's hand, were expected of a pious man and thought to be highly praiseworthy. . . . The righteous man is always the man who is lowly, humble, suffering, rejected by the world. . . . for such a humiliation of the righteous one his exaltation is promised as a reward.<sup>94</sup>

Moore describes the general principle as follows: "Every one who humbles himself, God exalts; and every one who exalts

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<sup>90</sup>See Jeremiah 13:9, 15, 17; 48:29; 49:16; 50:29, 31-32.

<sup>91</sup>See Ezekiel 7:10; 16:49, 56; 28:1-10; 30:6; Daniel 4:37; 5:20, 22-23; Hosea 5:5; 7:10; Obadiah 3; Micah 6:8; Zephaniah 2:10; 3:11; Zechariah 9:6; 10:11; Malachi 4:1.

<sup>92</sup>Schweizer, Lordship and Discipleship, p. 23, citing I Samuel 2:7 f., Job 22:29, Daniel 4:37, and Proverbs 29:23.

<sup>93</sup>See Schweizer, Erniedrigung und Erhöhung, "Der Weg des leidenden und triumphierenden Gerechten im Judentum," pp. 35-44.

<sup>94</sup>Schweizer, Lordship and Discipleship, p. 23; see the whole of Chap. II, "The Suffering and Exalted Righteous One in Judaism," pp. 22-31.

himself, God humbles."<sup>95</sup> Humility, says he, was "made a constituent element of the Jewish conception of piety."<sup>96</sup>

The pattern is quite clear in the Apocrypha and pseudepigrapha<sup>97</sup> of the Interbiblical Period. It is particularly apparent in Sirach. Pride is one of the vices most strongly condemned by Sirach.<sup>98</sup> Throughout the work humility is praised and pride is scorned. Indeed, the evil of pride virtually runs as a recurrent theme through the book.<sup>99</sup>

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<sup>95</sup>George Foot Moore, Judaism, In the First Centuries of the Christian Era: The Age of the Tannaim (3 vols.; Cambridge, Mass.: Harvard University Press, 1927-30), II, 274.

<sup>96</sup>Ibid., II, 275.

<sup>97</sup>For general orientation see: R. H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament (2 vols.; Oxford: The Clarendon Press, 1913); R. H. Charles, Religious Development Between the Old and the New Testaments (in The Home University Library of Modern Knowledge, ed. Gilbert Murray et al. London: Oxford University Press, 1914); Robert H. Pfeiffer, History of New Testament Times with an Introduction to the Apocrypha (New York: Harper & Brothers Publishers, 1949); Bruce M. Metzger, An Introduction to the Apocrypha (New York: Oxford University Press, 1957); W. O. E. Oesterley, An Introduction to the Books of the Apocrypha (New York: The Macmillan Co., 1935); William J. Deane, Pseudepigrapha (Edinburgh: T. & T. Clark, 1891). For reference see: Edwin Hatch and Henry A. Redpath, A Concordance to the Septuagint and Other Greek Versions of the Old Testament (Including the Apocryphal Books) (3 vols.; Oxford: The Clarendon Press, 1897); and Alexander Cruden, Cruden's Unabridged Concordance to the Old and New Testaments and the Apocrypha (Grand Rapids: Baker Book House, 1953).

<sup>98</sup>H. Maldwyn Hughes, The Ethics of Jewish Apocryphal Literature (London: Robert Culley, [n.d.]), p. 153.

<sup>99</sup>This can be easily observed by consulting the concordance at this point. See Cruden, op. cit., pp. 677-78, 653, 638, 668, 658.

Do not exalt yourself lest you fall,  
 and thus bring dishonor upon yourself.  
 The Lord will reveal your secrets  
 and cast you down in the midst of the congregation,  
 because you did not come in the fear of the Lord,  
 and your heart was full of deceit. (Sirach 1:30)

Those who fear the Lord will prepare their hearts,  
 and will humble themselves before him. (Sirach 2:17)

Accept whatever is brought upon you,  
 and in changes that humble you be patient.  
 For gold is tested in the fire,  
 and acceptable men in the furnace of humiliation.  
 Trust in him, and he will help you;  
 make your ways straight, and hope in him. (Sirach 2:  
 4-6)

My son, perform your tasks in meekness;  
 then you will be loved by those whom God accepts.  
 The greater you are, the more you must humble yourself;  
 so you will find favor in the sight of the Lord.  
 Many are lofty and renowned,  
 but to the meek he reveals his secrets.  
 For great is the might of the Lord;  
 he is glorified by the humble. (Sirach 3:17-20)

In many places humility is praised,<sup>100</sup> and pride is scorned.<sup>101</sup>  
 See especially the whole long section, Sirach 10:6-18, where  
 pride is abhorred and humility counseled.

Arrogance is hateful before the Lord. (Sirach 10:7a)

The beginning of man's pride is to depart from the Lord;  
 his heart has forsaken his Maker. (Sirach 10:12)

The Lord has cast down the thrones of rulers,  
 and has seated the lowly in their place.  
 The Lord has plucked up the roots of the nations,  
 and has planted the humble in their place. (Sirach  
 10:14-15)

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<sup>100</sup> See: Sirach 1:27; 7:4-7, 17; 18:21; 35:17; 36:23.

<sup>101</sup> See: Sirach 3:28; 11:4, 30; 13:1, 20; 15:8; 16:8;  
 21:4; 22:10; 23:4; 26:26; 27:28; 32:12; 48:18; 51:10.

The books of I and II Maccabees again and again single out for special attention the sins of pride, insolence, and arrogance.<sup>102</sup> Typically, it is written of the arrogant Antiochus in his dying moments:

Then it was that, broken in spirit, he began to lose much of his arrogance and to come to his senses under the scourge of God, for he was tortured with pain every moment. And when he could not endure his own stench, he uttered these words: "It is right to be subject to God, and no mortal should think that he is equal to God." (II Maccabees 9:11-12)

In other books of the Apocrypha the same emphasis is present.<sup>103</sup> For instance, note in II Esdras 8:48-49 the following:

But even in this respect you will be praiseworthy before the Most High, because you have humbled yourself, as is becoming for you, and have not deemed yourself to be among the righteous in order to receive the greatest glory.

Study of the pattern in the pseudepigrapha is hindered by lack of adequate reference tools, but there is evidence of its presence there also. It is observable in The Psalms of Solomon. Here it is said, God makes glad the soul of the humble, opening his hand of mercy.<sup>104</sup> It receives special

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<sup>102</sup>See: I Maccabees 1:21, 24; 2:47, 49; 3:20; and II Maccabees 1:28; 5:21; 7:36; 9:4, 8; 13:9; 15:6.

<sup>103</sup> See: Tobit 4:13; Judith 4:9; 9:9; Additions to Esther 11:11; 13:12, 14; Wisdom 5:7b-8a; 14:6; and Baruch 4:34.

<sup>104</sup>The Psalms of Solomon 5:14 (Charles, The Apocrypha and Pseudepigrapha, II, 638).

attention in The Testaments of the Twelve Patriarchs. The Testament of Gad<sup>105</sup> and The Testament of Joseph<sup>106</sup> praise humility and the humble man. Joseph says, "I did not exalt myself" (The Testament of Joseph 10:5), but God lifted him up and exalted him (The Testament of Joseph 10:3-4).

The pattern of humiliation-exaltation is discernible in the traditions and teachings of the rabbis. It can be seen in the teachings of the Tannaim and their predecessors in the Mishnah,<sup>107</sup> and it is also present in the later rabbinical tradition as embodied in the Talmud.<sup>108</sup>

The humility and meekness of the great Hillel (c. 20 B.C.) were greatly renowned and were proposed for imitation.<sup>109</sup> He was most conspicuous for his humility. He said,

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<sup>105</sup>The Testament of Gad 5:3 (Charles, The Apocrypha and Pseudepigrapha, II, 341).

<sup>106</sup>The Testament of Joseph 10:2 (Charles, The Apocrypha and Pseudepigrapha, II, 350).

<sup>107</sup>See Herbert Danby, The Mishnah (London: Oxford University Press, 1933); and Judah Goldin (trans.), The Fathers According to Rabbi Nathan (Vol. X of the Yale Judaica Series, ed. Julian Obermann. New Haven, Conn.: Yale University Press, 1955).

<sup>108</sup>See Hermann L. Strack and Paul Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrasch (4 vols. in 5; München: C. H. Beck'sche Verlagsbuchhandlung, 1922-28); Ben Zion Bokser, The Wisdom of the Talmud (New York: Philosophical Library, 1951); and A. Cohen, Everyman's Talmud (New York: E. P. Dutton & Co., Inc., 1949). See also Robert Travers Herford, Talmud and Apocrypha: A Comparative Study of the Jewish Ethical Teaching in the Rabbinical and Non-rabbinical Sources in the Early Centuries (London: The Soncino Press, [1933]).

<sup>109</sup>Moore, op. cit., II, 274, citing Shabbat 30b.

"My abasement is my exaltation, and my exaltation is my abasement."<sup>110</sup> The elegy over him when he died was, "Alas! the humble man, the pious man, the disciple of Ezra."<sup>111</sup>

In Pirkē Aboth of the Mishnah several sayings of the rabbis are apropos: "R. Levitas of Jabneh said: Be exceedingly humble, for the hope of man is only the worm."<sup>112</sup>

"R. Meir said: . . . be humble of spirit before all men . . ."<sup>113</sup> According to Pirkē Aboth, if one has a humble spirit and a lowly soul he is of the disciples of Abraham. If one has a haughty spirit and a proud soul he is of the disciples of Balaam, the wicked. The disciples of Balaam inherit Gehenna and go down to the pit of destruction, but the disciples of Abraham enjoy this world and inherit the world to come.<sup>114</sup> The course of humiliation-exaltation and its opposite are clearly seen here. The counsel of Rabbi Meir is, "Seek not greatness for thyself and covet not honour."<sup>115</sup> The rabbis continually praised humility and

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<sup>110</sup>Ibid., citing Leviticus Rabbah 1:5.

<sup>111</sup>Ibid., citing Palestinian Soṭah 24b; Tosefta Soṭah 13:3; Soṭah 48b.

<sup>112</sup>Pirkē Aboth 4:4 (Charles, The Apocrypha and Pseudepigrapha, II, 703).

<sup>113</sup>Pirkē Aboth 4:10 (4:12, Charles, The Apocrypha and Pseudepigrapha, II, 705).

<sup>114</sup>Pirkē Aboth 5:19 (Danby, op. cit., p. 458).

<sup>115</sup>Pirkē Aboth 6:5 (Danby, op. cit., p. 460; see also Pirkē Aboth 6:1 and 6:6 where humility is praised and coupled with reverence).

encouraged men to practice it.<sup>116</sup> Ben Azai (c. A.D. 110) said, "If thou makest a fool of thyself for the sake of the words of the Law the Law will exalt thee in the end."<sup>117</sup> Rabbi Joshua ben Levi (c. A.D. 250) said, "I have seen the world turned upside down, the highest were made lowest and the lowest highest." Rabbi Tanchumah ben Abba (c. A.D. 380) said, "If I exalt myself then they will lower my seat . . . and if I humble myself they will raise my seat."

The extensive treatment of humility in the Talmud by Cohen,<sup>118</sup> with many citations, indicates clearly that humility was considered a chief virtue by the rabbis. They praise and insist upon it again and again.<sup>119</sup> Rabbi Joshua ben Levi insisted, "Humility is the greatest of all virtues."<sup>120</sup> Great praise is bestowed upon the humble.

Who is a son of the World to Come? He who is humble, of lowly disposition, enters and leaves a room with

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<sup>116</sup>Goldin, op. cit., pp. 48, 101, 111, citing Joseph ben Johanan of Jerusalem, Ben Zoma, and Rabbi 'Aqiba.

<sup>117</sup>This and the following quotations in this paragraph are given by Schweizer, Lordship and Discipleship, p. 24. For a whole series of examples he cites Strack and Billerbeck, op. cit., I, 192 ff., 249, 250, 774, 921. Schweizer, Erniedrigung und Erhöhung, p. 36, cites also for comparison Otto Michel, "Zur Exegese von Phil. 2. 5-11," Theologie als Glaubenswagnis, 1954, pp. 79-95, esp. pp. 86 ff.

<sup>118</sup>Cohen, op. cit., pp. 216-19.

<sup>119</sup>Ibid., pp. 121, 134, 368.

<sup>120</sup>Ibid., p. 216; see also Moore, op. cit., II, 273, citing 'Abodah Zarah 20b and 'Arakin 16b.

bent form, and studies the Torah constantly without claiming any credit for himself.<sup>121</sup>

"The words of the Law keep only in one who humbles himself."<sup>122</sup> "Torah abandons him whose mind is haughty and cleaves to him whose mind is humble."<sup>123</sup>

If one makes himself lowly, the Holy One, blessed be He, raises him on high;  
and if one raises himself on high, the Holy One, blessed be He, brings him low.<sup>124</sup>

Whoever runs after greatness, greatness will elude him; whoever flees from greatness, greatness will pursue him.<sup>125</sup>

Meekness is so favored by God that it brings the Shechinah, while pride has the reverse effect, as is indicated in the following:

. . . whoever is humble finally causes the Shechinah to dwell with man upon earth; and whoever is arrogant defiles the earth and causes the Shechinah to depart. He is also called an abomination; as it is said, "Every one that is proud in heart is an abomination to the Lord" (Prov. xvi. 5).<sup>126</sup>

"As heathenism defiles the land and causes the Presence of

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<sup>121</sup>Cohen, op. cit., p. 216, citing Sanhedrin 88b. See also Moore, op. cit., II, 275.

<sup>122</sup>Moore, op. cit., II, 245, citing Sifrè Deuteronomy 48 (on 11:22) and a parallel in Midrash Tannaim.

<sup>123</sup>Cohen, op. cit., p. 134.

<sup>124</sup>Ibid., p. 216 (quoting Erubin 13b).

<sup>125</sup>Ibid., p. 216.

<sup>126</sup>Ibid., pp. 216-17, citing Mekilta 72a (on Exodus 20:21), Nedarim 38a, and Berakot 43b.

God to withdraw from it, so pride causes the same things."<sup>127</sup>

Pride and haughtiness are scorned, and self-glorification is marked out as a terrible vice.<sup>128</sup>

Every man who is filled with an arrogant spirit is as though he had worshipped idols, denied the basic principle of religion, and committed every kind of immorality; he deserves to be hewn down like an idolatrous image. . . . With men the exalted notice the exalted, but the exalted do not notice the lowly. With the Holy One, blessed be He, it is otherwise; He is exalted and notices the lowly. Whoever is possessed of an arrogant spirit, the Holy One, blessed be He, says, "I and he cannot dwell in the world together."<sup>129</sup>

Summarizing the pattern in late Judaism Schweizer writes:

Judaism frequently speaks of the righteous one who humbles himself or who voluntarily accepts the humiliation by suffering and death in obedience to God. . . . As a reward the righteous one is exalted by God, secretly already on earth, but especially in the world to come, where he finds his seat reserved for him in heaven, the throne of glory. . . .<sup>130</sup>

That the whole life of man is viewed from the point of view of obedience to God needs no further evidence. It may suffice to refer to one statement: "To the mind of late Judaism religion is obedience. Humble, servile submission of the human will to God's almighty, inscrutable will, acting according to his commandments, comprehensible or incomprehensible, at every moment

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<sup>127</sup>Moore, op. cit., II, 275.

<sup>128</sup>Bokser, op. cit., pp. 122-23; see also Cohen, op. cit., pp. 121, 134.

<sup>129</sup>Cohen, op. cit., p. 217, quoting *Sotah* 4b ff.

<sup>130</sup>Schweizer, Lordship and Discipleship, p. 30.

of life--this is piety."<sup>131</sup>

For this reason "servant" or "slave" with its complement, "Lord," became the finest and most accurate description of the proper relation of man to God, and of the truly religious man.<sup>132</sup>

Humiliation-exaltation in the Suffering Servant of Deutero-Isaiah. The pattern of humiliation-exaltation is manifestly present in the person and role of the Suffering Servant<sup>133</sup> of Deutero-Isaiah.<sup>134</sup> The writer of Deutero-Isaiah

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<sup>131</sup>Ibid., p. 24, quoting Wilhelm Bousset and Hugo Gressmann, Die Religion des Judentums im späthellenistischen Zeitalter (No. 21 in the Handbuch zum Neuen Testament, ed. Hans Lietzmann. Third edition; Tübingen: J. C. B. Mohr, 1926), p. 375.

<sup>132</sup>Schweizer, Lordship and Discipleship, pp. 24-25.

<sup>133</sup>Here the literature is immense. See the following for orientation and bibliography: Anderson, op. cit., pp. 394-429; Christopher R. North, The Suffering Servant in Deutero-Isaiah (second edition; London: Oxford University Press, 1956); H. Wheeler Robinson, "The Cross of the Servant," The Cross in the Old Testament by H. Wheeler Robinson (Philadelphia: The Westminster Press, 1955), pp. 55-114; H. H. Rowley, The Servant of the Lord and Other Essays on the Old Testament (London: Lutterworth Press, 1952), pp. 1-89; Bentzen, King and Messiah, pp. 48-72; Joh. Lindblom, The Servant Songs in Deutero-Isaiah (Lund: C. W. K. Gleerup, 1951); W. Zimmerli and J. Jeremias, The Servant of God (No. 20 in Studies in Biblical Theology, ed. T. W. Manson et al. London: S C M Press, Ltd., 1957).

<sup>134</sup>Excellent commentaries are provided by James Muilenburg, Introduction and Exegesis of Chapters 40-66 in "The Book of Isaiah," The Interpreter's Bible, ed. George Arthur Buttrick et al. V, 381-773 (New York: Abingdon Press, 1956); and Christopher R. North, Isaiah 40-55 (in the Torch Bible Commentaries, ed. John Marsh, Alan Richardson, and R. Gregor Smith. London: S C M Press, Ltd., 1952).

. . . portrays the discipline of the servant who under opposition, shame, and fierce persecution stands like flint, but in view of his consequent humiliation the writer promises his future universal exaltation.<sup>135</sup>

Into the greatly vexed<sup>136</sup> question of the identity<sup>137</sup> of the Suffering Servant it is neither necessary nor appropriate to enter here. The concern at hand is merely to observe the pattern of humiliation-exaltation in his person and work. Here is the most significant expression of the pattern of humiliation-exaltation in this entire background sketch of the motif, for this part of the Old Testament undoubtedly had a most significant influence upon Jesus' own self-understanding<sup>138</sup> and especially upon the earliest church's

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<sup>135</sup>Leroy Waterman, "The Martyred Servant Motif of Isaiah 53," Journal of Biblical Literature, LVI (1937), 32.

<sup>136</sup>"The portrait of the Servant is a complex one, defying any easy solution of the problem by saying that the Servant is either individual or collective" (Anderson, op. cit., p. 428).

<sup>137</sup>Whether: (1) Israel (collective, ideal, or remnant); (2) an individual (contemporaneous [the prophet himself, an unknown individual, whether a prophet, priest, or king, either Jewish or pagan] or past [from Moses to any one of a great number of individuals suggested] or anonymous [representative and symbolical]); (3) the future Messianic figure; (4) or in a corporate sense (that is, both or either Israel and individual, sometimes one, sometimes the other, or in the fluidity of oscillation in "corporate personality," the one in the many or the many in the one). See Anderson, op. cit., p. 418; and North, The Suffering Servant, pp. 6-116.

<sup>138</sup>This statement is made even though the writer is fully aware of its problematic nature with some scholars. However, it is obviously impossible in this work to enter into a detailed discussion of the greatly vexed problem of

understanding of him.<sup>139</sup>

Again at a crucial point, Israel's Exile and Restoration, the pattern of humiliation-exaltation, as in the Exodus,<sup>140</sup> was enacted in the historical experience of the

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the self-consciousness of Jesus. For this reason the above statement must be taken as a presupposition. Suffice it to say that this writer believes that the Suffering Servant of Deutero-Isaiah had a great, if not the greatest historical, influence upon Jesus' conception of his own person and work. It is believed even more emphatically that Jesus was understood and presented by the earliest church in the light of the Suffering Servant. See particularly the account of Luke in 4:16 ff. of Jesus' inauguration of his ministry by reading Isaiah 61:1-2, a passage which some scholars believe was written by Deutero-Isaiah and was probably understood in Jesus' day as a Servant Poem (Anderson, op. cit., p. 429).

For support of the view of Jesus as Suffering Servant as expressed above see: John Wick Bowman, The Intention of Jesus (Philadelphia: The Westminster Press, 1943); T. W. Manson, The Servant Messiah (Cambridge: The University Press, 1956); L. S. Thornton, The Dominion of Christ (Part II in The Form of the Servant; Westminster: Dacre Press, 1952); and Edward A. McDowell, Son of Man and Suffering Servant (Nashville: Broadman Press, 1944).

<sup>139</sup>"In the New Testament, and throughout the history of the church, Christians understand the mission of Jesus in the light of the Servant poems of Second Isaiah. Christians are convinced that the vocation of the Servant is realized in Jesus" (Anderson, op. cit., p. 429). Compare this almost axiomatic proposition of present-day New Testament scholars with the re-examination and criticism of it by Morna D. Hooker, Jesus and the Servant (London: S. P. C. K., 1959). She has "found no indication that he [Jesus] directly associated his sufferings--in which his followers also were to share-- . . . with that prophet's [Deutero-Isaiah's] concept of vicarious suffering. . . . Jesus himself, therefore, was not profoundly influenced by the Servant passages in particular . . ." (ibid., p. 163).

<sup>140</sup>Indeed the Return and Restoration are often looked upon as a new Exodus (Anderson, op. cit., pp. 410-11).

Hebrew people. From Israel's humiliation and penitence in Exile she comes to release, return, and restoration. Though powerless in her humiliation Israel could trust in God and she would be brought to a new exaltation. Throughout the poems of Deutero-Isaiah runs the theme of Israel's humiliation and, especially, her exaltation. Through suffering and humiliation the servant Israel<sup>141</sup> is to come to glory (Isaiah 45:23, 25).<sup>142</sup> Yahweh has refined his people in the "furnace of affliction."

Behold, I have refined you, but not like silver;  
I have tried you in the furnace of affliction.  
(Isaiah 48:10)

He "recreates his people through sufferings so that they may be more effective instruments of his sovereign purpose in history."<sup>143</sup>

As might be expected, the corresponding pattern of self-exaltation followed by humiliation and destruction is

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<sup>141</sup>Israel certainly is clearly referred to, at least in places in Deutero-Isaiah (41:8-10; 43:8-13; 44:1-2; 44:21; 45:4; 48:20; cf. 48:12), as God's servant, especially in 41:8-10. "Here the prophet is speaking out of Israel's covenant tradition. The covenant . . . was the relationship between the Lord who had manifested his deeds of benevolence, and the servant Israel whose responsibility was to serve Yahweh in gratitude and reverence. The conception of service was the heart of Israel's faith from the very first" (Anderson, op. cit., p. 416).

<sup>142</sup>Anderson, op. cit., pp. 403-07, 409, 422.

<sup>143</sup>Ibid., p. 417.

also present in Deutero-Isaiah.<sup>144</sup> This is seen very clearly in chapter 47. Babylon, the great lover of pleasure who sat in security and in the self-exaltation of wisdom, knowledge, and power, and said in its heart, "I am, and there is no one besides me . . ." (Isaiah 47:8, 10), in a moment was brought low from her throne and was made to sit in the dust, was utterly cast down to humiliation and destruction (Isaiah 47: 1-3, 9, 11).

Looking, now, more precisely at the Servant Poems,<sup>145</sup> one sees the pattern of humiliation-exaltation in the person and work of the Servant. The humble Servant is seen in his humiliation and suffering. He is humble.

He will not cry or lift up his voice,  
or make it heard in the street;  
a bruised reed he will not break,  
and a dimly burning wick he will not quench;  
he will faithfully bring forth justice. (Isaiah 42:  
2-3)

He is obedient ("I was not rebellious," Isaiah 50:5). He is insignificant and unattractive (Isaiah 53:2). He is humiliated and is exposed to terrible suffering. He is deeply despised and abhorred and afflicted (Isaiah 49:7, 13). He

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<sup>144</sup>See North, Isaiah 40-55, Chap. VIII, "Babylon's Pride and Humiliation," pp. 98-100.

<sup>145</sup>The Servant Poems as ordinarily listed are: (1) 42: 1-4; (2) 49:1-6 (or as far as vs. 13); (3) 50:4-9; (4) 52: 13-53:12.

gives his back to the smiters and his cheeks to those who pull out the beard, and he is exposed to shame and spitting (Isaiah 50:6). His appearance and form are marred (Isaiah 52:14). He is despised and rejected, "a man of sorrows, and acquainted with grief" (Isaiah 53:3). He is stricken, smitten by God and afflicted, wounded, bruised; he receives chastisement and stripes; he is oppressed, tormented, and finally killed (Isaiah 53:4-9).

In his humiliation he is undiscouraged (Isaiah 42:4; 50:7-9), not rebellious, but faithful (Isaiah 50:5; 53:4-6, 7, 12), attentive and responsive to the will of God (Isaiah 50:4-5); he suffers patiently and willingly (Isaiah 50:6; 53:4-9; 50:7-9). The manner in which the Servant endured his suffering is emphasized in Isaiah 53:7-9. Through the whole ordeal he was meek and innocent, without any complaint or vindictiveness. He did not cry out in bitterness or self-pity when affliction fell upon him. It was his close fellowship with God that enabled him to humble himself in complete obedience to God's will and to bear affliction submissively.

In all his suffering he knows that Yahweh has chosen him to walk the via dolorosa, at the end of which will be vindication and exaltation. And it is through the suffering of the Servant that God inaugurates his kingdom.<sup>146</sup>

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<sup>146</sup>Anderson, op. cit., p. 422; see also pp. 424, 425.

In short, he is perfectly obedient, even unto death. He submits completely to the will of God and has absolute trust in him (Isaiah 50:7-9).

The Servant humbled himself for others. He was innocent; he suffered for others (Isaiah 53:9b; 50:9; 53:4-8, 10-11). In his person and work he has a mission to redeem others (Isaiah 49:5; 53:11).

The exaltation is as certain as the humiliation,<sup>147</sup>

. . . for I am honored in the eyes of the Lord,  
and my God has become my strength. (Isaiah 49:5b)

"The theme of the exaltation of the Servant rises to a tremendous climax in the fourth Servant poem."<sup>148</sup> This poem begins and ends with the Servant's exaltation. His triumph and elevation following humiliation are announced at the beginning of the poem. Here his ultimate triumph is contrasted with his previous garb of humiliation, "marred, beyond human semblance."<sup>149</sup>

Behold, my servant shall prosper,  
he shall be lifted up,  
and shall be very high. (Isaiah 52:13)

Therefore I will divide him a portion with the great,  
and he shall divide the spoil with the strong.  
(Isaiah 53:12a)

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<sup>147</sup>Vide infra, pp. 199-200.

<sup>148</sup>Anderson, op. cit., p. 423; see the whole section "The Exaltation of the Servant," pp. 426-27.

<sup>149</sup>Isaiah 52:14.

Indeed, the Servant "is the agent of Yahweh's historical purpose, but his way of conquest . . . contrasts sharply with the methods of a military conqueror."<sup>150</sup> His is the way to exaltation through humiliation. The Servant passes through humiliation and death to exaltation and triumph. In Isaiah 53:11-12 the glorification of the Servant is announced.

Yahweh announces that the outcome of the Servant's mission will be victory and exaltation. . . . For Yahweh will reverse the Servant's position of humiliation and disgrace and will establish his justice before the whole world. . . . The purpose of God will prosper in the career of the Servant, and the Servant himself will look with satisfaction upon the successful result of his travail.<sup>151</sup>

Humiliation and exaltation are drawn very closely together in several places, as in Isaiah 52:13-14; 53:10-12; 50:6-8; and 49:7, 13.

In the interpretation of these poems, what the Servant did is usually interpreted as a vicarious sacrifice, and the sufferings are accentuated. This is certainly an important and true element in the poems, but it is also true that the Servant may be looked upon as following perfectly the way of humiliation-exaltation in perfect obedience for his people. Perhaps the poems are indebted to the cultic humiliation-exaltation of the king acting as the representative of the

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<sup>150</sup>Anderson, op. cit., p. 417.

<sup>151</sup>Ibid., pp. 426-27.

people and suffering ritual humiliation for them.<sup>152</sup>

Indeed, the action of the Servant is widely interpreted in the category of "sacrifice"--"a vicarious sacrifice--a sacrifice on behalf of others,"<sup>153</sup> and no doubt it found wide application in this manner in the early church. It would seem, however, that the action of the Servant could equally be interpreted as a vicarious perfect humiliation before God, a humiliation on behalf of and corporately representative of others. The people followed their own way but the Servant, as their representative, went the true way for man, the way of absolute self-humiliation. His humiliation turned out to be in their stead, for them. It restored them; it brought healing, redemption, and salvation to them. "Through it they are made whole, pronounced righteous (or 'justified'), transformed into new persons."<sup>154</sup>

His stroke of affliction was not just a fate that men or circumstances had imposed upon him. It was a divine event. It was enfolded in Yahweh's purpose.<sup>155</sup>

Here is God's demonstration of the true way for man. The Servant is the true Israelite--God's own man who perfectly humiliates himself in absolute obedience to the will of God

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<sup>152</sup>Ibid., p. 426; also vide supra, pp. 51-58.

<sup>153</sup>Anderson, op. cit., pp. 425, 429.

<sup>154</sup>Ibid., p. 426.

<sup>155</sup>Ibid., p. 425.

and in his affliction suffers with an unshakeable trust in God.<sup>156</sup> It is this way of humiliation that leads to exaltation for the Servant of the Lord.

The servant motif in the Old Testament is not limited to the Servant Poems or even to Deutero-Isaiah. In fact, it is a dominating motif throughout the Old Testament. Further, it should be noted that it is most characteristically attached not to "sacrifice" or "suffering" but to humility, submission, and obedience. See the very significant work of Curt Lindhagen, The Servant Motif in the Old Testament.<sup>157</sup>

The servant relationship, he maintains, is "one of the commonest and in its ideology most elaborated expressions in the OT for the relationship to God."<sup>158</sup> The servant ideology is characterized as the attitude before Yahweh of "submission, faithfulness and obedience, becoming to servants of Yahweh."<sup>159</sup>

The OT servant motif--normally denoted by עֶבֶד--is an expression for the weaker partner's relationship to the stronger in a ט'ר' of bai'a type. The psychical union formed by the partners in such a relationship is strongly

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<sup>156</sup>Ibid., pp. 426, 428, 424, 429, 421.

<sup>157</sup>Curt Lindhagen, The Servant Motif in the Old Testament (Uppsala: Lundequistska Bokhandeln, 1950); see especially under "Israel as Yahweh's Servant" the section on "The Servant of Yahweh as a Group Within the People of Israel --the godly as opposed to the ungodly," pp. 233-61, and "Conclusion," pp. 289-91.

<sup>158</sup>Lindhagen, op. cit., p. 4.

<sup>159</sup>Ibid., p. 259.

influenced by the will of the more powerful. The weaker partner must conform to this in everything: he is his master's servant. The root  $\text{עבד}$  always contains two elements: action and obedience.

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As an expression of the relationship between Yahweh and Israel  $\text{עבד}$  is based ideologically on the conception of election. By the election Yahweh enters into a covenant with Israel. . . . The election was an election to service. This is chiefly true of the Covenant on Mount Sinai, but also of the patriarchal traditions associated with it. The covenant ideology is continually renewed in the cult, particularly in the New Year Festival.<sup>160</sup>

#### In Pagan Life and Philosophy

The background of the humiliation-exaltation pattern in Greek life and philosophy is negative. It is not generally or typically to be found in this milieu. In fact humility is rather disparaged and scorned. It is very likely that this fact had an important negative influence upon the course of the motif in the developing church.

It might have been expected from the Greeks' lack of personal relationship to the one supreme God and their emphasis on human self-realization that the pattern would not be prominent in their life and philosophy, i.e. from the man-centered life of the Greeks as compared with the God-centered lives of the Hebrews.

Humiliation in the full sense of which this present

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<sup>160</sup>Ibid., p. 289.

work treats would be impossible in Greek religion. Beyond this, even humility, generally, is antithetical to the main stream of Greek life and thought.<sup>161</sup> They despised and depreciated humility as a weakness or vice. Pride was not only appreciated but was praised and honored as a virtue. Humility is to be distinguished from the religions of paganism. The very words themselves, ταπεινός and ταπεινοφροσύνη, appear in Greek classical usage almost entirely in a mean, slighting sense, and dishonor clung to them.<sup>162</sup> The word ταπεινός signified generally that which was grovelling, slavish, and mean-spirited. It kept company with such despised qualities as inhibited, men-pleasing, lowborn, ignoble, downcast, inglorious, and slavish.

Paganism was not humble, because to paganism the true God was but a name. The whole life and thought of the pagan world was therefore very naturally based on pride. Its literature, its governments, its religious institutions, its social organization and hierarchy, its doctrines about human life and human duty--all alike were based on the principle of a boundless self-assertion.<sup>163</sup>

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<sup>161</sup>R. L. Ottley, "Humility," Encyclopaedia of Religion and Ethics, ed. James Hastings (New York: Charles Scribner's Sons, 1951), VI, 870. Thus the subject is typically absent from Hilda D. Oakeley, Greek Ethical Thought from Homer to the Stoics (in The Library of Greek Thought, ed. Ernest Barker. Boston: The Beacon Press, 1950).

<sup>162</sup>Richard Chevenix Trench, Synonyms of the New Testament (ninth edition; London: Macmillan and Co., 1880), §xlii, pp. 148-49.

<sup>163</sup>H. P. Liddon, The Divinity of Our Lord and Saviour Jesus Christ ("Bampton Lectures," 1866; eighteenth edition; New York: Longmans, Green, and Co., 1897), p. 500.

Thus, pride was central in paganism. The most honored pagan was proud and self-assertive. The great man, the high-minded man (the μεγαλόψυχος) was characterized by a high type of pride. See for example Aristotle's essay, "Pride the Crown of the Virtues,"<sup>164</sup> from The Nicomachean Ethics. This essay praises pride and scorns humility. Says he, "Pride, then, seems to be a sort of crown of the virtues."<sup>165</sup> Humble people are referred to in a condescending, disparaging manner. The humble man "seems to have something bad about himself" and "robs himself of what he deserves"; he "seems not to know himself."<sup>166</sup> The great man is proud. He holds himself worthy of great things. He is worldly-wise. He is self-assured, self-reliant, self-confident, and self-assertive.<sup>167</sup> On the whole, "the highest and most inclusive type of heathen virtue is essentially an exalted form of self-esteem, implying contempt for others."<sup>168</sup> To the Greek moralists even the pride of the good man in his goodness was

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<sup>164</sup>Aristotle, The Nicomachean Ethics, trans. W. D. Ross (Oxford: The Clarendon Press, 1925), IV, iii, as quoted by Garnett, op. cit., pp. 389-94.

<sup>165</sup>Garnett, op. cit., p. 390.

<sup>166</sup>Ibid., p. 393; see also pp. 391-92.

<sup>167</sup>R. M. Pope, op. cit., p. 276.

<sup>168</sup>Ottley, op. cit., p. 870.

a virtue.<sup>169</sup> In Seneca humility appears as a consciousness of weakness which disqualifies a man from higher spiritual rank.<sup>170</sup> In late Stoicism, human pride and self-reliance reach their climax in "the deification of human virtue, the total absence of sin, the proud stubborn will that deemed humiliation the worst of stains."<sup>171</sup> It is only fair to indicate that there were a few exceptions<sup>172</sup> to this general pattern, but they are few indeed and far between, and just

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<sup>169</sup>Garnett, op. cit., p. 84.

<sup>170</sup>Ottley, op. cit., p. 870, citing Seneca, Epistle lxxvii. 8.

<sup>171</sup>W. E. H. Lecky, History of European Morals (third edition; 2 vols.; New York: D. Appleton and Company, 1905), I, 223.

<sup>172</sup>See Trench, op. cit., p. 149. It is true that Aristotle insisted that the proud man be worthy of his pride. He should be proud because he had a right to be proud. Of course, if he really had no reason for pride then he should think of himself in lowly terms, for to be falsely proud would be vanity. However, it is far better to have just reason and to be proud. The Greeks did speak out against ὑβρις, insolence and unjustified pride. This is a less subtle pride than that peculiar self-consciousness, that proper pride, which was such a virtue. This is the hollow pride of one who has no reason for pride. It is a false pride not based on true self-knowledge and keeps one from real pride. In the Greek tragedians hostility to insolence and self-exaltation is quite commonly encountered. "In Antigone of Sophocles the tragedy centers in the ὑβρις of Creon . . . while in Prometheus Vinctus of Aeschylus it is the ὑβρις of revolt or self-assertion of the human intellect against the supreme deity. Theophrastus of Eresus (374-287 B.C.), the successor of Aristotle as the head of the Lyceum, gives us in his Characters a picture of the ὑπερήφανος, or arrogant man, defining arrogance as 'a certain scorn of all the world besides oneself'" (R. M. Pope, op. cit., p. 276; see also Ottley, op. cit., p. 870).

pride remains the truly characteristic virtue of the great man. Pride was the essential, central factor in his self-concept.

In the Epics of Primeval History

From the negative standpoint, that is self-exaltation followed by humiliation at the hand of God, the pattern is significantly illustrated in the epics of primeval history; i.e. the fall of Satan, the fall of man, and the tower of Babel. These are discussed below in the exegesis and interpretation of I Peter in connection with and in contrast to the way of Christ.<sup>173</sup>

In the Life of Jesus and Earliest Christianity

It is the opinion of this writer that the pattern receives its most profound illustration and demonstration in Jesus Christ. The motif is prominent in his self-understanding and his teachings as recorded in the Gospels. Allusion has already been made above<sup>174</sup> to Jesus' appropriation of the office of Suffering Servant, the Servant who goes through humiliation to exaltation.<sup>175</sup> Particularly important is the evidence that Jesus brought together the offices of Suffering

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<sup>173</sup>Vide infra, pp. 187-201.

<sup>174</sup>Vide supra, pp. 78-79.

<sup>175</sup>See Mudge, op. cit., pp. 114-15, for bibliography

Servant and Son of Man in his self-understanding.<sup>176</sup> The bringing together of the offices of Suffering Servant and Son of Man may be viewed precisely as a bringing together of humiliation and exaltation, and Jesus' refusal of popular Messianism may be accepted as precisely his rejection of the way of self-glorification and self-exaltation. Schweizer sees a reference to humiliation-exaltation in Jesus' appropriation of the title Son of Man in and of itself, similar to the double reference noted in the Suffering Servant. Schweizer refers to the title Son of Man as one

. . . which allows for a quite vague interpretation as well as one of extreme emphasis and in the light of which, therefore, one could regard him as an ordinary man of humble estate, or as the One who has to go through humiliation to exaltation and to fulfil the expectations of late Judaism.<sup>177</sup>

As previously indicated, it is, within the scope and limitations of this present study, neither necessary nor possible to enter into a detailed discussion of the self-consciousness of Jesus.

The motif finds explicit, constant, and forceful

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of recent treatments of the relation of Jesus to the Suffering Servant. He notes, among others, T. W. Manson, The Servant Messiah, and William Manson, Jesus the Messiah (London: Hodder and Stoughton, Ltd., 1943).

<sup>176</sup>See McDowell, Son of Man and Suffering Servant.

<sup>177</sup>Schweizer, Lordship and Discipleship, p. 21; see also p. 31.

expression in the teachings of Jesus. Only a few of the most explicit and direct teachings and sayings of Jesus which relate to the motif can be mentioned here. The following brief indications of the motif in the life and teachings of Jesus must suffice:

"For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."<sup>178</sup>

And he began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. And he said this plainly. And Peter took him, and began to rebuke him. But turning and seeing his disciples, he rebuked Peter, and said, "Get behind me, Satan! For you are not on the side of God, but of men."

And he called to him the multitude with his disciples, and he said to them, "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever loses his life for my sake and the gospel's will save it."<sup>179</sup>

And they came to Capernaum; and when he was in the house he asked them, "What were you discussing on the way?" But they were silent; for on the way they had discussed with one another who was the greatest. And he sat down and called the twelve; and he said to them, "If any one would be first, he must be last of all and servant of all."<sup>180</sup>

And Jesus called them to him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever

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<sup>178</sup>Luke 14:11; this is repeated in Luke 18:14.

<sup>179</sup>Mark 8:31-35; see parallels in Matthew 16:21-25 and Luke 9:22-24.

<sup>180</sup>Mark 9:33-35.

would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve, and to give his life as a ransom for many."<sup>181</sup>

"Blessed are the meek, for they shall inherit the earth."<sup>182</sup>

"Whoever humbles himself like this child, he is the greatest in the kingdom of heaven."<sup>183</sup>

"He who is greatest among you shall be your servant; whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted."<sup>184</sup>

A study of the motif in the Gospels is proposed as an area for intensive future study. The baptism, transfiguration, the triumphal entry into Jerusalem upon an ass, and the passion, among other incidents, could be profitably studied under the humiliation-exaltation motif. Certainly a detailed study of the teachings of Jesus on discipleship with regard to this motif would also be a fruitful study.

In earliest Christianity the pattern of humiliation-exaltation was a very primitive and important interpretation of the person and work of Christ and of his gospel. One must be reminded that the complex of ideas which composes

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<sup>181</sup>Mark 10:42-45.

<sup>182</sup>Matthew 5:5. See Barth, Against the Stream, "Blessed Are the Meek for They Shall Inherit the Earth," pp. 53-56.

<sup>183</sup>Matthew 18:4.

<sup>184</sup>Matthew 23:11-12.

the motif is often present even though the actual words "humiliation" and "exaltation" are not used. As has been indicated, the humiliation-exaltation motif is closely related to the servant motif.<sup>185</sup> Mudge believes that the servant motif is central throughout the New Testament message.<sup>186</sup> Cullmann has given a very forceful statement and discussion of the central place of the servant Christology in the New Testament.<sup>187</sup> This servant Christology has been noted particularly by various writers as prominent in the Petrine speeches in Acts, in the Gospel of Mark, and in I Peter. In addition to this close relation to the servant motif, the humiliation-exaltation pattern finds expression in many places in the New Testament. It has already been suggested above that humiliation-exaltation is actually a central motif of the kerygma throughout the New Testament.<sup>188</sup> This is an important area for future intensive study.<sup>189</sup>

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<sup>185</sup>Schweizer, Lordship and Discipleship, Chap. V, "Jesus as the Suffering and Exalted Servant of God," pp. 49-55. See also Levy Leonidas Carpenter, Primitive Christian Application of the Doctrine of the Servant (Durham, North Carolina: Duke University, 1929).

<sup>186</sup>Mudge, op. cit., p. 115.

<sup>187</sup>Oscar Cullmann, The Christology of the New Testament, trans. Shirley C. Guthrie and Charles A. M. Hall from Die Christologie des Neuen Testaments (London: S C M Press, Ltd., 1959), pp. 80-81; see the whole of Chap. III, "Jesus the Suffering Servant of God," pp. 51-82.

<sup>188</sup>Vide supra, pp. 37-40.

<sup>189</sup>A study of the ideas of humility, self-humiliation,

Here it must suffice to call attention to a few places in the New Testament, in addition to those cited above from the Gospels, where the motif is obviously present. It is clear, for instance, in Philippians 2:5-11, I Timothy 3:16, and Colossians 1:15-20.<sup>190</sup> The motif is also present in the Fourth Gospel and in Hebrews.<sup>191</sup> Proverbs 3:34 is quoted in James 4:6, "God opposes the proud, but gives grace to the humble." Immediately following this Christians are admonished in James 4:7, "Submit yourselves therefore to God." In James 4:10 they are promised, "Humble yourselves before the Lord and he will exalt you." It is the purpose of the subsequent pages of this present work to examine the motif in detail in one of the early documents of the church, i.e., in I Peter, to which attention is now turned.

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etc., over against pride, self-exaltation, etc. throughout the New Testament appears as a most promising undertaking.

<sup>190</sup>See Schweizer, Lordship and Discipleship, Chap. VII, "Jesus as the One Who Was Humiliated from Divine Glory and Exalted to Divine Glory," pp. 61-67. Here the above passages and I Peter 3:18-22 are treated.

<sup>191</sup>This is treated by Schweizer, Lordship and Discipleship, Chap. VIII, "Jesus as the One Obedient in Suffering and Therefore Exalted to the Father," pp. 68-76.

CHAPTER III

HUMILIATION-EXALTATION AS THE THEME OF I PETER AND AS  
THE DOMINANT MOTIF OF ITS CHRISTOLOGY

## CHAPTER III

### HUMILIATION-EXALTATION AS THE THEME OF I PETER AND AS THE DOMINANT MOTIF OF ITS CHRISTOLOGY

In this chapter it is shown that I Peter 5:5b-6 states the theme of the epistle. The humiliation-exaltation motif is set forth as the recurrent theme which dominates the thought of the epistle. Following this the humiliation-exaltation motif is shown to dominate the Christology of the epistle. Both the person and work of Christ are treated in the framework of the humiliation-exaltation motif.

#### I. HUMILIATION-EXALTATION THE THEME OF I PETER

##### Introduction

The humiliation-exaltation pattern is the dominating motif of I Peter. Toward the very end, in the important section I Peter 5:5b-6 the epistle reaches its climax with the statement of its theme.

Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud, but gives grace to the humble."

Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you.<sup>1</sup>

Here the dominating motif of the epistle is explicitly stated,

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<sup>1</sup>I Peter 5:5b-6 as translated in the RSV.

and its theme is briefly and succinctly summed up. In this admonition the essential pattern of human existence before and in relation to God is clearly set forth. It marks out the humiliation-exaltation motif as the theme of the entire epistle. It indicates that man must humble himself before God as the way to exaltation, and, in its insistence that "God opposes the proud," it warns against the opposite way of self-exaltation.

Here in very explicit form the humiliation-exaltation motif is laid before the reader of the epistle. God demands of his creature, man, the attitude of self-humiliation. That is, man, if he is to find true exaltation in human life, genuine meaning and ultimate joy, must humble himself before God. This means absolute submission and complete obedience as a loyal servant of his Lord. This absolute self-surrender demanded of man is rewarded by a rich supply of divine grace and exaltation which man could not otherwise receive.<sup>2</sup>

This pattern of humiliation-exaltation, as shall be shown, dominates the teachings of the epistle on the person and work of Christ and on discipleship or Christian living. Again and again, from beginning to end, the tones of humility, submission, subordination, self-surrender, self-sacrifice,

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<sup>2</sup>Selwyn, op. cit., p. 235, citing Joseph B. Mayor, The Epistle of St. James (second edition; London: Macmillan and Co., Ltd., 1897), p. 140.

obedience, service, and well-doing reverberate through the epistle. Humility brings glory; pride brings damnation. The constantly recurring link between suffering and hope, between present sufferings and future glory, has often been noted by the commentators.<sup>3</sup> Over and over, one notes in the epistle the constantly recurring close connection between humiliation and exaltation, death and resurrection, suffering and glory.<sup>4</sup> Selwyn calls special attention "to the collocation of παθήματα with δόξα," which, says he, "is characteristic of this Epistle."<sup>5</sup>

Exegesis and Interpretation of I Peter 5:5b-6

Context. After indicating that the officers<sup>6</sup> and

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<sup>3</sup>John R. W. Stott, Men with a Message (London: Longmans, Green and Co., 1954), p. 145.

<sup>4</sup>See: I Peter 1:3 (death - resurrection); 1:6 (rejoicing - suffering trials); 1:7 (testing - praise, glory, and honor); 1:11 (sufferings - subsequent glory); 1:21 (death - glory); 2:4 (rejected - chosen and precious); 2:7 (rejected - head of the corner); 2:18, 20 (suffering unjustly - God's approval); 3:4 (gentle and quiet spirit - very precious); 3:9 (evil, reviling - blessing); 3:14 (suffer - blessed); 3:18 (death - made alive); 3:21-22 (resurrection - exaltation and session); 4:13 (sufferings - glory); 4:14 (reproached - blessed); 4:16 (suffer - glorify); 5:1 (sufferings - glory); 5:5 (grace to the humble); 5:6 (humble - exalt); 5:10 (suffering - establishing).

<sup>5</sup>Selwyn, op. cit., p. 228.

<sup>6</sup>In verse 1 πρεσβυτέρους has its "official connotation" as of officers of the church, while in verse 5 it probably refers to those who are "older" as it is in juxtaposition there with the "younger," the νεώτεροι (Selwyn, op.

leaders of the church are not to domineer (κατακυριεύοντες, verse 3)<sup>7</sup> over the members of the church but are to be examples (τύποι) to them of humility and the way of Christ,<sup>8</sup> a way which leads to glory (verse 4), the author insists upon humility and subordination as also the proper relation of the "younger" to the "elders" (verse 5a). Then the principle of humility is inculcated as an attitude and disposition mutually and reciprocally required in all the members of the church (verse 5b). To the admonitions to humility attention will return in the discussion of discipleship. The important points here are that this humility is based upon the great

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cit., pp. 227 and 233). However, Windisch believes that νεώτεροι refers to the "sheep," i.e. to the laity in their relation to the officers of the church, πρεσβυτέροις (Selwyn, op. cit., p. 233). It is probably not possible to be certain on this point and it may be that the two categories really correspond in general, i.e. the older ones, generally, were the officers of the church and the younger ones, generally, were the members of the flock, for in the early church the two sets of relationships were often closely intertwined (see J. W. C. Wand, The General Epistles of St. Peter and St. Jude [in the Westminster Commentaries, ed. Walter Lock and D. C. Simpson. London: Methuen & Co., Ltd., 1934], "The Ministry in I Peter," pp. 126-27, for a valuable study on this point). On the whole, however, the present writer is inclined to believe that there is reference to two relationships involved in the passage: officers and members of the church (I Peter 5:1-4) and older and younger people in the community (I Peter 5:5a). See further Selwyn, op. cit., pp. 435-37.

<sup>7</sup>They are not to exalt themselves over the κλήρων, for only God is to dominate over them; they are God's λαός and κληρος (Deuteronomy 9:29). See Selwyn, op. cit., p. 231.

<sup>8</sup>Vide infra, pp. 187-201.

essential spiritual principle: "God opposes the proud, but gives grace to the humble" (I Peter 5:5c); and that the general admonition to humility is followed immediately by the specific admonition to self-humiliation before God: "Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you" (I Peter 5:6).

So "the author passes from the particular to the general: humility is incumbent on all members of the Church alike in their intercourse with one another."<sup>9</sup> In humility the church leaders are to relate themselves to the church members. In humility the younger are to relate themselves to the elders, and all are to relate to one another in like self-subordination and humility. They are to clothe themselves with humility. This humility is based on the great spiritual principle of self-humiliation before God stated in verse 5c. The ὅτι which immediately precedes the statement of the principle in verse 5c is very significant. Here, "as so often in the Epistle, ὅτι introduces the theological ground for an ethical injunction; cf. ii. 21, iii. 18."<sup>10</sup> The "for" of the Revised Standard Version would become much more explicit and exact if it were rendered "because." It introduces the great spiritual pattern of the humiliation-

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<sup>9</sup>Selwyn, op. cit., p. 233.

<sup>10</sup>Ibid., p. 234.

exaltation motif and insists that this theological principle of man's proper relation to God is the foundation of humility in man's reciprocal relation of humility with his fellow man. The following verse (6) makes it clear that the humility of verse 5 is first and foremost a humbling of oneself before God which makes possible humility in one's dealing with one's fellow man.

Beginning with the deference due from the younger to the older members of the Church, he [the author] has already extended it to a general principle of reciprocal relationship. But it is more than that: it is a general principle of their relationship to God, who not only gives grace to the humble but will vindicate them.<sup>11</sup>

Humility in one's relation to his fellows must be based on humility and submission in one's relation to God. Indeed, humility is basically an attitude of the self toward God; it is primarily a reference to a relation of the individual to God.<sup>12</sup>

Πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε.

The ὑποτασσόμενοι inserted by some manuscripts<sup>13</sup> after ἀλλήλοις and represented in the Textus Receptus is no doubt to be rejected though the idea is consistent with the

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<sup>11</sup>Ibid., p. 235 (italics in the original).

<sup>12</sup>Ibid., p. 417; vide supra, p. 32.

<sup>13</sup>p, the great mass of Byzantine mss., most ms. witnesses, and the Harkleian Syriac; 614 and a few others give ὑποτάγωμεν. See Nestle, op. cit., p. 591.

epistle<sup>14</sup> and the context. Then the question is raised whether πάντες δὲ ἀλλήλοις goes with that which precedes or that which follows. If it goes with the preceding then the sense of it is to continue the admonition to humility, subordination, and subjection within the church relationships carried in I Peter 5:1-5a; i.e. elders to members, younger to older, all to one another. It would seem (contrary to Nestle, Selwyn, and the Revised Standard Version) that the falsely inserted ὑποτασσόμενοι led to an erroneous punctuation and a misguided separation of these words (πάντες δὲ ἀλλήλοις) from their previous connection with the preceding words which seems the more natural connection. This follows the opinion of Delling in Kittel, and Suicer, Erasmus, Beza, and some manuscripts,<sup>15</sup> that carries the sentence in 5a down to ἀλλήλοις and puts a stop there. This judgment which is quite consistent with the movement and meaning of the context may be supported by the seemingly awkward construction of the dative<sup>16</sup> with ἐγκομβώσασθε. The better translation, then, would be: "Likewise you that are younger be subject to

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<sup>14</sup>I Peter 2:13.

<sup>15</sup>Cited by Selwyn, op. cit., p. 234.

<sup>16</sup>Although this construction may be explained as the dativus commodi or the dative of relation; then: "all of you, in your relations one with another, bind unto yourselves humility" (Selwyn, op. cit., p. 234).

the elders, and all to each other. Clothe yourselves with humility, . . .<sup>17</sup>

In its Greek sense ταπεινοφροσύνη has generally a bad sense<sup>18</sup> but has been ennobled by its rich Hebraic and Christian coloring in the New Testament.<sup>19</sup> "The Christian use of the word is one of the plainest examples of the transvaluation of values achieved by Christianity."<sup>20</sup> It means "the having of a humble opinion of one's self; a deep sense of one's (moral) littleness; modesty, humility, lowliness of mind."<sup>21</sup>

Ἐγκομβώσασθε is an admonition to "bind on" humility,

<sup>17</sup>So, though the ὑποτασσόμενοι of their text is to be rejected, the translators of the AV actually came closer to the proper rendering of I Peter 5:5 than those of the RSV, as the AV has, "Likewise, ye younger submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

<sup>18</sup>Vide supra, pp. 87-91.

<sup>19</sup>See Trench, op. cit., §xlii, pp. 148-53; Selwyn, op. cit., pp. 233-34, 189; William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, a translation and adaptation of Walter Bauer's Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und übrigen urchristlichen Literatur, fourth revised and augmented edition (Chicago: The University of Chicago Press, 1957), pp. 811-12.

<sup>20</sup>Selwyn, op. cit., p. 189.

<sup>21</sup>Joseph Henry Thayer, A Greek-English Lexicon of the New Testament (corrected edition; New York: American Book Company, 1886), p. 614; see also G. Abbott-Smith, A Manual Greek Lexicon of the New Testament (third edition; Edinburgh: T. & T. Clark, 1937), pp. 439-40.

and so to clothe oneself in it. Κόμβος is a knot and ἐγκόμβωμα is a garment tied on over others, especially the apron or frock worn by servants or slaves. It means then "to put on oneself, as a garment, . . . for service."<sup>22</sup> The word is especially interesting in three respects: (1) from the standpoint of the firmness with which it is to be fastened on; (2) the fact that it points to service; and (3) though possibly referring to any garment, the very real possibility of a reference to "the small white garment which a slave wore over his . . . sleeveless tunic."<sup>23</sup> The passage becomes even more vivid and forceful if it is a reference to the λέντιον or towel used by slaves, with which Jesus girded himself before washing the disciples' feet.<sup>24</sup>

The significance of ὅτι has already been indicated.<sup>25</sup>

The

. . . meek and unprovocative conduct [of Christians] towards others rest[s] on a theological foundation, springing from a knowledge of God and God's ways which enables Christians to be in the world though not of it, and to live in detachment from current secular habits and standards, as those whose life is hid with Christ in God.<sup>26</sup>

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<sup>22</sup>Abbott-Smith, op. cit., p. 128.

<sup>23</sup>Selwyn, op. cit., p. 234.

<sup>24</sup>John 13:4.

<sup>25</sup>Vide supra, pp. 102-03.

<sup>26</sup>Selwyn, op. cit., p. 189 (italics not in the original).

Ὁ θεὸς ὑπερηφάνους ἀντιτάσσεται. This is the explicit statement of God's rejection of man's self-willed pride and of his opposition to man's self-glorification and self-exaltation. It is a quotation of the Septuagint version of Proverbs 3:34, with the substitution of ὁ θεὸς for κύριος.

Ἀντιτάσσεται pictures God as arranged in battle against the proud. He sets himself against them and resists them.<sup>27</sup> The full significance of this opposition is to be seen only in the recognition that in him is the source of the very existences and destinies of the proud. The "customary" present tense indicates that which is habitually, unchangingly the disposition of God toward the proud.

ὑπερηφάνους is from ὑπέρ plus φαίνομαι, and thus means to show oneself above others. It is used of the proud "arrogant, haughty, and disdainful."<sup>28</sup> It indicates one "with an overweening estimate of one's means or merits."<sup>29</sup> It is used of one who primarily exalts self.<sup>30</sup>

The opposition of God to and the admonition against self-glorification and self-exaltation find clear illustration

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<sup>27</sup>Abbott-Smith, op. cit., p. 42; Thayer, op. cit., p. 51; Arndt and Gingrich, op. cit., p. 75.

<sup>28</sup>Abbott-Smith, op. cit., pp. 458-59; Arndt and Gingrich, op. cit., p. 849.

<sup>29</sup>Thayer, op. cit., p. 641.

<sup>30</sup>See the important article in Trench, op. cit., § xxix, pp. 98-105, esp. 101-02.

in the passage quoted from the Septuagint of Isaiah 40:6-8 in I Peter 1:24-25a. All human life in itself, by its very nature, essentially "is like grass" and all its self-glory is "like the flower of grass. The grass withers and the flower falls" (I Peter 1:24) "when the breath of the Lord blows upon it" (Isaiah 40:7b). This is the course of man's self-glorification. Here is a contrast between the perishability of human glory and the imperishable and incorruptible Christian heritage of the word and will of God.<sup>31</sup> That word is τὸ εὐαγγελισθὲν εἰς ὑμᾶς. That τὸ εὐαγγελισθὲν is being examined in this present work under the pattern of humiliation-exaltation.

Ταπεινοῖς δὲ δίδωσιν χάριν. Here ταπεινοῖς is certainly not limited as the rejected construction of verse 5b above limits it ("Clothe yourselves, all of you, with humility toward one another"). Here ταπεινοῖς is clearly absolute. "God gives grace to the humble." God's dealings with the humble are sharply contrasted (adversative δὲ) with his dealings with the proud.

The humble are those who have made the "absolute surrender"<sup>32</sup> to God. They are those who humble themselves before

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<sup>31</sup>Selwyn, op. cit., p. 152.

<sup>32</sup>Ibid., p. 235, citing Mayor, op. cit., on James 4:6.

and exalt their Lord. They are those who "fear God" (τὸν θεὸν φοβεῖσθε, I Peter 2:17).<sup>33</sup> They continually reverence him.<sup>34</sup> They venerate and worship him; they treat him with reverential obedience.<sup>35</sup> They do not exalt or glorify themselves. They glorify God (I Peter 4:16) as they realize that men are called to give eternal glory to God (I Peter 5:10). They give glory to him; they magnify, extol, and praise him. He is the center of their aspirations, not themselves,

. . . in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion<sup>36</sup> for ever and ever. Amen. (I Peter 4:11)

To him be the dominion for ever and ever. Amen. (I Peter 5:11)

These are those who if when doing right they suffer for it, they take it patiently and have God's approval (I Peter 2:20b). They are those of "a gentle and quiet spirit, which in God's sight is very precious" (I Peter 3:4). They are at peace with God. Their demeanor is examined in greater detail later.<sup>37</sup> Here it is to be noted that they are those who have

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<sup>33</sup>The author again referring to Proverbs, specifically to Proverbs 24:21.

<sup>34</sup>Abbott-Smith, op. cit., p. 472.

<sup>35</sup>Thayer, op. cit., pp. 655-56; Arndt and Gingrich, op. cit., pp. 870-71.

<sup>36</sup>"Might, power, rule, sovereignty" (Arndt and Gingrich, op. cit., p. 450).

<sup>37</sup>Vide infra, pp. 278-361.

humbled themselves completely before God and serve him in unquestioning obedience; he has dominion over their lives. A parallel to the whole quotation from Proverbs is found in I Peter 3:12 in a quotation of Psalm 34:15-16a (Septuagint 33:16-17a).

For the eyes of the Lord are upon the righteous [the humble], and his ears are open to their prayer. But the face of the Lord is against those that do evil [the proud].

This interpretation of the "righteous" and "evil" as the "humble" and the "proud" is clear in the original context of the Psalm<sup>38</sup> and fits in an astonishing way with the theme of the present epistle.

To the humble God customarily and habitually gives χάρις. They are the recipients of God's favor. God's exaltation of the humble is here represented by the gift of his grace. This takes on great significance when one sees in this not only God's favor but the rich theological content of this word. On these God bestows nothing less than his redeeming and exalting grace.

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<sup>38</sup>See Psalm 34:17:

"When the righteous cry for help, the Lord hears, and delivers them out of all their troubles.

The Lord is near to the broken-hearted, and saves the crushed spirit."

Notice also the "poor man" of Psalm 34:6, the "fear of the Lord" of vs. 9, and "his servant" of vs. 22. Vide supra, pp. 60-62. For the influence of this Psalm on I Peter and probably behind that on an early catechetical form and/or a hymn see Selwyn, op. cit., pp. 190, 408-10, 413 f.

Ταπεινώθητε οὖν ὑπὸ τὴν κραταίαν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ. This exhortation now follows hard on the heels of the expression of the theological pattern, presented in the preceding verse. That the exhortation is based on the foregoing pattern is clear in the οὖν. Thayer interprets it as the demand "to submit one's self in a lowly spirit to the power and will of God."<sup>39</sup> The outcome of the humiliation is clearly marked by the ἵνα clause which follows. The result of the humiliation is exaltation by the hand of God.<sup>40</sup> The fulfillment of the exaltation no doubt belongs to the hope of the καιρὸς ἔσχατος (I Peter 1:5) and the ἡμέρα ἐπισκοπῆς (I Peter 2:12), though the lection ἐπισκοπῆς here in I Peter 5:6 after καιρῷ is to be rejected. Ὑψώσῃ is "to exalt, to raise to dignity, honor, and happiness."<sup>41</sup> God in his own (αὐτὸς) active intervention will exalt (καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει; I Peter 5:10) the suffering, humble, righteous ones.<sup>42</sup> Note in I Peter 5:10 the aorist

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<sup>39</sup>Thayer, op. cit., p. 615.

<sup>40</sup>Notice a significant parallel. The mighty hand of God is referred to in Deuteronomy 9:26, 29; 26:8 in the historical experience of the humiliation-exaltation of Israel in the Exodus, which may be in the author's mind here (Selwyn, op. cit., pp. 235-36). Vide supra, pp. 44-48. Israel knew a humiliation which led to exaltation.

<sup>41</sup>Thayer, op. cit., p. 647; Arndt and Gingrich, op. cit., p. 858.

<sup>42</sup>Selwyn, op. cit., p. 240.

participial phrase, ὀλίγον παθόντας, which precedes this exaltation.<sup>43</sup>

The close collocation of ταπεινοῦν and ὑψοῦν cannot help but echo the words and teachings of Jesus at many points in the Gospels. And this passage may well go back to words of Jesus, the verba Christi.<sup>44</sup> Notice the following for instance:

Whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted. (Matthew 23:12)

For everyone who exalts himself will be humbled, and he who humbles himself will be exalted. (Luke 14:11)

Whoever humbles himself like this child, he is the greatest in the kingdom of heaven. (Matthew 18:4)

. . . for everyone who exalts himself will be humbled but he who humbles himself will be exalted. (Luke 18:14)<sup>45</sup>

The principle of humiliation-exaltation enunciated in I Peter 5:5b-6 and which is the dominating motif of the epistle no doubt goes back to Jesus himself and his teachings.

It is to be noted and remembered that all the rich historical and religious background of the pattern of humiliation-exaltation discussed in the preceding chapter underlies

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<sup>43</sup>Ibid.

<sup>44</sup>Ibid., p. 235.

<sup>45</sup>See also Luke 1:52. In addition to these passages many others could be cited from the gospel accounts of the life and teachings of Jesus which illustrate the humiliation-exaltation pattern as taught and practiced by Jesus. Vide supra, pp. 91-94.

this pattern as the motif of I Peter. It is not without significance that the theme of the epistle is illustrated with illusions to at least three significant places in the Old Testament where the humiliation-exaltation pattern has been observed so clearly: the Exodus, Proverbs 3, and the Servant Songs.<sup>46</sup>

#### The Purpose of the Epistle

This is the purpose of the letter. Peter has written διὰ Σιλουανοῦ to exhort and testify that "this [the way of humiliation-exaltation] is the true grace of God" and to encourage the Christians to "stand fast in it" as a way of meeting their present trials (I Peter 5:12).

Ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ. The question has naturally arisen as to what the antecedent of ταύτην is. It has been taken to be persecutions,<sup>47</sup> "the whole of the contents of the Epistle,"<sup>48</sup> the universalism of the Messianic prophecies and expectations.<sup>49</sup> It seems more fitting and proper to take it of the whole pattern of humiliation-exaltation which is so clearly the theme or motif of the epistle. This has the advantage not only of summing up the

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<sup>46</sup>Vide supra, pp. 44-48, 59-60, 77-87.

<sup>47</sup>Selwyn, op. cit., p. 242, citing Usteri.

<sup>48</sup>Selwyn, op. cit., p. 242, quoting Bigg.

<sup>49</sup>Selwyn, op. cit., p. 242, citing Blenkin.

entire purpose and motif of the epistle but also of going behind that to a great pattern of the entire biblical revelation, indeed, to a pattern which is inherent in the essential existence and relation of the created order to its creator.

"This" stands for the way of humiliation which leads to exaltation at God's hand; this is the true grace of God promised to the humble. The author of the epistle has written to exhort and declare this to the readers. Note in I Peter 5:5 that it is to the humble that God gives χάρις (grace).<sup>50</sup> In this grace they are exhorted to "stand fast" (στῆτε). "Grace" in I Peter characteristically stands for the approval and favor of God.<sup>51</sup> Its receipt is practically equivalent to exaltation; it is the approval and favor of God upon the individual with all the blessings which that entails; it is exaltation by the hand of God. Note in I Peter 5:9 that the people of God are to withstand (ἀντίστητε) the Devil in the faith (τῇ πίστει), the faith in God, a faith<sup>52</sup> which includes especially the confidence that he will exalt the humble.

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<sup>50</sup>Note also that in II Corinthians 8:9 the χάρις of our Lord Jesus Christ is indicated as "that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich."

<sup>51</sup>Note the use of χάρις in I Peter 1:2, 10, 13; 2:19, 20; 3:7; 4:10; 5:5, 10, 12.

<sup>52</sup>Selwyn, op. cit., p. 238.

The purpose of the letter is to exhort and encourage the recipients in a time of trial. This the author does by unfolding to them the ways of God in his dealings with men, which ways are summarized in the humiliation-exaltation motif (I Peter 5:5b-6). He recalls to them the example of the way and work of Christ; he expounds to them the principles of conduct for themselves according to this humiliation-exaltation motif and exhorts them to follow Christ in this way, a demand which was inherent in their calling to become disciples and followers of Christ.

#### Summary Conclusion

Various themes have been set forth as the dominant motif of I Peter. Most frequently, perhaps, it has been said to be built around the theme of "hope." Others have conceived of its theme as "self-control," "obedience," "pilgrimage," "courage," "suffering," "endurance," "Christian devotion," "patience," or "holiness." Some of these are more nearly acceptable than others, but none of them really does justice to the epistle as a whole.<sup>53</sup> It is believed that the pattern of humiliation-exaltation does, and in the succeeding pages of this work it is to be shown that the pattern marked out here as the motif of the epistle dominates its teaching on the person and work of Christ and the lives and conduct

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<sup>53</sup>Ibid., p. 1.

of his followers. The epistle "is a microcosm of Christian faith and duty"<sup>54</sup> and strikes a particularly close and compact interweaving of theology and ethics.<sup>55</sup> This close interweaving of theology and ethics, of religion and morality, of grace and personal responsibility, is one of the most significant characteristics of the humiliation-exaltation motif. Indeed, this pattern with its accent on personal religion<sup>56</sup> runs as a persistent motif through the epistle and gives it an impressive and significant unity. Under this pattern the author unfolds to the readers the ways of God. This he does "by recalling to them the example of Christ"<sup>57</sup> and expounding to them the way of humiliation-exaltation as the pattern for their own lives, and the principle for their own conduct as followers of Jesus.

## II. HUMILIATION-EXALTATION IN THE VIEW OF THE PERSON AND WORK OF CHRIST (CHRISTOLOGY) IN I PETER

The purpose of the remainder of this chapter is to examine the Christology of I Peter under the humiliation-exaltation motif. At first it was planned to present one

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<sup>54</sup>Ibid.

<sup>55</sup>Ibid., pp. 1, 64-65.

<sup>56</sup>Ibid., p. 3.

<sup>57</sup>Ibid., p. 1.

chapter on the humiliation-exaltation motif in the Christology of I Peter as distinct from a second on the humiliation-exaltation motif in the view of the atonement in I Peter. However, the difficulty of separating the person of Christ from the work of Christ (and this is particularly true when they are considered from the standpoint of the humiliation-exaltation motif) has led the writer to treat them both in the same chapter, though at first primary interest will be turned upon the way of Christ in and of itself, and then, later, upon the way and work of Christ "for us." Even in this much division of emphasis within the parts of the chapter, one subject easily shades into the other and the same sections of material in the epistle generally deal with both, for the way and person of Christ are, in a sense, the work of Christ.

#### Humiliation-Exaltation as the Way of Christ in I Peter

Exegesis of I Peter 1:20-21

This passage appears to the present writer to be an early Christological hymn which celebrates the humiliation-exaltation of Christ. The first part emphasizes the humiliation in incarnation; the second part, the exaltation in resurrection and session. Thus the text is set out here in two strophes, each containing three lines:

Προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου,  
 φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων,  
 δι' ὑμᾶς τοὺς δι' αὐτοῦ πιστοὺς εἰς θεόν.

Τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν,  
 καὶ δόξαν αὐτῷ δόντα,  
 ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

Translated it is:

Foreknown indeed before the foundation of the world,  
 and manifested at the last of time,  
 on account of you who through him are faithful to God.

Who raised him from the dead,  
 and gave glory to him,  
 so that your faith might be also hope in God.<sup>58</sup>

It is quite certain that hymns are alluded to and  
 quoted in the New Testament.<sup>59</sup> They seem to have played a

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<sup>58</sup>Here the translation departs from the RSV and is composed by the present writer on the basis of exegesis and commentaries indicated below.

<sup>59</sup>See for general orientation with regard to hymns in the New Testament and for further discussion: A. Baumstark, "Hymns (Greek Christian)," Encyclopaedia of Religion and Ethics, ed. James Hastings (New York: Charles Scribner's Sons, 1951), VII, 5-12; George W. Gilmore, "Hymnology," The New Schaff-Herzog Encyclopedia of Religious Knowledge, ed. Samuel Macauley Jackson (Grand Rapids: Baker Book House, 1950), V, 424-32; W. Lock, "Hymn in NT," A Dictionary of the Bible, ed. James Hastings (New York: Charles Scribner's Sons, 1908), II, 440-41; James Millar, "Hymn," The International Standard Bible Encyclopaedia, ed. James Orr (Chicago: The Howard-Severance Co., 1915), III, 1445; Dwight M. Pratt, "Spiritual Songs," The International Standard Bible Encyclopaedia, ed. James Orr (Chicago: The Howard-Severance Co., 1915), V, 2845; Martin Dibelius, A Fresh Approach to the New Testament and Early Christian Literature (translated in The International Library of Christian Knowledge, ed. William Adams Brown and Bertram Lee Woolf. New York: Charles Scribner's Sons, 1936), "Hymns," pp. 246-54; Carl von Weizsäcker, The Apostolic Age of the Christian Church, trans. James Millar (in the Theological Translation Library, ed. T. K. Cheyne and A. B. Bruce. 2 vols.; London: Williams and Norgate, 1907), II, 259-62.

rather large part in the worship of the primitive church.<sup>60</sup>

Passages are often found in the New Testament which have such a full conciseness and beautiful lyrical quality that it

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<sup>60</sup>This might well have been expected as the Christians took over many worship practices of the synagogue which included the singing of Psalms. The Psalter, in its Septuagint version, no doubt composed an early hymnbook for Greek-speaking Jews. The primitive church soon attached other biblical passages to these as hymns. (See the group of nine songs at the end of Codex Alexandrinus.) Hymns have been discovered in the Gospels: the Magnificat (Luke 1:46-55), the Benedictus (Luke 1:68-79), the Gloria in Excelsis (Luke 2:14), and the Nunc Dimittis (Luke 2:29-32).

The literature of the New Testament testifies to the use of "psalms and hymns and spiritual songs" in the apostolic church (Matthew 26:30; Mark 14:26; Acts 16:25; Ephesians 5:19; Colossians 3:16; I Corinthians 14:15, 26; James 5:13). Revelation has many hymns or odes. Hymns or fragments thereof have been thought to have been found at many places in the New Testament (I Corinthians 2:9; Ephesians 5:14; I Timothy 1:15, 17; 3:16; 6:15-16; II Timothy 2:11-13; Titus 3:4-7; James 1:17; Acts 4:24-30; Philippians 2:5-11; Ephesians 4:8; Colossians 1:15-20; Revelation is said to be full of hymns and odes; see for instance 4:8, 11; 5:9-10, 12, 13; 7:12, 15-17; 11:15, 17-18; 12:10-12; 13:10; 15:3-4; 16:5-7; 18:2-8, 10, 14, 16-17, 19-20, 21-24; 19:2-3, 4, 7-8).

Moving out of the New Testament period one finds testimony to the part played by hymn singing in the primitive church in Pliny the Younger's correspondence with Trajan (Pliny Epistle X. 96; see Pliny Letters, trans. William Melmoth [in The Loeb Classical Library, ed. T. E. Page, E. Capps, and W. H. D. Rouse. 2 vols.; London: William Heinemann, Ltd., 1940], II, 403) and in a second century author (quoted by Eusebius Church History V. xxviii. 5; see Eusebius Church History, trans. Arthur Cushman McGiffert [in Vol. I of A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, Second Series, ed. Philip Schaff and Henry Wace. Grand Rapids: Wm. B. Eerdmans Publ. Co., 1952], p. 247) who speaks of the "many psalms and hymns, written by the faithful brethren from the beginning, [which] celebrate Christ and the Word of God, speaking of him as divine." The Odes of Solomon may be an early Christian hymnal, whether original, borrowed, redacted, heretical, or orthodox.

would seem that one is either dealing with: (1) a quotation of, or an allusion to, a traditional hymn of the community, or (2) a hymnic piece actually being composed by the author, or (3) at the least a piece of lyrical prose<sup>61</sup> which has hymnic qualities and may be inspired by a familiar hymn or contrariwise may have inspired a hymn.

These hymns, or metrical or lyrical prose, or simply poetical passages, appear to have served several purposes in the church, e.g. confessional and creedal statement, catechetical instruction, and worship liturgy.<sup>62</sup>

Is I Peter 1:20-21 really a hymn? Whether the passage is a poetical creation of the author, or is a quotation of an already existing entity, or is a somewhat free reflection upon a liturgical piece, is perhaps impossible to answer with certainty. However, it appears to have the marks of the

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<sup>61</sup>"The fresh utterances of Christian inspiration often fell into an exalted and poetic form of expression which make it difficult to draw the line between prose and poetry" (Lock, op. cit., p. 441).

<sup>62</sup>See Oscar Cullmann, Early Christian Worship, trans. A. Stewart Todd and James B. Torrance from Urchristentum und Gottesdienst (in Studies in Biblical Theology. Chicago: Henry Regnery Co., 1953), pp. 21-23, 7, 37; Gerhard Delling, Der Gottesdienst im Neuen Testament (Göttingen: Vandenhoeck & Ruprecht, 1952), esp. Chap. V, "Formeln," pp. 60-76, and Chap. VI, "Bekenntnis und Hymns," pp. 77-88; Oscar Cullmann, The Earliest Christian Confessions, trans. J. K. S. Reid from Les Premières Confessions de Foi Chrétiennes (London: Lutterworth Press, 1949).

quotation or adaptation of a previously existing liturgical piece. It certainly possesses the qualities of the brief Christological catechetical confessionals or liturgical hymns which have been discovered to have been present in the primitive church. The indications of this are: (1) its compact brevity, and simplicity; (2) its centering in praise; (3) its Christological nature; (4) its characteristics of metrical and poetic prose, if not possessing regular meter as such; it can be arranged in lines and strophes; (5) its close similarity to other such pieces which have been isolated in the New Testament; and (6) its very remarkable parallelism of ideas.<sup>63</sup> It appears, then, to be a creedal or hymnic formula either composed or quoted by the author of the epistle.

Beare says, "The clause προεγνωσμένου . . . χρόνων has all the appearance of a liturgical distich, probably

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<sup>63</sup>See Ethelbert Stauffer, New Testament Theology, trans. John Marsh (New York: The Macmillan Co., 1955), Appendix III, "Twelve Criteria of Creedal Formulae in the New Testament," pp. 338-39. In addition to the qualities cited above, note that he says these "creedal formulae often favour participles" and "for the most part . . . refer to the elementary truths and events of salvation-history."

Note that early Christian hymnody followed the pattern of the Greek text of Psalms "and, as that text has no regular metrical structure, the imitations likewise were composed in prose form" (Baumstark, op. cit., p. 5). The prose hymns of Christian antiquity are characterized by Hebrew parallelism rather than the ancient poetic forms of classical meters which influenced Christian hymnology later (ibid., p. 6).

familiar to the readers, which is woven into the structure of the paragraph."<sup>64</sup> That is to say, verse 20 composes a verse strophic group of two lines. Bultmann insists ". . . zeigt V. 20 den gebundenen Stil der liturgisch-poetischen Sprache."<sup>65</sup> He expresses the view that verse 20 is a quotation of the first two (or second and third) lines of a confessional or hymn which is meditated upon and reflected throughout I Peter, and parts of which are actually quoted from place to place (especially here and in I Peter 3:18-22). He reconstructs the original piece rather freely of material from I Peter 1:20 and 3:18-19, 22, and finds parallels to it at other points in the epistle.<sup>66</sup> It is to be noted that though verse 21 is not a part of his reconstruction it does present ideas which immediately follow therein, and thus parallels his reconstruction. Windisch believed that the hymn was much longer, composing all of the section 1:17-21, "eine schöne binitarisch gefasste Wiedergabe des evangelischen Kerygmas in vier Doppelzeilern 17. 18f. 20. 21."<sup>67</sup> But it appears that Bultmann is right in declaring that the presumption for 17-19 being a hymn is rather vague, for in its

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<sup>64</sup>Beare, op. cit., p. 80.

<sup>65</sup>Rudolf Bultmann, "Bekenntnis- und Liedfragmente im ersten Petrusbrief," Coinectanea Neotestamentica, XI, 1-14 (Lund: G. W. K. Gleerup, 1947), p. 10.

<sup>66</sup>Ibid.; see esp. pp. 1 and 14.

<sup>67</sup>Windisch-Preisker, op. cit., p. 56.

form this sentence is wholly prosaic: ". . . jedoch wäre die Vermutung für V. 18f. ganz vage, denn in seiner Form ist dieser Satz ganz prosaisch."<sup>68</sup>

The present writer believes that the hymn is probably limited to 1:20-21, for here is a brevity, a full conciseness, and a parallelism, each of which is very striking in itself. This finds some support even in Windisch's designation of it as a "Zweigliederiger Christusspruch."<sup>69</sup> It may be either the quotation of a given piece, or only the first two lines may be an exact citation with the succeeding lines being an individual private development, or it may be a paraphrase following the ideas expressed in the original hymn.

The two strophes present a very remarkable parallelism<sup>70</sup> of ideas, both as wholes with each other, and of individual lines in one strophe with the corresponding individual lines in the other strophe. Graphically displayed and heightened for emphasis the parallelism is something like the following:

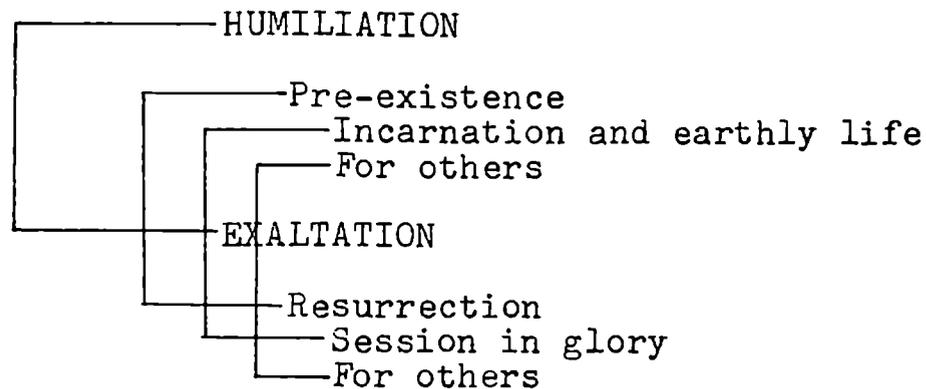
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<sup>68</sup>Bultmann, op. cit., p. 10.

<sup>69</sup>Windisch-Preisker, op. cit., p. 57.

<sup>70</sup>See the excellent discussion of Hebrew poetry and poetical forms, especially parallelism, in H. E. W. Turner, Jesus: Master and Lord (London: A. R. Mowbray & Co., Ltd., 1953), pp. 137-43. He points out (ibid., p. 137) that Hebrew poetry makes much of sense-parallelism and little of rhyme.

Note that the theme of I Peter is stated in I Peter 5:5c in antithetic parallelism.



Note the one strophe over against the other. Note the progression within the first two lines of each strophe, and contrast each of these with the corresponding line in the other strophe. Note and compare the parallel insistence that it is "for others" in the last line of both strophes. All of this hardly appears accidental, especially in view of the stated theme of the epistle.<sup>71</sup> It is either a quotation of a creedal or hymnic form, or it is a finely worked out poetical structure of the author.

Interpretation of I Peter 1:20-21. The way of Christ is set out here in striking form as the way of humiliation-exaltation. Since it is a hymn this is done in a sketchy fashion of course, without intrusion of details. So the lines carry with them meaning and associations beyond what is actually said in so many words. The first strophe presents the humiliation of Christ. From heavenly pre-existence he humbles himself to incarnation and is manifested in his

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<sup>71</sup>I Peter 5:5c-6; vide supra, pp. 98-113.

earthly life. The second strophe presents the exaltation of Christ. From death (which is lightly passed over here as the depth of humiliation) he is resurrected; he ascends on high and in his royal session receives great glory. In the over-all framework of the epistle the emphasis in this hymn falls upon the humiliation in incarnation.

Προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἑσχάτου τῶν χρόνων. Here is the presentation of the pre-existence and incarnation of Jesus in I Peter.<sup>72</sup>

Προεγνωσμένου surely introduces the doctrine of the pre-existence and incarnation of Jesus. The καταβολῆς κόσμου is the creation. "The preposition πρὸ carries the thought

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<sup>72</sup>So: Cranfield, op. cit., p. 40; James Moffatt, The General Epistles: James, Peter, and Judas (in The Moffatt New Testament Commentary, ed. James Moffatt. New York: Harper and Brothers Publishers, 1928), pp. 107-08; Stibbs and Walls, op. cit., p. 92; Charles Bigg, A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude (in The International Critical Commentary, ed. S. R. Driver, A. Plummer, and C. A. Briggs. Second edition; Edinburgh: T. & T. Clark, 1902), p. 121. See George Barker Stevens, The Theology of the New Testament (in the International Theological Library, ed. Charles A. Briggs and Stewart D. F. Salmond. Second edition; Edinburgh: T. & T. Clark, 1918), pp. 298-301, who holds to the view that the pre-existence and incarnation of Christ are present in I Peter. He presents extensive discussion of both sides of the interpretation of the evidence and cites the following as holding to a real pre-existence: Lechler, Gloag, Pfleiderer, Bovon, and Holtzmann; while indicating that the opposite view is taken by Schmid, Weiss, Beyschlag, and Briggs. See also H. A. A. Kennedy, The Theology of the Epistles (in Studies in Theology. London: Gerald Duckworth and Co., Ltd., 1919), p. 175. Cf. Willibald Beyschlag, New Testament Theology, trans. Neil Buchanan (second edition; 2 vols.; Edinburgh: T. & T. Clark, 1899), I, 392-93; Bernhard Weiss, Biblical Theology of the New Testament, trans. David Eaton (2 vols.; Edinburgh: T. & T. Clark, 1882), I, 226-28.

back to a stage anterior to the Creation."<sup>73</sup> Προγινώσκω, of course, literally means merely "to know beforehand, fore-know,"<sup>74</sup> which is surely the only content of πρόγνωσις in I Peter 1:2 where it is used of the Christians addressed.<sup>75</sup> However the content of that usage cannot determine its full content here. Beare, speaking of I Peter 1:20, says, "This does not of necessity imply His pre-existence."<sup>76</sup> The saving phrase here is "of necessity," for reasons are given below for believing that pre-existence is most surely indicated here. Windisch can say, "Natürlich ist Christus auch persönlich präexistent gedacht."<sup>77</sup> It is quite likely that, in a hymn, this brief description of Jesus as "foreknown before the foundation of the world" goes beyond itself to introduce the pre-existence of Jesus. This is made quite certain by the following: (1) it is in the context of a hymn where words are generally symbolic and suggestive and stand for complexes of ideas; (2) the reference in I Peter 1:11 to τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ (the spirit of Christ in the

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<sup>73</sup>Selwyn, op. cit., p. 146.

<sup>74</sup>Abbott-Smith, op. cit., p. 379.

<sup>75</sup>It is related there to ἐκλεκτοῖς rather than to ἀπόστολος (Selwyn, op. cit., p. 119).

<sup>76</sup>Beare, op. cit., p. 80.

<sup>77</sup>Windisch-Preisker, op. cit., p. 57.

prophets),<sup>78</sup> which probably refers to the pre-incarnate<sup>79</sup> activity of the Christ through his spirit in the prophets of the Old Testament; and (3) the use of the word φανερωθέντος in the next line. Φανερώ means "to make visible, clear, manifest or known."<sup>80</sup> Surely this word makes clear a reference to the appearance of Jesus in the framework of the widespread, familiar, Christian doctrine of the pre-existence and incarnation of Jesus.<sup>81</sup> Referring to φανερωθέντος here Selwyn explicitly indicates that it is a "reference to the Incarnation, as in 1 Tim. iii. 16."<sup>82</sup> "The suggestion of pre-existence, already implied in the pre-knowledge of the Messiah's work, is carried on in this word which implies the

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<sup>78</sup>Especially the Old Testament prophets rather than the Christian prophets, if including them at all (contrary to Selwyn, op. cit., p. 134). See Wand, op. cit., p. 49.

<sup>79</sup>See Beare, op. cit., p. 65, who opens the possibility (while not insisting upon it) of taking this "in the sense that the pre-existent Christ is Himself the spirit, or that the spirit was sent by Him." See also Bigg, op. cit., pp. 108-10. But see especially Wand, op. cit., p. 50, who refers this to "the Spirit of Christ Himself teaching the prophets about the Messiah," and says, "It is obvious that this involves a belief in the pre-existence of Christ."

<sup>80</sup>Abbott-Smith, op. cit., p. 465.

<sup>81</sup>Selwyn, op. cit., p. 136, though doubtful of the presence of the doctrine in I Peter 1:11 is sure of it here. Windisch-Preisker, op. cit., p. 57, is sure of this significance of φανερωθέντος and cites I Timothy 3:16 and Hebrews 9:26 as parallels.

<sup>82</sup>Selwyn, op. cit., p. 231.

making clear of something which is already there."<sup>83</sup> Hort says of φανερωθέντος: "Taken by itself, the word suggests a previous hidden existence, and it was not likely to be chosen except in this implied sense."<sup>84</sup> (4) This hymn reflects and is probably to be associated with other known early Christological hymns or creedal formulae where the pre-existence and humiliation in incarnation are quite obvious.<sup>85</sup>

Bultmann is very certain of the reference to pre-existence and incarnation in I Peter 1:20 and presents extensive arguments to this effect.<sup>86</sup> He finds parallels to προεγνωσμένου in John 17:24 and Odes of Solomon 41:15-16.<sup>87</sup> The idea of φανερωθέντος presupposes pre-existence, he says, and relates the passage to Colossians 1:26.<sup>88</sup> He cites also Ignatius, To the Magnesians 6, where Jesus Christ is he ὁς πρὸ αἰώνων παρὰ πατρὶ ἦν καὶ ἐν τέλει ἐφάνη.<sup>89</sup> He finds the

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<sup>83</sup>Wand, op. cit., p. 57.

<sup>84</sup>F. J. A. Hort, The First Epistle of St. Peter I.1-II.17 (London: Macmillan and Co., Ltd., 1898), p. 80.

<sup>85</sup>Vide infra, pp. 129-34.

<sup>86</sup>Bultmann, op. cit., pp. 11-12.

<sup>87</sup>Ibid., p. 11. He traces the idea further back into Jewish Wisdom literature, citing Proverbs 8:23 and Sirach 24:9. He cites also Assumption of Moses 1:14.

<sup>88</sup>Ibid., Bultmann further relates it to II Timothy 1:9-10 and Romans 16:25-26. He cites other New Testament parallels and relates them to this passage.

<sup>89</sup>Ibid., Bultmann cites further a passage in II Clement

pre-existence and incarnation of Christ to have acquired a relatively firm place in the confessional or liturgical texts and hymns. He believes this verse, introducing the ideas of the pre-existence and incarnation, actually stood at the head of his reconstructed Christological confession or hymn.<sup>90</sup>

It is appropriate to return now to point (4) above. Most significantly the verse appears to parallel the humiliation in incarnation in other early Christological hymns where this feature is very clear. Especially important is the relation to Philippians 2:6-7. Bultmann's hymn, reconstructed from I Peter, is paralleled by him to the hymn cited by Paul in Philippians 2:6-11.<sup>91</sup> Because of the close relation of I Peter 1:20 to this primitive Christological hymn, it is appropriate to give some attention to it at this point. The first part of it will be considered here, the remainder below.<sup>92</sup>

In Philippians 2:6-11, the humiliation-exaltation

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and also Shepherd of Hermas, Parable IX. 12: "The Son of God is older than all His creation, so that He became the Father's adviser in His creation. . . . 'He was made manifest in the last days of the consummation'" (quoted here from J. B. Lightfoot and J. R. Harmer, The Apostolic Fathers [Grand Rapids: Baker Book House, 1956], p. 229).

<sup>90</sup>Bultmann, op. cit., pp. 12, 14.

<sup>91</sup>Ibid., p. 1.

<sup>92</sup>Vide infra, pp. 135-36, 166-68.

Christology is perhaps more explicit than in any other place in the New Testament. The necessary limitations of this work determine that only brief attention can be given to it here. So the interpretation here presented cannot be argued for, but only sketched.<sup>93</sup> However, it is believed that the hymn in

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<sup>93</sup>The interpretation given herein of Philippians 2: 6-11 may be examined in detail in the following: Cullmann, The Earliest Christian Confessions, pp. 22-23, who cites also Ernst Lohmeyer, Kyrios Jesus: Eine Untersuchung zu Phil. 2: 5-11 (in Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Philosophisch-historische Klasse, 1927-28 (Heidelberg: Carl Winters Universitäts-buchhandlung, 1928); Ernst Lohmeyer, Die Briefe an die Philipper, an die Kolosser und an Philemon (in the Kritisch-exegetischer Kommentar über das Neue Testament, ed. H. A. W. Meyer. Eleventh edition; Göttingen: Vandenhoeck & Ruprecht, 1956), pp. 90-99; Pierre Bonnard, L'Épître de Saint Paul aux Philippiens (No. X in Commentaire du Nouveau Testament, ed. Pierre Bonnard et al. Neuchâtel: Delachaux & Niestlé, 1950), pp. 41-48; Martin Dibelius, An die Thessalonicher I. II., an die Philipper (No. 11 in Handbuch zum Neuen Testament, ed. Hans Lietzmann. Third edition; Tübingen: J. C. B. Mohr, 1937), pp. 72-82; Gerhard Heinzelmann, "Der Brief an die Philipper," Die kleineren Briefe des Apostels Paulus (No. 8 in Das Neue Testament Deutsch, ed. Paul Althaus. Seventh edition; Göttingen: Vandenhoeck & Ruprecht, 1955), pp. 94-96; Karl Barth, Erklärung des Philipperbriefes (München: Chr. Kaiser Verlag, 1928), pp. 54-62; Jac. J. Müller, The Epistles of Paul to the Philippians and to Philemon (in The New International Commentary on the New Testament, ed. N. B. Stonehouse. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955), the sections, "The Example of Christ in His Self-humiliation," pp. 77-86, and "The Exaltation of Christ and His Recognition as Lord," pp. 87-89; Stephen W. Paine, Toward the Mark: Studies in Philippians (Westwood, N. J.: Fleming H. Revell Co., 1953), Chap. V, "Who Is Your Hero?" pp. 52-63; J. Hugh Michael, The Epistle to the Philippians (in The Moffatt New Testament Commentary, ed. James Moffatt. London: Hodder and Stoughton, Ltd., 1928), pp. 85-97. Compare with the older commentaries of: Marvin R. Vincent, A Critical and Exegetical Commentary on the Epistle to the Philippians and to Philemon (in The International Critical Commentary, ed. S. R. Driver, A. Plummer, and C. A. Briggs. Edinburgh: T. & T. Clark,

I Peter 1:20-21 is closely parallel and related to it so that a consideration of it illuminates I Peter 1:20-21 and helps in its interpretation.

The first stanza (verses 6-7b) deals with Christ's self-humiliation in incarnation from his pre-existent state, and helps in the understanding of the first strophe of the hymn in I Peter 1:20-21.

Ὅς ἐν μορφῇ θεοῦ ὑπάρχων,  
 οὐχ ἄρπαγμόν ἠγάγατο,  
 τὸ εἶναι ἴσα θεῷ,  
 ἀλλὰ ἑαυτὸν ἐκένωσεν,  
 μορφὴν δούλου λαβὼν,  
 ἐν ὁμοιώματι ἀνθρώπων γενόμενος.<sup>94</sup>

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1897), pp. 57-64; J. B. Lightfoot, Saint Paul's Epistle to the Philippians (twelfth edition; London: Macmillan and Co., 1900), pp. 110-15. See Millard Ross Cherry, "The Christology of Philippians 2:5-11" (unpublished Doctor's thesis, The Southern Baptist Theological Seminary, Louisville, Ky., 1956).

<sup>94</sup>The arrangement given here (and essentially that given below of the rest of the hymn) follows that of Lohmeyer as presented by Cherry, *op. cit.*, p. 93, who, in the same place cites the agreement of the following: Archibald M. Hunter, Paul and His Predecessors (in The International Library of Christian Knowledge, ed. B. L. Woolf and W. A. Brown. London: Nicholson and Watson, Ltd., 1940), pp. 46-47; Jean Héring, Le Royaume de Dieu et Sa Venue: Étude Sur L'Espérance de Jésus et de L'Apôtre Paul (Paris: Librairie Félix Alcan, 1937), p. 160; Alexander B. Macdonald, Christian Worship in the Primitive Church (Edinburgh: T. & T. Clark, 1934), p. 119; and others. For other arrangements see James M. Robinson, A New Quest of the Historical Jesus (No. 25 in Studies in Biblical Theology, ed. H. H. Rowley et al. London: S C M Press, Ltd., 1959), p. 50, and literature cited there. See James M. Robinson, *ibid.*, pp. 50-56, for a very interesting treatment of "kerygmatic texts of the . . . 'humiliation-exaltation' type" (including Philippians 2:5-11 and I Peter 3:18 among others).

That this is a hymn either quoted, modified, or composed by Paul is generally accepted among scholars today.<sup>95</sup> The denial of a few that this strophe refers to the pre-incarnate state of Christ and the view that it refers to his earthly life appears to most scholars as certainly wrong.<sup>96</sup> The μορφῆ θεοῦ refers to the state or condition of divinity of the pre-incarnate Christ; he is a heavenly being.<sup>97</sup> Note that it is correlative to μορφῆν δούλου. It is not equal to τὸ εἶναι ἴσα θεῷ. Ἄρπαγμὸν is to be taken not in the active sense of "robbery" but in the passive sense of "prize or booty."<sup>98</sup> Beyond this it is to be taken in the sense of res rapienda rather than res rapta, that is, a thing to be seized, something to be reached for, rather than a thing seized, something to be forcibly retained.<sup>99</sup> Michael quoting Lipsius says:

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<sup>95</sup>The limitations of this work do not permit the study of its source whether Paul himself, the primitive Christian community, or Gnostic, whether early or late, pagan or Christian.

<sup>96</sup>Michael, op. cit., pp. 83-84.

<sup>97</sup>It is not to be taken either in the sense of essence, nature, being, or of mere external appearance, outward form (compare μορφῆν δούλου in verse 7), for μορφῆ and μορφῆν so close together here certainly have the same meaning. Rather it is to be taken more generally in the sense of state or condition. Further, see view taken of ἄρπαγμὸν.

<sup>98</sup>Then as equal to ἄρπαγμα (see Abbott-Smith, op. cit., p. 60; and Arndt and Gingrich, op. cit., p. 108).

<sup>99</sup>"The [latter, res rapta] of these meanings associates

"The sense is: Christ regarded this equality with God (which, though in divine form, he did not yet possess) not as a booty, that is to say, not as an object which he might violently and against the will of God snatch for himself, . . . but rather as something attainable only through self-emptying and by the favour of God."<sup>100</sup>

Rather than the way of self-exaltation he chose self-humiliation; ἐαυτὸν ἐκένωσεν. The great contrast indicated by ἀλλὰ which introduces this strophe is to be noted. He emptied (poured out) himself<sup>101</sup> in receiving the condition or state of a servant in his incarnation (ἀνθρώπων). The following paraphrase will represent the results of this exegesis: "Who, though existing in a state of divinity, did

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itself with the view that equality with God is already possessed by Christ in his pre-existent state. If it be adopted, the sense of the clause will be that Christ did not look upon his equality with God as a thing to be retained and held fast at all costs. The [former] meaning, on the other hand, goes with the view that equality with God is not something already possessed by Christ" (Michael, *op. cit.*, pp. 88-89).

<sup>100</sup>*Ibid.*, p. 89.

<sup>101</sup>The question of the object of ἐκένωσεν, whether simply "himself" and metaphorical in the sense of "he poured himself out in becoming man," or of the condition or state of divinity, or equality with God, or conditions of glory and majesty, or of certain divine attributes in the sense which recalls the whole area of so-called Kenotic Christology, is a question which cannot be pursued here. See: Charles Gore, The Incarnation of the Son of God (in "The Bampton Lectures," for 1891. New York: Charles Scribner's Sons, 1891); Francis J. Hall, The Kenotic Theory (New York: Longmans, Green, and Co., 1898).

The ἐαυτὸν ἐκένωσεν is seen by some as a rendering of יָשַׁר . . . נָשַׁר of Isaiah 53:12. Then it would be "to empty," "to pour out generously." The use of the Isaiah passage would indicate that the expression meant surrender of life, not the kenosis of the incarnation (see Zimmerli and Jeremias, *op. cit.*, p. 97).

not consider equality with God a thing to be grasped, but humbled himself taking the state of a servant, coming into the likeness of man." The thought is reflected also in II Corinthians 8:9a: "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich."

The humiliation in incarnation from pre-existence in I Peter 1:20 also finds relevant parallels in other passages which appear to be early Christological creeds or hymns. The first line of the hymn of I Timothy 3:16 is precisely parallel and instructive: "He was manifested in the flesh" (ὅς ἐφανερώθη ἐν σαρκί). See also Ephesians 4:8-10 and Colossians 1:15-20.<sup>102</sup>

Resuming the consideration of I Peter 1:20 directly, the phrases πρὸ καταβολῆς κόσμου and ἐπ' ἐσχάτου τῶν χρόνων, moving from creation to the last of time, surely charge this event with great eschatological and existential meaning. They point up the significance of the humiliation-exaltation pattern in relation to the meaning of creation and the goal of the historical process.<sup>103</sup>

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<sup>102</sup>Schweizer, Lordship and Discipleship, pp. 61-67.

<sup>103</sup>It is the climactic point in salvation history (G. W. Blenkin, The First Epistle General of Peter [in the Cambridge Greek Testament for Schools and Colleges, ed. R. St. John Parry. Cambridge: The University Press, 1914], p. 38; Selwyn, op. cit., pp. 125, 146; Stibbs and Walls,

Τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα.

Passing over the intervening line, to which attention will return later,<sup>104</sup> one comes upon the second strophe (verse 21), which turns attention to the second element of the humiliation-exaltation pattern. Hard on the heels of the self-humiliation of Christ comes the exaltation of Christ at the hand of God, in much the same vein as the διὸ<sup>105</sup> of Philippians 2:9. God raised him from humiliation (which extended even as far as death, and this is the only emphasis of νεκρῶν here in the hymn, independent of the context in which the hymn is placed) to exalt him and give him glory.

This part of the hymn also finds its parallel and illumination in the latter parts of the same early Christological creeds or hymns discussed above in regard to humiliation. Again it is especially parallel to Philippians 2:9-11.

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op. cit., p. 92). "Such phrases reflect the conviction of early Christianity that human history is drawing to an end; the coming of Jesus Christ into the world, His Passion and Exaltation to heavenly glory, have set the term to the ages of the creation's bondage and alienation from God" (Beare, op. cit., p. 80). It is the fulfillment of God's purpose in the creation; it is the time of salvation. This eschatological and existential significance is perhaps pointed up in the constant recurrence of *vūv* from I Peter 1:12 on (see Selwyn, op. cit., pp. 137, 41-42) and the emphasis upon the approaching end.

<sup>104</sup>Vide infra, pp. 203-06.

<sup>105</sup>It indicates there that the exaltation of Christ comes on the basis of, because of, his self-humiliation (Müller, op. cit., p. 87).

Διὸ καὶ, ὁ θεὸς αὐτὸν ὑπερύψωσεν,  
 καὶ ἐχαρίσατο αὐτῷ  
 τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομα,  
 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ,  
 πάντων γόνυ κάμψη,  
 ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων,  
 καὶ πάντα γλῶσσα ἐξομολογήσῃται,  
 ὅτι κύριος Ἰησοῦς Χριστός,  
 εἰς δόξαν θεοῦ πατρὸς.

Compare also with the other parallel early Christological hymns in I Timothy 3:16b and Ephesians 4:8-10 in their emphasis on the exaltation of Christ.<sup>106</sup>

Here in I Peter 1:21 it is God (θεὸν) who exalted Christ, which is in keeping with the theme of the epistle, for he who is so perfect in his self-humiliation before God is exalted by the mighty hand of God (see I Peter 5:5c-6). Then, I Peter 1:20-21 is a hymnic presentation of the person and way of Christ in his relation to God in the framework of humiliation-exaltation. Jesus having humbled himself in the incarnation and having submitted completely to the will of God (even death)<sup>107</sup> was highly exalted by God.

#### Exegesis of I Peter 3:18-22

Two more Christological hymns follow in I Peter. The first of these (I Peter 2:21-25) is especially of the Christus Patiens and is limited to an emphasis on the

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<sup>106</sup>Vide infra, p. 152.

<sup>107</sup>Vide infra, pp. 158-68.

humiliation of Christ and its "for us" quality, which will be treated in detail below.<sup>108</sup> The second (embodied in I Peter 3:18-22) is especially of the Christus Patiens who becomes Christus Victor.<sup>109</sup> It gives close attention to both humiliation (extending it to the farthest extreme, even unto the descent into the underworld) and exaltation, but emphasizes the latter.

Another Christological hymn. That I Peter 3:18-22 is another Christological hymn cannot be doubted.<sup>110</sup> However,

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<sup>108</sup>Vide infra, pp. 153-68, 209-12.

<sup>109</sup>Selwyn, op. cit., pp. 318, 195. See the important book by Gustaf Aulén, Christus Victor, trans. A. G. Hebert (London: Society for Promoting Christian Knowledge, 1931). Here it is indicated that this "classic" idea of the Atonement, the Christus Victor motif, dominates the New Testament. "The victory which Christ won in the course of His passion and death was the victory of the dying life. From the standpoint of the Atonement, the doctrine of Christ's Descent into hell is the pictorial representation of the utterness of His victory over sin and death; and the Swedish theologian, Dr. Aulén has shewn what good grounds there are for regarding this idea of victory as the central and classical element in Christian thought about the Cross. But St. Peter here is more explicit than St. Paul: the victory which Christ won was the victory of a principle of life by which the Church on earth must live. His allusion to the Descensus arises out of the fact of the Church's humiliation and persecution when he wrote; and it issues in the practical injunction to Christians to arm themselves with the same 'counsel' (ἐννοια), the principle of the dying life, that was embodied in the Passion" (Selwyn, op. cit., pp. 360-61).

<sup>110</sup>Cullmann, The Earliest Christian Confessions, p. 20; Schweizer, Erniedrigung und Erhöhung, pp. 104-05; Beare, op. cit., p. 143; Schweizer, Lordship and Discipleship, p. 67.

there is much room for the problems of defining the extent, content, and interpretation of the hymn. Windisch sees I Peter 3:18-22 as a four-strophe Christological hymn which at the same time is a baptismal hymn.<sup>111</sup> It would appear, however, that the original hymn did not deal with baptism, but was merely Christological, and that the baptismal references are interpolative reflections of the author of the epistle. The reconstruction of Bultmann<sup>112</sup> appears too freely drawn but is basically correct in its outline and its exclusion of reference to Noah and baptism. In the following, the wording of the text has not been disturbed except to exclude verses 20 and 21, and the acceptance of ἡμᾶς rather than ὑμᾶς in verse 18:

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<sup>111</sup>"Hier schiebt der Vf. 18-22 ein drittes, vierstrophiges Christuslied ein, das zugleich ein Taufhymnus ist" (Windisch-Preisker, *op. cit.*, p. 70). Wand, *op. cit.*, pp. 99-100, follows this, saying: "The passage from this verse [18] to the end of the chapter is in all probability a Christian hymn . . . it celebrates the character of Christ. . . . Its creedal character is shown by the emphasis upon Christ's death, descent into Hell, resurrection . . ." Selwyn, *op. cit.*, p. 195, however, disagrees with Windisch. It appears that Selwyn is wrong though, for it can be rendered in verse form, especially if verses 20-21 are dropped, and it parallels very closely other known early Christological hymns. Selwyn actually relents and leaves room for this in saying: "That a hymn . . . may underlie it, is not impossible . . ." (*ibid.*). Again, whether one is dealing here with a hymn being quoted, or reflected upon, or actually composed or being composed by the author is impossible to determine with certainty, but one of the first two alternatives appears more likely.

<sup>112</sup>Bultmann, *op. cit.*, p. 14, holds that a hymn which he reconstructs is the basis of the passage.

Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἀπέθανεν,  
 δίκαιος ὑπὲρ ἀδίκων,  
 ἵνα ἡμᾶς προσαγάγῃ τῷ θεῷ.

Θανατωθεὶς μὲν σαρκί,  
 ζωοποιηθεὶς δὲ πνεύματι.  
 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν.

Ὅς ἐστὶν ἐν δεξιᾷ θεοῦ,  
 πορευθεὶς εἰς οὐρανόν,  
 ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

Translated, it is:

Christ died once concerning sins,  
 the righteous for the unrighteous,  
 in order that he might lead us to God.

Being put to death in flesh,  
 but made alive in spirit,  
 in which circumstances he, having gone, preached to  
 the spirits in prison.

Who is on the right hand of God,  
 having gone into heaven,  
 angels and authorities and powers having been subjected  
 to him.<sup>113</sup>

Here the emphasis falls primarily upon the exaltation, though consideration of the humiliation is certainly present, and, perhaps, in a most emphatic sense. In this respect, as in others, it is particularly parallel to another early humiliation-exaltation Christological hymn, namely I Timothy 3:16. The parallels are indicated in detail below toward the end of the discussion of I Peter 3:18-22.

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<sup>113</sup>Here the translation departs from the RSV and is composed by this writer on the basis of exegesis and commentaries indicated below.

The humiliation. Here the humiliation has no reference to incarnation but is carried merely by the death of Christ (ἀπέθανεν<sup>114</sup> and the θανατωθεὶς μὲν σαρκί). This can only be seen in its true significance when observed in the framework of Christ's absolute obedience to the will of God.<sup>115</sup> The δίκαιος ὑπὲρ ἀδίκων indicates that he died innocently. To the "for us" quality of Christ's way of humiliation attention will be turned later. The θανατωθεὶς μὲν σαρκί represents the death of Jesus. Σαρκί is a dative of reference and means put to death with reference to the flesh or earthly life.<sup>116</sup>

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<sup>114</sup>The lections, ἀπέθανεν and ἔπαθεν, present a very difficult (if not greatly significant) textual problem. The former which is adopted here is supported by A, X, a, k, 13, the Vulgate and Syriac versions. It is the text given by Westcott and Hort and is represented in the RSV. Taking this reading as original the other lection is explained as originating on the basis of a parallel in I Peter 2:21 "and the repeated occurrence of parts of πάσχειν in the context" (Selwyn, op. cit., p. 196). See also Wand, op. cit., p. 100; Blenkin, op. cit., p. 76. The latter reading is supported by B, the great mass of Byzantine mss. and others. It is given by B. Weiss and is marginal in the RSV. If it is original the other reading could be explained as a scribal change to make more explicit the meaning of the original.

Either way the meaning is not greatly affected, for the ἔπαθεν would find its climax in ἀπέθανεν. (Stibbs and Walls, op. cit., p. 140.)

See Beare, op. cit., p. 141, who admits: "The weight of textual evidence favours ἀπέθανεν very strongly," but who accepts ἔπαθεν because of its intrinsic probability in the context, "even though the mass of textual authority is against it."

<sup>115</sup>Vide infra, pp. 161-63.

<sup>116</sup>Bigg, op. cit., p. 161; Stibbs and Walls, op. cit.,

Ζωοποιηθεῖς δὲ πνεύματι. Hard on the heels of humiliation and tied to it (with the δὲ) is the introduction to the exaltation: "but made alive in spirit." Πνεύματι is a dative of reference. This means, though killed physically, he was made to live spiritually.

He was "quickenened in spirit," i.e. in that part of His nature which belonged to the supernatural and spiritual order. . . . the phrase clearly embodies a familiar N.T. contrast between Christ dead and Christ living.<sup>117</sup>

Though killed physically, God made him to go on living spiritually.

The crisis point: ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεῖς ἐκήρυξεν. It would go beyond the limits and scope of this work to give a historical survey and thorough exegesis of this notorious crux interpretum and its relation to verses 20 and 21 (which relation provides the most difficulty in the problem). The note below indicates the literature where such a survey and exegesis may be found.<sup>118</sup> This work will

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pp. 141-42; Selwyn, op. cit., pp. 196-97. It testifies to the reality of Christ's physical death. "In the natural and physical order (σὰρκι), He was the victim of a judicial murder" (Selwyn, op. cit., p. 197).

<sup>117</sup>Selwyn, op. cit., p. 197; see also Wand, op. cit., p. 100.

<sup>118</sup>See: Bo Reicke, The Disobedient Spirits and Christian Baptism (Acta Seminarii Neotestamentici Upsaliensis, XIII. København: Ejnar Munksgaard, 1946); Selwyn, op. cit., Essay I, "On I Peter iii. 18-iv. 6," pp. 313-62; Beare, op.

confine itself to the presentation of a particular view and interpretation of the passage.

The phrase ἐν ᾧ does not find its antecedent in πνεύματι, but rather in the preceding context as a whole, the phrase θανατωθεὶς . . . πνεύματι, or the whole process of verse 18. It refers "to Christ's passion and resurrection generally," and is best translated "in which process," or "in the course of which."<sup>119</sup> That is, this following matter takes place in the process of Christ's being put to death in the flesh and made alive in the spirit.

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cit., p. 145; Wand, op. cit., "The Descent into Hell," pp. 105-12 (especially valuable); Rud. Knopf, Die Briefe Petri und Judä (in Kritisch-exegetischer Kommentar über das Neue Testament, ed. H. A. W. Meyer. Göttingen: Vandenhoeck & Ruprecht, 1912), pp. 143-54; Friedrich Loofs, "Descent to Hades (Christ)," Encyclopaedia of Religion and Ethics, ed. James Hastings (New York: Charles Scribner's Sons, 1900), IV, 654-63; also (cited by Beare, op. cit., p. 145, are:) F. Spitta, Christi Predigt an die Geister (Göttingen, 1890) and M. Lauterburg, "Höllenfahrt Christi," Realencyklopädie für protestantische Theologie und Kirche, ed. J. J. Herzog and Albert Hauck (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1900), VIII, 199-206. See also: Bigg, op. cit., pp. 162-63; Windisch-Preisker, op. cit., pp. 71-72; Blenkin, op. cit., Additional Note A, "The Descent into Hell," and Additional Note B, "On iii. 19," pp. 83-89; Stevens, op. cit., pp. 304-10; E. H. Plumptre, The General Epistles of St. Peter and St. Jude (in The Cambridge Bible for Schools and Colleges, ed. J. J. S. Perowne. Cambridge: The University Press, 1887), pp. 130-38.

<sup>119</sup>Selwyn, op. cit., p. 197; see also p. 315. Cf. with Beare, op. cit., p. 155, who refers it to πνεύματι. The theories that this is a reference to Enoch or the pre-existent Christ's work (see Moffatt, op. cit., p. 141, and especially "Note on iii. 19, 20," pp. 144-46; Bigg, op. cit., p. 192; and Cranfield, op. cit., p. 84) surely must be rejected as unwarranted textual emendation or eisegesis.

Who are the spirits in prison? They are the evil demonic spiritual beings so well-known in both Jewish and Hellenistic cosmologies. They are looked upon in Jewish etiology as the disobedient and fallen angels of the days preceding the Flood.

In favour of this view is the fact that the word πνεύματα is a phrase used of angelic beings, both good and evil, not only in Jewish apocalyptic (cf. Enoch xviii., lxix., . . . ) . . . , but also in the N.T. itself.<sup>120</sup>

They comprise, in Jewish apocalyptists, the disobedient and fallen angels, "the sons of God" (of Genesis 6:1-4) who lusted for "the daughters of men" and entered into sexual relations with them, and their offsprings who were the evil spirits and demons, according to one etiology. In the apocalyptic literature (as for instance I Enoch 15:8 ff.; 54:5; Jubilees 10) these are indicated as those whose punishment had been imprisonment.<sup>121</sup>

Though πνεύματα could be used of dead human beings it is not usually<sup>122</sup> and appears certainly not to be so used here. It appears especially inappropriate to think of dead

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<sup>120</sup>Selwyn, op. cit., p. 198; he cites Hebrews 1:14; Revelation 1:4; 3:1; and Luke 10:20.

<sup>121</sup>Selwyn, op. cit., p. 198.

<sup>122</sup>Whenever a qualifying "genitive is absent, πνεύματα connotes either persons now living on earth or the supernatural beings, or possibly (as in Heb. xii. 9) both. There is no trace of πνεύματα being used absolutely to connote 'departed spirits'" (Selwyn, op. cit., p. 199).

men as "spirits in prison" when this is so commonly applied to the fallen angels.<sup>123</sup>

The facts that the word πνεύματα is used absolutely of supernatural beings, that Jewish tradition spoke of such beings, under the names of angels, watchers, stars, or spirits, as disobeying God and transgressing their due order (cf. especially Enoch xiv. 4-xvi. 1, Apoc. Bar. lxi. 12, 13, Test. Reub. v., Test. Naph. iii), and being punished by imprisonment (cf. I Enoch x., xviii. 13-15, xxi., lxvii. 4, Jub. x.), that the period of this transgression was always reckoned as immediately prior to the Flood; and that these beliefs are undoubtedly alluded to in 2 Pet. ii. and Jude 6, 7--these facts tell strongly in favour of this interpretation here.

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In view of the meaning of τὰ πνεύματα in Lk. x. 20, Rev. i. 4, iii. 1, and of the allusions to the fate of the fallen angels in Jude 5, 6, 2 Pet. ii., I cannot doubt that the primary reference is to such supernatural beings . . .<sup>124</sup>

Then, this is to deny that the reference here is to dead people, whether all of the dead, only the antediluvians, the evil dead, or the righteous dead.<sup>125</sup> The passage is not

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<sup>123</sup>"Linguistically, there is far more authority for τὰ πνεύματα without a qualifying genitive connoting supernatural beings than departed human beings, nor is ἐν φυλακῇ the kind of term which indicates that the dead are being referred to" (Selwyn, op. cit., p. 199).

<sup>124</sup>Selwyn, op. cit., pp. 198-99; see also pp. 198-200, 315-17, 353, for further discussion of this and other interpretations of the identity of the spirits. See also Stibbs and Walls, op. cit., pp. 142-43, who also refer this to the fallen angels; and Wand, op. cit., p. 100.

<sup>125</sup>It is also clear that the view which interprets the passage as of a preaching of the pre-existent Christ in the person of Noah to the disobedient of his day must certainly be rejected (Selwyn, op. cit., pp. 316 and 317; see also Stevens, op. cit., pp. 304-06).

parallel to the dead (νεκροῖς) who were evangelized (εὐηγγελίσθη) according to I Peter 4:6,<sup>126</sup> nor to the subsequently developed doctrine of the early church that Jesus carried on a preaching ministry in Hades in the interval between his death and resurrection, directed to the evangelization of or rescue of its occupants.<sup>127</sup>

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<sup>126</sup>Selwyn, op. cit., pp. 214, 337-39, 316, 354, does not believe that this passage refers to an evangelization of or ministry to dead men in Hades by Christ either. He interprets the "dead" here as the Christian dead who have recently died (he compares this to similar words of encouragement about "the dead" in I Thessalonians 5:13-18). He translates something like: "for this reason was he [Christ] preached unto the dead [Christians]." The same view is cited by Wand, op. cit., p. 111, as also the view of Loofs. See also Stevens, op. cit., p. 308. But compare: Beare, op. cit., pp. 146-47, who is inclined to connect the two passages (I Peter 3:19 and 4:6) and refer them both to dead men in Hades; Bigg, op. cit., pp. 162-63; Cranfield, op. cit., p. 85; Wand, op. cit., pp. 100, 105, who thinks of fallen angels in I Peter 3:19 and the dead generally in I Peter 4:6.

<sup>127</sup>This does not necessarily deny a ministry of Christ to the dead people in Hades but it does insist that this is not the meaning of I Peter 3:19. It refers rather to the triumphant proclamation of the Christ to the evil spirits in the underworld. To be sure, on the other hand, the doctrine of other activities of Christ in Hades is a well-known part of the doctrine of the early church, whether in the sense of preaching with a view to conversion of the evil dead or in the sense of the rescue of the righteous dead. Selwyn gives an extensive, and this writer believes conclusive, defense of this position. He points out that these scriptures in I Peter were never used in the first two centuries to substantiate this ministry of Christ to the dead. Instead other scriptures are appealed to (such as Hebrews 11, 12; Matthew 12:29; 8:11; Luke 13:28, 29; Ephesians 4:9; Colossians 2:15; John 5:19-29; Matthew 27:53). (See Selwyn, op. cit., pp. 344-53.) If this doctrine is to be accepted it may be that it was on the occasion of Christ's triumphant proclamation to the evil spirits in prison that this evangelizing or rescuing of dead men in Hades took place. (This is the view of Loisy, who believed that, though I Peter 3:18 refers to the fallen

Where were these evil spirits imprisoned? In the cosmology of Hellenism they were looked upon as inhabiting the heavenly spheres,<sup>128</sup> and, of course, this view came into Hellenistic Judaism. This seems to be the view expressed in several places in the New Testament of the location of these evil powers.<sup>129</sup> Christ is viewed in these places as triumphing

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angels, the evangelization of the dead in I Peter 4:6 refers to dead men [cited by Selwyn, op. cit., p. 199].) He also cites Windisch and Wand for the view that "the spirits in prison" is an inclusive title for both fallen angels and wicked men. Selwyn objects that they do not "give any examples in which angelic beings and the dead are thus lumped together under the one term πνεύματα" (ibid.).

<sup>128</sup> Schweizer, Erniedrigung und Erhöhung, p. 105.

<sup>129</sup> This is reflected for instance in Ephesians, Luke 10:18; Revelation 12:7 ff. where "the spiritual powers of evil are thought of as in the heavenly sphere rather than in Hades. . . . [then,] the conquest of these powers is associated with our Lord's ascension rather than a Descensus ad Inferos" (Selwyn, op. cit., p. 325). Thus we find references to Christ's conquest of the supernatural agents of evil familiar to Hellenism in Colossians 2:15; Ephesians 4:8-10; 6:12; 1:20-21; 3:10; and likely I Timothy 3:16. "The double 'going' which we find in St. Paul (Rom. x. 6-8, Eph. iv. 8-10, cf. I Pet. iii. 19, 22), the triumphal processions of captives following Christ's conquest of the angelic powers (Eph. iv. 8 [Ps. lxxviii. 19], i. 21, Col. ii. 15; cf. I Pet. iii. 22, ὑποταγέντων), the proclamation of Christ in the spiritual realm (Eph. iii. 10)--all these are ways of expressing the fundamental fact and the all-embracing range of Christ's victory over death and the powers of evil; and they are all found in the Petrine passage before us, and were all relevant to the purpose of his Epistle. In its main lines, that is to say, St. Peter's teaching here is not something new or unfamiliar: what is peculiar is the form in which he presents it and the use which he makes of it. . . . Thus, in placing Christ's visit to the world of spirits in the course of His death and resurrection, St. Peter departs from St. Paul's explicit identification of it with the Ascension, [but the basic idea is the same]" (Selwyn, op. cit., pp. 326-27).

over them in the ascension through the spheres into Heaven.<sup>130</sup> However, in Judaism they were no doubt looked upon as inhabiting Sheol, Hades, the abyss, and the lower parts of the earth.<sup>131</sup> The phrase ἐν φυλακῇ is the indication that this is the thought here of their cosmological location. This is reinforced by the significance of the double occurrence of πορευθεῖς, which is surely just as suggestive of a "going down" to Hades in this context as it is of a "going up" to Heaven in verse 22 where it is certainly a reference to the ascension.<sup>132</sup> The reference is to Christ's going to the underworld.<sup>133</sup>

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<sup>130</sup>Schweizer, Lordship and Discipleship, p. 67.

<sup>131</sup>Wand, op. cit., p. 100. See I Enoch 10; 15:8 ff.; 18:13-15, 21; 54:5; 67:4; Jubilees 10 for the view of the imprisonment of the fallen angels and evil spirits. The Rabbis often speak of Hell as a prison or dungeon. And one hears of many "spirits which were believed to inhabit the abysses (cf. Rom. x. 7)" (Selwyn, op. cit., pp. 198-200). Sheol is regarded as a prison (see Revelation 20:1-7 and II Peter 2:4) and the place for the fallen and evil angels. "God did not spare the angels when they sinned, but cast them into hell and committed them to pits of nether gloom to be kept until the judgment" (II Peter 2:4). "The angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day" (Jude 6).

<sup>132</sup>Blenkin, op. cit., p. 78; Selwyn, op. cit., pp. 200, 206, 319.

<sup>133</sup>Beare, op. cit., p. 145. Christ's Descensus ad Inferos (that is to Hades or the underworld) is testified to at several points in the New Testament. See Acts 2:24-32, Romans 10:6-8, Ephesians 4:8-10, Philippians 2:10, Revelation 5:13 (and their discussion in Selwyn, op. cit., pp. 319-22)

'Εκήρυξεν indicates not evangelization as the εὐηγγελίσθη of I Peter 4:6. Κηρύσσω is "to be a herald, to proclaim."<sup>134</sup> It could of course be used in reference to preaching the gospel with a view to the conversion of those who hear. But it does not carry that meaning in and of itself, and that is certainly not its meaning here. It has reference to a proclamation of judgment, condemnation, subjection of, and triumph over the spirits in prison.<sup>135</sup>

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and I Peter 3:19, and 4:6.

The belief, "then, that our Lord immediately after His death went to the underworld . . . is part of the current coin of N.T. teaching. Furthermore, particular importance attaches to the balance between Descensus and the Ascension which is so strongly brought out by St. Paul; for the same balance occurs in I Pet. iii. 18-22" (Selwyn, op. cit., p. 322).

Now the question of Christ's activity there is generally indicated in the New Testament as triumph over the evil spirits. However, in the early church we find considerable speculation and development of further activities of the Christ in Hades beyond the overthrow of Satanic powers, such as the idea of evangelizing the dead and liberating the righteous dead, etc. Which speculations prompted in some the extension of Christ's redeeming work to the great teachers of Greek and Roman antiquity, to unevangelized pagans, indeed to all creatures; and so fostered a universalism, or the doctrine of opportunity for salvation beyond death. But these doctrines are developed on other grounds (namely, for example, John 5:25, 28-29; Hebrews 11, 12; Matthew 12:29; 8:11; Luke 13:28, 29, Old Testament, rabbinic, and apocalyptic literature) than that of I Peter 3:19, and it has already been indicated that this scripture refers to the Christus Victor. (See Selwyn, op. cit., "Early Patristic Doctrine of Christ's 'Descensus,' and Its Relation to N.T.," pp. 399-53.)

<sup>134</sup>Abbott-Smith, op. cit., p. 246.

<sup>135</sup>Selwyn, op. cit., p. 200; Moffatt, op. cit., p. 141; Stibbs and Walls, op. cit., pp. 139, 142-43.

Viewed from this perspective, then, the passage recapitulates the way of humiliation, and presents the crisis point and the crucial turn to exaltation. The Christ goes to the depths of humiliation, even unto the underworld prison of the evil spirits. Then, with the ἐκήρυξεν, the exaltation of Christ is introduced.<sup>136</sup> He is presented now as the Christus Victor who makes proclamation of victory, judgment, condemnation, and subjection to the evil spirits, forces, and powers, and triumphs over them. It is to be connected with the references in Ephesians 4:8-10:

"When he ascended on high he led a host of captives,  
and gave gifts to men."  
(In saying, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is he who also ascended far above all the heavens, that he might fill all things.)

and Colossians 2:15:

He disarmed the principalities and powers and made a public example of them, triumphing over them in him.

This is done in the death and succeeding exaltation in resurrection, ascension, and session which follow in train upon the fulfillment of his humiliation.

Exclusion of verses 20 and 21 from the hymn. Verses 20 and 21 are to be excluded from the hymn as an intrusion or

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<sup>136</sup>"The Descensus, that is to say, was thought of as the opening stage of Christ's triumph. . . . If our interpretation of I Pet. iii. 18 f. is correct, that is . . . how St. Peter thought of it" (Selwyn, op. cit., p. 357).

interpolation.<sup>137</sup> They appear to be inserted by the author<sup>138</sup> in response to the suggestion offered by the association in apocalyptic literature of the evil spirits with Noah and the Flood, and of the author's association of Christian baptism with the Flood.<sup>139</sup> This appears so for two main reasons: (1) They break the verse pattern, and (2) they introduce subjects beyond the context of the hymn and its strictly Christological orientation. Beare indicates, "The passage is in some degree a digression moving away from the subject immediately in hand. . . . the thought is not closely sustained and connected."<sup>140</sup> The mention of the "spirits in prison"

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<sup>137</sup>Bultmann, op. cit., pp. 4-6, 14, excludes these verses from the hymn. Moffatt, op. cit., p. 140, refers to verses 20-21 as "an aside on baptism." Even Selwyn, op. cit., p. 322, intuitively but unintentionally points to this: "If we omit the reference to Noah and his times and to the baptismal analogy, we have a Christology which is identical both with that of St. Peter in Acts ii and with that of St. Paul: Christ was done to death in the flesh but quickened in the spirit, and so 'went' to the underworld, and rising again 'went' to heaven, where He is in glory at God's right hand."

<sup>138</sup>Whether an excursus on his own hymnic composition or an interpolation or intrusion into a quoted hymn, of course, cannot be ascertained.

<sup>139</sup>The evil spirits and fallen angels are often associated in Jewish apocalypists with the "sons of God" who had sexual relations with the "daughters of men" (Genesis 6:4) and the wickedness of Noah's day and the Flood. Cf. I Enoch 15:1-12; Jubilees 10:1-11 (Selwyn, op. cit., pp. 198, 200).

<sup>140</sup>Beare, op. cit., p. 144.

led the author to an aside on the Flood and baptism.<sup>141</sup>

The exaltation. The mention of δι' ἀναστάσεως Ἰησοῦ Χριστοῦ<sup>142</sup> in connection with σῶζει in the last line of the excursus in verse 21 brings the author back to the hymn with verse 22. The exaltation, actually forecast in the proclamation to the evil spirits in the process of the humiliation of death and the journey to the underworld, is now filled out in the final strophe. It is difficult to tell whether a chronological inversion of order has been effected here or not. But the last strophe, at any rate, has the effect of throwing the emphasis of the whole hymn upon the exaltation of the Christ as triumphant Christus Victor. The ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων<sup>143</sup> which chronologically may be associated with the death, journey to the underworld, resurrection or ascension is here put last, even after the session. Is this done to throw emphasis in the

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<sup>141</sup>Moffatt, op. cit., p. 140.

<sup>142</sup>This recalls the ζωοποιηθεὶς of verse 18 and introduces a resumption of the progress of the hymn.

<sup>143</sup>Beare, op. cit., p. 150. These represent the supernatural hierarchy, especially the evil, which was subordinated to Christ as a result of the incarnation, cross, and ascension. "For in view of the evidence given above, the most natural reference in St. Peter's phrase here is to evil supernatural agencies. Why else, indeed, would their 'subjection' be spoken of? The spirit-powers of good have never ceased to be obedient" (Selwyn, op. cit., pp. 207-08, 315). Cf. Wand, op. cit., p. 102, who thinks of them generally as the good "heavenly beings," as does Blenkin, op. cit., p. 83.

last line of the hymn upon the victorious, exalted Christ? The fact that the order is reversed in δεξιᾷ θεοῦ, the session, being presented before the ascension, πορευθεῖς εἰς οὐρανόν (then a reversal from the expected order of victory, ascension, session), would lend support to that view.<sup>144</sup>

Parallel to another early Christological hymn. It is significant to note the very close similarity of this hymn in I Peter 3:18-22 to the one in I Timothy 3:16.

Ὁς, ἐφανερώθη, ἐν σαρκί,  
 ἐδικαιώθη ἐν πνεύματι,  
 ὤφθη ἀγγέλοις,  
 ἐκηρύχθη ἐν ἔθνεσιν,  
 ἐπιστεύθη ἐν κόσμῳ,  
 ἀνελήμφθη ἐν δόξῃ.

In three respects it is particularly close: (1) in the emphasis upon the exaltation and (2) the Christus Victor idea, and (3) the common contrast between σαρκί and πνεύματι. Added to these is the very close parallelism of the whole sweep of both hymns as compared to each other.<sup>145</sup>

Summary. Summarizing, then, here is another

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<sup>144</sup>Chronologically, the third line of the third strophe which resumes the Christus Victor idea (of the last line of the second strophe) should come first, followed by the second line which presents the ascension, and the first line which presents the session should come last.

<sup>145</sup>See Selwyn, op. cit., pp. 325-26, for a detailed discussion of these similarities and a presentation of further elements of parallelism between I Timothy 3:16 and I Peter 3:18 ff., which he sees as "very close."

Christological hymn of the way of Christ in humiliation-exaltation.<sup>146</sup> Here the humiliation includes not only death but even goes so far as to include a journey into the underworld. This is presented as the crisis point, indeed, as it is at the same time the crucial point of the exaltation of Christus Victor, who triumphs over the evil spirits and powers through his humiliation. The resurrection, ascension, and session follow as the development of the exaltation.

#### Exegesis of I Peter 2:21-25

Two Christological hymns which set forth a humiliation-exaltation Christology have now been examined in I Peter. The first (I Peter 1:20-21) emphasized the incarnation; the second (I Peter 3:18-22) emphasized the exaltation. A third hymn (I Peter 2:21-25) is now to be studied. Here the emphasis is upon the complete self-humiliation of Jesus in his earthly life and death, that is, his absolute surrender and obedience to the will of God, even unto death.<sup>147</sup> For the

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<sup>146</sup>Stibbs and Walls, *op. cit.*, pp. 138-45; this section is significantly entitled, "Christ's Suffering and Its Triumphant Consequences." His humiliation "was also His predestined road to glory." "It issued in immediate and complete triumph and exaltation" (*ibid.*, pp. 138-39). Even the "heavenly beings are subject to the once humiliated Saviour. . . . there could be no more triumphant note on which to end a series of exhortations to submissiveness" (*ibid.*, p. 102).

<sup>147</sup>The interpretation of these three passages as hymns is strengthened by Bultmann's contention ("Bekenntnis- und Liedfragmente im ersten Petrusbrief") that each of these is

most part, the treatment is limited in this section of the present work to a consideration of this hymn in relation to humiliation as the way of Christ. The "for us" aspect of his way and work, which looms so large here, will be considered below.<sup>148</sup>

Another Christological hymn. It appears quite clear that this is a third Christological hymn in I Peter. This claim is supported by the judgments of Wand,<sup>149</sup> Jeremias,<sup>150</sup> Windisch, Preisker, and Bultmann. Windisch refers to I Peter 2:21-25 as: "Das zweite Christuslied (vgl. 1 18-21), aus 5 zwei- oder dreigliedrigen Strophen bestehend, die wie 1 3ff relativisch angeschlossen sind."<sup>151</sup> Bultmann believes that the author of I Peter is reflecting upon and drawing from a traditional text ("einem überlieferten Text"), either hymnic or confessional, in I Peter 2:21-24.<sup>152</sup> Preisker's judgment

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a rather free development (some more, some less) of the three elements of a single confession or hymn which dealt with (1) the incarnation, (2) the earthly life and death, and (3) the exaltation of Christ.

<sup>148</sup>Vide infra, pp. 209-12.

<sup>149</sup>Wand, op. cit., p. 81.

<sup>150</sup>Zimmerli and Jeremias, op. cit., pp. 91-92, 97-98.

<sup>151</sup>Windisch-Preisker, op. cit., p. 65.

<sup>152</sup>Bultmann, op. cit., p. 12. His arguments for this are: (1) The use of the second person in verses 21 and 25, at the beginning and end of the section, in contrast to the

is that this is a Christuslied (ψαλμός) used in the worship service.<sup>153</sup> Bultmann does not accept all of the material in I Peter 2:21-25 as a part of the hymn but assigns some of it and some changes in the rest to the redactional work of the author of I Peter. Though accepting the theory of redactional changes, this present writer believes that Bultmann's excisions are arbitrary and not well supported.<sup>154</sup> They are not, therefore, accepted in this present study.

It may be that what is presented in I Peter 2:21-24 is a Christological hymn only in part, or it may be a rather free development or reflection upon a part of such a hymn, for it is not strictly parallel with the previously discussed Christological hymns, as there is no reference here to

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first person in the midst of the hymn (verse 24). Here the author changes the wording of the original text from first person to second person at the beginning of the citation in order to draw it into connection with the preceding line. (2) The reference of verse 25 is entirely universal and does not return at all to the thoughts of the particular situation of the slaves. The author is led astray in his train of thought by the text he is citing. (3) The ὑπὲρ ὑμῶν and the excursus on the meaning of Christ's suffering (in Bultmann's opinion) is not intimately enough related to the context of the exhortation to the slaves. (4) Finally, it is indicated by the liturgical style, which here takes the form of the relative style. (Ibid., pp. 12-13.)

<sup>153</sup>Windisch-Preisker, op. cit., p. 158.

<sup>154</sup>Bultmann, op. cit., pp. 13-14. He does not believe that the material behind and embodied in I Peter 2:21-24 was a part of the confessional reconstructed by him of I Peter 1:20 + I Peter 3:18 f., 22, though it likely reflects another traditional text, probably a hymn.

incarnation or exaltation. It deals only with the central aspect of humiliation, absolute submission and perfect obedience before God, in Jesus' earthly life. So, if it is not merely a part (or a development or reflection on a part) of a larger hymn, it may be accepted as a different kind of Christological hymn, i.e. soteriological. The passage is to be treated as a whole here, though it must be admitted that more uncertainty exists here as to the exact form, content, and extent of the hymn than in the other two cases. The present writer is particularly inclined to suspect that this is a freely composed, though poetic, reflection of the author of I Peter upon one aspect of the humiliation-exaltation Christological pattern. For these reasons this passage cannot be presented in hymnic form as confidently as the previous two hymns were, and it has been the most difficult to arrange satisfactorily in strophic form. Where to begin the hymn, how to arrange the strophes,<sup>155</sup> and where to end the hymn are all difficult questions. An introduction, εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ, is followed by:

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<sup>155</sup>Windisch's (Windisch-Preisker, op. cit., p. 65) indication of the material as consisting of 5 two- or three-line strophes points up the difficulty of division into strophes. They are arranged here in the pattern in which they seem (to this present writer) most naturally to fall, though more regular form can be imposed upon the material in other arrangements.

Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν,  
 ὑμῖν ὑπολιμπάνων ὑπογραμμὸν  
 ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ·

“Ὁς ἁμαρτίαν οὐκ ἐποίησεν,  
 οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ·

“Ὁς λοιδορούμενος οὐκ ἀντελοιδόρει,  
 πάσχων οὐκ ἠπείλει,  
 παρεδίδου δὲ τῷ κρίνοντι δικαίως·

“Ὁς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν,  
 ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,  
 ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι,  
 τῇ δικαιοσύνῃ ζήσωμεν·

Οὗ τῷ μῶλωπι ἰάθητε.

The section is concluded by the author with:

Ἦτε γὰρ, ὡς πρόβατα πλανώμενοι,  
 ἀλλὰ ἐπεστράφητε νῦν  
 ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

Translated,<sup>156</sup> the introduction is: "For unto this you were called, because also . . ." The hymn then follows:

Christ suffered for you,  
 leaving to you a pattern  
 in order that you might follow in his steps;

Who committed no sin,  
 neither was guile found in his mouth.

Who being reviled did not revile back,  
 suffering, he did not threaten,  
 but trusted to the one judging righteously;

Who himself bore our sins,  
 in his body upon the tree,  
 in order that having ceased from sin,  
 in righteousness, we might live;

By whose wounds you were healed.

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<sup>156</sup>The translation given here departs from the RSV.

The conclusion follows: "For you were wandering as sheep, but now you have turned unto the shepherd and leader of your souls."

Interpretation of the Christological elements. From the viewpoint of the humiliation-exaltation Christology one finds here only the emphasis on the humiliation of Christ. The attention to incarnation in the previous hymn is passed over here. Jesus is pictured here as the totally obedient submissive Servant. Here is the Christus Patiens. His humiliation is undeserved; innocent, ignominious, heinous death meets with the response in him of total submission to this will of God for his life, with no rebellion, no thought of retribution. His attitude of complete submission and obedience in this great humiliation, his humble demeanor and absolute trust in God in this situation, is the important point in the framework of the humiliation-exaltation Christology.

The picture set before us, then, by St. Peter is of his Master, whose life was without blemish and wholly given to doing good, standing mute and meek before his adversaries, in posture of complete surrender to God . . .<sup>157</sup>

The suffering of Christ is indicated specifically in verse 21 with ἔπαθεν<sup>158</sup> and, as is made clear in the following

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<sup>157</sup>Selwyn, op. cit., p. 96.

<sup>158</sup>The variant lection, ἀπέθανεν, given by X, and

context and especially by πάσχω in verse 23, it refers especially to his Passion, that is, his death on the cross. But it is doubtful if it should be limited only to that in verse 21, especially in light of the context of an exhortation to slaves in their sufferings. It would appear, then, that ἔπαθεν should be referred not merely to the death of Christ but also to the whole range of suffering involved in his humiliation. There is a start upon this widening of the significance of ἔπαθεν perhaps in the λοιδορούμενος, which is a reference to the abuse and reviling of Jesus in his arrest, abandonment, physical abuse, trial, and taunting on his way to and at his crucifixion.<sup>159</sup> The depth of the humiliation, the ignominy of the suffering and death is indicated in the τὸ ξύλον of verse 24.

The word was used in classical Greek . . . of the scaffold on which criminals were hung. . . . The dominant implication in all these passages (including also Deut. xxi. 22, 23) is that of criminality . . .<sup>160</sup>

The parallel phrases, ὅς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ, of verse 22 point up his

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others plus the Peshito Syriac and Ambrosius (A.D. 397) is clearly to be rejected as a change due to the parallel in I Peter 3:18.

<sup>159</sup>Selwyn, op. cit., p. 179, sees in this verse a very close parallel to the Passion story, and feels that "the whole verse is such as we might have expected to be written by an eyewitness" (ibid., p. 180).

<sup>160</sup>Ibid., p. 181.

innocence. "He committed no sin." The change from the Septuagint word ἀνομίαν to the synonym ἁμαρτίαν may not be altogether without significance.<sup>161</sup> Ἀνομία is lawlessness, transgression or non-observance of the law, and here it would indicate that he did nothing contrary to the law. But ἁμαρτία has a significantly different connotation; it is a missing of a mark or aim. Trench, having discussed the etymology and the history of the use of the word, says, "Only this much is plain that when sin is contemplated as ἁμαρτία, it is regarded as a failing and missing the true end or goal of our lives."<sup>162</sup> Ἄμαρτία is sin in the concrete sense as well as the abstract; it indicates the act of missing the mark. So, there was no missing of the mark in his life. In keeping with the premise of this thesis and the theme of the epistle that the true end and goal of man's life is this perfect humiliation before God and that Jesus is the one who perfectly goes this way, the word may here find an important relevance in the interpretation of the humiliation-exaltation Christology. He does not miss the way, this true end or goal

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<sup>161</sup>Cf. Beare, *op. cit.*, p. 123, who believes the alteration is not made deliberately and is without significance.

<sup>162</sup>Trench, *op. cit.*, §lxvi, p. 240 (see also the entire article on the synonyms for "sin," but especially, pp. 239-41, 243). He indicates its use over and over again in classical Greek in the sense of missing a mark or target, or missing the way.

of life. He presents himself to God in perfect self-humiliation. He suffers innocently, vicariously, for others. The "for others" aspect of his humiliation is to be treated later.<sup>163</sup>

As ἁμαρτία is oriented primarily toward God so also, perhaps, is δόλος. In his mouth there is found no "deceit, cunning, treachery."<sup>164</sup> Oriented primarily toward God (rather than simply in a social sense, which significance it certainly also has) this innocence takes on new meaning. It speaks of one who does not miss God's mark for his life, and of one who deals in no guile, treachery, deceit, or cunning with God.

His demeanor in humiliation is carried in verse 23.<sup>165</sup> It is characterized by two elements: (1) He does not revile back (οὐκ ἀντελοιδόρει) nor does he threaten (οὐκ ἠπέλει). Being reviled, railed at, abused, he does not revile back, neither at men, his revilers, nor at God. Suffering, he does not threaten. He does not promise retribution. There is no rebellion, no thought of retribution, but only obedience and submission. (2) He trusts in God. In his humiliation he

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<sup>163</sup>Vide infra, pp. 209-12, 234-47.

<sup>164</sup>Arndt and Gingrich, op. cit., p. 202.

<sup>165</sup>Stibbs and Walls, op. cit., p. 118.

παρεδίδου τῷ κρίνοντι δίκαιως.<sup>166</sup> The object of παρεδίδου (he trusted or committed) may be either his cause and case or himself,<sup>167</sup> or perhaps the distinction should not be drawn and both are meant to be included. He commits himself and his case in his humiliation unreservedly into the hands of the one who judges righteously.<sup>168</sup> Considered in the light of I Peter 5:5c-6, this means in Christ's judgment, God is one who "gives grace to the humble," and who exalts those who humble themselves "under the mighty hand of God."

The description of the humiliation of Jesus particularly in his death finds a parallel with the third strophe (verses 7d and 8) of the humiliation-exaltation Christological hymn of Philippians 2 (the first two strophes,

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<sup>166</sup>The lection ἀδίκως, which would give the sense that he submitted to the unjust judgment of Pilate, etc., given by lectionary 6, Clement of Alexandria (A.D. 212), and Cyprian (A.D. 258) is not to be received, and probably is to be explained initially as a transcriptional error.

<sup>167</sup>Wand, *op. cit.*, p. 82; Selwyn, *op. cit.*, pp. 179-80; Stibbs and Walls, *op. cit.*, p. 119.

<sup>168</sup>Wand, *op. cit.*, p. 82, suggests that "the nearest parallel to the present passage is to be found in our Lord's last word from the cross (Lk. xxiii. 46)," πᾶτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. Beare, *op. cit.*, p. 123, writes, "'He committed Himself to Him that judges justly,'-- i.e., he accepted without rebellion the unjust treatment meted out to him, confident of vindication before God." Say Stibbs and Walls, *op. cit.*, p. 119, "He also believed that in due time God, as righteous Judge, would vindicate Him as righteous, and exalt Him from the grave, and reward Him for what He had willingly endured."

referring to the humiliation in incarnation, and the last three, referring to the exaltation, have already been paralleled to the hymns in I Peter 1:20-21 and I Peter 3:18-22, respectively, above).<sup>169</sup>

Καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος,  
ἐταπεινώσεν ἑαυτὸν γενόμενος ὑπήκοος  
μέχρι θανάτου, θανάτου δὲ σταυροῦ.

Christ, having humbled himself to the incarnation, completely humbles himself in his human existence; he is absolutely obedient, even unto death, even to crucifixion.

Humiliation of Christ pictured here in the familiar tones of Servant Christology. Obviously here in I Peter 2:21-25 the humiliation of Christ is pictured in the familiar tones of Servant Christology.<sup>170</sup> Jeremias writes, "The hymn to Christ (I Peter 2.22-25) . . . is simply a short summary of Isa. 53; it shows how Jesus is regarded wholly from the point of view of the suffering servant."<sup>171</sup> The passage recalls the Servant and all that is said of him in Deutero-

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<sup>169</sup>Vide supra, pp. 129-34, 135-36.

<sup>170</sup>Cullmann, The Christology of the New Testament, p. 74; see also Selwyn, op. cit., pp. 93-94, 179-81; Beare, op. cit., pp. 122-24; Wand, op. cit., pp. 81-84. Kennedy, op. cit., p. 177, writes of the author of I Peter, "His chief utterance on the meaning of the cross, ii. 21-25, is not only steeped in the thought but uses the actual language of Isa. liii." See also Beyschlag, op. cit., I, 393, 400-01; and Vincent Taylor, The Atonement in New Testament Teaching (second edition; London: The Epworth Press, 1945), pp. 27-28.

<sup>171</sup>Zimmerli and Jeremias, op. cit., pp. 97-98.

Isaiah.<sup>172</sup> The Servant-Poem of Deutero-Isaiah 53 is quoted and alluded to here in reference and application to Jesus again and again.<sup>173</sup> Ὅς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στομάτι αὐτοῦ of verse 22 is an exact quotation of Isaiah 53:9 with the exception of one word.<sup>174</sup> The ὅς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν of verse 24 is a citation from Isaiah 53:12 (καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν) and Isaiah 53:4 (οὗτος τὰς ἁμαρτίας ἡμῶν φέρει). Οὗ τῷ μῶλωπι ἰάθητε of verse 24 is a citation of Isaiah 53:5 (τῷ μῶλωπι αὐτοῦ ἡμεῖς ἰάθημεν). The ἦτε γὰρ ὡς πρόβατα πλανώμενοι of verse 25 is a citation of Isaiah 53:6 (πάντες ὡς πρόβατα ἐπλανήθημεν). In addition to these numerous quotations of Isaiah 53 in such short compass, one also notes the tones and feels the reflections of the whole fifty-third chapter of Isaiah permeating the whole of I Peter 2:21-25.<sup>175</sup> The passage, from beginning to end, reflects the experiences of the Servant. It reads, indeed, like a meditation upon Isaiah 53 as a description of the way of Jesus. Selwyn can say of verse 23 that "the whole verse is such as we might have

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<sup>172</sup>Vide supra, pp. 77-87.

<sup>173</sup>Zimmerli and Jeremias, op. cit., p. 91.

<sup>174</sup>The change of ἀνομίαν of the Septuagint to ἁμαρτίαν in I Peter, vide supra, pp. 160-61.

<sup>175</sup>Stibbs and Walls, op. cit., pp. 117-18; Weiss, op. cit., I, 233.

expected to be written by [one] who had . . . in mind Isaiah 53:7, 9."<sup>176</sup> Wand says of the whole section I Peter 2:21-25, "This is the song of the Suffering Servant and is based on Is. liii."<sup>177</sup> Beyschlag writes:

The most certain and expressive [Old Testament] type applied by Peter is undoubtedly that of the suffering servant of Jehovah in the fifty-third chapter of Isaiah. Its application to Jesus and the death of Jesus lies obviously before us in the passage ii. 21-25, in which phrases from Isaiah are interwoven.<sup>178</sup>

Indeed, the whole demeanor of Jesus as displayed throughout the epistle, though especially here, is most consonant with that of the humble obedient Servant<sup>179</sup> of God in Deutero-Isaiah. Beare quoting Bishop Wordsworth writes, "Mark the humility of Him, who being Lord of all, stooped to be the servant of all, and to suffer scourging and the cross as a slave."<sup>180</sup> He is indeed the humble, innocent, absolutely and

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<sup>176</sup>Selwyn, op. cit., p. 180; see also Beare, op. cit., p. 123.

<sup>177</sup>Wand, op. cit., p. 81.

<sup>178</sup>Beyschlag, op. cit., I, 400, see also p. 401.

<sup>179</sup>Is this perhaps even implied in the relation to the context, that is, the comparison of the lot of the Graeco-Roman slaves or servants (οἰκέται, vs. 18) to the role of Jesus as Servant? Some see also reference to the Suffering Servant in I Peter 3:18, δίκαιος ὑπὲρ ἀδίκων and Isaiah 53:11, περὶ ἁμαρτιῶν and Isaiah 53:10 (Stevens, op. cit., p. 301; Zimmerli and Jeremias, op. cit., p. 91); others see I Peter 1:18 in reference to Isaiah 52:3, οὐ μετὰ ἀργυρίου λυτρωθήσεσθε (Kennedy, op. cit., p. 177).

<sup>180</sup>Beare, op. cit., p. 122.

totally obedient, completely submissive Servant of God.

In this forceful and clear presentation of Jesus as the Suffering Servant of Isaiah 53, it should be remembered and emphasized "that Deutero-Isaiah speaks of suffering and dying only from the standpoint of exaltation."<sup>181</sup>

In the interpretation of Jesus as humble Servant of God I Peter again finds a parallel with the Christological hymn of Philippians 2, for there too it is clear that Christ is presented as Servant.<sup>182</sup> That the Suffering Servant, Philippians 2:6-11, and the humiliation-exaltation motif are all very definitely and intimately related is indicated by Robinson.<sup>183</sup> In both Isaiah 53 and Philippians 2 "a remarkable humiliation is followed by a not less remarkable vindication and glory, and in both the central figure is a Servant."<sup>184</sup> This is especially clear as Christ is set forth as μορφήν δούλου λαβών in Philippians 2:7,<sup>185</sup> and the succeeding verse

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<sup>181</sup>Cullmann, The Christology of the New Testament, p. 77, n. 2. On this point he cites H. W. Wolff, Jesaja 53 im Urchristentum, p. 31, and G. von Rad, Zur prophetischen Verkündigung Deuterocesajas, p. 62. Also vide supra, pp. 83-84.

<sup>182</sup>See Cherry, op. cit., pp. 123-24, 192-201, 206-09, 221-23, where the parallels are very carefully and completely drawn out.

<sup>183</sup>H. W. Robinson, "The Cross of the Servant," pp. 103-05.

<sup>184</sup>Ibid., p. 104.

<sup>185</sup>Beare, op. cit., p. 122. Though the concept of Jesus as Servant is certainly not typically Pauline or even

(8) describes him in terms so reminiscent of the demeanor of the humble obedient Servant; he humbles himself and becomes obedient even unto death, even crucifixion.<sup>186</sup> Cullmann finds the idea of the Servant of God as "undoubtedly present" in Philippians 2:7. Writes he, "Phil. 2:7 certainly includes the idea of the ebed Yahweh in the humiliation of Christ's incarnation. . . . Ebed is translated by δούλος."<sup>187</sup> Jeremias insists that Jesus is extolled as the Servant of God in Philippians 2:6-11. He writes:

The connexion of Phil. 2.6-11 with Isa. 53 becomes plain as soon as it is recognized that not the LXX but the Heb. text of Isa. 53 is used; even the use of δούλος (instead of παῖς) loses its strangeness when it is recognized that we have a direct rendering of the Hebrew עֶבֶד (Isa. 52.13). The decisive proof of the connexion of Phil. 2.6-11 with Isa. 53 lies in the fact that the expression ἐαυτὸν ἐκένωσεν (Phil. 2.7), attested nowhere else in the Greek and grammatically extremely harsh, is an exact rendering of וְשָׁפַךְ . . . נַפְשׁוֹ (Isa. 53.12). Apart from other verbal echoes, allusion to Isa. 53 is to be seen further in the antithesis of extreme meekness and exaltation, in the willingness to be humbled and in

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one which is given much consideration by him, it is wrong to deny his knowledge of it or even its presence in his work (Cullmann, The Christology of the New Testament, pp. 75-76). See also Kelly R. Fitzgerald, "A Study of the Servant Concept in the Writings of Paul" (unpublished Doctor's thesis, The Southern Baptist Theological Seminary, Louisville, Ky., 1959).

<sup>186</sup>vide supra, pp. 162-63.

<sup>187</sup>Cullmann, The Christology of the New Testament, pp. 76-77. He cites E. Lohmeyer, Gottesknecht und Davidsohn, pp. 3 ff., who emphasizes that this translation is possible.

the mention of obedience and death.<sup>188</sup>

Emphasis upon Christ's Sufferings and Especially His  
Resurrection in I Peter

Beyschlag points out that one of the most emphatic and characteristic qualities of I Peter is "the impression which the suffering and resurrection of Jesus left upon the author."<sup>189</sup> Again and again the sufferings of Christ and his resurrection are emphasized, and they are significantly brought together in several places.

His sufferings. The sufferings of Christ certainly loom large in this epistle. Remarking upon the emphasis given to the sufferings of Christ in I Peter, Hort writes:

It is remarkable that this short Epistle uses the word suffer or suffering (πάσχω, πάθημα) no less than eight times (including iii. 18) with respect to Christ, whereas St Paul in all his Epistles uses it but twice (2 Cor. i. 5; Phil. iii. 10) . . .<sup>190</sup>

The humiliation of Christ in his sufferings runs as an unbroken thread through the epistle. Taking up with "the

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<sup>188</sup>Zimmerli and Jeremias, op. cit., p. 97. Here many references to literature both for and against these views are given. At the same place several other verbal parallels between Philippians 2 and Isaiah 53, which have been indicated by various authors, are discussed.

<sup>189</sup>Beyschlag, op. cit., I, 383.

<sup>190</sup>Hort, op. cit., p. 54. Selwyn, op. cit., p. 137, notes that "suffer" or "suffering" is used in I Peter of the sufferings of Christians also eight times.

sufferings of Christ" in I Peter 1:11, his blood and death have already been mentioned in I Peter 1:2 and 3. His blood and death are referred to again in I Peter 1:19 and 21. He is pictured as rejected of men in I Peter 2:4 ff. His sufferings are indicated again in I Peter 2:21. He is reviled and suffers, I Peter 2:23. He is pictured "on the tree" and as wounded in I Peter 2:24. In I Peter 3:18 his death is referred to two more times. His suffering is before the reader again in I Peter 4:1 and in I Peter 4:13, and, finally, again in I Peter 5:1.

The last passage mentioned above, I Peter 5:1, is particularly important to the present thesis, for here "the sufferings of Christ" (τῶν τοῦ Χριστοῦ παθημάτων) are drawn into an intimate relation to the subsequent glory (ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης).

His resurrection. Equally remarkable and impressive is the emphasis given in I Peter to the resurrection of Christ. As Beyschlag remarks, "The author of our Epistle received his most decisive impression, not from the death, but from the resurrection of Jesus."<sup>191</sup> Stevens<sup>192</sup> and Kennedy<sup>193</sup> both mark the strong emphasis which falls on the

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<sup>191</sup>Beyschlag, op. cit., I, 383.

<sup>192</sup>Stevens, op. cit., p. 294.

<sup>193</sup>Kennedy, op. cit., p. 165.

resurrection in I Peter. So also does Weiss, who presents a long section entitled "The Resurrection as the ground of Christian Hope."<sup>194</sup>

In the very first words of the epistle the resurrection finds significant emphasis, I Peter 1:3. It is "through the resurrection of Jesus Christ from the dead" that his followers "have been born anew to a living hope." Indeed, the great hope which permeates the epistle was kindled initially by the resurrection of Jesus.<sup>195</sup> "The subsequent glory" of I Peter 1:11 is surely in part a reference to his resurrection.<sup>196</sup> Again in I Peter 1:21 his resurrection from the dead comes before the reader. The "made alive in the spirit" of I Peter 3:18 does not specify the resurrection but with the subsequent sweep of the passage in I Peter 3:22 it is certainly implied and is even specifically mentioned in the intervening verse 21. Stevens summarizes:

Our epistle places strong emphasis upon the resurrection as a ground of faith and hope. It was the resurrection which had made the readers confident of obtaining the heavenly inheritance to be bestowed at the parousia (i. 3-5). The resurrection was a saving deed . . . (i. 21). . . . The resurrection implies the ascension of Christ

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<sup>194</sup>Weiss, op. cit., I, 237-43.

<sup>195</sup>Beyschlag, op. cit., I, 384. Weiss, op. cit., I, 238-39, especially indicates how the resurrection of Christ vindicated Jesus, brought the disciples back to faith, and renewed their hope.

<sup>196</sup>Vide infra, pp. 175-76.

to the throne of power and glory (iii. 22), and is thus a guaranty of the authority and dominion of Christ and of the completion of the work of salvation. . . . We note here the same emphasis upon the saving value of the resurrection as we observed in the Petrine discourses in Acts, but with a deeper view of its significance.

. . . . .

[Baptism] has its saving significance "through the resurrection of Jesus Christ"; that is, it denotes the new relation of communion with the risen Christ into which the Christian is introduced at his conversion.<sup>197</sup>

The saving significance of Christ's sufferings and resurrection will be considered below. Suffice it here to have indicated how they are emphasized and closely related in the epistle.

I Peter 1:11b: τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας. On occasions the humiliation and exaltation are brought very intimately together in the epistle, as has been indicated above.<sup>198</sup> In fact, reference to the resurrection of Christ always implies, of course, the rising from death, the exaltation of the humiliated. In the striking phrase in I Peter 1:11b "the sufferings of Christ" are brought into an intimate, organic relation to "the subsequent glories."

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<sup>197</sup>Stevens, op. cit., pp. 303 and 310. See also Weiss, op. cit., I, 232, who writes: "It is said in iii. 21 f. that the salvation, which baptism in His name brings . . . , is secured through the resurrection of Jesus Christ as the One who is exalted to God's right hand."

<sup>198</sup>Vide supra, pp. 99-100.

Contextual questions relative to this phrase must be dealt with at least briefly. The προφῆται of verse 10 are undoubtedly the Old Testament prophets of the ages gone by<sup>199</sup> and not the New Testament prophets or the apocalyptists of Christian times<sup>200</sup> as is sometimes maintained.<sup>201</sup> Their

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<sup>199</sup>Beare, op. cit., p. 64.

<sup>200</sup>Wand, op. cit., p. 49.

<sup>201</sup>Selwyn's, op. cit., pp. 134, 136, 260-64, position that these are the Christian prophets cannot be accepted. As is indicated below, their function and activities fit the Old Testament prophets far better than the New Testament prophets of the primitive church. Though it is true that "searching and inquiring" sounds at first hearing more like the activity of New Testament than Old Testament prophets, it is to be remembered that Christians using Old Testament scripture to prove that Jesus was the Christ might well ascribe this activity to the Old Testament prophets. And it might well be the Christian's view of the Old Testament prophets (though not the prophets' view of themselves) that they were serving not themselves but future generations (verse 12). Further the interpretation of these as Old Testament prophets would be quite in keeping with the well-known, common, primitive Christian conviction that in Christ and Christianity the Old Testament prophecies are fulfilled. See at this point the very forceful discussion of this by Beare, op. cit., pp. 67-68, who begins: "From the very beginning, the Church of Christ was possessed of the triumphant assurance that in its Master, His Gospel, and the fellowship of faith which was founded upon Him, all the purposes and promises of God were beginning to be realized. It claimed for its inheritance the whole Old Testament, and all the promised glories of the Messianic Age. 'These things were written for our sakes' (I Cor. 9:10). Even the history of the Chosen People has significance chiefly as a detailed symbolism for the benefit of the Church. 'These things happened to them in symbol (τυπικῶς), and were written for the enlightenment of us, upon whom the consummation of the ages has come' (I Cor. 10:11)." Note also that the fulfillment of Old Testament prophecy was also a main theme of Peter's preaching as set forth in Acts (Wand, op. cit., pp. 49, 51).

function and activity is indicated as "prophesying" (προφητεύσαντες) and "predicting" (προμαρτυρόμενον),<sup>202</sup> or "testifying beforehand."

The assumption is that the function of the prophets was predictive. This was the prevailing view of Old Testament prophecy held by the early church, which found a powerful apologetic in the correspondence of Old Testament prophecy and New Testament fulfillment. . . . For this writer, the content of the prophetic message was essentially the advance proclamation of the coming of Christ.<sup>203</sup>

The phrase τὰ εἰς Χριστὸν παθήματα must be interpreted. The translation of these words by Selwyn as "the sufferings of the Christward road"<sup>204</sup> is a very good general interpretation of the sufferings of Christ in the humiliation-exaltation framework of the epistle's Christology (and of this passage as a whole). But it is very doubtful if the words τὰ εἰς Χριστὸν παθήματα can sustain this translation in themselves. Selwyn refers this to the inevitable sufferings of

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<sup>202</sup>Then, they witnessed "beforehand" not "publicly" or "forth" as Selwyn, op. cit., p. 136. Then, the over-all interpretation of Selwyn (op. cit., pp. 133-39, 259-68) of this passage cannot be accepted. He takes the position that the prophets are Christian prophets who searched the Old Testament (telling forth or) publicly announcing the Messianic woes of the "last days" and the apocalyptic triumphs and glories which were to follow subsequently.

<sup>203</sup>Beare, op. cit., p. 65; see also p. 66.

<sup>204</sup>Selwyn, op. cit., p. 136, says, "The primary meaning of εἰς is 'direction towards', after a word expressing or implying motion. . . . From this it is a short step to the meaning of purpose, after any noun or verb." (See also ibid., p. 263.)

the eschatological pattern and to the Messianic woes of the "last days," not the sufferings of Christ, but the afflictions suffered in Christ's name and those which presage Christ's final manifestation in triumph.<sup>205</sup> It appears far better to translate with others, "the sufferings of Christ."<sup>206</sup> Wand, indicating the literal translation as "the sufferings unto Christ," marks this off as "a Hebraism (cf. v. 10): 'that belonged to the Christ (or Messiah).'"<sup>207</sup> It is "the sufferings appointed for Christ," or "the sufferings that should come upon Christ."<sup>208</sup> The present writer agrees with these latter interpretations, and with Bigg<sup>209</sup> that these words find a relevant parallel in Luke 24:25-27:

[And the risen Christ 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.

Beare translates, "the sufferings destined for Christ," and understands the εἰς as indicative of the "divine foreordering"

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<sup>205</sup>Ibid., pp. 136 and 267.

<sup>206</sup>Thus the RSV.

<sup>207</sup>Wand, op. cit., p. 50. Even Selwyn, op. cit., p. 263, refers to Moulton and Milligan's examples from the papyri where εἰς with the accusative appears to stand for the possessive genitive.

<sup>208</sup>Bigg, op. cit., p. 107.

<sup>209</sup>Ibid., p. 110; so also Beare, op. cit., p. 66.

of the sufferings of Christ.<sup>210</sup>

Intimately and organically related to "the sufferings of Christ" is τὰς μετὰ ταῦτα δόξας, "the subsequent glory." Here again the writer must dissent from Selwyn. As has just been indicated, he refers the sufferings to

. . . the "Messianic Woes"--afflictions, that is, which were conceived, not as suffered by the Messiah Himself, but as befalling the whole world in immediate preparation for the advent of the Messiah Himself.<sup>211</sup>

That is, he refers them to the sufferings in Christ's name.<sup>212</sup>

He looks upon these as the afflictions which Christ said would presage his coming in glory. Then he refers δόξας to the "glories" of Christ's followers and to the apocalyptic "triumphs" of his return, in the sense of the "glory" of I Peter 4:13.<sup>213</sup> The view taken here by this present writer is that δόξας summarizes the exaltation of Christ--including his triumph over the evil powers, his resurrection, ascension,

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<sup>210</sup>Beare, op. cit., p. 66.

<sup>211</sup>Selwyn, op. cit., p. 263.

<sup>212</sup>Ibid., p. 267.

<sup>213</sup>Selwyn, op. cit., p. 264, says, "The plural, 'glories' or 'triumphs', is more easily understood of the divers rewards of a number of Christians than of Christ's alone. It is true that Christ's triumph involves that of His disciples too, whether we think of them as part of His triumphal cortège (2 Cor. ii. 14), or as repeating through baptism His overthrow of the powers of evil (cf. Col. ii. 15 . . .). But this unusual plural is more natural if the idea is such as is expressed in 1 Cor. ii. 9, Jn. xiv. 1, Rom. viii., 2 Tim. ii. 12."

and session, in the sense of the "glory" of I Peter 1:21. The plural may be explained as prompted by the plural of παθήματα or the plural content of the exaltation. The view maintained here finds support in the judgment of Bigg, who refers δόξας to "the successive manifestations of Christ's glory,"<sup>214</sup> beginning with the resurrection. Beare writes:

The "glories" would include the Resurrection and Ascension, the Session at the right hand of the majesty on high (as in Hebrews, especially), and above all, His final manifestation, still in the future, as the glorious King ruling over all the earth.<sup>215</sup>

Wand also supports this interpretation, indicating that "Jesus Himself had pointed out that, according to the O.T., glory would be the issue of the Messianic suffering."<sup>216</sup>

A summary interpretation is now in order. The primary interest of this work in the passage is the close collocation

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<sup>214</sup>Bigg, op. cit., p. 110.

<sup>215</sup>Beare, op. cit., p. 67.

<sup>216</sup>Wand, op. cit., p. 51; he explains the plural here as suggesting either "(1) the various aspects under which the glory appeared to different prophets, or (2) the glory that should be shared by the faithful as well as by Christ, or (3) the meed of glory that should follow upon each stage of suffering, or (4) most probably the successive stages of Christ's glory--Resurrection, Ascension, Pentecost, Judgement." Bigg, op. cit., p. 110, taking the plural of successive stages of Christ's exaltation, says also that it may refer to the glory of Christ and the glory that is bestowed upon his followers. See also E. A. Edghill, An Enquiry into the Evidential Value of Prophecy (London: Macmillan and Co., 1906), pp. 546-51, for an able defense of the interpretation of this passage as is maintained in this present work.

of sufferings and glory. In the words of Beare, this passage is a "witness to Christ, in humiliation and in glory."<sup>217</sup> It draws intimately together his suffering and exaltation, and summarizes the message about Christ under the two headings, "suffering" and "glory." Here, indeed, is "the manifestation of Christ in humiliation and in glory."<sup>218</sup> Bigg is very incisive at this point in writing: "To St. Peter, the essence of the gospel seems to lie in suffering and glory."<sup>219</sup> Selwyn's translation of the first part of the phrase may aptly and significantly interpret the whole passage (in a sense not meant by him, to be sure, but nevertheless quite relevant and meaningful in the interpretation given above in regard to the humiliation-exaltation Christology): "the sufferings of the Christward road,"<sup>220</sup> that is the pathway of humiliation and suffering which led to exaltation, Christhood or Lordship. Then this brief phrase (τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας) stands as a headline over the Christology of this epistle and indicates the theme of its Christology. Seeing the phrase in the light of the three

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<sup>217</sup>Beare, op. cit., p. 64.

<sup>218</sup>Ibid., p. 66; see also p. 65.

<sup>219</sup>Bigg, op. cit., p. 110.

<sup>220</sup>Here of course applying the sufferings to Christ himself, not his followers and the world as Selwyn.

Christological hymns studied above, it becomes much more meaningful and its content is seen in its full extent and significance. It includes not merely the death as "the sufferings" but the whole way of humiliation: incarnation, the earthly life, his sufferings, his submission to death, even his journey to the underworld. It points to these as sufferings which led to exaltation ("the subsequent glories"): the triumphant proclamation in the underworld, resurrection, ascension, and session. They are indeed "the sufferings of the Christward way" which led to Lordship, the sufferings which led to triumphs and glories.

This suffering and glory in the way of Christ is quite in keeping with the humiliation-exaltation theme of the whole epistle. Selwyn calls attention to the frequent collocation of παθήματα and δόξα in the epistle (as in I Peter 1:11; 2:21; 3:18-22; 4:13, 14; 5:1, 10) and emphasizes that this is characteristic of the epistle as a whole.<sup>221</sup>

#### Rejected by Men; Chosen and Precious in God's Sight

Another passage which should be interpreted in relation to the humiliation-exaltation Christology of the epistle is I Peter 2:4-8. In I Peter 2:4 Christ is presented as ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον παρὰ δὲ θεῶ ἐκλεκτον ἔντιμον. He is rejected by men. The reference here is in the first

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<sup>221</sup>Selwyn, op. cit., p. 228.

place to Psalm 118:22:<sup>222</sup> λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες. But the author substitutes "men" for "builders" here in his citation. In doing this he changes it from an accusation against the Jews who rejected their Messiah to apply it to mankind generally. Jesus originally applied it to himself "as a familiar illustration of the principle . . . that God often does His most wonderful works by instruments which the world rejects."<sup>223</sup> Selwyn adds, "Such a use of Ps. cxviii. 22 is wholly in line with His use of Is. liii, which embodied a similar reversal of values."<sup>224</sup> Further, he indicates that Peter has in mind here "the reversal of human judgment by God's judgment implied in prophecy and revealed in Christ's exaltation."<sup>225</sup>

How meaningful this becomes when it is seen in the light of the humiliation-exaltation Christology of this

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<sup>222</sup>This application of Psalm 118:22 to Christ no doubt goes back to the claim of Jesus himself as recorded in all three of the Synoptics, Mark 12:10, Matthew 21:42, Luke 20:17. In Psalm 118:22 and Isaiah 28:16 the stone originally stood for the Jewish theocracy, the chosen people of God. In Daniel 2:31-45 it is applied to the Messianic kingdom: "The proud empires engaged in building up the fabric of universal history had ignored or cast aside little Israel, which should yet become the central factor in the religious development of the human race, by virtue of its unique vocation to witness to the true God" (Edghill, op. cit., pp. 386-87). Jesus applies it to himself.

<sup>223</sup>Selwyn, op. cit., p. 158.

<sup>224</sup>Ibid.

<sup>225</sup>Ibid., p. 159.

epistle! 'Αποδοκιμάζω is to "reject (after scrutiny), declare useless."<sup>226</sup> Men look upon the humble, submissive, unobtrusive, servant Jesus, and they despise and reject him. Quite in keeping with the theme of the epistle (I Peter 5:5c) the judgment and evaluation of God are most radically set over against this as diametrically opposite. "God thus publicly reverses the judgement passed upon Christ by men."<sup>227</sup> In God's sight this Jesus is not only acceptable, he is ἐκλεκτὸν ἔντιμον.<sup>228</sup> He is the chosen one out of the many. The Septuagint reading, ἐκλεκτὸν, suited the author well for it is used of the Servant in Isaiah 42:1. Ἐκλεκτός is used of the "choice, select, eminent, elect, chosen of God."<sup>229</sup> Ἐντιμος signifies that which is "honored, respected, esteemed, valuable, precious."<sup>230</sup> This is the humble one, esteemed in the sight of God, whom he will exalt. God makes (τίθημι) this humble, despised, rejected one the cornerstone (ἀκρογωνιαῖον), verse 6, and the head of the corner (κεφαλὴν γωνίας), verse 7. But to the man who rejects this humble,

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<sup>226</sup>Arndt and Gingrich, op. cit., p. 90.

<sup>227</sup>Wand, op. cit., p. 58.

<sup>228</sup>Here the reference is now to Isaiah 28:16 which is quoted in verse 6 and is followed by quotations of Psalm 118:22 and Isaiah 8:14 in verses 7 and 8.

<sup>229</sup>Abbott-Smith, op. cit., pp. 139-40.

<sup>230</sup>Arndt and Gingrich, op. cit., p. 268.

unobtrusive, submissive one, he becomes a λίθος προσκόμματος (a stone of stumbling) and a πέτρα σκανδάλου (a rock of offense, that will make him fall), verse 8.

Men naturally stumble over this stone. In their rejection (ἀποδοκιμασμένον and ἀπεδοκίμασαν, verses 4 and 7) and unbelief (ἀπιστοῦσιν, verse 7) and disobedience (ἀπειθοῦντες, verse 8), Jesus becomes a λίθος προσκόμματος, "a stone to stumble over."<sup>231</sup> Πρόσκομμα is a "stumbling, the opportunity to take offense or to make a misstep."<sup>232</sup> He is a πέτρα σκανδάλον. Σκάνδαλον is "that which gives offense or causes revulsion, that which arouses opposition, an object of anger or disapproval."<sup>233</sup> Man revolts in his natural will against this "stone." He will not accept him who goes against all his and his world's proud standards of greatness. Here, then, is the Christ: rejected by men, but elect and precious to God; the humble, submissive, non-assertive one, rejected by men but accepted and exalted by God; the rejected stone which becomes the cornerstone, and his humility and lowliness, a stone of stumbling and a rock of offense.

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<sup>231</sup>Selwyn, op. cit., p. 164.

<sup>232</sup>Arndt and Gingrich, op. cit., p. 723.

<sup>233</sup>Ibid., p. 760.

Comparative and Constructive Summary of the Humiliation-  
Exaltation Christology of I Peter

Review of procedure hitherto. The Christological material in I Peter has now been examined. Particular attention was centered upon the three Christological hymns. By way of comparison the first of the two humiliation-exaltation hymns (I Peter 1:20-21) emphasizes his incarnation and the second (I Peter 3:18-22) his triumphant exaltation. The hymn treated last (I Peter 2:21-25) centers upon his radical submission to the will of God in his earthly life and death. In these hymns the way of Christ is set forth as humiliation-exaltation. He humbles himself before God; accepting incarnation, he is completely obedient to the will of God (even in suffering and death and descent into the underworld). Jesus depends wholly upon God and gives his life up to God's service. Therefore, God highly exalted him to greatest status, glory, and power. In addition to these hymns, several passages have been observed which emphasize the sufferings and especially the resurrection of Christ; and on occasion these are intimately and explicitly related. In summarizing "The Doctrine of Christ" in I Peter, Beare says, "The thought of Christ in the Epistle revolves almost entirely around two poles, viz., His sufferings and death, and His subsequent exaltation."<sup>234</sup>

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<sup>234</sup>Beare, op. cit., p. 33; see also Stott, op. cit., p. 141.

All of this has been observed to be in keeping with the humiliation-exaltation motif of the epistle. Indeed, humiliation-exaltation has appeared as the dominant motif of the Christology of I Peter.

A comprehensive Christology. It would now appear appropriate to summarize and to give a comparative and constructive treatment of this humiliation-exaltation Christology which is set forth and reflected in I Peter. The Christology of I Peter may be studied, no doubt, under other categories, and other "Christologies" may be discerned there.<sup>235</sup> The present writer would prefer to see these other Christologies rather as elements of the dominating humiliation-exaltation Christology. At last, it would appear, here is an interpretation or pattern of Christology which is large enough to contain and draw together these various elements and to give consistency, unity, logic, and purpose to them.<sup>236</sup> In this

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<sup>235</sup>See for instance: John M. Lewis, "The Christology of the First Epistle of Peter" (unpublished Doctor's thesis, The Southern Baptist Theological Seminary, Louisville, Ky., 1952); Stevens, op. cit., pp. 297-310; Weiss, op. cit., "The Messiah and His Work," I, 225-43; Kennedy, op. cit., pp. 161-81; and especially Beyschlag, op. cit., "The Person and Sufferings of Christ," I, 391-402. In these the variety of categories under which Jesus may be conceived in I Peter is pointed out and discussed, as for example: pre-existent being, chosen one, righteous one, Suffering Servant, Messiah, Lord, Christ, Son of the Father, chief shepherd, guardian, redeemer, partaker of divine glory, cornerstone of God's earthly house, stumbling block and rock of offense, prophet, priest, king.

<sup>236</sup>Attention is directed to Barth's proposed plan for

pattern may be seen "both the variety and unity in the New Testament conceptions of Jesus."<sup>237</sup> These other elements are seen, as it were, as "the variations on the theme of Christ, humiliated and exalted."<sup>238</sup> Schweizer maintains that this humiliation-exaltation Christology was the most primitive way of explaining the way of Jesus.<sup>239</sup>

The theologians' indications of a humiliation-exaltation Christology in I Peter. The theologians, though not developing the motif, have often observed the humiliation-exaltation pattern in the Christology of I Peter. Stevens calls attention to the various allusions in the epistle to "the sufferings of Christ and the glories which follow

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the presentation of his doctrine of the reconciliation as cited by I. T. Ramsey, "Barth--and Still More Barth" (a review of Karl Barth, The Doctrine of Reconciliation, Part 2, Vol. IV of Church Dogmatics [Edinburgh: T. & T. Clark, 1960]), The Modern Churchman, IV (1961), 134. Says Ramsey, "The doctrine in its entirety will, we are told, consider Jesus Christ (a) as 'Very God' humbling himself to reconcile, a 'downward' movement in contrast to our pride; (b) as 'Very Man' exalted and reconciled, an 'upward' movement in contrast to our sloth, and (c) as 'Very God and Very Man' 'guaranteeing and attesting reconciliation'" (ibid.).

<sup>237</sup>Clyde A. Holbrook, "A Review of Lordship and Discipleship by Eduard Schweizer," The Journal of Bible and Religion, XXVIII (1960), 450, citing particularly, Chap. X, "The Unity of the Confession of Christ," pp. 93-97, and Chap. XI, "Variations in the Confession of Christ," pp. 98-103.

<sup>238</sup>Ibid.

<sup>239</sup>See Schweizer, Erniedrigung und Erhöhung; and also the English version, Lordship and Discipleship.

them,"<sup>240</sup> and indicates the great degree to which "Peter dwells upon the sufferings, resurrection, and exaltation of Christ."<sup>241</sup> His statement, "The path of humiliation was the way to the Messiah's true glory and crown . . . ,"<sup>242</sup> practically paraphrases the phrase "humiliation-exaltation Christology." Also quite to the point is his indication "that the principal problem with which his [Peter's] mind sought to deal" was "the relation of that glory to suffering."<sup>243</sup> In the discussion which follows the above remarks he traces the course of Peter's grappling with the Lord's humiliation and glory.<sup>244</sup> At first, Peter could not reconcile these two ideas. The Messiah could not suffer. Later, he attempted to combine the two ideas, though rather externally. Last of all, as I Peter indicates, the inner ground of their unity became apparent to him: the way of humiliation, the way of the cross, is the way to exaltation, to true glory and blessedness. Weiss refers "to the manifestation of Christ in His significance as Messianic redeemer [1:18] by means of His death [1:19] and exaltation [1:21]."<sup>245</sup> Beyschlag writes:

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<sup>240</sup>Stevens, op. cit., p. 294.

<sup>241</sup>Ibid., p. 293.

<sup>242</sup>Ibid., p. 295.

<sup>243</sup>Ibid., p. 294.

<sup>244</sup>Ibid., pp. 294-95.

<sup>245</sup>Weiss, op. cit., I, 227.

Peter might and must have said to himself, that Jesus fought through that decisive conflict between the selfishness that rules the world and the love of God that overcomes the world and triumphed in His death for all time (ἄπαρ), and for all the world, as far as men allow, this eternal deed to have its influence upon them.<sup>246</sup>

Review of the theory of humiliation-exaltation as the way for man.<sup>247</sup> God demands the absolute surrender of men's lives to him. Man is to realize himself in his creaturely relation to God. His life is to center not in himself but in God. He is to humble himself before God and to conceive of himself as the obedient submissive servant of his Lord. This is the pathway to exaltation in human life. Only in this way of humiliation can the creature come to the true joy, happiness, meaningfulness, and exaltation his life was meant to possess in the purpose of God.

In actual fact, however, man rebels against this. He refuses to humble himself before God. Rather he asserts himself. He is not satisfied with his finitude, his creatureliness, his servant relationship to God. He will have self rather than God at the center of his life. He rebels against God in self-willed pride and wants to seize God's place. He

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<sup>246</sup>Beyschlag, op. cit., I, 397.

<sup>247</sup>For the literature which presents this theory and offers biblical and theological support for it, vide supra, pp. 28-37.

would make himself Lord rather than servant.<sup>248</sup>

The way of Christ compared with the way of man and Satan in the epics of primeval history. The way of Christ is entirely different from that indicated in the previous paragraph. Christ is the perfect man, who perfectly submits himself to God in absolute humility, obedience, and service. Therefore, God highly exalted him. Stevens writes, "What the ideal of . . . true righteousness is Jesus has shown in his own life (ii. 23; iii. 17, 18; iv. 1). Its essence is self-denying love."<sup>249</sup> Beyschlag writes, "As in the early apostolic discourses, Acts ii.-viii., the servant of Jehovah in Isaiah, that ideal image of the pious man, is recognized in Him (cf. ii. 22-25)."<sup>250</sup> He humbles himself completely before God. He goes the way of humiliation-exaltation perfectly.

Observe his humiliation, first, in his incarnation. In I Peter there is only a glimpse of the pre-incarnate humiliation of the Son, in his self-emptying (or "self-pouring out") in taking the form of man, ideally and in essence, the form of a servant. But there is enough in I Peter<sup>251</sup> to

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<sup>248</sup>See the interesting article by John A. Mackay, "When Man Wants to Be God," The Review and Expositor, XLVI (1949), 3-12.

<sup>249</sup>Stevens, op. cit., p. 311.

<sup>250</sup>Beyschlag, op. cit., I, 393.

<sup>251</sup>Vide supra, pp. 124-29.

connect it with that early Christian doctrine and especially with the explicit treatment of his humiliation in this regard in the primitive Christological hymns of Philippians 2:6-11, I Timothy 3:16, and elsewhere. The pre-existent Son does not try to seize God's place or even equality with God as Satan tried and man tried and tries. Rather, he surrenders himself to the will of God, to incarnation, to the receiving of the form of a servant. For to become man, as he did, is, in its true meaning, to become a servant of God. It is quite apropos at this point to contrast the way of Christ to the way of Satan and man in the epics of primeval history.

The course diametrically opposite to humiliation-exaltation is to be seen in the way of Satan, "the rebellious Prince of Evil . . . , the great Adversary of God's purpose."<sup>252</sup> Satan is called ὁ ἀντίδικος ὑμῶν διάβολος in I Peter 5:8. Both terms translate the original Hebrew word שָׂטָן (Σατανᾶς, Satan) which means "adversary."<sup>253</sup> Ἀντίδικος is an opponent, an adversary;<sup>254</sup> here, in this passage, of the Christians addressed, but in a wider sense of God himself. He is "the adversary par excellence."<sup>255</sup>

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<sup>252</sup>Selwyn, op. cit., p. 236.

<sup>253</sup>Ibid.

<sup>254</sup>Abbott-Smith, op. cit., p. 41. Διάβολος, the Devil, originally meant slanderer or false accuser (ibid., p. 106).

<sup>255</sup>Selwyn, op. cit., p. 236.

On scriptural, traditional, and rational grounds the origin, person, and way of Satan are discernible. His way of self-exaltation stands diametrically opposed to the way of Christ.<sup>256</sup> The old traditions about the rebellion and fall of a heavenly being are first reflected in Isaiah 14. It is quite

. . . likely that Isaiah 14:12-15 and Ezek. 28:11-17 refer to the fall of Satan. In both instances the prophets begin by addressing a powerful earthly king, and then pass over to language that is only really applicable to a supernatural king.<sup>257</sup>

The insolent self-exaltation, the pride and self-glorification of the king of Babylon are paralleled to the arch defiance and insolence of Satan who would ascend to Heaven and seize God's throne:

"How you are fallen from heaven,  
 O Day Star, son of Dawn!  
 How you are cut down to the ground,  
 you who laid the nations low!  
 You said in your heart,  
 'I will ascend to heaven;  
 above the stars of God  
 I will set my throne on high;  
 I will sit on the mount of assembly in the far north;  
 I will ascend above the heights of the clouds,  
 I will make myself like the Most High.'  
 But you are brought down to Sheol  
 to the depths of the Pit."<sup>258</sup>

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<sup>256</sup>For excellent summaries of this see J. Stafford Wright, What Is Man? (London: The Paternoster Press, 1955), Chap. XII, "Man and His Unseen Neighbours," pp. 123-37; and Stauffer, op. cit., Chap. XIII, "The Adversary," pp. 64-68, and also pp. 117-18.

<sup>257</sup>Wright, op. cit., p. 129.

<sup>258</sup>Isaiah 14:12-15.

Ezekiel's condemnation of the prince of Tyre, whose heart was proud and who said, "I am a god, I sit in the seat of the gods" (Ezekiel 28:2), appears to prompt a transition in verse 11 to the supernatural king of evil who rules over the evil prince.<sup>259</sup>

"You were the signet of perfection,  
 full of wisdom  
 and perfect in beauty.  
 You were in Eden, the garden of God;  
 every precious stone was your covering . . . ;  
 and wrought in gold were your settings  
 and your engravings.  
 On the day that you were created  
 they were prepared.  
 With an anointed guardian cherub I placed you;  
 you were on the holy mountain of God;  
 in the midst of the stones of fire you walked.  
 You were blameless in your ways  
 from the day you were created,  
 till iniquity was found in you.  
 In the abundance of your trade  
 you were filled with violence, and you sinned;  
 so I cast you as a profane thing from the mountain of God,  
 and the guardian cherub drove you out  
 from the midst of the stones of fire.  
 Your heart was proud because of your beauty;  
 you corrupted your wisdom for the sake of your splendor.  
 I cast you to the ground; . . .<sup>260</sup>

In Isaiah 14:12 he is called "Day Star, son of Dawn" and is thus linked with the morning stars and sons of God of Job 38:7,<sup>261</sup> who sang together and shouted for joy at the creation. What is said here about Lucifer (the rebel archangel before

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<sup>259</sup>Wright, loc. cit.

<sup>260</sup>Ezekiel 28:12-17.

<sup>261</sup>Wright, loc. cit.

his fall) is taken over in The Books of Adam and Eve in the long section, xii-xvii, which deals with "The Fall of the Devil."<sup>262</sup> See also Enoch 18:15; 21:6.<sup>263</sup>

Satan appears originally to have been a divine being in God's heavenly court, one of the angels<sup>264</sup> of God.<sup>265</sup> The good angels in their being and mission are "completely God-centered, as indeed they are in their worship, of which a picture is given in Rev. 4 and 5."<sup>266</sup> But they must have been free creatures with the capacity to say "no" to their

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<sup>262</sup>Charles, The Apocrypha and Pseudepigrapha, II, 137.

<sup>263</sup>Ibid., pp. 200 and 201.

<sup>264</sup>"In Job 1:6; 2:1; 28:7, and probably Gen. 6:2, [angels] are called 'sons of God' (Bene Elohim). According to Hebrew idiom this could mean 'gods': for 'sons of' expresses participation in. . . . Moreover there is the interesting verse in Psa. 8:5, which says that man has been made 'a little lower than Elohim.' The R.V. translates this last word in the normal way as 'God,' but the Greek Septuagint, followed by Heb. 2:7, translates it as 'angels.' Of course either translation expresses what is true in fact. Man is made in the likeness of God, but in the gradation of spiritual and material beings he also comes a little lower than the angels. The word Elohim is a non-exclusive term for God. . . . If it conveyed primarily the idea of 'Supernatural Being' one can see how it would be used both of the Supreme Deity, and also of lesser supernatural beings" (Wright, op. cit., p. 125).

<sup>265</sup>Then, the origin of this heavenly being must have been with God, for the "angels are created beings, like ourselves, and we are told that they were already in existence before this world was formed, since God tells Job that, when He laid the foundations of the earth, the morning stars sang together, and all the sons of God shouted for joy (Job 38:6, 7)" (Wright, op. cit., p. 126).

<sup>266</sup>Ibid., p. 125.

creator. "We are told that the Devil belonged to the most glorious of the angels, and was himself the leader of one of the angelic hosts. But in a decisive hour he refused to obey God."<sup>267</sup> Satan becomes rebellious, he will not accept his subordinate relationship. In this prehuman catastrophe, Satan says "no" to his creator and rebels against God. This disobedience and rebellion leads to the fall of Satan. In Isaiah 14:13-14<sup>268</sup> and The Books of Adam and Eve xv. 3 his fall is ascribed to an attempt to be as God: "I will set my seat above the stars of heaven and will be like the Highest."<sup>269</sup>

How this way of Satan contrasts with the way of Christ! This picture of Satan and his superbia contrasts sharply with the way of Christ in his humilitas.<sup>270</sup> Satan is not content with his divine condition, his servant relation to God; he will not accept subordination. He rebels. In his way of self-glorification he means to become as God.

Satan means to become like God. . . . The glory with which God has adorned his creation has become his

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<sup>267</sup>Stauffer, op. cit., p. 64, citing The Books of Adam and Eve, xii-xvii, and Strack and Billerbeck, op. cit., I, 137 ff.; II, 167.

<sup>268</sup>Vide supra, p. 189.

<sup>269</sup>The Books of Adam and Eve xv. 3, in Charles, The Apocrypha and Pseudepigrapha, II, 137.

<sup>270</sup>Stauffer, op. cit., p. 64.

temptation. Consequently, the freedom which God gave him works his ruin. The creature means to become something, something without God, something like God--and if need be, in spite of God. So the prime motive of demonic activity is self-glorification. From now on the struggle between one glory and another, between the gloria dei and the gloria mundi is the dramatic theme of all history  
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He would seize equality with God, yea he would seize God's throne. He would make himself God. The result of this arrogant pride, this self-centered, self-glorifying, audacious and insolent self-exaltation is abasement at God's hand. In his wrath God hurled Satan down into the depths.<sup>272</sup> God opposes this proud one; he who would exalt himself is utterly condemned, humiliated, abased, and damned at the hand of God.

Equally opposite to the course of humiliation-exaltation

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<sup>271</sup>Ibid., p. 66; see also The Book of the Secrets of Enoch xxix. 4, in Charles, The Apocrypha and Pseudepigrapha, II, 447.

<sup>272</sup>Stauffer, op. cit., p. 64, citing The Book of the Secrets of Enoch xxix. 3. See also Isaiah 14:15 and Ezekiel 28:16-17. Several other passages have been referred to Satan's rebellion in heaven and fall from heaven, such as "Luke 10. 18; Rev. 9. 1; 12. 9; John 12. 31 vl. The idea of a (later) catastrophe to the Sons of God, the stars, or the elemental spirits are [sic] in Gen. 6. 2; Jub. 5; AEn. 6; 81. 6; I Cor. 11. 10; II Pet. 2. 4; Jude 6, 13; Mark 4. 39; Col. 2. 8; IgnE. 19. 3, etc." (Stauffer, op. cit., p. 268). The angels of II Peter 2:4 and Jude 6, who "did not keep their own position but left their proper dwelling" and who were not spared when they sinned but were cast into hell and committed to pits "in eternal chains in the nether gloom until the judgment," are probably not these immediate angels of Satan who fell with him. They are more likely the "sons of God" who in their lust and sexual relations with the "daughters of men" (Genesis 6:1-4) fell much later, even after the fall of man (Wright, op. cit., pp. 128-29).

is the way of man in his fall. In the epics of primeval history (Genesis 1-11) the course of man in self-exaltation followed by humiliation at the hand of God is particularly clear at the beginning and end of the Yahwist's recording of these old traditions, in the story of man's fall (Genesis 3:1-24) and the story of the tower of Babel (Genesis 11:1-9).

In the story of man's fall in the Garden of Eden one sees man's discontent with his creaturely relation to God doom him. He is not willing to be the humble, subordinate, obedient servant of God. He too, as Satan, rebels against the divine authority and determines to assert his freedom in his own way. He will seize after equality with God; he is not content to be creature; he desires to be God. He succumbed to the temptation of the words of the serpent: ". . . when you eat of it your eyes will be opened, and you will be like God . . ." <sup>273</sup> In this story the character of human existence is portrayed. Man exists in relation to God, in dependence upon him, as his creature. In his freedom he rejects this relation and disobeys

. . . by grasping for the fruit of the forbidden tree. Sin, according to this story, is an act of the will in revolt against God. It is occasioned by man's ambition to overstep his status as a creature, to become "like God" or perhaps "like the gods," the divine beings in Yahweh's heavenly court ([Genesis] 3:5; note the 'us' in

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<sup>273</sup>Genesis 3:5.

3:22).<sup>274</sup>

By eating of the fruit of the tree he refuses to acknowledge himself as creature, rejects the sovereignty of his creator, and declares that he wishes to be as God. Man's self-assertion, his self-exaltation, his pride and self-glorification prompted his rebellion against God. In his own self-glorification man casts off the yoke of the divine supremacy.

First and last and all the time man means to be his own master, and the self-glorification of his will finds no other way of effecting this than in a demonic "no" to God and a demonic "yes" to the adversary.<sup>275</sup>

At the conclusion of the Yahwist's sketch of primeval history comes the story of the tower of Babel. The sin here is again in the proud self-glorifying intention and purpose of man, expressed as: "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves . . ."<sup>276</sup>

In the Yahwist's epic . . . the episode is the climactic evidence of the self-assertion which prompted men to revolt against Yahweh, to take things into their own hands in the desire for greatness and power.<sup>277</sup>

Baob notes that "the sin of pride constitutes the principal religious message of the story of Babel . . . this human

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<sup>274</sup>Anderson, op. cit., p. 169; see also pp. 166-68.

<sup>275</sup>Stauffer, op. cit., p. 70; see also pp. 68-69.

<sup>276</sup>Genesis 11:4.

<sup>277</sup>Anderson, op. cit., p. 173.

attempt to exalt the creature and make him a creator on a par with God."<sup>278</sup> This pride "is the mark of presumptuous self-glorification whereby man tries to forget his lowly stature and to assert an impossible lordship which is not his to assert."<sup>279</sup> At this point the reader is referred to the quite relevant discussion (with bibliography) above of man's creaturely nature<sup>280</sup> and the nature of sin.<sup>281</sup>

"Primeval history, then, had a sad outcome."<sup>282</sup> It presents an angel who would assert himself against his creator, who would seize God's place, who, indeed, attempted this self-exaltation and was cast down by God to become the prince of evil. It presents a man who refuses to find the fullness of his life and true exaltation in his servant relationship to his creator, who rebels against God, and who, from the Garden of Eden and his fall in his attempt to become like God to his self-glorification and self-assertion in the tower of Babel, refuses to go the way of humiliation-exaltation.

All of this appears in sharp contrast to the way of

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<sup>278</sup>Baab, op. cit., pp. 110-11.

<sup>279</sup>Ibid., p. 111.

<sup>280</sup>Vide supra, pp. 28-30.

<sup>281</sup>Vide supra, pp. 30-31.

<sup>282</sup>Anderson, op. cit., p. 173.

Christ. The contrast is gathered up and summarized by Wright:

[Satan's] fall is ascribed to an attempt to be as God, inevitably reminding us of the temptation in Eden, where the particular form of the test was a sacramental act: if man ate of the tree, he would be declaring that he wished to be as God, knowing good and evil (Gen. 3:5), that is, to be the disposer of his own life and the fixer of his own standards. This is a fundamental sin: the creature, whether spirit, man or beast, must be the servant of the creator always; only so will he realize himself as the glorious being he was made to be.<sup>283</sup>

Christ, by contrast with Satan and man, who existed in a divine condition did not exalt himself by seizing for equality with God but humbled himself, taking the form of a servant.

This heavenly being goes the way of humiliation. He renounces all possibilities of self-exaltation and goes

. . . along the road of self-subjection. . . . The heavenly being thrust [aside] the temptation to anabasis, but rather laid his heavenly existence aside and entered on a katabasis which took him to his cross. To Satan's attempted self-exaltation God thus once replied with a plunge into the depths, into depths lower than Satan's were at first. To the Son's self-humiliation God replied with an exaltation . . .<sup>284</sup>

"Christ was perfect Man because He was the perfect Servant. Satan and Adam left the position of servants, and so dropped into a positively sinful and disorganized state."<sup>285</sup> It is quite plain that these pictures of Satan and man in their

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<sup>283</sup>Wright, op. cit., p. 129.

<sup>284</sup>Stauffer, op. cit., pp. 117-18.

<sup>285</sup>Wright, op. cit., p. 130.

superbia are to be emphatically and sharply contrasted with the picture of Christ in his humilitas.<sup>286</sup>

Although I Peter touches upon the incarnation and in such a way as to relate it clearly to the hymn in Philippians 2, the primary emphasis of I Peter is laid upon the humility, obedience, self-surrender, and self-sacrifice of Jesus in his earthly life. As a man in this life Jesus completely surrenders himself to God's will, whatever it be and at whatever cost to himself. There is no self-worship, no self-exaltation, no pride, no pretentiousness in him before his God.<sup>287</sup> He forsakes all, is willing to give up any and everything to do God's will. He is even willing to surrender his own life at an early age and to die an undeserved death (the ultimate humiliation and surrender) in obedience to the will of God. In a sense, the humiliation in I Peter may be viewed as extending even further, to the gates of the underworld prison, for Christ even submits to this lowest humiliation in going to the "spirits in prison."

In the way of Christ exaltation follows upon and

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<sup>286</sup>Stauffer, op. cit., p. 64, with special reference to Philippians 2:6 ff.

<sup>287</sup>The Father is presented as the God of "our Lord Jesus Christ" in I Peter 1:3. Here is another testimony to the Son's self-humiliation before the Father. "For in every way Peter places the Lord in genuine human dependence upon God" (Beyschlag, op. cit., I, 392; see also p. 394, note 1).

because of the humiliation. Now, therefore, because of his perfect humility God highly exalts him. He raises him from death and sets him at his right hand as Lord in glory, having committed great authority and power to him.

To the Son's self-humiliation God replied with an exaltation to a height which went even above the original place that the Son held. The Son now receives as a gift what he had scorned to snatch for himself before he started out on his cosmic via dolorosa, viz. the place of honour as equal with God . . . the name that is above every name . . . , the OT name for God--kyrios. . . . But this honour of the Christ is not self-glorifying encroachment, not demonic seizure of God's honour, but on the other hand, a service to the gloria dei that God himself has willed.<sup>288</sup>

It is clear even here in I Peter that exaltation follows upon the basis of humiliation. Note the parallel of exaltation over against humiliation especially in the first Christological hymn (I Peter 1:20-21).<sup>289</sup> The same thing is evident in the hymn in I Peter 3:18-22, though less attention is given there to humiliation, and emphasis falls upon exaltation.<sup>290</sup> The hymn in I Peter 2:21-25 which presents Jesus so clearly and forcefully as the Servant must be related to the Suffering Servant of Isaiah 53, but always with the realization that "Deutero-Isaiah speaks of suffering and

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<sup>288</sup>Stauffer, op. cit., p. 118.

<sup>289</sup>Vide supra, pp. 117-36.

<sup>290</sup>Vide supra, pp. 136-53.

dying only from the standpoint of exaltation."<sup>291</sup> Certainly, that this exaltation follows on the basis of humiliation is made clear in I Peter 1:11 with τὰς μετὰ ταῦτα δόξας, the glories μετὰ ταῦτα, the ones so intimately connected to and based upon τὰ εἰς Χριστὸν παθήματα, the sufferings of Christ. The δόξαν αὐτῷ δόντα of I Peter 1:21 also points this up. God gave him glory. Something is given to Jesus which he did not possess. God "has given Him glory which He possesses in virtue of His resurrection (i. 21). Jesus therefore has not this glory in virtue of an eternal nature . . ."<sup>292</sup> The adversative δὲ of I Peter 2:4 in announcing the sharp contrast between man's response to Jesus (rejection) and God's response in exalting him (he is esteemed as choice and precious by God) is parallel, in a sense, to the διὸ of Philippians 2:9. The exaltation of Jesus as the result of his humiliation finds considerable attention in the discussion of I Peter by the theologians. In this way Jesus becomes Christ, Messiah, Lord, attains to divine dignity, glory, honor, and sovereignty over the world.<sup>293</sup>

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<sup>291</sup>Cullmann, The Christology of the New Testament, p. 77, note 2 (italics in the original). Also vide supra, pp. 83-84, 166.

<sup>292</sup>Beyschlag, op. cit., I, 392.

<sup>293</sup>See Weiss, op. cit., I, 227, 237, 238, 242; and Beyschlag, op. cit., I, 392, 393.

God has raised up Christ from the dead and given Him glory (i. 21), under which there is undoubtedly meant His exaltation to the right hand of God; and this is conceived of as having been brought about by means of the elevation to heaven which was involved in the resurrection (iii. 22: πορευθεῖς εἰς οὐρανόν). . . . Thereby it was shown that the stone which was rejected by men . . . was the stone chosen by God, and highly honoured (ii. 4), and of which it was said in Isa. xxviii. 16 that God would make it the corner-stone of the completed theocracy (ii. 6, 7). God, however, has done this by making Him our Lord (i. 3) and the chief Shepherd of His flock (v. 4 . . .). Thereby He was also first fully manifested as the Messiah (i. 20, 21 . . .); and now He is also revealed as such (i. 13) in the evangelical proclamation regarding the glories which were already appointed to the Messiah in prophecy (i. 11, 12 . . .), and which are now accomplished in Him.<sup>294</sup>

The Christology of the epistle relates intimately to the theme of the epistle. Thus the Christ who goes the way of humiliation perfectly is highly exalted by God, and the Christology of I Peter relates itself intimately to the theme of the epistle expressed in I Peter 5:5c-6. Here at last, in one person God's will for man has been realized: absolute humiliation which leads to glorious exaltation. He is the ταπεινός (the humble one) par excellence to whom God gives grace (χάρις). He is the one who humbles himself perfectly under the mighty hand of God (ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ) and whom God exalts (ὑψώση).

#### Humiliation-Exaltation Way Soteriology in I Peter

The sense in which the way and work of Christ in

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<sup>294</sup>Weiss, op. cit., I, 237-38.

humiliation and exaltation is "for us" is now to be examined and studied in I Peter. This will be a presentation of the doctrine of the atonement<sup>295</sup> in I Peter as a humiliation-exaltation way soteriology. The problem is to discern in what sense Christ's way of humiliation-exaltation was "for us." The discussion will not distinguish between the ἡμῶν and ὑμῶν passages for the obvious reason that shifts from ἡμῶν formulas to ὑμῶν would easily and naturally be made in the context of an epistle.

The "For Us" Quality of the Way and Work of Christ in I Peter

The "for us" quality of Christ's way and work is very certain and emphatic in I Peter, and it receives considerable attention in each of the Christological hymns examined above. Note the δι' ὑμᾶς of I Peter 1:20 and the ὥστε τὴν πίστιν ὑμῶν . . . in I Peter 1:21. In I Peter 3:18 note περὶ ἁμαρτιῶν, ὑπὲρ ἀδίκων, and ἵνα ὑμᾶς προσαγάγη . . . See ὑπὲρ ὑμῶν, ὑμῖν, ἵνα ἐπακολουθήσητε in I Peter 2:21; τὰς ἁμαρτίας ἡμῶν, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι . . . ζήσωμεν, and ἰάθητε in I Peter 2:24. In what sense it is "for us" is not so clear. Certainly the vicarious nature (the "for us,"

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<sup>295</sup>"Atonement" though often associated with a particular type of theory of the work of Christ in a specific sense ought not to be so taken and is used here in its general sense. Here it signifies generally the reconciliation between man and God effected in Christ's incarnation, life, death, and resurrection. It is that which brings two together and makes at one, the bringing into concord (see Neilson, op. cit., p. 176).

"for you" quality)<sup>296</sup> of his way and work is clear. But the sense in which it is "for us" is not so clear. The use of second and first person plural pronouns, intended result and purpose clauses, first and second person inflectional forms of verbs, and the prepositions διὰ with the accusative, περὶ with the genitive, and ὑπέρ with the ablative, set forth and emphasize this "for us" quality. But all of this is far too colorless and general to indicate in exactly what sense it is "for us." The "for us" quality of the way and work of Christ in each of the Christological hymns and elsewhere in the epistle should now be examined in detail.

The "for us" quality in I Peter 1:20-21. In the first Christological hymn examined above the "for us" quality of the way and work of Christ in humiliation and exaltation is very clear. It forms the climax of each of the two strophes. It is very important to observe that both the humiliation and the exaltation of Christ are "for us." The first strophe which deals with the humiliation closes with δι' ὑμᾶς τοὺς δι' αὐτοῦ πιστοὺς εἰς θεόν. That his humiliation, in the sense of his death, is "for us" does not need emphasis. Two

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<sup>296</sup>"Vicarious" also has been given a special sense according to which it is referred to penalties and punishment which Christ received for man as man's substitute. It is used here in a more general sense as of "acting on behalf of or as representing another" or performed "by one person with results accruing to the benefit or advantage of another" (Neilson, op. cit., p. 2840).

things do need emphasis: (1) That which is "for us " here thus far refers especially to his self-humiliating step down from his pre-existent state (προεγνωσμένου and φανερωθέντος) to incarnation, as this is the subject of the first strophe. Now it must be clear that his work "for us" cannot be limited to his death, but must also include his pre-existent self-humiliation in taking the form of a servant in his incarnation, and the course of that earthly life. (2) His exaltation is equally important in his work "for us." This is made clear with the climax, in the last line, of the second strophe which deals with his exaltation, including his resurrection from death and his heavenly glory in his session. The exaltation is ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν. Then, it is clear that both the humiliation (including his death centrally, to be sure, but also much more) and his exaltation are equally parts of the atoning work of Christ "for us." The way of Christ in both humiliation and exaltation is a way he has gone "for us."

The very general and colorless nature of διὰ with the accusative ὑμᾶς and the genitive αὐτοῦ in I Peter 1:20 is to be noted. His way and work are simply "on account of," "because of," "for the sake of" you.<sup>297</sup> It indicates why,

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<sup>297</sup>Abbott-Smith, *op. cit.*, p. 105.

the reason,<sup>298</sup> he went this way of humiliation. But it says, only in a very simple way, "It was for you." Δι' αὐτοῦ they are τοὺς πιστοὺς εἰς θεόν. Here διὰ with the genitive is equally general and colorless. It is simply "through," "by means of." It indicates the personal agent or intermediary,<sup>299</sup> but only in a very general and indefinite way. It emphasizes the "work of Christ as the ground and instrument"<sup>300</sup> of the Christian life, but it does not indicate in what manner it is operative.

The last clause of I Peter 1:21, introduced by ὥστε and expressed by εἶναι, indicates in a most indefinite and general way "the intended or contemplated result"<sup>301</sup> or purpose<sup>302</sup> of the humiliation-exaltation of Christ, with the

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<sup>298</sup>Arndt and Gingrich, *op. cit.*, p. 180.

<sup>299</sup>*Ibid.*, p. 179.

<sup>300</sup>Selwyn, *op. cit.*, p. 147. He calls attention to the parallel ἡ πίστις ἢ δι' αὐτοῦ in a Petrine speech in Acts 3:16.

<sup>301</sup>Selwyn, *op. cit.*, p. 147. The interpretation departs here from the RSV which interprets the clause as a statement of a consequential fact ("so that your faith and hope are in God"). Selwyn rightly objects that if that were intended "there is no reason why he [the author] should not have used the indicative" (*ibid.*, p. 148). Selwyn (*ibid.*, pp. 147-48) presents extensive discussion of this construction, whether result (real or natural or natural supposing real), intended result, or purpose.

<sup>302</sup>The ὥστε appears then to the present writer as introducing a dependent clause "of intended result, scarcely

emphasis upon the exaltation in this last strophe. Then it is simply "so that."

The "for us" quality in I Peter 3:18-22. Here, again, the "for us" quality of the way and work of Christ is clear. Περὶ ἁμαρτιῶν ἀπέθανεν, δίκαιος ὑπὲρ ἀδίκων is often taken in the sense that Jesus took man's punishment in his death, and it is thus used in a penal substitutionary theory of the atonement.<sup>303</sup> It is pointed out by those who so take it that περὶ (τῆς) ἁμαρτίας is used as a technical name for a propitiatory sacrificial sin-offering, as for instance in Leviticus 5:6, 7; 6:30; Ezekiel 43:21; and Psalm 40:6 quoted in Hebrews 10:6. Certainly the phrase is associated at places in the New Testament with the idea of propitiatory sacrifice.<sup>304</sup> However, that is not necessarily, nor in fact, the case in its use here, though this parallel may indicate the reason that this interpretation has often been attached

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to be distinguished in meaning from ἵνα . . . for the purpose of, with a view to, in order that with the infinitive following" (Arndt and Gingrich, op. cit., p. 908). Selwyn, op. cit., p. 148, quotes Goodwin: ". . . the infinitive with ὥστε may express a purpose like a final clause." The important point in this present consideration is that this is done in a most indefinite and general manner.

<sup>303</sup>So it is with Bigg, op. cit., p. 160; and Stibbs and Walls, op. cit., p. 141.

<sup>304</sup>Hebrews 5:3; 10:6, 26; I John 2:2.

to the phrase in I Peter. The phrase in itself certainly does not by any means say this. It says "he died concerning sins." Further, as Selwyn notes here, "The plural in I Peter makes the phrase less technical, i.e. 'in respect of sins.'"<sup>305</sup> Wand also suggests that this indicates its non-technical use.<sup>306</sup> Beare, after extensive consideration of New Testament parallels, indicates that there are surprisingly few references of the phrase to the death or sufferings of Christ in the New Testament, and that very few indeed are truly parallel to the usage here in I Peter.<sup>307</sup> He concludes, "The precise sense in which the sufferings of Christ are sufferings 'for sins' is not greatly clarified by the comparison with these other passages."<sup>308</sup> Again the preposition, περί with the genitive, here is very indefinite in its meaning, "about" or "concerning."<sup>309</sup> The phrase, then, merely says he died<sup>310</sup> concerning man's sins, which is another way of

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<sup>305</sup>Selwyn, op. cit., p. 196.

<sup>306</sup>Wand, op. cit., p. 100.

<sup>307</sup>Beare, op. cit., p. 142; he will allow only I Corinthians 15:3; Galatians 1:4; and Hebrews 10:12.

<sup>308</sup>Beare, op. cit., p. 142.

<sup>309</sup>Abbott-Smith, op. cit., p. 354.

<sup>310</sup>If the correct lection here were ἔπαθεν, which does not seem to be the case (vide supra, p. 140, n.114) but which of course is possible, the reference again would be widened

indicating the "for us" quality of his death. But it does not say how or in what way, precisely, his death was "for sins." Ὑπὲρ ἀδικῶν is also an indefinite phrase. Ὑπὲρ with the ablative means simply "for, because of, for the sake of, . . . instead of."<sup>311</sup> It does not specify a particular theory of "in what sense" the righteous one is "for" or "instead of" the unrighteous. The comment of Wand makes this clear:

"A just man on behalf of unjust men." This does not involve substitution, nor is there about it any flavour of the law-courts. The thought is more naive than any theory of the atonement. One who is innocent dies in order to save the guilty from the consequences of their folly.<sup>312</sup>

Far from pointing to the work of Christ as priestly sacrifice this passage appears to some to reflect the Suffering Servant of Deutero-Isaiah, whose vocation has been

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to include in Christ's work "for us" not only his death (though especially) but the whole range of his sufferings in the way of humiliation. Weiss, *op. cit.*, I, 231, says, "It is not so much the individual fact of the death of Christ, but, as in Acts iii. 18, His suffering in general which is repeatedly set forth so emphatically [in I Peter] ii. 23, iii. 18, iv. 1, 13)."

<sup>311</sup>Abbott-Smith, *op. cit.*, p. 457. Weiss, *op. cit.*, I, 232, admits, "It is true that the idea of substitution no more lies in the preposition ὑπὲρ here than in ii.21 . . ."

<sup>312</sup>Wand, *op. cit.*, p. 100. Commenting on I Peter 1: 18-19, Beyschlag, *op. cit.*, I, 396, says, "We must be on our guard against interpreting this laying down of his life for sinners, on the part of the Holy One, in accordance with the traditional theory of substitutionary penal sufferings by which the innocent sufferer delivers sinners from their guilt and punishment, for of this there is nothing in the words."

discerned and established above as the way of humiliation-exaltation.<sup>313</sup> Such a reference to the Suffering Servant may well be present in *περὶ ἁμαρτιῶν* which may be paralleled to Isaiah 53:10, and in *δικαίος ὑπὲρ ἀδίκων* which may be paralleled to Isaiah 53:11.<sup>314</sup>

The "for us" quality in I Peter 2:21-25. The "for us" quality of Christ's work is again very emphatic, and it is primarily this passage which develops the primary and characteristic interpretation of I Peter as to how and in what sense it is "for us," as will be discussed shortly. Three matters are to be noted presently: (1) Ἐπαθεν, though no doubt centering in his death, has a much wider reference. "He suffered for you." Once again it is emphasized that his work "for us" includes not only his death but the whole range of his suffering in his entire way of humiliation. (2) Again the ὑπὲρ ὑμῶν phrase is very indefinite. It indicates and emphasizes that his sufferings were "for us," but it does not say in exactly what sense this is so. The very indefinite meaning of ὑπὲρ with the ablative has already been related above. The preposition has a very "wide range of

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<sup>313</sup>Vide supra, pp. 81-87.

<sup>314</sup>This interpretation and these parallels are given by Stevens, op. cit., p. 301; and Zimmerli and Jeremias, op. cit., p. 91.

significance"<sup>315</sup> and is not at all specific. Even Bigg can admit that this "rather colourless preposition in itself" carries no propitiatory sacrificial or penal substitutionary significance, and he adds:

When the apostle says that Christ also suffered on behalf of you, he means that the believer profits morally and spiritually by the pains of Christ in some way which he does not here define.<sup>316</sup>

Wand insists in translating ὑπὲρ ὑμῶν: "On your behalf, for your benefit. Not 'instead of you.'"<sup>317</sup> (3) The person and work of Christ are set forth very explicitly throughout this passage in the category of the Suffering Servant of Deutero-Isaiah in his humiliation. It is to be remembered that, though the ebed Yahweh concept may include the idea of a sacrifice, "the idea of voluntary representation dominates this concept."<sup>318</sup> All this has been thoroughly demonstrated and discussed above.<sup>319</sup> Thus ὅς τας ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον has its primary reference to Isaiah 53:12 and 53:4,<sup>320</sup> and not to the Old

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<sup>315</sup>Beare, op. cit., p. 122.

<sup>316</sup>Bigg, op. cit., p. 145.

<sup>317</sup>Wand, op. cit., pp. 81 and 96.

<sup>318</sup>Cullmann, The Christology of the New Testament, pp. 71-72.

<sup>319</sup>Vide supra, pp. 81-87.

<sup>320</sup>Selwyn, op. cit., p. 180; Beare, op. cit., p. 123; Blenkin, op. cit., p. 62.

Testament priestly sacrificial system.<sup>321</sup> Beare, insisting on the difficulty of defining with precision the significance of ἀναφέρω, says it is not "remotely conceivable that the verb should have its usual sense of 'offer in sacrifice.'"<sup>322</sup> What is emphasized here is that Jesus did not die for his sins but for the sins of others. How that is so is not explained explicitly. Selwyn insists that to interpret ἐπὶ τὸ ξύλον as

of Christ's carrying up our sins "to the altar of the cross", being Himself at once both Priest and Victim . . . is surely to read into the passage ideas which belong to other and more doctrinal contexts.<sup>323</sup>

The use of ξύλον is rather to represent the extreme degradation of his humiliation, i.e., death as a criminal.<sup>324</sup> The phrase οὐ τῷ μώλωπι ἰάθητε likewise relates the work of

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<sup>321</sup>As with Bigg, *op. cit.*, p. 147, who refers this to "bringing a sacrifice and laying it upon the altar. . . . Here St. Peter puts the Cross in the place of the altar."

<sup>322</sup>Beare, *op. cit.*, p. 123; cf. his rejection of the view of Deissmann cited from *Bible Studies*, pp. 88 ff., that what is meant is that Jesus "carried our sins up to the cross." That is, Christ took the sins up to the cross so that men have them no more, but without any special idea of substitution or sacrifice. See also Blenkin's (*op. cit.*, pp. 62-63) objection to this.

<sup>323</sup>Selwyn, *op. cit.*, p. 180.

<sup>324</sup>*Ibid.*, p. 181. It was used of the scaffold on which criminals were hung and recalls Jesus' death as a criminal between two thieves. "The dominant implication in all these passages . . . is that of criminality; and the atmosphere of this Petrine text is dramatic and spectacular rather than doctrinal" (*ibid.*).

Christ to the humiliation of the Suffering Servant of Deutero-Isaiah.<sup>325</sup> It is derived from Isaiah 53:5.<sup>326</sup> It says that man is healed by Christ's sufferings, but it does not explain how. Wand speaks of it very generally: "The readers had been healed by Christ's stripes inasmuch as His suffering and death had been the occasion of their beginning to lead a better life."<sup>327</sup>

Summary of the ὑπὲρ ἡμῶν quality of Christ's work in I Peter. By way of summary two matters need to be stressed with regard to the ὑπὲρ ἡμῶν quality of Christ's work. First, it insures that his way of humiliation, his obedient incarnation, life, suffering, and death and subsequent exaltation were really "for us." Though indicating it simply and naïvely, it emphatically specifies that Christ's suffering was indeed "for us." The Christian calling, character, and life are grounded in Christ's deed of atonement. Christ's passion, in which his humiliation reaches its climactic point, is not merely demonstrative or exemplary. It is vicarious. He has done for man something that man could never do for himself. This rules out any merely exemplary or demonstrative

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<sup>325</sup>Cranfield, op. cit., p. 68, relates the μῶλωπι to the humiliating treatment of slaves.

<sup>326</sup>Selwyn, op. cit., p. 181; Beare, op. cit., p. 124.

<sup>327</sup>Wand, op. cit., p. 84.

view of the atonement. His way and work were "for us," in our place, instead of us. This should not and cannot be avoided, for this "for us" is the center of the message of the gospel.<sup>328</sup> Second, no particular doctrine or theory of the atonement is demanded, or even indicated, by this phrase. The phrase ὑπὲρ ἡμῶν is very often taken as an indication of a vicarious, penal, substitutionary, sacrificial theory of the atonement. But in truth ὑπὲρ ὑμῶν (I Peter 2:21) is a rather colorless phrase. It simply says that it was in behalf of, or for, you; it does not say how that is true. It is very indefinite, "because of," "on behalf of," or, in a very general sense without interpretation, merely "for, concerning, with regard to." It simply says, then, that Christ died on your behalf or for your benefit, but it does not say how or in what way. It means that the follower profits morally and spiritually by the sufferings of Christ in some way which is not therewith defined. In view of this broad general meaning, then, one ought not categorically to draw a dogmatically theological presupposition of a reference to penal, substitutionary, propitiatory, sacrificial categories in regard to the atonement every time the phrase ὑπὲρ ἡμῶν occurs regardless of its context. That is only one of several ways of explaining the sense in which Christ suffered and died "for us," and of

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<sup>328</sup>Schweizer, Lordship and Discipleship, p. 7.

how his death has meaning and value for others. This explanation is not demanded in I Peter 2:21, nor is it in keeping with the humiliation-exaltation context of the way and work of Christ in I Peter, and it ought not to be imposed upon it at this point. Selwyn has an excellent brief summary of the significance of ὑπὲρ ὑμῶν in I Peter 2:21:

The addition of these words shews that this influence of Christ's passion is not merely exemplary, but touches a deeper chord in the heart, that of gratitude. The Christian calling and character are grounded in Christ's deed of the atonement, though no particular doctrine of Atonement is at this point involved.<sup>329</sup>

#### Exaltation Equally a Part of the Saving Way and Work of Christ in I Peter

Not only does it need to be indicated that the saving work of Christ includes more than his death in the humiliation, even his incarnation and his whole life (as has been done above), but also it needs to be emphasized that the exaltation is equally a part of his saving work "for us." This is seen in I Peter in the saving significance that is especially attributed to his resurrection. This was made especially clear in the first Christological hymn. There, in the second strophe which deals with the exaltation it is said that God "raised him from the dead and gave him glory" ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν (I Peter 1:21).

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<sup>329</sup>Selwyn, op. cit., p. 179.

'Ελπίδα should be taken here as predicate,<sup>330</sup> and the clause should be translated, "so that your faith might be also (or even) hope in God,"<sup>331</sup> rather than "so that your faith and hope might be in God." In relation to its immediate context, in regard to God raising up Jesus and giving him glory, Beare says, "This interpretation would seem necessary."<sup>332</sup> Selwyn objects to the translation maintained in this present work on the ground of the position of εἰς θεόν.<sup>333</sup> But this may be for hymnic reasons (notice that the first strophe also ends with εἰς θεόν). Further Selwyn says, "The fact that throughout this Epistle faith and hope are so closely intertwined, [is] against this: the author would be unlikely to make such a point of what elsewhere he takes for granted."<sup>334</sup> This seems to the present writer to carry more weight as an argument for the translation maintained in this present work,<sup>335</sup>

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<sup>330</sup>This view has the support of Beare, op. cit., p. 82; and of Moffatt, op. cit., pp. 103, 108, who translates: "and thus your faith means hope in God." Beare (op. cit., p. 82) feels that the other translation "is a rather lame ending, and the failure to repeat the article with the second noun offers some difficulty, if both stand in the same relation."

<sup>331</sup>See J. Estill Jones, "Now Faith Is . . . Hope," Review and Expositor, LII (1955), 508-30, esp. 516.

<sup>332</sup>Beare, op. cit., p. 82.

<sup>333</sup>Selwyn, op. cit., p. 147.

<sup>334</sup>Ibid.

<sup>335</sup>The same thing might be said of Bigg's (op. cit., p. 122) objection: "Further, faith and hope are so closely

for then this translation would be quite consistent with an emphasis that is otherwise quite clear in I Peter. Further, the translation maintained in this present work would seem very likely in light of the context which begins in verse 13 with "hope."<sup>336</sup> The exaltation of Christ has added the new dimension of hope to faith. On the basis of God's exaltation of Christ, his followers, in their own humiliation, may have confidence in God, and may be hopeful of a similar triumph for themselves.<sup>337</sup> "The resurrection of Jesus has brought [the Christian] confidence in God, and that confidence has given him courage before the issues of life and death."<sup>338</sup> The important point here is to see that Christ's exaltation is a very important part of his saving way and work for his followers.

The emphasis in this epistle upon the resurrection of Christ has already been indicated above.<sup>339</sup> It needs only to be pointed out and emphasized here that the resurrection,

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connected in St. Peter's mind that they are merely two aspects of the same thing; the one involves the other so completely that it is difficult to see how he could say that the one becomes the other."

<sup>336</sup>Moffatt, op. cit., p. 108.

<sup>337</sup>Ibid.

<sup>338</sup>Wand, op. cit., p. 59.

<sup>339</sup>Vide supra, pp. 169-71.

equally with the sufferings and death, is a part of the saving work of Christ; it, too, was a saving deed. The ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ of I Peter 1:3 should be carefully noted in this regard. Here it is emphasized that through his resurrection his followers "have been born anew to a living hope." Διὰ here with the genitive should be given its full meaning, i.e., of the means or instrument of an action, as the efficient cause.<sup>340</sup> "The resurrection of Jesus is instrumental in our new birth."<sup>341</sup> Again the close relation between Christ's resurrection and Christian hope is to be noted (cf. I Peter 1:21). Christ's resurrection is responsible for, and is the instrumentality through which God brought to man: (1) the new birth (ἀναγεννήσας), that is, regeneration, the new life of the Christian;<sup>342</sup> (2) a living hope (ἐλπίδα ζῶσαν), a hope that never fails or flags,<sup>343</sup> and which

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<sup>340</sup>Abbott-Smith, op. cit., p. 105.

<sup>341</sup>Wand, op. cit., p. 44.

<sup>342</sup>Beare, op. cit., p. 56; Wand, op. cit., p. 43; Selwyn, op. cit., pp. 122-23.

<sup>343</sup>Not a hope of life, but an active, lively, abiding hope in contrast with the fleeting hopes of others (Wand, op. cit., p. 44). Beare, op. cit., p. 56, interestingly sees the construction as "a pregnant paraphrase for the new life itself; the interpretation is to be sought along the lines of the θυσία ζῶσα--the 'Living Sacrifice' of Romans 12:1." The Christian is himself "a living hope."

provides the ground for confident Christian living;<sup>344</sup> and (3) the assurance of a future life and spiritual inheritance (verses 4-9). "What God has done through Jesus Christ is the assurance of what He will do for Christians."<sup>345</sup> The resurrection in I Peter continually sustains a close relation to hope; it provides a base for confident Christian living.

The importance of the resurrection as climactic in God's saving act finds expression and emphasis in I Peter. In I Peter 1:3 it is made clear that the basis and ground of the Christian hope is the resurrection of Jesus Christ. God begot them again or renewed their lives unto a living hope δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν. The Christian's new life and hope come to him through the resurrection of Christ. The resurrection of Jesus, which is strongly emphasized in I Peter, is regarded as the ground of faith and hope.<sup>346</sup> Selwyn indicates that in I Peter 1:3-12 the resurrection of Christ is laid "down as the ground of the new life and hope and spiritual inheritance now open to all believers."<sup>347</sup> Weiss cites Laichinger who indicates that the

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<sup>344</sup>Selwyn, op. cit., p. 121.

<sup>345</sup>Moffatt, op. cit., p. 93.

<sup>346</sup>Stevens, op. cit., pp. 294 and 303, citing I Peter 1:3 and 3:21.

<sup>347</sup>Selwyn, op. cit., p. 121.

"forgiveness of sins . . . is traced back, not to the death, but to the resurrection of Christ, and the latter is conceived of as a mediatorial factor"<sup>348</sup> in I Peter. Stevens says plainly with reference to I Peter, "The resurrection was a saving deed,"<sup>349</sup> and he refers to the "emphasis upon the saving value of the resurrection" in I Peter 1:3 and 1:21.<sup>350</sup>

One further passage emphasizes that the exaltation is part of the saving work of Christ. That passage is I Peter 3:21: ὁ . . . ὑμᾶς . . . σώζει βάπτισμα . . . δι' ἀναστάσεως Ἰησοῦ Χριστοῦ. Beare makes it clear that σώζει must be taken in close connection with δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,<sup>351</sup> and Selwyn connects this with what is said of the connection of regeneration with Christ's resurrection in I Peter 1:3.<sup>352</sup> Weiss writes, "It is said in iii. 21f. that the salvation, which baptism in His name brings, is secured through the resurrection of Jesus Christ as the One who is exalted to God's right hand."<sup>353</sup> Wand writes of the passage:

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<sup>348</sup>Weiss, op. cit., I, 242.

<sup>349</sup>Stevens, op. cit., p. 349.

<sup>350</sup>Ibid.

<sup>351</sup>Beare, op. cit., p. 148.

<sup>352</sup>Selwyn, op. cit., p. 206.

<sup>353</sup>Weiss, op. cit., I, 242; see also Stevens, op. cit., p. 310.

The emergence of the initiate from the water is parallel to the rising of Jesus from the tomb. Thus the very action of baptism would remind the participants that it is through the resurrection of Jesus that baptism obtains its effectiveness. "Through" is dependent upon "save you" and is parallel to "through water". Thus the salvation of the believer which is effected in baptism is only possible as a result of Christ's resurrection. It is hard to escape the inference that a mystical identification of the believer with the buried and risen Saviour forms the underlying thought of the passage. (Cf. ii. 24; Rom. vi. 4, 5.)<sup>354</sup>

It is clear again that the exaltation of Christ, crucially expressed in the resurrection, is a part of his saving way and work.

It is fitting to close this section with a quotation, from Cranfield, apropos to the importance of the resurrection as a saving deed. In commenting on I Peter 1:3, he writes:

When God raised Jesus Christ from the dead on the first Easter morning, He transformed the whole situation of mankind--and indeed the whole universe. Christ's resurrection was the centre and heart of the Apostles' preaching (see especially Acts 1. 22, 4. 33). It was the secret of the note of triumph and certainty, which was so characteristic of the life and worship and evangelism of the early Church. We may well ask whether much of our present weakness and lack of vitality is not connected with the fact that it is not so central with us.<sup>355</sup>

The Atonement in I Peter

Various theories of the atonement. The presence of other material in I Peter which reflects other views of the

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<sup>354</sup>Wand, op. cit., p. 102.

<sup>355</sup>Cranfield, op. cit., pp. 21-22.

soteriological work of Christ, or material which at least can be used in constructing other theories of the atonement, than that which is to be set forth below, cannot be denied. General surveys of the sundry material in I Peter which has been referred to the various theories of the atonement may be found in the places cited in the note below.<sup>356</sup> Of course, all the known types of theories of the atonement have been attributed to, or said to be present in, I Peter. Various students speak of the atonement under the many sundry categories which have been used to describe and explain it: penal substitutionary and satisfaction theories, ransom or redemption with blood or giving up of life theories, propitiatory sacrifice theories, moral influence theories, recapitulation theories, exemplary theories.

Now, there is no carefully and fully developed, systematized doctrine of the atonement anywhere in the New Testament. This belongs to the much later period of development, organization, and systematization by the

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<sup>356</sup>For general surveys of the doctrine of the atonement in I Peter see: Wand, op. cit., "The Atonement in I Peter," pp. 95-96; Selwyn, op. cit., "The Imitation of Christ and the Atonement," pp. 90-101; Beare, op. cit., pp. 33-34; Beyschlag, op. cit., "Saving Significance of the Sufferings and Death of Christ," "Old Testament Types," and "The Resurrection of Christ as the Foundation of Christian Life," I, 394-403; Weiss, op. cit., "The Saving Significance of the Sufferings of Christ," and "The Resurrection as the ground of Christian Hope," I, 230-43; Stevens, op. cit., pp. 294-95, 301-04; and Kennedy, op. cit., pp. 176-79.

theologians.<sup>357</sup> Down through the many years and ages, and in the various circumstances and different environments of the church, many and varied theories of the atonement have been worked out from the sundry biblical materials. Now, it is not a matter of one being correct or adequate and the others wrong or inadequate. Rather, they are each and all human, and therefore finite and imperfect, attempts to describe and explain the work of Christ. They each look at it from a different perspective, but all bear testimony to the saving effect of his work. Nor is it a matter of one being valid and the others invalid. For each theory has some special ray of light to throw upon his work, and reveals some new facet of its wonder and glory. No one of them can comprehend it in all of its fullness. Some are more meaningful to certain individuals in their particular circumstances, while others are more meaningful to other individuals in their particular circumstances. This is to say, then, that each and all of the theories of the atonement are relatively valid but none is absolutely so.

It appears to this writer that none of the traditional theories of the atonement fits precisely the material in I Peter, nor is fully adequate to describe and explain fully

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<sup>357</sup>"It is noteworthy that the Church never achieved authoritative definition of the Atonement. There have been many theories of Christ's work" (Williams, op. cit., p. 100).

its teaching regarding the soteriological work of Christ.<sup>358</sup>

The following remarks of Wand indicate this precisely and pointedly:

Thus we see that the thought of this writer about the passion and death of Christ has very little relation . . . to any one of the later and more developed systems. It sees too much value in vicarious suffering to be dubbed exemplarist, and is too vitally concerned with morality to run into the danger of substitutionism. In its ethico-mysticism it is at once more religious and more practical than any other N.T. view of the subject.<sup>359</sup>

In what sense is his way and work "for us" in I Peter?

The fact that Christ's way and work as "for us" is very clear and emphatic in I Peter has already been thoroughly indicated above. It has also been stressed that the exact and precise sense in which his way and work was "for us" is not explicit or clear at all. Therefore, if one is to understand in what sense his work is "for us," he must deduce this from what is explicit and clear in the epistle, and from relevant biblical categories.

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<sup>358</sup>Attention is called to the complex task of giving an acceptable and adequate interpretation of the atonement because it must properly relate itself to an understanding of the nature of sin, Christology (for his work cannot be separated from his person), and the manner in which the effect of his work is appropriated by the Christian. This is to say that the doctrines of sin, man, Christology, atonement, and Christian living are all very closely related. All these interrelated factors must fit together in an adequate interpretation.

<sup>359</sup>Wand, op. cit., p. 96.

First of all, the sense in which his work was "for us" must be seen in the light of what he was and did. That is, the soteriology of the epistle is to be closely related to its Christology. The concept of his work must be intimately and organically related to the concept of his person. Now, in the Christology of I Peter, he has been seen, in what he was and did, not, essentially, as a priest making a sacrifice, nor as a substitute receiving a penalty and punishment. Rather, he has been seen in I Peter in the framework of a humiliation-exaltation Christology. Christ, in absolute submission and obedience to the will of God, went the way of humiliation perfectly and was highly exalted.<sup>360</sup> The death of Christ was the consummation of his path of self-humiliation, of submission and obedience to God.<sup>361</sup> He offered up to God an absolute self-humiliation and a perfect obedience. But this was more than a demonstration or an example. The "for us" quality is ever present and in such a way as to carry more content than that. The "for us" insists that it was much more than an example or an object lesson. His work was done vicariously, "for us," in man's place, instead of

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<sup>360</sup>This much has been established above in the study of the way of Christ in the Christology of I Peter, vide supra, pp. 117-201.

<sup>361</sup>Selwyn, op. cit., p. 406, indicates that the author of I Peter thinks especially "of His humility as what the Cross embodies."

him, in some real sense. But in view of the humiliation-exaltation Christology of I Peter, Christ should be understood as men's representative before God, not as a substitute who takes the penalties or punishments due others, nor as one who makes reparations for damages done, nor as a priest who offers bloody propitiatory sacrifices. His work is "for us" in the sense that in his perfect humiliation he can represent man before God, as man, before God, ideally should be, that is, in absolute submission and perfect obedience. He perfectly measures up to God's demand of his creatures, and fulfills his purpose in their creation. He has done for man this which man could never do for himself. Then, in the framework of the humiliation-exaltation Christology, the term representative is much more appropriate and suitable than substitute as an understanding of the "for us" quality of his work. In Christ, as his representative, man is perfectly humiliated before God.

It is not only from the humiliation-exaltation Christology of I Peter that one may learn and understand in what sense Christ's work was "for us," but also from other explicit teachings in the epistle. It is clear in I Peter that Christ is the leader of Christians. This is seen in I Peter 3:18 in the clause ἵνα ἡμᾶς<sup>362</sup> προσαγάγη τῷ θεῷ, "in order that

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<sup>362</sup> ἡμᾶς appears as the correct lection here rather than ὑμᾶς as is given by Nestle (though for the present

he might lead us to God." The ἵνα introduces a purpose clause which relates the reason or purpose of his way and work. He goes that way and does that work in order that he might lead men. The various, involved, technical meanings which have been seen in, or read into, προσάγειν are to be rejected.<sup>363</sup> It is to be taken rather in its quite simple nontechnical sense. Προσάγω is in its transitive sense, simply "to bring or lead."<sup>364</sup> Beare speaks of the clause in the sense "that He might open a way"<sup>365</sup> "for us." Further, he believes that the words depict a more vivid imagery, according to which, Christ having "himself passed through the gates of death and risen to a new life takes the initiate by the hand and leads him" in the same way.<sup>366</sup> Jesus is depicted

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purpose it really makes no difference). Ἡμεῖς has the support of the Hesychian text group, K, L, and the majority of the remaining witnesses, the Vulgate and some Old Latin mss. and Clement of Alexandria over against B and the Koine or Byzantine text group, a few other mss., and the Syrian versions for ὑμεῖς. Both on external and internal grounds ἡμεῖς seems correct for the "second person plural occurs . . . often enough in the context, both before and after, to account for it" (Selwyn, op. cit., p. 196, who accepts ἡμεῖς as does the RSV).

<sup>363</sup>Selwyn, op. cit., p. 196. See Bigg, op. cit., pp. 160-61, for the views that it involves making priests of men, or the bringing of a sacrificial victim. Even Bigg is doubtful here of "any sacrificial sense at all." See Wand, op. cit., p. 100, for other metaphors which have been suggested.

<sup>364</sup>Abbott-Smith, op. cit., p. 383.

<sup>365</sup>Beare, op. cit., p. 143.

<sup>366</sup>Ibid.; his attribution of this to a counterpart in

here, then, as one who in his way and work is a leader, who goes ahead of his people opening a way for them and leading them in that way. He brings them along a way to God, a way that grants access to God, a way which has been seen to be the way of humiliation and obedience. But the important point here is that he is the leader of men along this way, he takes them and leads them along the way.

On the idea of Christ as leader of his people in I Peter the ascription of the title of "shepherd" to him in I Peter 2:25 (τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν) and in I Peter 5:4 (τοῦ ἀρχιποίμενος) is relevant. Though the figure of the shepherd is a rich one with a wide and varied content,<sup>367</sup> one of the most prominent functions of the oriental shepherd was that of leader, who leads his sheep.<sup>368</sup> The reference of I Peter 2:25 in ὡς πρόβατα πλανώμενοι to Isaiah 53:6<sup>369</sup> may point again to Christ as Servant and then

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the mystery cults does not have to be accepted with the thought of Christ guiding and leading the Christian in his way.

<sup>367</sup>Cranfield, op. cit., pp. 109-10.

<sup>368</sup>Selwyn, op. cit., p. 182; Bigg, op. cit., p. 149. See Psalm 23:1-3. A function of the shepherd which is especially singled out in Psalm 78:70-72 is that he guides them with skillful hands. See Madeleine S. Miller and J. Lane Miller, Encyclopedia of Bible Life (New York: Harper & Brothers Publishers, 1944), pp. 32-35, where it is indicated that the shepherd went ahead of the sheep, walking "at the head of the sheep group, leading them . . . --not following them as western shepherds do" (ibid., p. 34).

<sup>369</sup>Beare, op. cit., p. 124.

would yield here the very interesting designation "Servant Shepherd."

Most clearly of all, Christ is designated leader by the ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ of I Peter 2:21. This clause will receive detailed consideration below. Suffice it here to say that it certainly indicates that Christ is a leader who goes on before to lead his people.

This leadership soteriology has important ramifications in I Peter in another sense with regard to the follower (which sense will be discussed below in connection with the follower's obligation to follow the leader). First, however, attention should remain centered on the leader. The sense in which Christ goes the way of humiliation-exaltation "for us" as the leader<sup>370</sup> of his people is illuminated best of all by the biblical category of the Hebrew concept of the corporate personality of the leader or ruler.<sup>371</sup> The leader of the people embodies his people, so that their fortunes are bound up with his. In this sense, then, Christ's way and work of humiliation-exaltation as leader of his people can be understood as "for them." He not only represents them in his perfect humiliation and absolute obedience, as indicated above,

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<sup>370</sup>Cf. Acts 5:30-31: "The God of our fathers raised Jesus whom you killed by hanging him on a tree. God exalted him at his right hand as Leader and Saviour . . ."

<sup>371</sup>Vide supra, pp. 57-58, 84-85.

but also, as their leader and head, he embodies his people in himself. What happens to him, happens to them.<sup>372</sup> His people actually are humiliated perfectly in their leader. His submission, humiliation, and obedience are the submission, humiliation, and obedience of his people. So also, his people actually are highly exalted in their leader. His justification, vindication, victory, and exaltation are the justification, vindication, victory, and exaltation of his people. The leader embodies his people so that they are perfectly humiliated and exalted in his humiliation-exaltation. In this sense his way and work is for them. It is in this sense that he becomes the head of and embodies within himself his people and brings them in himself to God in the way of humiliation. In him God highly exalts them. His humiliation-exaltation is "for us" in that sense.

This becomes evident in the reference in I Peter 1:20-21: δι' ὑμᾶς τοὺς δι' αὐτοῦ πιστοὺς εἰς θεόν. In its context this indicates that Christ went the way of humiliation on account of you, "the ones who through him are faithful to God."<sup>373</sup> Though rejected, the variant

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<sup>372</sup>This is very similar to the concept of the body of Christ, with Christ as head and his people as members. The idea is expressed succinctly in I Corinthians 12:26: "If one member suffers, all suffer together; if one member is honored, all rejoice together."

<sup>373</sup>Here the translation departs from the RSV which has,

readings<sup>374</sup> have determined for many the manner in which this clause is understood and translated. Πιστός is to be taken here in its passive sense. Beare is right in translating "for your sakes, who through him are faithful to God."<sup>375</sup> He indicates further that "the adjective brings out the thought of faithfulness; through Christ, we are not only brought to have faith in God, but are enabled to show ourselves faithful to Him in all our life."<sup>376</sup> The "through him" is very significant. Man may be faithful to God "through him." It says that this proper relation to God comes "through him." That is, the Christian is faithful to God in Christ; Christ corporately embodies and represents him before God. The Christian is faithful in Christ's faithfulness. In Christ's

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". . . for your sake. Through him you have confidence in God." The ASV translates, "for your sake, who through him are believers in God" (The Holy Bible, edited by the American Revision Committee [New York: Thomas Nelson & Sons, 1901]).

<sup>374</sup>The variant readings, πιστεύοντας in X, C, and the Koine group, plus the majority of remaining witnesses and the Syrian version, and πιστεύσαντας given by 33 and a few other manuscripts, cannot be accepted, for the witness of B, A, and the complete Latin tradition is for πιστούς. A scribal change from πιστεύοντας or πιστεύσαντας to πιστούς is quite inconceivable whereas the opposite is very understandable (Beare, op. cit., p. 81).

<sup>375</sup>Beare, op. cit., p. 81; see also Wand, op. cit., p. 58, who allows this as a possibility. See also Plumptre, op. cit., p. 103, who speaks of an attribute of character expressed by the adjective. See also Blenkin, op. cit., p. 39; and Cranfield, op. cit., p. 41.

<sup>376</sup>Beare, op. cit., p. 81.

way of humiliation, men in and through him become faithful to God. It means that they are faithful, trustworthy, and so loyal<sup>377</sup> to God through him. Writes Hort: "Doubtless then πιστούς keeps its original sense of 'faithful,' but with the accessory sense of dependence on another. The stress lies, it must be remembered, on δι' αὐτοῦ."<sup>378</sup> This phrase really speaks of that mystical union of the Christian with his leader Christ and of the sense in which Christ represents and embodies his people.

In I Peter 2:24, in intimate connection with the death of Jesus, is ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν. This can hardly be seen in any other way than as reflecting a mystical union of the Christian with the death and resurrection of Christ. He dies with him to sin and is resurrected with him to a new life of righteousness. Literally the clause is "in order that to sins having ceased, in righteousness we might live." The Revised Standard Version points up the connection with this concept very clearly with

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<sup>377</sup>Blenkin, *op. cit.*, p. 39, who refers πιστός to the qualities of faithfulness, trustworthiness, and fidelity. It might be added that the qualities of faithfulness, trustworthiness, and loyalty are pre-eminently the qualities of the good servant (Hort, *op. cit.*, p. 81). See also Cranfield, *op. cit.*, p. 41, who indicates "loyal" as the usual meaning of πιστός.

<sup>378</sup>Hort, *op. cit.*, p. 83; see his very thorough and elaborate discussion of this clause and especially the sense of πιστούς, pp. 81-84.

the translation, "that we might die to sin and live to righteousness." Ἀπογίνομαι has a double meaning, (1) "to be away, removed from," and (2) "to depart life, to die."<sup>379</sup> Each of these elements is relevant to the understanding of the atonement in I Peter. At this point in the study of the "for us" quality of his work the latter focuses attention upon the thought of the Christian dying with Christ. Says Wand referring to the clause ὅς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον:

. . . that it does not amount to any theory of substitution can be inferred from the following words, "that we, having died unto sins, might live unto righteousness". It seems that the thought lying behind this clause is not substitution but mystical union. We die with Christ to sin and rise again with Him to righteousness.<sup>380</sup>

This phrase echoes the thoughts of Romans 6 and the idea of the mystical union of the Christian with Christ, according to which he dies with Christ and rises again with him. Beare is so sure that the thought is the same that he says, "The clause clearly reflects dependence upon Romans 6, especially vv. 10-14, 18-19."<sup>381</sup> He sees here a reference to the effective power of the death of Christ which brings the Christian in his death, through death, into a new life.

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<sup>379</sup>Abbott-Smith, op. cit., p. 49.

<sup>380</sup>Wand, op. cit., p. 96. Cf. Selwyn, op. cit., p. 181, who takes issue with and rejects this view as does Moffatt, op. cit., p. 128; and Bigg, op. cit., p. 148.

<sup>381</sup>Beare, op. cit., p. 124.

There is no direct discussion in I Peter of the individual's appropriation to himself of Christ's way and work. But there can be no doubt that the author would view this as taking place in baptism (conversion). This must surely be inferred from the great emphasis which is undoubtedly placed upon baptism in the epistle and the fact that some students have seen baptism as the central concern of the epistle.<sup>382</sup> Note especially I Peter 3:21 where it is said, "Baptism . . . now saves you . . . through the resurrection of Jesus Christ." There can be little doubt that to the author of this epistle baptism was the appropriation of the death and resurrection (the humiliation and exaltation) of Christ to the individual.<sup>383</sup> In this conversion experience he is brought into Christ who, as his representative and as a corporate personality, embodies him, and so in mystical union with him the individual is perfectly humiliated before God and highly

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<sup>382</sup>So much so that it has been called a baptismal liturgy or baptismal homily. For this view see: Richard Perdelwitz, Die Mysterienreligion und das Problem des I. Petrusbriefes (Vol. XI, No. 3 in Religionsgeschichtliche Versuche und Vorarbeiten, ed. Richard Wunsch and Ludwig Deubner. Giessen: Verlag von Alfred Töpelmann, 1911); W. Bornemann, "Der erste Petrusbrief--eine Taufrede des Silvanus?" Zeitschrift für die neutestamentliche Wissenschaft, XIX (1919-20), 143-65; Burnett Hillman Streeter, The Primitive Church (New York: The Macmillan Co., 1929), pp. 128-41; Windisch-Preisker, op. cit.; Beare, op. cit.; Cross, op. cit.

<sup>383</sup>Beare, op. cit., p. 124, in commenting on ἵνα . . . ζήσωμεν in I Peter 2:24 says, "The doctrine of baptism as the sacrament through which we enter into Christ's experience of death and resurrection is again brought to their remembrance."

exalted by God through and in Christ.

The Characteristic Emphasis of I Peter: I Peter 2:21

Though there are no doubt elements of other types of atonement theories in I Peter, they are secondary to its primary concept of the soteriological work of Christ.<sup>384</sup> This primary concept could be designated as "humiliation-exaltation way soteriology." This is the view of Christ's saving work which is most characteristic of I Peter and the one which receives the real emphasis of the epistle. Briefly stated it is this: Christ went a way of humiliation-exaltation for man and in order that man might follow after him in this way.<sup>385</sup> What Christ has done for the Christian is also the pattern for the Christian's life.<sup>386</sup> He too is to go the way of humiliation, confident of his own exaltation at the hand of God. It is this concept of soteriology in I Peter which is now to be studied, demonstrated, and clarified.

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<sup>384</sup>"In keeping with the common doctrine of the Church, he [the author of I Peter] also believes that Christ's death was sacrificial, vicarious, and redemptive; but none of these ideas is given more than passing notice, and they seem to belong rather to his inheritance than to the essential fabric of his own thought" (Beare, op. cit., p. 34).

<sup>385</sup>"The writer [of I Peter] finds the chief significance of Christ's death in the motive power which it gives for the dedication of life to God" (Beare, op. cit., p. 34).

<sup>386</sup>"Above all other thoughts, this writer [of I Peter] sees in Christ, both in His sufferings and in His glory, the Pattern which is set before the Christian that it may be unfolded anew in his own life" (Beare, op. cit., p. 34).

Though in a corporate sense Christ has gone the way of humiliation for his disciples and in a sense in their place, though they have already participated in the humiliation-exaltation of their leader, there is another very important sense in which Christ is their leader, and in which his way is for them. This is that they are actually to follow him in their own lives in this way which he has made. What has been done for the Christian in his leader is to be expressed in his own life by following his leader in this way. This receives its most emphatic and compelling expression in I Peter 2:21: εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἵχνεσιν αὐτοῦ. Translated it is: "For unto this you have been called, because Christ also suffered for you, leaving behind to you a pattern, in order that you might follow in his way."

Ἐἰς τοῦτο γὰρ ἐκλήθητε. In the process of admonishing the unjustly oppressed household servants to bear their sufferings patiently, the author appeals to the way of Christ in his humiliation. In the process the author moves from the use of this as a mere example to the servants to expound some of his most significant teachings about the relation of Christ's humiliation to Christians generally. The inferential particle γὰρ introduces further explanation for the preceding

admonition. The subject referred to in the verb, ἐκλήθητε, is of course the servants in the first instance, but the whole passage is now moving away from that particular situation to an understanding of the Christian life in general, and the application is turning rapidly to include all Christians. Ἐκλήθητε indicates that the Christian life begins with the call of God. This is the grace of God. He has called them to this life with all of the significance that is involved in that. The passive here is instructive of the initiative of God in the matter; it is not they who have volunteered or set themselves in the way of salvation. It "refers to the divine call in Christ to become members of His people."<sup>387</sup> The aorist indicative points to a time in the past when this call came to them, i.e., at the time of the proclamation of the gospel to them and the invitation to them to follow Christ. The use of καλέω here, in the light of what follows and the significance of the "call" in the accounts of Jesus' summons or invitation to men to become his disciples and followers in the historical situation of his earthly life, takes on increased content and force. The εἰς τοῦτο indicates the extent or the task to which they were called. It is meant to answer the question, "Unto what were they called?" However, it is a difficult problem to ascertain

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<sup>387</sup>Stibbs and Walls, op. cit., p. 116.

the antecedent of τοῦτο. It probably refers not to that which follows immediately but to that which comes before it, i.e., patient endurance in undeserved suffering endured for Christ.<sup>388</sup> There in verse 20b it is indicated that this endurance while doing good and suffering for it (εἰ ἀγαθοποιῶντες καὶ πάσχοντες ὑπομενεῖτε) brings or results in the favor or approval of God upon the individual (χάρις παρὰ θεῶ). "In this very respect, Christ has given us a model of Christian conduct; for He too was called to endure undeserved punishment."<sup>389</sup> It is possible, however, that it refers less definitely to the larger whole of that which follows in verse 21, i.e., to the following of Christ<sup>390</sup> (ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ). Even if it refers specifically to the sufferings of verse 20 that would be but a particular element of the larger whole of following Christ. On the whole, one cannot probably be certain between the two alternatives, and a reference wide enough to include both may be best.

It is probably best to take the hypotactic conjunction ὅτι as introducing a causal clause, "because Christ also

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<sup>388</sup>Bigg, op. cit., p. 145; Beare, op. cit., p. 122; Wand, op. cit., p. 81; Cranfield, op. cit., p. 66.

<sup>389</sup>Beare, op. cit., p. 122.

<sup>390</sup>Blenkin, op. cit., p. 61; Moffatt, op. cit., p. 126.

suffered for you." The clause is further explanation and illustration of the demand laid upon the slaves or servants for humble obedience and patience in unjust suffering while doing good, but it moves rapidly to a wider universal application to all Christians. Καί, here, is accenting a similar situation, like unto that which was faced by the slaves, in the life of Jesus.

Ἑμῖν ὑπολιμπάνων ὑπογραμμόν. The purpose and results of Christ's sufferings are now set forth in the remainder of the verse. He suffered for you, ὑμῖν ὑπολιμπάνων ὑπογραμμόν. Ἑπολιμπάνων is a circumstantial participle, describing the purpose, or result, or effect of Christ's suffering. Ἑπολιμπάνω is a rare word, not used in the Septuagint, nor in the other Greek versions of the Old Testament and Apocrypha, nor elsewhere in the New Testament, nor in the Greek writers of the classical period.<sup>391</sup> It is a late form from ὑπολείπω which means "leave behind," "leave remaining."<sup>392</sup> Ἑπολιμπάνω means "to leave behind something for someone."<sup>393</sup> He suffered

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<sup>391</sup>Abbott-Smith, op. cit., p. 462.

<sup>392</sup>Henry George Liddell and Robert Scott (eds.), A Greek-English Lexicon (ninth edition, revised by Henry Stuart Jones and Roderich McKenzie. 2 vols.; Oxford: The Clarendon Press, 1940), II, 1887. Ἑπολείπω occurs in the quotation of I Kings 19:10, 14 in Romans 11:3 where it refers to Elijah who alone has been left behind as the lone "survivor" of the prophets, all others of whom he says have been slain.

<sup>393</sup>Arndt and Gingrich, op. cit., p. 853. See also

with the purpose and result that something was left behind. That something was left behind specifically ὑμῖν, to you, the Christians or followers of Christ. This dative expresses the personal interest. This was left behind for their benefit and personal advantage. That for which Christ suffered in order to leave behind to his disciples is represented by ὑπογραμμόν. Ὑπογραμμός is another hapax legomenon in the New Testament. This word has usually been translated "example" in the English versions, but this does not carry its full significance. The word is related to ὑπογραφή, the noun, and ὑπογράφω, the verb. The verb would mean, literally, "to write under," and the noun would be "that which is written under." The two meanings of ὑπογραμμός are derived from the observed usage of these two related words. (1) It may be "a writing-copy,"<sup>394</sup> a "model," or "pattern"<sup>395</sup> for copying in detail. It was used of "a 'tracing' of letters for children to write over or copy."<sup>396</sup> It was used of

. . . "a copyhead" in a child's exercise book, a perfect piece of writing which the child is to imitate as exactly

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James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament (London: Hodder & Stoughton, Ltd., 1930), p. 658.

<sup>394</sup>Abbott-Smith, op. cit., p. 460; Moulton and Milligan, op. cit., p. 656.

<sup>395</sup>Arndt and Gingrich, op. cit., p. 851.

<sup>396</sup>Selwyn, op. cit., p. 179.

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>397</sup>

The copyheads were children's writing-copies containing all the letters of the alphabet for their guidance in learning to reproduce them.<sup>398</sup> Only in this sense can the word be said to mean "example"<sup>399</sup>--a model or pattern that is to be imitated and reproduced. (2) A second meaning is also to be observed. 'Υπογραμμός may also mean an "outline"<sup>400</sup> or a "sketch" to be filled in. It is used of "an architectural outline or artist's sketch to be coloured or filled in by others."<sup>401</sup> Most instructive of all perhaps is the usage of ὑπογραμμοῖς in II Maccabees 2:28 of the "outlines" of a condensation of a historical narrative, "leaving the responsibility for exact details to the compiler" of the unabridged original edition. In this sense, concern for details is specifically eliminated.<sup>402</sup> It refers then to the main

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<sup>397</sup>Bigg, op. cit., p. 146.

<sup>398</sup>Wand, op. cit., p. 81; Beare, op. cit., p. 122.

<sup>399</sup>Arndt and Gingrich, op. cit., p. 851.

<sup>400</sup>Liddell and Scott, op. cit., II, 1877.

<sup>401</sup>Selwyn, op. cit., p. 179.

<sup>402</sup>II Maccabees 2:30-31: "It is the duty of the original historian to occupy the ground and to discuss matters from every side and to take trouble with details, but the one who recasts the narrative should be allowed to strive for brevity of expression and to forego exhaustive treatment." See also verse 29.

skeleton outline, the broad main lines, of a thing. It would be a rough pattern or an open sketch, the details of which are to be filled in by others. It is "an outline to be filled in and coloured."<sup>403</sup> It appears that this second sense is more appropriate here in I Peter, though rightly understood the former sense is also acceptable. Jesus is an "example" to the slaves only in the specific sense of the way he went, the principle of living, of obedient humiliation in innocent undeserved suffering while doing good, as described here and in the preceding and following verses. Christ furnishes the outline of a pattern for living which is to be filled in by the Christian. The example to be copied, or outline to be filled in, has already been set forth in the above study of his way of humiliation.

ἵνα ἐπακολουθήσητε τοῖς ἵχνεσιν αὐτοῦ. That which Christ left behind to Christians is further clarified by the following exegetical ἵνα clause:<sup>404</sup> ἵνα ἐπακολουθήσητε τοῖς ἵχνεσιν αὐτοῦ. This clause further defines what is meant by ὑπογραμμόν. It is a purpose clause and explicitly sets forth the purpose and reason for his going this way of humiliation and leaving behind to his disciples a pattern.<sup>405</sup> The

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<sup>403</sup>Blenkin, op. cit., p. 61.

<sup>404</sup>Beare, op. cit., p. 122.

<sup>405</sup>For the clause probably refers to both ἔπαθεν and ὑπολιμπάνων.

purpose was "in order that you might follow after [him] in his way." This is the reason for his suffering (ἔπαθεν). It is the content of the pattern (ὑπογραμμόν) left behind to them. In the larger, if not the specific, sense it is that to which they were called (εἰς τοῦτο γὰρ ἐκλήθητε).

Ἐπακολουθήσητε introduces here, explicitly, another sense<sup>406</sup> in which Christ is leader of his people. Here he is leader in the sense of the one who goes before and opens the way for his people, in order that they may follow after him. This connects the soteriology of I Peter with the rich and significant New Testament soteriological categories of Christ as pioneer and leader, ἀρχηγός, who goes before his people as prince, author, and founder and makes a way for them.<sup>407</sup> As such a leader he is the new head of a new humanity (his followers), whom he corporately embodies within himself as their leader and who follow after him, their fore-runner and pioneer, who opens the way for them. The ἐπί in composition with ἀκολουθέω emphasizes that the people come along this way only after<sup>408</sup> the leader has gone this way.

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<sup>406</sup>Vide supra, p. 228, where Christ is interpreted in I Peter as leader, who represents and corporately embodies his people in what he is and does.

<sup>407</sup>See especially, in the Petrine speeches, Acts 3:15 and 5:31. See also Hebrews 2:10 and 12:2. (In regard to the humiliation-exaltation of Christ see Hebrews 2:9.)

<sup>408</sup>Abbott-Smith, op. cit., p. 164; Arndt and Gingrich, op. cit., p. 282; Thayer, op. cit., p. 228; Liddell and Scott, op. cit., I, 605.

They follow "upon" or after the leader. They are fully dependent upon his having gone this way before them. This, once again, emphasizes that what Christ did was "for" his people, and it underscores the fact that his soteriological work is much more than mere example or demonstration. Christ must have first gone and prepared this way before his people could follow after him. This insures that his way and work must be prior to their following which can come only later. Of course, ἀκολουθέω means simply "to follow." But it is a very pregnant word with an abundant and rich content, actually comprehending in its metaphorical use all that is meant by discipleship. One cannot help but recall the great significance this word would have in I Peter when the author remembered all that Jesus said, and all that is said about following him in the Gospels. Though a careful account of that content would be too extensive for presentation here, a very fine treatment of it is presented by Kittel<sup>409</sup> and by Schweizer,<sup>410</sup> and it is very helpful in understanding the content of "following" here in I Peter. Only Schweizer's

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<sup>409</sup>Gerhard Kittel, "ἀκολουθέω," Theologisches Wörterbuch zum Neuen Testament, ed. Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1933), I, 210-16. See also Arndt and Gingrich, op. cit., p. 30; and Liddell and Scott, op. cit., I, 52.

<sup>410</sup>Schweizer, Lordship and Discipleship, Chap. I, "Following Jesus," pp. 11-21, see also pp. 77-91; and Schweizer, Erniedrigung und Erhöhung, "Nachfolge Jesu, I. Die synoptischen Nachfolgeworte," pp. 7-19, see also pp. 20-34.

summary can be presented here:

Looking back on the words of Jesus on discipleship, on following him, some points become clear:

1. Jesus has called men to follow him; this allegiance to his person he regards as a decisive, indeed as the decisive act.

2. His calling is the beginning of something new, changing all things. It takes place in sovereign liberty and can at once assume the character of an act of divine grace.

3. Following Jesus means togetherness with Jesus and service to him.

4. It entails giving up all other ties, to boat and tax-office, to father and mother, in short, to one's own life, to oneself.

5. As Jesus' own way, by divine necessity, leads to rejection, suffering and death, and only so to glory, so also the way of those who follow him.<sup>411</sup>

Two of these points have special relevance to the present consideration. Following Christ means (1) that the disciple's destiny and fortunes are in a most intimate sense involved in, and the same as, the destiny and fortunes of Christ in whom the disciple is, in a sense, represented and corporately embodied, and (2) that the disciple must go the same way of humiliation, obedience, service, and suffering which Christ went. These two points tie together the fact that God has saved the disciple in Christ (God's grace) and the fact that the disciple must also go the way of humiliation in his own life (man's responsibility). It speaks of identification with Christ in the sense of the disciple being "in Christ" and Christ being "in the disciple." Following

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<sup>411</sup>Schweizer, Lordship and Discipleship, p. 20.

Jesus means a fastening, or joining, or attaching of one's own life onto that of Jesus in a joining and union of lives.<sup>412</sup> It means being saved and sharing the destiny and fortunes of Jesus. It speaks of the sharing of the life, sufferings, and salvation of Christ.<sup>413</sup> Further, its content includes "to cleave steadfastly to one, conform wholly to his example, in living and if need be in dying also."<sup>414</sup> Moulton and Milligan point out how ἐπακολουθέω also came to have the meaning to "conform to," "concur with."<sup>415</sup> It means, then, becoming identified with (becoming one with) Christ and going in his way, the way of humiliation-exaltation, in one's own life.

Τοῖς ἵχνεσιν αὐτοῦ further clarifies what is meant by following. Ἴχνος means a "footprint," "a track, foot-step."<sup>416</sup> It is translated "example" in Romans 4:12 in the Revised Standard Version and is used there of following a way of faith. In II Corinthians 12:18 it is used of following the same pattern of behavior. It has a rich metaphorical use. Thayer speaks of it in the sense "of imitating the example

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<sup>412</sup>Kittel, "ἀκολουθέω," p. 214.

<sup>413</sup>Ibid.

<sup>414</sup>Thayer, op. cit., p. 22.

<sup>415</sup>Moulton and Milligan, op. cit., p. 228.

<sup>416</sup>Arndt and Gingrich, op. cit., p. 385; Abbott-Smith, op. cit., p. 220.

of any one."<sup>417</sup> But more in keeping with the present study is a translation indicated by Moulton and Milligan, "route."<sup>418</sup> Liddell and Scott indicate a translation which is quite to the point, a "track, trace," in the sense of a "course" or "path" followed, or a "trail" or "route" to be followed.<sup>419</sup> It is to be taken here, then, of the "way" in which Christ went.<sup>420</sup> It indicates that a way or pathway has been opened up by Christ for the Christian, in which the Christian is to follow after him. Of course, the personal pronoun αὐτοῦ specifies the path to be followed as particularly that of Χριστός, the one he traveled, even humiliation, obedience, service, and suffering.

The Christian is called to bear undeserved sufferings patiently, as Christ did, for Christ has suffered for him to leave behind a pattern for him, in order that he might follow him in this way. The characteristic emphasis of the atonement in I Peter is that Christ has gone this way of humiliation followed by exaltation in order that his disciples might follow him in this way. It does not say that Christ's death

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<sup>417</sup>Thayer, op. cit., p. 309.

<sup>418</sup>Moulton and Milligan, op. cit., p. 309.

<sup>419</sup>Liddell and Scott, op. cit., I, 846.

<sup>420</sup>Ἰχνεῖν may be locative of the place or sphere of following, as "following in his footsteps," or it may be dative by analogy of this verb taking dative of person as an object, as "following his footsteps."

was an example but that Christ left behind an example or pattern, which consists of the whole range of his way of humiliation. If Christ is to be spoken of as the example of the disciple it is in a very particular and precise way, that is, in the sense that the disciple is to follow Christ's way. Christ came into the world to make a way for men and to lead them as followers after him into the way of humiliation and exaltation. He has gone before them as an opener of the way. He went this way in order that his disciples might follow in this way. An organic part of his work was the leaving behind of this pattern to them for their lives. They are called and must also themselves follow him in this way in their own lives.

The leadership soteriology and its direct correlative (following) which are implicit in ἀκολουθέω should be summarized. He is leader of the people. In light of the humiliation-exaltation Christology and the biblical understanding of the corporate personality of the leader this means he represents and embodies his people and stands as the new head of a new humanity which has gone the way of humiliation-exaltation in him. It also connects up directly with the pioneer soteriology. Accordingly he makes a way for his people, a way which he first must go himself. He leads them along this way, a way which they also must follow in their own lives.

Summary of the Humiliation-Exaltation Way Soteriology of  
I Peter

In regard to the atonement, the principal and characteristic emphasis of I Peter in its view of the saving work of Christ is this humiliation-exaltation way soteriology. A constructive and comparative summary of this humiliation-exaltation soteriology of I Peter is now in order. (1) The atonement in I Peter is now seen to be quite in keeping with the humiliation-exaltation motif which runs as a theme through the epistle. (2) The saving work of Christ is not limited to his death but includes the whole way of his humiliation and equally his exaltation.<sup>421</sup> The atonement is now closely related to the whole person and work of Christ, not just to his death. (3) This view of the soteriological work of Christ guards against the two insidious dangers of taking his work as wholly substitutionary, on the one hand, and relieving the disciple of all responsibility, or, on the other hand, as merely exemplary or demonstrative and robbing his work of its genuine "for us" quality.<sup>422</sup> He has done something

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<sup>421</sup>The atonement is hereby seen to include what was done in Christ's incarnation, his earthly life of obedience, his death, his resurrection, and his exaltation.

<sup>422</sup>An emphasis in Augustine's soteriology is apropos at this point: "Augustine's teaching stresses the exemplary aspect of Christ's work in a way that is without precedent. He has sharp words, it is true, for those who imagine that the cross provides no more than an ideal for us to model

objective for man that he could never have done for himself, and yet man is not left with nothing to do himself. (4) It

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ourselves upon, but the subjective side of the incarnation and atonement has immense value in his eyes. Both in His Person and in what He has done, Christ, our mediator, has demonstrated God's wisdom and love. The spectacle of such love should have the effect of inciting us to love Him in return. . . . More particularly, it should bestir our hearts to adore the humility of God which, as revealed in the incarnation, breaks our pride. So for Augustine the humility of the Word revealed in His amazing self-abasement forms a vital part of His saving work. 'This we do well to believe,' he writes, 'nay, to hold fixed and immovable in our hearts, that the humility which God displayed in being born of a woman and in being haled so ignominiously by mortal men to death, is the sovereign medicine for healing our swollen pride, the profound mystery (sacramentum) by which the bond of sin is broken.' Pride, we recall, was the cause of Adam's lapse, and so Augustine exclaims, 'Only by humility could we return, since it was by pride that we fell. So in His own Person the Redeemer has deigned to hold out an example of this humility, which is the way by which we must return.' But in case this should appear an unduly subjective account of the redemption, we should remember (a) that, while the Christian must reproduce Christ's humility, it is that objective humility showing itself in the incarnation and passion which first makes our reconciliation possible, and (b) that for Augustine the imitation of Christ by us is itself the effect in our hearts of the divine grace released by the sacrifice on the cross.

". . . 'Thus through God's humility human pride was rebuked and healed, and man was shown how far he had departed from God, since the incarnation of God was required for his restoration. Moreover, an example of obedience was given by the God-man; and the Only-begotten having taken the form of a servant, which previously had done nothing to deserve it, a fountain of grace was opened, and in the Redeemer Himself the resurrection of the flesh promised to the redeemed was enacted by anticipation.' . . . The passage shows, too, that while Christ's humility is an example to us, its essential function is to be the inward side of the act of self-abasement and self-surrender which constitutes the sacrifice" (J. N. D. Kelly, Early Christian Doctrines [London: Adam & Charles Black, 1958], pp. 393-95).

holds together God's grace (the "for us") and man's responsibility (the following of Christ), theology and ethics, religion and morality.<sup>423</sup> (5) It forges a strong and direct link between Christology, soteriology, and discipleship, and relates all three closely to the meaning of creation and God's purpose for man. In so doing, these three (Christology, soteriology, and discipleship) receive a new relevance and significance to modern man who is not consciously concerned about his sin but about meaning and purpose in life.<sup>424</sup> In this pattern of humiliation-exaltation, which characterizes the person and work of Christ and which is to characterize the life and way of his followers (as shall shortly be demonstrated in I Peter), modern man can find that which he seeks, ultimate meaning and purpose in life. Christ is the perfect man, who is the perfect embodiment of what God meant human existence to be, and as such he is perfectly fitted to stand as the new head of a new human race, composed of his followers, who, as represented and embodied in him, are genuinely human in the sense of fulfilling the essential pattern of their creaturely existence. He has done for man that which he could have never done for himself; he has gone the way of absolute humiliation perfectly for him and has received God's

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<sup>423</sup>See Selwyn, op. cit., p. 64.

<sup>424</sup>Vide supra, pp. 10, 12-13, 33-37.

exaltation for him. The Christian has been perfectly humiliated in Christ, his leader, who went this way for him as his representative leader who corporately embodies him. He knows that Christ, his leader and pioneer who has gone before him, has made a way, this very way of humiliation, in which he himself is to follow him. So, discipleship is as intimately related to the atonement as the latter is to Christology. The Christian has also been exalted in him. He can now accept his own way of humiliation as a meaningful and purposeful way, inspired with a genuine and living hope, and confident of the full realization of his own ultimate exaltation. In the chapter which is to follow, the implications for the Christian of his humiliation and exaltation in Christ and his own following in this way will be studied in I Peter.

CHAPTER IV

HUMILIATION-EXALTATION IN DISCIPLESHIP IN I PETER

## CHAPTER IV

### HUMILIATION-EXALTATION IN DISCIPLESHIP IN I PETER

The characteristic contribution and emphasis of I Peter with regard to the soteriological work of Christ have been seen in the preceding chapter to be that Christ went the way of humiliation-exaltation "for" his disciples, and in order that they too might go that way in their own lives and destinies. It remains, in this chapter, to see how the implications of this are to be carried out in the life of the Christian. This will entail a study of humiliation-exaltation in discipleship in I Peter. It has been shown that in the humiliation-exaltation way soteriology of I Peter discipleship is intimately and organically related to the atonement. The effect of this upon the disciple's life is now to be examined.

#### I. HUMILIATION-EXALTATION AND THE DISCIPLE

##### The Disciple Must Go the Same Way His Lord Has Gone

In his intimate union with Christ in his soteriological work the Christian has already been, representatively and corporately, perfectly humiliated before God and highly exalted by him. Now, this intimate relation with Christ also casts upon every follower the obligation to walk as he walked, that is, to follow the pattern of humiliation in his own life (I Peter 2:21). The Christian follows Christ's way

of humiliation-exaltation; he follows both with him and after him in this way.

The disciple must go the same way his Lord has gone. The way of Christ is the way of the Christian. This is particularly clear and emphatic in the admonition in I Peter 4:1: "Arm yourselves with the same thought." That this is indicative of the way of humiliation-exaltation for the disciple as for the Lord is seen in the fact that it follows immediately upon the humiliation-exaltation Christological hymn of I Peter 3:18-22. Χριστοῦ οὖν παθόντος σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε (I Peter 4:1a). Here again the intimate association between Christ's saving work and Christian discipleship is emphasized. The οὖν is very important in this respect. It connects this admonition to the way of Christ (I Peter 3:18-22),<sup>1</sup> and especially to his sufferings (παθόντος, I Peter 4:1). The circumstantial participle, παθόντος, indicates "since," "because," "for the reason that" Christ suffered. The καὶ ὑμεῖς is emphatic of the obligation for the Christian also to follow this way of Christ. Τὴν αὐτὴν ἔννοιαν refers to the Christian's obligation to follow the same "principle, counsel, mind"<sup>2</sup> in his

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<sup>1</sup>It is "resumptive form iii. 18a," says Selwyn, op. cit., p. 208. See also Beare, op. cit., p. 152. Bigg, op. cit., p. 167, writes, "οὖν introduces the main lesson to be drawn from iii. 18-22."

<sup>2</sup>Selwyn, op. cit., p. 208.

life as Christ did in his. Selwyn cites Philo's use of ἔννοια in the sense of a "temper of mind" induced by an observed spectacle.<sup>3</sup> "ἔννοια means "a thought, purpose, design."<sup>4</sup> Wand translates it "'thought' or 'controlling idea.'"<sup>5</sup> It refers to the obligation of the Christian to follow after the same pattern, design, and principle of life as Christ did.<sup>6</sup> That pattern has been set forth as self-humiliation. One cannot help but remember the parallel admonition preceding the humiliation-exaltation hymn in Philip-  
 pians 2:6-11 to have "the same mind," to do "nothing from selfishness or conceit, but in humility count others better than yourselves," and to "have this mind among yourselves, which you have in Christ Jesus."<sup>7</sup>

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<sup>3</sup>Ibid.; he says, "The principle of thought and feeling here referred to is that of the dying life voluntarily accepted and put on as armour, and finding expression in the meek and courageous pursuit of the spiritual life." Elsewhere (ibid., pp. 315-16), he says, "The ἔννοια . . . is the principle of the dying life crowned by triumph and glory which was supremely exemplified in the passion, death, resurrection, and ascension of Christ." At another point (ibid., p. 457), he writes, "The armour to be put on is 'the same mind' as that of Christ in His Passion and subsequent Resurrection and Harrowing of Hell, i.e. meekness to the uttermost, which results in the victory of His redemptive work."

<sup>4</sup>Abbott-Smith, op. cit., p. 155. Arndt and Gingrich, op. cit., p. 266, translates it also as "insight."

<sup>5</sup>Wand, op. cit., p. 103.

<sup>6</sup>As Selwyn, op. cit., p. 208, indicates, it concerns the imitatio Christi.

<sup>7</sup>Others disagree with the interpretation set forth

Those for whose benefit He thus suffered are here challenged to arm themselves with a corresponding attitude of mind, and in consequence henceforth to spend life in a radically different fashion.<sup>8</sup>

The Christian is to have the same mind as that of Christ.<sup>9</sup>

The intentional pattern of his life is to follow that of Christ; he is to go the same way Christ went.

The Christian Is in a Mystical and Ethical Union with Christ

That which follows in I Peter 4:1b-2 indicates that the Christian is in a mystical and ethical union with Christ: "For whoever has suffered in the flesh has ceased from sin, so as to live for the rest of the time in the flesh no longer by human passions but by the will of God." There is an interpretation of this (given by Selwyn and others) which is to be rejected. It would say that the idea here is that

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above. Cranfield, op. cit., pp. 88-89, for instance, rejects it and moves ahead to interpret "the same mind" with that which follows. He insists it is not "that same spirit of gentleness and patience in suffering that Jesus displayed" (ibid., p. 88). "We conclude that 'the same mind' does not mean 'the same spirit which Christ displayed', but rather 'the knowledge that you have suffered (died) with Christ through Baptism . . .'" (ibid., p. 89). He would translate ὅτι in I Peter 4:1 not as "for" as in RSV but as "that" and "take [it] closely with 'the same mind'--thus arm yourselves also with this same thought, namely that . . .'" (ibid.).

<sup>8</sup>Stibbs and Walls, op. cit., p. 147.

<sup>9</sup>Plumptre, op. cit., p. 139; as also Blenkin, op. cit., p. 90. Plumptre, op. cit., p. 139, speaks of this "mind of Christ" as "the temper of patient submission and unwavering trust in the wisdom and love of the Father."

suffering causes a man to live a better life. Selwyn speaks of "the purifying effect on the spirit of bodily suffering"<sup>10</sup> and compares the passage to I Corinthians 5:5. Bigg interprets it in the manner that man's suffering will cause him to cease from sin.<sup>11</sup> Moffatt also follows this interpretation.<sup>12</sup> However, the passage should be interpreted in an entirely different manner. The former interpretation would be an exhortation to suffer as Christ did, and thereby temptation and sin will flee from you.

But ceased from sin seems too strong and decisive a phrase thus to be interpreted. Also, consideration of the context and of similar exhortations in other Epistles suggests rather that Peter is here challenging Christians to enter into a consequence of Christ's suffering and not of their own suffering.<sup>13</sup>

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<sup>10</sup>Selwyn, op. cit., p. 209; he says "the meaning is that he who innocently and meekly suffers persecution rather than join in the wickedness of the world around him" will keep free of sin and live a good life (ibid.).

<sup>11</sup>Bigg, op. cit., p. 167, writes, "He that in meekness and fear hath endured persecution rather than join in the wicked ways of the heathen, can be trusted to do right; temptation has manifestly no power over him."

<sup>12</sup>Moffatt, op. cit., pp. 146-48, says that this is an admonition for Christians to arm themselves with the conviction that "suffering in the flesh, i.e. in our sensuous nature, has a purifying and liberating effect" (ibid., p. 146). Those who "endure pain or face trials in order to advance his cause, are thereby detached from the grip of sin. Self-denial and hardship of this kind contribute a moral and spiritual factor of development to our nature (see ii. 20). It proves that they are done with sin, sitting loose to the passions and instincts of the flesh" (ibid., p. 147).

<sup>13</sup>Stibbs and Walls, op. cit., p. 148.

It is to be interpreted, rather, in the spirit of Romans 6.<sup>14</sup> That the reference is to conversion in baptism cannot be doubted, not only as this idea is closely related to baptism in Romans 6, but also as baptism is expressly and explicitly thrust forward in the immediate context, I Peter 3:21.<sup>15</sup> The Christian in a mystical union with Christ dies with him to sin and is resurrected with him to a new life. This is the view of Beare,<sup>16</sup>

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<sup>14</sup>This does not of course require literary dependence, though it is quite probable that the author knew and had read Romans. Blenkin, *op. cit.*, p. 90, writes, "A careful comparison shews that St Peter is following the same line of argument as St Paul" in Romans 6. So also Plumptre, *op. cit.*, p. 139. "There is no need, however, to conclude that we have here an instance of borrowing from Paul; for it is likely that both Apostles are making use of a proverbial expression. . . . Moreover, Paul seems to imply (Rom. 6. 3) that what he is saying about Baptism was something generally accepted" (Cranfield, *op. cit.*, p. 89).

<sup>15</sup>Blenkin, *op. cit.*, p. 91.

<sup>16</sup>Beare, *op. cit.*, p. 152. He even interprets "arm yourselves with the same mind" as "reckon yourselves as having 'suffered in the flesh', as having died to this present life, as He did. . . . This 'death' to the old life is an ἔννοια for the Christian--a mental concept of himself as 'crucified with Christ'--as having made an end, in imagination and thought, of the life of the flesh, and having begun to value the life of the spirit, the new life which is lived in and with Christ, as the only true life" (*ibid.*, pp. 152-53). Proceeding to ὅτι ὁ παθὼν σαρκὶ πάντα ἀμαρτίας, he writes: "In the context, this writer is relating it to the thought which he is unfolding--that 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 παθὼν and the noun σὰρξ are used in two senses--παθὼν 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 ἔννοια which is to

Stibbs and Walls,<sup>17</sup> and Cranfield.<sup>18</sup> The Christians are exhorted to share each for himself in the consequences and purpose of Christ's sufferings. He is to do this

. . . by reckoning himself dead to sin, and by letting his life henceforth be governed by the will of God. What is here inculcated is more than imitatio Christi, or the following of Christ's example. It is rather unio mystica or mystical union, a sense of dying with Christ to sin and of rising in Him to a new life which is to be lived for God.<sup>19</sup>

"He has ceased (πέπαυται) from sin" is a forceful and strong phrase and may be paralleled to "has died to sin." The singular "sin" (ἁμαρτίας)<sup>20</sup> is supportive of this interpretation, that is, death to sin, as a principle which reigns over

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determine all life for the Christian; σάρξ of the physical body (in which the Lord suffered), and also 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 freedom within us. At this point, the connexion with the theme of 'suffering for righteousness' sake' has become little more than verbal; the writer has become wholly absorbed in the significance of the moral and spiritual transformation which is figured in baptism" (ibid., p. 153).

<sup>17</sup>Stibbs and Walls, op. cit., pp. 147-48; as also Plumptre, op. cit., p. 139.

<sup>18</sup>Cranfield, op. cit., p. 89, says, "Beare is surely on the right track here, when he compares Rom. 6.7 . . . and interprets in the light of what Paul says about Baptism in that chapter. Those who have been baptized have been baptized into Christ's death and have been buried with Him through Baptism; they have therefore died to sin."

<sup>19</sup>Stibbs and Walls, op. cit., p. 148.

<sup>20</sup>ἁμαρτίας, the plural, "sins," given by B, a few other manuscripts, the Vulgate and some of the Old Latin

one's life, or:

. . . from the dominion of sin to cease. . . . that sin "reign not", wear not a crown, sit not in a throne, hold no parliament within us, give us no laws; in a word . . . that we serve it not. To die to the dominion of sin . . .<sup>21</sup>

Cranfield says it means "the man who has through Baptism been made to share in Christ's death has died to sin."<sup>22</sup>

This mystical union with Christ, according to which the Christian dies and rises again with him, has ethical results in the Christian's life as is seen in: "so as (εἰς τὸ . . . βιώσαι) to live for the rest of the time in the flesh no longer by human passions but by the will of God" (I Peter 4:2). "Εἰς τὸ gives the result of πέπαυται ἁμαρτίας."<sup>23</sup> The Christian's life is no longer to be ruled and shaped by the lusts of men (ἀνθρώπων ἐπιθυμ(αι)ς) but by the will of God (θελήματι θεοῦ).<sup>24</sup> In the framework of the humiliation-exaltation motif, those whose lives are ruled by human passions would be the proud (ὑπερήφανοι, I Peter 5:5), the self-

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manuscripts, and the Peshitta Syriac is to be rejected, and is probably a scribal correction to harmonize with the usual plural of I Peter (the singular occurs in only one other place, I Peter 2:22).

<sup>21</sup>Selwyn, op. cit., p. 210, quoting Lancelot Andrewes, Sermons, II, 202 f.

<sup>22</sup>Cranfield, op. cit., p. 89.

<sup>23</sup>Bigg, op. cit., p. 167.

<sup>24</sup>Ibid.

centered, self-exalting, arrogant ones who reject the will of God and the way of Christ, while those whose lives are ruled by the will of God are the humble (ταπεινοί, I Peter 5:5) who follow the way of Christ in self-humiliation.

The ethical significance of this mystical union of the disciple with Christ finds poignant expression in the statement of Cranfield:

. . . the fact that in God's sight our sinful life has been buried and is a thing of the past and that now Christ's risen life is our real life, demands that we should strive to become in our actual living what we already are in God's sight.<sup>25</sup>

A definite and pointed contrast is drawn between the desires of men and the will of God in I Peter 4:2.<sup>26</sup> These ἀνθρώπων ἐπιθυμίαις which are to be renounced are the τὸ βούλημα τῶν ἔθνῶν (I Peter 4:3), "the desire of the Gentiles" (American Standard Version), the self-assertive sensuous life of the natural man. The natural will (βούλημα) of man is thus set over against the will (θέλημα, I Peter 4:2) of God.<sup>27</sup> With τὸ βούλημα τῶν ἔθνῶν "the 'desires of men' (verse 2) are here regarded as falling under a single principle contrasted with 'the will of God.'"<sup>28</sup> The ethical content of the new life is

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<sup>25</sup>Cranfield, *op. cit.*, p. 89. Again he compares the passage to Romans 6:2. How can the one who has died to sin live any longer in sin?

<sup>26</sup>Plumptre, *op. cit.*, p. 139; Blenkin, *op. cit.*, p. 91.

<sup>27</sup>Beare, *op. cit.*, p. 154.

<sup>28</sup>Selwyn, *op. cit.*, p. 210.

especially driven home by I Peter 4:3: "Let the time that is past suffice for doing what the Gentiles like to do (τὸ βούλημα τῶν ἔθνῶν), living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry." These human passionate longings, lusts, and desires<sup>29</sup> (I Peter 4:2) which characterize the will and purpose<sup>30</sup> (I Peter 4:3) of natural man are defined as sensuality ("living in licentiousness, passions, drunkenness, revels, carousing") and self-worship ("lawless idolatry"). As Moffatt indicates, these "human passions" of which the author speaks "were primarily impurity and self-seeking."<sup>31</sup> Beare characterizes them as "the pursuit of vanity and vice."<sup>32</sup>

There is to be a marked change in the life of the disciple. The time that has passed (I Peter 4:3) is sharply set over against the rest of the time (I Peter 4:2).<sup>33</sup> Beare writes:

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<sup>29</sup>Abbott-Smith, op. cit., p. 170.

<sup>30</sup>Ibid., p. 84.

<sup>31</sup>Moffatt, op. cit., p. 148. Selwyn, op. cit., p. 210, indicates that the human passions include "all forms of purely individual desire such as spring from covetousness, envy, pride, or even simply fashion."

<sup>32</sup>Beare, op. cit., p. 154. Stibbs and Walls, op. cit., p. 149, indicate that they are to be comprehended "on the one hand, as forms of licentious physical indulgence, and on the other hand, as expressions of improper and misdirected religious worship."

<sup>33</sup>Stibbs and Walls, op. cit., p. 149.

. . . the conversion to Christ divides their past life which has been misdirected and misspent from their remaining days upon earth which are to be dedicated to the only true good. The three perfects--*παρεληλυθώς, κατεργάσθαι, πεπορευμένους*--one after another emphasize the thought that this past of theirs is a closed chapter; that part of the story is over and done with.<sup>34</sup>

Their lives henceforth follow a new way. Their lives "no longer conform to the familiar pattern of pagan life,"<sup>35</sup> wherein they had walked and conducted (*πεπορευμένους*, I Peter 4:3) themselves previously. From running with the pagans (*συντρέχόντων*, I Peter 4:4) in the old way of the natural man they have turned to a new way<sup>36</sup> of humiliation and obedience to God. The Christian, for the rest of the time, no longer lives in the pride and selfishness of worldly living but in the humble unassuming lowliness of serving the will of God. The former self-willed way of living is replaced by living characterized by humility. They have become quite different persons. Naturally, those who are not Christians, whose lives are self-oriented and dominated by

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<sup>34</sup>Beare, *op. cit.*, p. 154; as also Cranfield, *op. cit.*, p. 90.

<sup>35</sup>Cranfield, *op. cit.*, p. 90.

<sup>36</sup>Note how applicable to the metaphor of going a way are the two Greek words, *πορεύομαι* ("to go, proceed, go on one's way," Abbott-Smith, *op. cit.*, p. 373) and *συντρέχω* ("to run with," Abbott-Smith, *op. cit.*, p. 434). Blenkin, *op. cit.*, p. 92, writes of *πεπορευμένους*, "walking as you have done until recently. The verb is generally used of a literal journey but of following a certain line of conduct here . . ."

self-interest and self-assertion, are surprised (ξενίζονται, I Peter 4:4), shocked, and offended at the Christians.

What Selwyn has written of I Peter 4:1 might more appropriately be applied to the whole section I Peter 4:1-4:

Few verses in this Epistle are more characteristic of it than iv. 1. The reality of Christ's sufferings, their atoning significance, and His meekness in bearing them, gathered up from ii. 21-5 and iii. 18; the Christians' main duty, namely the imitatio Christi, gathered up from ii. 21-5 and iii. 14-18; the emphasis on baptism as involving a conscious ethical change and redirection of life, already implied in the allusion to the ἐπερώτημα in iii. 21 and to be illustrated in iv. 2-5: all these thoughts are present in this verse, and represent the quintessence of the doctrinal, ethical and sacramental teaching of the Epistle as a whole.<sup>37</sup>

The same mystical and ethical union of the Christian with Christ has been observed in I Peter 2:24: ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν, "in order that to sins having ceased, in righteousness we might live." This passage has already been shown above<sup>38</sup> to involve the mystical union of the Christian with Christ. It indicates that the Christian has died with Christ to sin and is resurrected to live a new life of righteousness.<sup>39</sup> Attention was given

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<sup>37</sup>Selwyn, op. cit., pp. 209-10.

<sup>38</sup>Vide supra, pp. 231-32.

<sup>39</sup>F. H. Chase, "Peter, First Epistle of," A Dictionary of the Bible, ed. James Hastings (New York: Charles Scribner's Sons, 1908), III, 784, says, "Christ bore our sins ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν (2:24). Here and in 4:1 f. Christ's death is described as involving the Christian's death to sin (cf. St. Paul, e.g., Ro 6:2 ff.). The

above to ἀπογίνομαι especially from the standpoint of its connotation of "dying." Here the other more literal connotation of "being away from or removed from" is also to be stressed. The word ἀπογίνομαι is well chosen, then, to carry this double aspect of the Christian's union with Christ, i.e. mystical (died) and ethical (removed from). With this word "the effect of the atonement is described as an actual abandonment of sin rather than release from guilt, and a redirection of life towards righteousness."<sup>40</sup> The soteriological work of Christ is complete only when appropriated in the life of the disciple.

The ultimate meaning of the cross is realized in us only when we die to that old life of sin and alienation from God, and enter, united with Christ, into the new life that God causes to spring forth out of the death of the old, the regenerate life which is no longer enslaved to sin but devoted to righteousness.<sup>41</sup>

Here, again, it is seen how closely the atonement and Christian discipleship and responsibility are linked together in I Peter. Christ's saving work was done in order that the Christian might die to sin and, in righteousness, live. With regard to τῆ δικαιοσύνη ζήσωμεν, Selwyn writes:

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correlative idea of 'the life to righteousness' leads naturally to the teaching of the Epistle in regard to the resurrection."

<sup>40</sup>Selwyn, op. cit., p. 181.

<sup>41</sup>Beare, op. cit., p. 124.

The goal and motive of the new life is described quite generally as righteousness, and the verb is ζῆν rather than (as in iv. 2) βιώσαι, because this motive provides an integration and wholeness of life which goes beyond the mere spending of time. It gives a "life which is life indeed."<sup>42</sup>

In the righteousness that comes from death with Christ and following in his way man finds real life, that is, the abundant, meaningful, joyous, purposeful, truly exalted human life which is life indeed.

This same dual (mystical and ethical) aspect of union with Christ is present in I Peter 1:21: τοὺς δι' αὐτοῦ πιστοὺς εἰς θεόν, "the ones through him faithful unto God." It has been indicated above<sup>43</sup> that man may be truly faithful to God only through and in Christ. Here it is to be emphasized that in Christ Christians not only are found faithful and acceptable to God but also "we are . . . to show ourselves faithful to Him in all our life."<sup>44</sup>

This close connection between atonement and discipleship may now be summarized briefly. The Christian already has been humiliated and exalted, representatively and corporately, in his leader, Christ, and now that humiliation is to be actually and practically carried out in the Christian's living of his own life. Christ has died "for us," i.e. man

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<sup>42</sup>Selwyn, op. cit., p. 181.

<sup>43</sup>Vide supra, pp. 229-31.

<sup>44</sup>Beare, op. cit., p. 81.

is humiliated and exalted in him; Christ died to leave a pattern to man that man might follow him in this way, i.e. the disciple must go the way he went.

### The Imitatio Christi

The subject of the imitatio Christi has already been touched upon above in regard to the discussion of I Peter 2: 21 under the treatment of the soteriological work of Christ.<sup>45</sup> It needs to be examined more carefully here, especially from the standpoint of the disciple.

Here the famous work on The Imitation of Christ, ascribed to Thomas à Kempis, immediately comes to mind.<sup>46</sup>

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<sup>45</sup>Vide supra, pp. 238-47.

<sup>46</sup>Thomas à Kempis, Of the Imitation of Christ (London: C. Kegan Paul & Co., 1881). A more readily available edition is Thomas S. Kepler (ed.), The Imitation of Christ (in the World Devotional Classics, ed. Thomas S. Kepler. Cleveland: The World Publishing Co., 1952). Thomas à Kempis (1380?-1471), a member of The Brethren of the Common Life of Deventer founded by Gerard Groote about 1384, no doubt formalized the work, though questions are raised as to whether he or someone else originally composed it. "The movement [to which he belonged, a lay movement which took no vows] was based on the principles of the primitive Church as found in Acts, with stress on practical service rather than the contemplative life. . . . The practical aim of this movement was 'the imitation of Christ' in personal and communal living--and out of this fellowship came the great Christian classic, The Imitation of Christ" (Kepler, op. cit., pp. 23-24). It stressed mysticism, practical, ethical living and education (ibid., p. 24). Whether Thomas was author or editor is uncertain, but the editing and compiling was done between 1416 and 1420. Many persons have been suggested as its author. It is likely that it began with Gerard Groote and was finished by Thomas à Kempis (ibid., pp. 25-27). See also J. E. G. de Montmorency, Thomas à Kempis: His Age and Book (London: Methuen & Co., 1906).

This devotional book of meditations, known also as The Christian's Pattern and The Following of Christ, often departs<sup>47</sup> from the true spirit and content of the New Testament's teaching on the subject, but nevertheless it does touch at points upon the deepest foundations<sup>48</sup> of the imitation of Christ in its true sense. The excesses of the work, especially as regards excessive self-depreciation and morbid seeking of suffering, ought not to be allowed to block its profound devotional insights into true discipleship. The design of the work "is to exhibit before the Christian a 'Pattern' of

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<sup>47</sup>As, for instance, when it is carried away in mysticism, anti-intellectualism, seclusion from the world, asceticism, celibacy, penance, excessive self-depreciation, morbid seeking for suffering, and the general monastic aura. It is accused of such frequently recurring improprieties by Howard Malcom (ed.), Thomas à Kempis's Imitation of Christ (Boston: Gould and Lincoln, 1870), pp. v-vi. This last named book is valuable for its "Introductory Essay," pp. 15-28, and its "Life of Thomas à Kempis," pp. 29-81.

<sup>48</sup>Note especially: Book I, Chaps. I, "Of the Imitation of Christ"; II, "Of Thinking Humbly of Ourselves"; VII, "Of Avoiding Vain Hope and Pride"; Book II, Chaps. II, "Of Humble Submission"; XI, "That the Lovers of the Cross of Jesus Are Few"; XII, "Of the Royal Way of the Holy Cross"; Book III, Chaps. VII, "That Grace Is to Be Guarded by Humility"; XII, "Of Humble Obedience after the Example of Jesus Christ"; XX, "That It Is Love of Self Which Most Hindereth From the Chiefest Good"; XXIV, "Of Self-Denial, and Renouncing Every Evil Appetite"; XLVII, "That We Ought to Deny Ourselves and Imitate Christ by the Cross"; Book IV, Chaps. III, "Of the Oblation of Christ on the Cross, and of Resignation of Ourselves"; VII, "That the Grace of Devotion Is Obtained by Humility and Denial of Ourselves." See Kepler, op. cit., pp. 35-39, 47-49, 114-15, 138-49, 167-72, 180-82, 195-97, 205-06, 257-58, 269-70, 282-84.

the holiness of life in which consists 'the Imitation of Christ.'<sup>49</sup> Malcom writes:

. . . he who names God and love has, according to the views of Thomas, also named Christ; and to speak of humility, self-denial, mortification, living in God, peace, and blessedness, is virtually to speak of Him. In Thomas's conception, Christ is the actual love of God manifested, uniting humanity with divinity; He is the prototype of perfect self-relinquishment and oneness with God, of unalterable peace and untroubled blessedness in God. His cross is the universal cross, his victory the victory of all the good who love God. The reception of Jesus into the heart is the reception of the divine love. Embracing there his passion and death, or, in other words, his cross, becomes the dying and crucifixion of self. The imitation of Jesus is the life of holy humility, self-denial, and affectionate labor for others.<sup>50</sup>

The emphasis throughout is upon absolute humility, self-denial, and complete submission to God, as the way of Christ.

That the Christian is called to the imitation of Christ is no doubt one of the most unique and certain emphases of I Peter. However, this imitation of Christ must be properly understood. It does not speak of a mimicking of Jesus, not of a minute copying of the circumstantial details of Jesus' earthly life. 'Υπογραμμός, "example," of I Peter 2:21 is to be taken not in the sense of a "handwriting in a copy-book, which was meant to be copied faithfully, detail by detail, by others,"<sup>51</sup> but "of an outline design or sketch of some work of

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<sup>49</sup>Malcom, op. cit., p. vii.

<sup>50</sup>Ibid., pp. 63-64.

<sup>51</sup>Selwyn, op. cit., p. 92.

art, as it might be a painting or an embroidery, which the master drew and left for his pupils to fill in."<sup>52</sup> What is demanded is not an attempt to reproduce the details and circumstances of Jesus' earthly life in one's own, that is, as mimicking his action, repeating his words, reconstructing the outward circumstances of his life, wearing his clothes, frequenting his haunts, or even re-enacting his experiences. This would be altogether too superficial and could be irrelevant. These things could be done mechanically and the whole point of the injunction still be entirely missed. Nor is it precisely what is presented by Sheldon in In His Steps,<sup>53</sup> which takes its start from the quotation of I Peter 2:21, although there is, to be sure, much in this novel which helps to define what true discipleship and following in the way of Jesus or in his steps means. However, the question is not so much "What would Jesus do?" as it is "What ought the Christian to do in the light of who he is, his circumstances, and what Jesus has done?"

If it is to be said at all that Christ is an example which the Christian is to imitate, this must be understood

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<sup>52</sup>Ibid. Selwyn is inclined to accept the "copy-book" interpretation, but he insists that "no rigorist conclusion should be drawn" and thinks "for our immediate purpose the difference between them is of no great consequence."

<sup>53</sup>Charles M. Sheldon, In His Steps (Nashville: Broadman Press, [n.d.]), written in 1896.

in a very particular way, i.e. in the sense that he is to follow the way of Jesus. He is to pattern his life according to the principle which governed Christ's existence and life. That way, pattern, or principle of life has been observed as absolute humiliation before God, obedience, service, and submission to his will. To go this way of humiliation in his own life is what it means to follow in the way of Christ. Selwyn speaks of it as living according to "the principle of 'the dying life,'" and defines it primarily as "the annulment of self-will"<sup>54</sup> in favor of the will of God. He understands humility to be its "indispensable condition," as surely as "pride interposes an unsurmountable barrier."<sup>55</sup>

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<sup>54</sup>Selwyn, op. cit., p. 98.

<sup>55</sup>Ibid., p. 99. Selwyn calls attention to the great part which this principle and pattern have had in Russian literature and theology of the last century. The thought is one which, says he, they "have made peculiarly their own." See Nadejda Gorodetzky, The Humiliated Christ in Modern Russian Thought (New York: The Macmillan Co., 1938), and the writings of Nicolas Berdyaev, Leo Tolstoy, and Fyodor Dostoyevsky. Paul Ramsey, Basic Christian Ethics (New York: Charles Scribner's Sons, 1951), pp. 225-26, also calls special attention to this. Says Williams, op. cit., pp. 116-17, with reference to Nicolas Berdyaev: "He gives expression to the theme of Christ's humiliation powerfully suggested in Dostoevski's novels and in a strong tradition in modern Russian orthodoxy. The humiliated Christ hangs on the cross to 'draw men to himself.' Only in this way can he save without destroying man's freedom. This truth that God saves through suffering alters our conception of the redeemed life which we symbolize by 'paradise.' Berdyaev says: 'For Christian consciousness paradise is the Kingdom of Christ and is unthinkable apart from Christ. But this changes everything. The cross and the crucifixion enter into the bliss of

As Selwyn indicates,<sup>56</sup> the sense in which the Christian is to follow the way of Christ is perhaps best illustrated in Theologia Germanica.<sup>57</sup> In this devotional and mystical work of the fourteenth century by an unknown "Friend of God" what is meant by following in his way is very forcefully set forth. The humiliation-exaltation pattern of this present work is practically the theme of that work also. It is a catena<sup>58</sup> of the meaning of the way of humiliation-

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paradise. The Son of God and the Son of Man descends into hell to free those who suffer there. . . . To conquer evil the good must crucify itself."

<sup>56</sup>Selwyn, op. cit., p. 99.

<sup>57</sup>Theologia Germanica, trans. Susanna Winkworth, revised by Willard R. Trask (New York: Pantheon Books, Inc., 1949).

<sup>58</sup>See ibid., Chaps.: III, "How Man's Fall and going astray must be amended as Adam's Fall was," pp. 117-18; IV, "How Man, by his presumption, when he arrogates any good Thing to himself, falls, and touches God in His Honor and Glory," pp. 118-19; XV, "How all Men have died in Adam and been made alive again in Christ, and of true Obedience and Disobedience," pp. 138-39; XVI, "What is the old Man, and what the new," pp. 139-43; XIX, "How we cannot come to the true Light and to the Christ-Life, by much Questioning or Reading, or by high natural Skill and Reason, but by truly renouncing Ourselves and all Things," pp. 146-47; XX, "How, seeing that the Life of Christ is most bitter to Nature, I-hood, and Selfhood, Nature will have none of that Life, and chooses a careless false Life, as is most comfortable for it," pp. 147-48; XXIII, "He who would lie still under God's hand and be obedient to Him, must be ready to lie still under all Things, to wit, God, himself, and all Creatures, and must be obedient to them all, both passively and sometimes actively as well," pp. 152-53; XXV, "Of two evil Fruits that spring up from the Seed of the Devil, and are two Sisters who love to dwell together. The one is called spiritual Wealth and

exaltation in following Christ in Christian discipleship. Over and over again it emphasizes humility, dying to self, obedience, submission, and service over against pride, arrogance, and self-worship;<sup>59</sup> and it relates all of this to

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Pride, the other is lawless false Freedom," pp. 155-57; XXVI, "Touching Poorness of Spirit and true Humility, and whereby we may discern the true and lawful free Man, whom the Truth has made free," pp. 157-61; XXVII, "How we are to understand Christ's Words when he bade us lose all Things; and wherein lies Union with the Divine Will," pp. 162-63; XXXIV, "How if a Man shall attain to the Best, he must forsake his own Will; and he who helps a Man to his own Will helps him to the Worst," pp. 174-75; XXXVI, "How nothing is against God but Self-will, and how he who seeks his Best as his own, finds it not; and how a Man of himself neither knows nor can do any good Thing," pp. 201-03; XLVI, "How entire Satisfaction and true Rest are to be found in God alone, and not in any Creature; and how he who will be obedient to God, must also be passively obedient to all Creatures, and he who would love God, must also love all Things," pp. 204-06; XLIX, "Of Self-will and how Lucifer and Adam fell from God through Self-will," p. 208; L, "How this temporal world is a Paradise and outer Court of Heaven, and how therein there is only one Tree forbidden, that is, Self-will," pp. 208-09; LIV, "How a Man shall not seek his own in aught, either in Things spiritual or natural, but the Honor of God only; and how he must enter in by the right Door, to wit, by Christ, into Eternal life," pp. 223-25.

<sup>59</sup>Selwyn, op. cit., p. 99, finds illustration of the same principle in the contemporary works of the writings of the great German mystics of the fourteenth century: John Tauler (1300-1361), Henry Suso (1300?-1366), and Jan van Ruysbroeck (1293-1381). See the Sermons of Tauler and The Following of Christ reputed to have been written by him; see also The Book of the Poor in Spirit by a Friend of God, trans. C. F. Kelley (London: Longmans Green and Co., 1954), especially Part III, Chap. III, "Dying to Self," pp. 174-80, Part IV, Chap. IV, "How the Friend of God Suffers," pp. 229-45. See: Henry Suso, Little Book of Eternal Wisdom and Little Book of Truth, trans. James M. Clark (in Classics of the Contemplative Life, ed. E. Allison Peers. London: Faber and Faber Ltd., 1953); and Henry Suso, The Life of the Servant,

the meaning of life, to the proper relation to God as the creator, to the meaning of sin and the fall of man, and to true joy and fulfillment in life.

What particularly is meant by the Christian's following in his steps is that the Christian is to go the same way as Christ went. He is to take the same route or way which Christ took. His life is to be governed by the same principle. The Christian is to go the same way of self-humiliation before God. It is the way of humility, submission, radical obedience, and service. It is the way of self-denial and suffering.

That life is thought of and pictured in I Peter as the following or walking of a way is clear. In addition to the ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ of I Peter 2:21, metaphors of walking or going of a way are constantly applied to the living of a life. Ἀναστρέφω, meaning "to conduct

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trans. James M. Clark (London: James Clarke & Co., Ltd., 1952). See Jan van Ruysbroeck, The Seven Steps of the Ladder of Spiritual Love, trans. F. Sherwood Taylor (London: Dacre Press, 1944); and Jan van Ruysbroeck, The Spiritual Espousals, trans. Eric Colledge (in Classics of the Contemplative Life, ed. E. Allison Peers. London: Faber and Faber Ltd., 1907). See also: Anna Groh Seesholtz, Friends of God: Practical Mystics of the Fourteenth Century (New York: Columbia University Press, 1934); and James M. Clark, The Great German Mystics: Eckhart, Tauler, Suso (in Modern Language Studies, ed. J. Boyd, A. Ewert, and W. J. Entwistle. Oxford: Basil Blackwell, 1949). Selwyn, op. cit., pp. 99-100, indicates that the same idea was taken up later by Saint Theresa, Jacob Boehme, William Law, and William Blake.

oneself, behave, live" in a certain way, after a certain manner, is a synonym of περιπατέω, literally, "to walk around."<sup>60</sup> 'Αναστρέφω is used with reference to the living of the Christian life in I Peter 1:17. This word, ἀναστρέφω, is used metaphorically in Koine writers and the papyri like the Hebrew  $\text{לָּךְ}$ ,<sup>61</sup> "to go, to walk, to go along," "to walk, i.e. to live, to follow any manner of life."<sup>62</sup> Arndt and Gingrich indicate its figurative use of human conduct in the sense of "act, behave, conduct oneself, or live in the sense of the practice of certain principles."<sup>63</sup> The closely related word ἀναστροφή is used in I Peter 1:15 and 18 to contrast their Christian "way of life"<sup>64</sup> over against their former pagan "way of life." 'Αναστροφή is applied to the Christian's manner of living again in I Peter 2:12. Twice again in I Peter 3:1 and 2 it is applied to the Christian's manner of living. 'Αναστροφή appears one last time in I Peter 3:16 with reference to the course of the Christian

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<sup>60</sup>Abbott-Smith, op. cit., p. 34.

<sup>61</sup>Ibid.; see also Selwyn, op. cit., p. 142.

<sup>62</sup>Samuel Prideaux Tregelles (trans.), Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures (Grand Rapids: Wm. B. Eerdmans Publ. Co., 1952), p. 224.

<sup>63</sup>Arndt and Gingrich, op. cit., p. 60 (italics not in original).

<sup>64</sup>Ibid., p. 61.

life. A similar word, πορεύομαι, literally, "to go, proceed, go on one's way,"<sup>65</sup> is used metaphorically of a manner of living, a walking in a certain way, in I Peter 4:3. Living, to the author of I Peter, is the going of a way,<sup>66</sup> whether it be the life of the pagan in pride (the way of self-exaltation which leads to abasement) or the life of the Christian in humility (the way of self-humiliation which leads to exaltation).

The Christian is to pattern his life after the way of Christ,<sup>67</sup> the way of self-humiliation which leads to exaltation. Christians are admonished in I Peter 2:4 ff. to be built, as living stones, into a spiritual house. The humble Jesus is the cornerstone (I Peter 2:6), on to which they, as stones, are to be fastened. They therefore derive their position from their relation to this cornerstone, this ἀκρογωνιαίος, this humble Jesus, who determines the pattern<sup>68</sup>

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<sup>65</sup>Abbott-Smith, op. cit., p. 373; Arndt and Gingrich, op. cit., p. 699.

<sup>66</sup>Other less explicit and pointed indications of this concept can be cited. In I Peter 2:25 their former way of life was a life of "straying," πλανώμενοι (Abbott-Smith, op. cit., p. 363), but now they have turned around, they have made a change of course, ἐπεστράφητε (Arndt and Gingrich, op. cit., p. 301). See also προσάγω, "to bring or lead," in I Peter 3:18.

<sup>67</sup>"We must trace out our lives on the pattern of His. We are to 'follow in His steps'" (Stott, op. cit., p. 143).

<sup>68</sup>Selwyn, op. cit., p. 163, points out that the chief

according to which these stones are to be fitted into the temple.

Christ has provided the pattern for Christian living, that is, the way of self-humiliation which leads to exaltation. As humiliation-exaltation was the way of Christ, so it is the way for the disciple. Recent scholarship has pointed out this interpretation in Milton's Paradise Lost and Paradise Regain'd.<sup>69</sup> "In both of his epics the perfect 'pattern of a Christian hero' is exhibited not in a secular 'king or knight,' but in the Son of God himself."<sup>70</sup> He is the archetype of Christian heroism. Christ is himself the perfect "pattern of a Christian hero."<sup>71</sup>

In both of these poems the supremely heroic enterprise is Messiah's ministry of redemption, and in the twofold aspects of this ministry--Messiah's humiliation and exaltation--lies the perfect exemplar of Christian heroism and its rewards.<sup>72</sup>

It is to the dual aspects of this [Christ's] ministry--Christ's humiliation and exaltation--that we must look for the archetypal pattern of Christian heroic virtue and its reward.<sup>73</sup>

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characteristic of the cornerstone is that it controls the design of the edifice; see also ibid., pp. 153, 159.

<sup>69</sup>John M. Steadman, "The 'Suffering Servant' and Milton's Heroic Norm," The Harvard Theological Review, LIV (1961), 29-43.

<sup>70</sup>Ibid., p. 29.

<sup>71</sup>Ibid., p. 30.

<sup>72</sup>Ibid., pp. 30-31.

<sup>73</sup>Ibid., p. 32.

Christ's humiliation and exaltation (Milton declared in the *De Doctrina Christiana*) provide a normative pattern for all Christian believers. The conformity of the faithful to his image was a major objective of his ministry of redemption: "The second object of the ministry of the Mediator is, that we may be conformed to the image of Christ, as well in his state of humiliation as of exaltation." Like Christ, the faithful must endure suffering, but, with Christ, they would receive an eternal "reward" or "recompense" of heavenly glory. . . . In Christ's humiliation and exaltation--an example normative for all believers--Milton found his ideal "pattern" of Christian heroism and its reward.<sup>74</sup>

In Messiah's humiliation Milton found an ethical pattern diametrically opposed to that of the secular hero. Where the worldly hero sought glory, Christ had voluntarily renounced glory for shame. Where the worldly hero strove to win "high repute," Christ had made himself of "no reputation." Where the worldly hero aspired to regal dignity, Christ had assumed the form of a servant. Where the worldly hero had usurped divine titles . . . Christ had resigned the "form of God" and the privileges of divinity. In this concept of heroic humility--a heroism characterized by obedience, lowliness, and suffering--Milton found the antithesis of the world's opinion of the hero.<sup>75</sup>

## II. THE HUMILIATION OF THE DISCIPLE

The content of I Peter relative to discipleship is especially rich and abundant. The epistle abounds in religious, ethical, and moral admonitions to the Christian. In its teaching on discipleship, the epistle makes it clear that the qualities which characterized Christ's way are also to characterize the way and life of the Christian. First and

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<sup>74</sup>Ibid., pp. 32-33.

<sup>75</sup>Ibid., p. 34.

foremost this demands self-humiliation or humility. This leads to obedience, doing good, and service and necessitates submission, subordination, and suffering. The Christian has already been humiliated in Christ (as has been indicated above) but the implications of this are to be carried out also in the living of his own life. This way of self-humiliation for the disciple is now to be studied in I Peter.

### Humility

The theme of the epistle. The cardinal virtue of the Christian is humility. This is forcefully and climactically set forth in the expression of the theme of the epistle in I Peter 5:5b:

Clothe yourselves with humility, for "God opposes the proud, but gives grace to the humble."<sup>76</sup>

This passage has already been considered in detail above in the proposal of the humiliation-exaltation motif as the theme of I Peter.<sup>77</sup> Following this, the motif has been shown to dominate the concept of the person and work of Christ as conceived and set forth in the epistle. Attention must be returned to the passage here in consideration of its

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<sup>76</sup>This construction differs from Nestle and RSV, as indicated above, in taking πάντες δὲ ἀλλήλοις with that which precedes rather than with this which follows (vide supra, pp. 103-05).

<sup>77</sup>To which the reader is here referred, vide supra, pp. 98-112.

implications for discipleship.

In I Peter 5:6a the admonition to humility of the previous verse is emphatically reinforced, and it is explicitly indicated that this humility is primarily and basically humility in relation to God:

Humble yourselves therefore under the mighty hand of God.

The "therefore" takes on increased significance now, not only from the principle of God's dealings with men as enunciated in the foregoing quotation of Proverbs 3:34, but also from the fact that this way of self-humiliation has been indicated as the way of Christ, who went this way for his disciples and in order that they might follow in this very way in their own lives. First and foremost, the Christian is to humble himself before God ("under the mighty hand of God," I Peter 5:6a) and then also before his fellow men ("toward one another," I Peter 5:5).<sup>78</sup>

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<sup>78</sup>If the construction of the RSV were allowed ("Clothe yourselves, all of you, with humility toward one another, for God opposes . . .") this would be explicit there in I Peter 5:5. If this is not allowed, which appears more likely (vide supra, pp. 103-05), consider that the construction maintained here ("Likewise you that are younger be subject to the elders, and all to one another. Clothe yourselves with humility, for God opposes . . .") which, as a demand for subordination and subjection to others, must also include, yea must be based on, humility toward others. Consider also the many other explicit references in the epistle to humility, submission, and subordination to one's fellow men, and the fact that humility in relation to God of necessity means that one will be humble in relation to his fellow men.

The admonition in I Peter 2:21 for the Christian to follow after Christ in the way of self-humiliation has also already been examined above.<sup>79</sup> The admonition in I Peter 4:1-4 has been observed as an admonition for the Christian to live by the same principle of self-humiliation as motivated and directed Christ's way, and Christians are designated there as ones who have turned from the way of human pride and self-exaltation to live henceforth in Christlike humility and self-humiliation.<sup>80</sup>

Warnings against pride. Hand in hand with the insistence upon humility, indeed actually a part of it, are the stern warnings against pride.<sup>81</sup> Already in the statement

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<sup>79</sup>Vide supra, pp. 253-54, 269-71, 274.

<sup>80</sup>Vide supra, pp. 254-64.

<sup>81</sup>As humility is the cardinal virtue, so pride is the arch vice. For an excellent, incisive, brief article on "pride" see Ludwig Lemme, "Pride," The New Schaff-Herzog Encyclopedia of Religious Knowledge, ed. Samuel Macauley Jackson (Grand Rapids: Baker Book House, 1950), IX, 246. Spiritual pride is often designated as the basic sin (vide supra, pp. 62-67). "Augustine repeatedly characterizes superbia as the chief and basal sin, the source of all other sins" (Lemme, op. cit., p. 246; see also A. Campbell Carnett, Religion and the Moral Life [New York: The Ronald Press, 1955], pp. 35, 88). "Peter Lombard in the 'Sentences' . . . makes superbia the first of the seven mortal sins and deduces from it all other sins" (Lemme, op. cit., p. 246). "The word [pride] is used both in a religious and in an ethical sense; but the two forms of pride are closely related, since pride toward God is also directed against society, while arrogance toward one's fellows becomes arrogance toward God. At present the word is employed chiefly in the ethical sense. In the

of the theme in I Peter 5:5 the dictum is laid down:

God opposes the proud.

Pride has been seen to be diametrically opposed to the way of Christ. So the proud self-assertive way of the natural man is to have no place in the life of the Christian. This proud self-centeredness, which characterizes the "human passions" (I Peter 4:1-4),<sup>82</sup> is not to govern the life of Christ's followers. Indeed, the Christian is warned by the quotation from the Septuagint of Isaiah 40:6-8 in I Peter 1:24-25a to turn away from self-glory in his human condition and situation:

Πᾶσα σὰρξ ὡς χόρτος,  
καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου·  
ἐξηράνθη ὁ χόρτος,  
καὶ τὸ ἄνθος ἐξέπεσεν·  
τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα.

The translation of the Revised Standard Version is:

All flesh is like grass  
and all its glory like the flower of grass.  
The grass withers and the flower falls,  
but the word of the Lord abides forever.

Deutero-Isaiah has been observed to be a most significant factor in the theology of the author of I Peter. This brief quotation from its first chapter therefore has increased significance, and no doubt stands as a focal point of a much

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Bible, however, where pride is contrasted with humility, it is the religious sense of the word that prevails" (Lemme, op. cit., p. 246).

<sup>82</sup>Vide supra, pp. 260-64.

larger reference to the context of this material in Isaiah.<sup>83</sup> The passage is also to be seen in relation to the humiliation-exaltation motif which constitutes the theme of the epistle. Expositors who pay attention only to the last line, in I Peter 1:25a, and think this part of the quotation was the only concern of the author in the entire quotation miss an important emphasis in the author's mind.<sup>84</sup>

The application of these thoughts to St. Peter's subject is not difficult. Human life, as seen on its purely natural side, is to him as the grass, with a life and brightness of its own, but all momentary and transient. The "seed" from which it springs is corruptible (ἐκ σπορᾶς φθαρτῆς). Its fitting embodiment is that manner of living which the Asiatic Christians had inherited from their heathen forefathers, and which he has just called "vain," "futile" (v. 18 τῆς ματαίας υμῶν ἀναστροφῆς πατροπαράδοτου). To this perishableness of the attractive world around them, and of that in themselves which sought satisfaction in that world, he opposes the new and ever springing life into which they had been born by hearing and receiving a word of the living God, and the sure promise which it contained.<sup>85</sup>

The self-glory of the flesh fails, self-exaltation leads only to destruction, but the ῥῆμα κυρίου abides eternally. Here all grounds of human pride and glory are cut from under them,

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<sup>83</sup>Selwyn, op. cit., p. 152.

<sup>84</sup>Hort, op. cit., p. 94, writes: "But why does St Peter quote more than that one last line? If, as is often tacitly assumed, the whole purpose of the quotation is to find Scriptural authority for attributing lastingness to the Divine word spoken of in v. 23, it is incredible that he should have cumbered his quotation with such irrelevant matters as v. 24 then would be."

<sup>85</sup>Hort, op. cit., p. 94.

and they are contrasted with that which has true and abiding existence and value. The basis of self-centered, proud, self-assertive living is torn away and its materialistic and sensual absorption is shown to be pointless. Πᾶσα σὰρξ ὡς χόρτος. Σὰρξ here stands for human life in its purely natural, materialistic, and temporal dimension. It points to man especially in the sense of his human or mortal nature and emphasizes his frailty, weakness, and mortality.<sup>86</sup> Πᾶσα emphasizes this as the universal condition of human life; it is true of all men.<sup>87</sup> In χόρτος human life is compared to grass, the chief characteristics of which for this comparison are that it springs up quickly, has an uncertain existence, and especially that it withers easily and quickly (ἐξηράνθη ὁ χόρτος). Human life is especially like grass in that it quickly dries up, is parched, and withers away.<sup>88</sup> It is a reference to "the drying up of the life which seemed to animate the heathen mode of existence."<sup>89</sup> There is no abiding quality to it. By its very nature it must pass away. Further, πᾶσα δόξα αὐτῆς [ἀνθρώπου, Septuagint] ὡς ἄνθος

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<sup>86</sup>Arndt and Gingrich, op. cit., pp. 750-52; Hort, op. cit., pp. 94-95.

<sup>87</sup>Hort, op. cit., p. 95.

<sup>88</sup>Abbott-Smith, op. cit., p. 308.

<sup>89</sup>Hort, op. cit., p. 95.

χόρτου.<sup>90</sup> The glory of man, that for which the proud man lives, the life bent on self-exaltation and consumed by human passions is like a flower.

The significance of the word [δόξα] here . . . consists in the attractiveness and pride which made heathen life in Greek cities of that time a real temptation to men wavering in their spiritual allegiance.<sup>91</sup>

The brilliant but short-lived glory of nature is compared to the heathen manner of life "inherited by the Greeks from their fathers, which, 'vain' as it was, was also so brilliant and attractive."<sup>92</sup> Despite all of the flower's natural beauty of form and fragrance and "colorful splendor,"<sup>93</sup> it is a beauty which does not last, and a glory that is destined to pass away. As all human flesh withers like grass, so its glory falls like the flower of grass, τὸ ἄνθος ἐξέπεσεν. Hort points out, "The Hebrew לַיָּבֵשׁ expresses not falling off, but fading or wasting."<sup>94</sup> Ἐκπίπτω may mean to fall off.

But both πίπτω and ἐκπίπτω have in ordinary Greek so much

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<sup>90</sup>"Χόρτου was here introduced by the LXX., the Hebrew having 'the field' (which the LXX. retains in the parallel passage Ps. cii. (ciii.) 15). Doubtless not the inconspicuous flowers of the grasses are meant, but the bright flowers which grow among the grass and seem to the eye to belong to it" (Hort, op. cit., p. 95).

<sup>91</sup>Ibid.

<sup>92</sup>Bigg, op. cit., p. 124.

<sup>93</sup>Arndt and Gingrich, op. cit., p. 66.

<sup>94</sup>Hort, op. cit., p. 95.

of the general sense of failure or waste (cf. Sir. xxxi. 7) that no more may be intended than fading away. As the grass was like the heathen life itself, so the flower of the grass was the bright bloom of attractiveness or glory which it wore to those who did not look beyond the present moment.<sup>95</sup>

The flower fades and loses its glory as all human pride and self-glory are doomed to do. Thus is the end of all purely natural human life in its self-glorification. The path of human self-realization leads but to abasement, for "God opposes the proud" (I Peter 5:5). The glory of the earthly human life is passing away as in I John 2:16-17:

For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world. And the world passes away, and the lust of it; but he who does the will of God abides forever.

In the passage just quoted there is an almost exact parallel to I Peter 1:24-25a in this contrast between the perishability of the glory of the way of the world over against the abiding glory of the way of the will and purpose of God.

"St Peter is contrasting the transitory character of heathen life, despite its many attractions, with the new life offered by God."<sup>96</sup> Over against the doom of all flesh and its glory is set the statement: τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. The word of the Lord, that which he has spoken, his will and purposes, abide forever. The only abiding glory

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<sup>95</sup>Ibid.

<sup>96</sup>Blenkin, op. cit., p. 41.

is in the word of the Lord. That word is defined in I Peter 1:25b as the content of the gospel (τοῦτο δέ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς).<sup>97</sup> It stands for what is meant by the good news of what Christ has done for them, and for the implications of this upon the course of their lives, conduct, and destinies. The author's conception of that ῥῆμα κυρίου is made clear in the humiliation-exaltation motif which dominates the Christology, soteriology, and discipleship of his epistle.

Self-exaltation and pride in the flesh are doomed to destruction. The Christian is to live no longer for the rest of the time in the pride and selfishness of worldly living (ἀνθρώπων ἐπιθυμίαις, I Peter 4:2, and τὸ βούλημα τῶν ἐθνῶν, I Peter 4:3, proud self-willed living) but in the humble unassuming lowliness of serving the will of God (θελήματι θεοῦ, I Peter 4:2).<sup>98</sup> The pagans are astonished and do not understand the Christian's humble way because they themselves are dominated by a diametrically opposed self-assertive and self-oriented spirit (I Peter 4:4). The way of the Christian appears ridiculous to them, so they abuse and malign the Christian.

The Christians have been ransomed from the proud

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<sup>97</sup>Cranfield, *op. cit.*, p. 42.

<sup>98</sup>*Vide supra*, pp. 260-64.

self-assertive but futile and vain ways inherited from their fathers (ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, I Peter 1:18).<sup>99</sup> Ἀναστροφῆς is indicative of a course of conduct or a principle or pattern of conduct, and may be rendered "manner or way of living." The Christians are delivered from their old heathen traditional manner of life.<sup>100</sup> The figure is one of deliverance from bondage or slavery into freedom.<sup>101</sup> This was a "bondage in their case to a way of life that was vain or empty."<sup>102</sup> It speaks of "a deliverance from the vain way of life which their fathers had followed and in which they themselves had been reared."<sup>103</sup> Because it is πατροπαραδότου it is the characteristic life of the pagan natural man, proud and self-centered. Paine refers it to "a heritage of self will, a tendency to put ourselves individually into the middle of the stage trying to make the world revolve around 'a first person singular.'"<sup>104</sup>

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<sup>99</sup>"Here the pre-Christian or heathen manner of life and intercourse is evidently opposed to the holy and careful manner of life and intercourse befitting the Christian calling (vv. 15,17), directed to high purposes and in part at least attaining them" (Hort, op. cit., p. 75).

<sup>100</sup>Selwyn, op. cit., p. 145.

<sup>101</sup>Ibid., pp. 144-45.

<sup>102</sup>Cranfield, op. cit., p. 90.

<sup>103</sup>Beare, op. cit., p. 78.

<sup>104</sup>Paine, op. cit., p. 54.

He translates the phrase as "your futile pattern of life passed down by inheritance."<sup>105</sup> The condemnation of this way of life is again expressed with ματαίως.<sup>106</sup> It is a "vain, useless,"<sup>107</sup> manner of life, as surely as it is to be compared to withering grass and fading flowers (I Peter 1:24). "More broadly, it describes those who are without the worship of the true God."<sup>108</sup> This way of life in its results is empty, fruitless, vain, and useless.<sup>109</sup> It has no ultimate meaning. It is a life in vain, a life which does not reach its goal.<sup>110</sup> It is the life of the proud which God opposes (I Peter 5:5), the life of self-glorification and self-exaltation.

The Christian woman is warned in I Peter 3:3 against self-glorification in excessive and vain personal external adornment (ὁ ἕξωθεν . . . κόσμος). The Christian woman is

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<sup>105</sup>Ibid., (italics not in the original).

<sup>106</sup>"Μάταιος = aimless, purposeless, and describes the futility of life without God" (Blenkin, op. cit., p. 37).

<sup>107</sup>Abbott-Smith, op. cit., pp. 280, 244.

<sup>108</sup>Selwyn, op. cit., p. 145.

<sup>109</sup>Arndt and Gingrich, op. cit., p. 496; Cranfield, op. cit., p. 90.

<sup>110</sup>"Their former life, inherited from their ancestors (πατροπαράδοτου), is termed 'vain', as lacking the reality and meaning that can only be given to life when it is lived in fellowship with the true God" (Beare, op. cit., p. 79).

not to find her true beauty in the pride and glory of the outward person and its self-exaltation.

A final warning against proud self-exaltation is to be noted in I Peter 5:3. The elders are exhorted not to be domineering (κατακυριεύοντες), lording it over the flock. They must never exalt themselves as lords.

Self-humiliation is the way for the disciple. The climactic admonition of the epistle calls for self-humiliation (ταπεινώθητε, I Peter 5:6). Humility must govern the Christian's life. This

. . . humility towards fellow Christians is only the outward expression of humility towards God, just as obedience to rulers, masters or husbands was shewn to be based on fear and subjection towards God.<sup>111</sup>

This humility is primarily the self-subjection of the Christian to God.<sup>112</sup> It is first and foremost self-humiliation before God ("under the mighty hand of God," I Peter 5:6) but is then also to be reflected in the Christian's relations with all men, as will be shown. The aorist passive imperative, ταπεινώθητε, would be more forceful, if less elegant, if rendered "you are to be humbled therefore under the mighty hand of God."

This humility is the only right and proper attitude

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<sup>111</sup>Blenkin, op. cit., p. 118.

<sup>112</sup>Cranfield, op. cit., p. 170; vide supra, pp. 31-33.

and relation of man toward God; it is the basis for any and all proper relations to God and one's fellows. It is this attitude and relationship toward God that is indicated in the constantly recurring admonition to fear God. This Christian attitude of fear plays a rather significant role in I Peter. The Christian is to live a life of fear. The admonition, "Fear God," is forceful and unique in I Peter 2:17; and fear is referred to in I Peter 1:17 as the proper atmosphere for Christian conduct. Interpreting I Peter 2:17, Wand remarks, "Fear, as characteristically in this epistle, is regarded as the proper attitude towards God."<sup>113</sup> Τὸν θεὸν φοβεῖσθε (I Peter 2:17) speaks of this proper reverential<sup>114</sup> understanding of oneself in relation to God. Indeed, Bigg is right in referring to this fear as "die Grundbestimmung"<sup>115</sup> of the Christian toward God. In his allusion here to Proverbs 24:21 the author of the epistle makes a change. He "will not use the same verb to denote what is owed to the Emperor and what is owed to God; for what we owe to God is unique."<sup>116</sup> That

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<sup>113</sup>Wand, op. cit., p. 78 (italics not in the original).

<sup>114</sup>Abbott-Smith, op. cit., p. 472.

<sup>115</sup>Bigg, op. cit., p. 142.

<sup>116</sup>Cranfield, op. cit., p. 61. Stibbs and Walls, op. cit., p. 112, write, "To fear, or to 'reverence', is the . . . proper--and unique--attitude to God." See also Beare, op. cit., p. 119.

unique relationship alone is properly indicated by the word "fear." It speaks of utter self-humiliation before him. All men and especially the king are to be honored, and the brotherhood is to be loved, but God alone is to be feared.

Ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,  
I Peter 1:17. The Christian is instructed to live in an atmosphere of fear. The time of his sojourn or exile is to be conducted in fear. This speaks not of fearing men, things, or the future,<sup>117</sup> but of fearing God. It refers again to that reverential fear which is perfect self-humiliation before God.<sup>118</sup>

The "fear" of which he speaks is of course not any craven terror of the Judgment Day, but the sense of awe which must be awakened by a true realization of the presence of God when we know ourselves to stand in His sight. It is that "fear of God" of which the Old Testament writers often speak, which is at the heart of any true approach to Him, which dispels all pride and haughtiness and self-assertion; cf. the injunction of St. Paul in Romans 11: [20]--"Be not highminded, but fear."<sup>119</sup>

The preposition ἐν represents this as the area or atmosphere

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<sup>117</sup>Wand, op. cit., p. 55, writes, ". . . they must certainly be wrong who think that the meaning is 'live towards others in fear.'" It rather refers to the fear of God.

<sup>118</sup>"In fear means in that kind of healthy and holy reverence for God, which is the condition of all true understanding of life, and which constrains men to delight in God's ways and depart from evil" (Stibbs and Walls, op. cit., pp. 89-90). Cranfield, op. cit., p. 37, interprets the passage: "You are not to presume upon His goodness, but rather let it make you reverent and humble."

<sup>119</sup>Beare, op. cit., p. 76.

in which the Christian life is to be lived. This attitude toward God "should govern the whole conduct of life and every thought of men."<sup>120</sup>

The same atmosphere of "fear" for the Christian life is indicated again in I Peter 3:2, though this is obscured by the translation of the Revised Standard Version. The τὴν ἀγνὴν ἀναστροφὴν is to be ἐν φόβῳ. The conduct is chaste "because it moves in the fear of God (cf. ii. 18 above). Here again Peter does not mean 'fear of your husband.'"<sup>121</sup> The author speaks of fear of God, not of fear of the husband.<sup>122</sup> Her conduct is "in fear, . . . i.e. inspired and determined by her reverence for God."<sup>123</sup>

Again, in I Peter 3:15, the Christian life is characterized by "fear" (φόβου),<sup>124</sup> where again it is obscured by the translation of the Revised Standard Version, "reverence." As before, "the fear here implied is that of God rather than

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<sup>120</sup>Selwyn, op. cit., p. 143.

<sup>121</sup>Bigg, op. cit., p. 151.

<sup>122</sup>It is "the fear of God, which expresses itself in an unassuming and yet dignified bearing towards others" (Cranfield, op. cit., p. 71).

<sup>123</sup>Stibbs and Walls, op. cit., p. 124. See also Blenkin, op. cit., p. 67; Beare, op. cit., p. 128; and Moffatt, op. cit., p. 130.

<sup>124</sup>He is to conduct himself "without arrogance or self-assertion, with due respect and deference towards man, and with proper awe and reverence before God" (Stibbs and Walls, op. cit., p. 136).

men."<sup>125</sup>

Μετὰ . . . φόβου--"with fear"--not of the accuser or of the judge (see v. 14), but as in 2:18, and 3:2, of God. Their conduct is to be determined, not by the behaviour of others, but by their relationship to God.<sup>126</sup>

Once again the admonition for the Christian to live in fear is presented, in I Peter 2:18, as once again it is obscured by the translation of the Revised Standard Version. Here is another insistence that the Christian's life be conducted in the atmosphere and attitude of fear, ἐν παντὶ φόβῳ. This speaks not of the slave's fear of his owner but of God,<sup>127</sup> which is especially clear here, as precisely that fear is designated in the preceding verse. Beare writes:

. . . "in all fear"--not fear of the masters to whom they are subject, but fear of God. Throughout the epistle, it is always the fear of God that is enjoined (1:17; 2:17; cf. 3:2, 15); any other fear is not to be entertained. "All fear", then, will mean, "the fear of God which governs all your conduct"; it is the spirit of reverence towards Him that induces respect and faithfulness to duty in the sphere of human relationships.<sup>128</sup>

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<sup>125</sup>Wand, op. cit., p. 99. See also Cranfield, op. cit., p. 82; Blenkin, op. cit., p. 73; and Bigg, op. cit., p. 158.

<sup>126</sup>Beare, op. cit., p. 139.

<sup>127</sup>Stibbs and Walls, op. cit., p. 114, indicate while "with all fear may mean . . . out of respect for their position as masters," it "much more probably" means "out of reverence for God and His sovereign control and providential ordering of the circumstances of men's lives." See also Cranfield, op. cit., p. 65; and Bigg, op. cit., p. 142, who writes, "The fear is not fear of man (as in Eph. vi. 5), but fear of God; this is evident from the following διὰ συνείδησιν Θεοῦ."

<sup>128</sup>Beare, op. cit., p. 121.

Improper "fear" is excluded in I Peter 3:6 and 3:14 ("Let nothing terrify you,"<sup>129</sup> and "Have no fear of them, nor be troubled"<sup>130</sup>). Just as the proper fear must dominate the Christian life, just so certainly must improper fear have no place in it. By way of summary it is to be noted that so much emphasis falls upon fear in the epistle that Cranfield calls it "another key-word in I Peter."<sup>131</sup> This right kind of fear is nothing other than the proper relating of self to God, which is self-humiliation before him.

In I Peter the attitude and spirit of humility underlies and forms the basis of all the relationships of the Christian to others, first of all in his relationship to God, as has been shown, but also to all fellow men. This proper humility before God

. . . is reflected in the respect and courtesy which must govern men's relations to one another: man's attitude of obedience and humility before Him bespeaks a similar temper in social and domestic life.<sup>132</sup>

This is clear in the several relations of the Christian which are considered in the epistle. It must characterize the

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<sup>129</sup>Μὴ φοβούμεναι μηδεμίαν πτόησιν. See Bigg, op. cit., p. 154; Beare, op. cit., p. 131; Blenkin, op. cit., p. 68.

<sup>130</sup>Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ παραχθῆτε. See Beare, op. cit., p. 138; Blenkin, op. cit., p. 72; Bigg, op. cit., p. 158.

<sup>131</sup>Cranfield, op. cit., p. 38.

<sup>132</sup>Selwyn, op. cit., p. 64.

Christian's citizenship in relation to the body politic and its constituted authorities (I Peter 2:13-14). It is to be characteristic of the slave's relation to his master, in following the example of Christ (I Peter 2:18-21). The Christian wife is to be motivated and guided by the same spirit of humility (I Peter 3:1-6). In I Peter 3:4 it is specified that "the imperishable jewel of a gentle and quiet spirit, . . . in God's sight is very precious." The Christian is to adorn the inward person with the spirit of humility. This is signified here in its aspects of τοῦ πραέος καὶ ἡσυχίου πνεύματος. Πνεύματος "here means almost 'temper of mind,'"<sup>133</sup> or "disposition."<sup>134</sup> It refers to a manner of life or pattern of living. Πραΐς means "gentle, humble, considerate, meek, unassuming."<sup>135</sup> Ἠσυχίος is translated "contrite in spirit" in Isaiah 66:2 and is there associated with τὸν ταπεινὸν (the humble) and τρεμόντα τοὺς λόγους μου (the one who trembles at God's word).<sup>136</sup> "By a gentle and

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<sup>133</sup>Wand, op. cit., p. 91. "Πνεῦμα is here spirit, disposition, temper" (Bigg, op. cit., p. 152).

<sup>134</sup>Selwyn, op. cit., p. 184; contra Beare, op. cit., p. 129, who rebels at taking it in this "sense of 'inward nature', 'essential character', 'disposition of the heart and mind'" and takes πνεύματος here of "the 'spirit' that God has given."

<sup>135</sup>Arndt and Gingrich, op. cit., p. 705.

<sup>136</sup>Blenkin, op. cit., p. 67.

modest spirit he means a spirit that is not self-assertive and aggressive."<sup>137</sup> It speaks of "the absence of self-assertion [and] of any morbid self-consciousness."<sup>138</sup> Blenkin interprets it: "mild, gentle, meek as opposed to self-seeking and aggressive."<sup>139</sup> This spirit is designated as something ἀφθάρτω, and as πολυτελής before God. It is imperishable. The spirit of genuine Christian humility is contrasted sharply with the withering grass and fading flower of human flesh and its proud glory (I Peter 1:24) and the "perishable things such as silver or gold" (I Peter 1:18, cf. also 1:7). It is destined to abide and has a glorious future. This is just so precisely because it is very precious (πολυτελής) in God's sight. Though in man's sight it may be spurned, in God's sight it is "very costly, very precious, of great value,"<sup>140</sup> for "God's estimate of value differs altogether from man's, and is not to be measured by the standard which the world commonly applies."<sup>141</sup> The Christian's true adornment,<sup>142</sup> that which displays true glory and exaltation, is

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<sup>137</sup>Moffatt, op. cit., p. 132.

<sup>138</sup>Plumptre, op. cit., p. 123.

<sup>139</sup>Blenkin, op. cit., p. 67.

<sup>140</sup>Abbott-Smith, op. cit., p. 372.

<sup>141</sup>Plumptre, op. cit., p. 123.

<sup>142</sup>Blenkin, op. cit., p. 67.

precisely in this humility of the "hidden man of the heart," "the human personality or person, the inner character."<sup>143</sup> Perhaps one should say, "It is not [really] an adornment (*κόσμος*), but the true nature of the Christian."<sup>144</sup>

All Christians are exhorted in I Peter 3:8 to have "a humble mind" (*ταπεινόφρονες*), that is, to have a mind characterized and dominated by humility. Wand urges: "Notice the important culminating position given to this characteristic of humility"<sup>145</sup> in the list of qualities in I Peter 3:8.

Humility or lowliness of mind is a peculiarly biblical virtue, not appreciated as such by the Greeks. Such an attitude corresponds to the facts of life. We are weak, dependent, finite creatures, with bodies of "humiliation" or "lowliness" (Phil. iii. 21, RV). This, therefore, is the right spirit in which to live before God. It was the spirit exhibited and inculcated by Jesus (Mt. xi. 29). It is the spirit which God rewards--with sustaining grace and consequent exaltation (v. 5, 6).<sup>146</sup>

Cranfield's discussion of "humble-minded" is so exact, thorough, penetrating, and thought-provoking that it may well be quoted here even at its length:

Several streams flowed together to form the New Testament idea of humility. There was the historical experience

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<sup>143</sup>Stibbs and Walls, *op. cit.*, p. 125; see also Wand, *op. cit.*, p. 90.

<sup>144</sup>Beare, *op. cit.*, p. 129.

<sup>145</sup>Wand, *op. cit.*, p. 94. Here I Peter 4:1 ("arm yourselves with the same thought") and Philippians 2:5 ("Have this mind among yourselves") should be recalled.

<sup>146</sup>Stibbs and Walls, *op. cit.*, pp. 129-30.

of Israel: the people of God had not been prosperous and successful, but had suffered--the godly remnant most of all. The Hebrew word ani ("poor", "meek") was one of the tributaries of the New Testament "humble". But there was something deeper than outward poverty in Israel's experience. This people, in contrast with the Greeks who were thoroughly anthropocentric in their thinking, was conscious that its whole life was "before God". They knew they had to deal with the living God, the Holy One. . . . Hence their sense of sin, their humility before God. . . . The Church entered into the experience of Israel, but Israel's insights were enlarged and transcended by the fulfilment of the Old Testament in Christ. The Christian has before his eyes the example of the terrific humility of Christ, the Son of God, who emptied Himself, taking the form of a slave, and who stooped to wash the feet of sinners and to die on the cross. How can the disciple disdain to be as his Lord? And that humility of Christ was for our sakes; the Christian experience is one of incalculable indebtedness to the love of God, and those who are conscious of a debt they cannot ever repay cannot help but be humble.

So there came about this "transvaluation of values", and the word tapeinos, though occasionally used in the New Testament in a bad sense (e.g. Col. 2. 18, 23), became a characteristic Christian word. Humblemindedness is an essential characteristic of those who belong to Him, who said that He was "lowly (tapeinos) in heart". There is one other thing, that should be noted about "humble-minded", and that is the eschatological promise that attaches to it: as Christ was humbled for a season but is now exalted, so too the Christian, humbling himself now, may look forward to sharing hereafter in his Lord's glory (cf. Matt. 23. 12).<sup>147</sup>

To reinforce the admonition the Christians are reminded in I Peter 3:12 that "the eyes of the Lord are upon the righteous," the humble,<sup>148</sup> "and his ears are open to their prayer"; whereas "the face of the Lord is against those that do evil,"

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<sup>147</sup>Cranfield, op. cit., pp. 77-78.

<sup>148</sup>For the indication that "the righteous" are the humble in this passage vide supra, p. 110.

the proud.

In I Peter 1:13 the Christians are admonished to gird up their minds and to be sober. In I Peter 4:7 and again in I Peter 5:8, toward the very end of the epistle, the admonition to sobriety is repeated. It must be clear that this girding up of the mind and being sober refer to the acceptance and practice of this way of humility. Ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν and νήφοντες of I Peter 1:13 cannot help but recall the "arm yourselves with the same thought [as motivated Christ]" of I Peter 4:1, and the "clothe yourselves with humility" of I Peter 5:5. The figure is that of binding or girding up "the long Oriental robes to facilitate work or walking."<sup>149</sup> Blenkin reminds that "our Lord told his disciples that they must have their loins girded as servants waiting for their lord (Lk. xii. 35)."<sup>150</sup> Hort writes:

Our Lord includes it [this girding up of the loins] in his teaching of the disciples to be as servants waiting for their Lord (Lc. xii. 35); and it had a specially sacred association for St Peter personally in connection with the feet-washing described in Jo. xiii. 4-16.<sup>151</sup>

The figure speaks not only of this humble attitude of the servant but also of getting the mind or understanding ready in that sense for the following of the Christian way.<sup>152</sup>

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<sup>149</sup>Arndt and Gingrich, op. cit., p. 53.

<sup>150</sup>Blenkin, op. cit., p. 33.

<sup>151</sup>Hort, op. cit., pp. 64-65.

<sup>152</sup>Wand, op. cit., p. 53, writes, "The figure may be

"Note that it is in the realm of the mind that this new serious activity is demanded."<sup>153</sup> It means getting your thinking straight and in harmony with the pattern of humiliation-exaltation.

To gird the loins of the mind is to prepare oneself mentally . . . for a sustained output of energy. The instruction to keep perfectly sober is to be taken . . . more widely, in the sense of a true asceticism, refraining from self-indulgence of every kind, and keeping all one's powers under control that there may be no failure through dissipation or slackness in the pursuit of the highest and best. The hope which calls for this earnest concentration of all the faculties is nothing less than the continual practice of laying hold upon the realities that are unseen, seeking the things that are above (Col. 3:1), and resolutely rejecting the ever-present temptations of earthly ambition and human glory.<sup>154</sup>

Νήφοντες (I Peter 1:13) and νήψατε (I Peter 5:8) speak of a sobriety which keeps one's thinking in correspondence to reality and of seriousness and earnestness in the pursuit of the true way. It "denotes here the sobriety of judgment of

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that of a man prepared to start instantly upon a journey (Ex. xii. 11)." See also Blenkin, op. cit., p. 33, who says, "As St Peter in v. 18 describes his readers as 'ransomed' by the Blood of the true passover lamb, it is possible that he may have also in mind the direction to Israel to 'have their loins girded' at the first Passover (Ex. xii. 11) in readiness to avail themselves of the deliverance and start on their journey to inherit the Promised Land." It might be added that this was to be a journey which led through humiliation to exaltation.

<sup>153</sup>Stibbs and Walls, op. cit., p. 85, who write further: "Conversion to Christ and regeneration by the Spirit are meant to be accompanied by mental awakening, by a new exercise of powers of understanding now divinely released and renewed."

<sup>154</sup>Beare, op. cit., p. 69.

those who see the things of this life in true proportion because they see them in the light of eternity."<sup>155</sup> In I Peter 4:7 the Christian is urged to "keep sane and sober" (σωφρονήσατε καὶ νήψατε). He is to keep a sound mind, to keep his values and judgments in proper relation to reality. They are to be in their right minds.<sup>156</sup> All these references, the girding up of the mind, keeping sane, keeping sober, refer to right thinking. In the context of I Peter this right thinking is nothing other than humble-mindedness. "Σωφρονεῖν means 'to be sound in mind' (Mk. 5:15); then more precisely, 'to be temperate', 'to be sober-minded' (not puffed up with pride--Rom. 12:3)."<sup>157</sup> Right thinking, in I Peter, is thinking humbly and in terms of self-humiliation, never proudly in terms of self-exaltation.

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<sup>155</sup>Cranfield, op. cit., p. 94. Says Beare, op. cit., p. 70: "The injunction to 'keep perfectly sober' will then include the thought that they are to shun the intoxication of earthly things; true sobriety consists in having the affections 'set on things above, not on things on the earth' (Col. 3:1-2)." The use of the concept of "self-control" to interpret "sober" here (as in Stibbs and Walls, op. cit., pp. 85, and 171) is surely entirely out of touch with the larger context of the view of the Christian life in the epistle.

<sup>156</sup>Stibbs and Walls, op. cit., p. 153, who indicate that σωφρονέω "is used to describe the restored demoniac at Gadara (Mk. v. 15). It is also used in contrast both to being 'beside oneself' or 'mad' (2 Cor. v. 13), and 'to thinking too highly of oneself' (Rom. xii. 3)." Blenkin, op. cit., p. 97, emphasizes the last parallel, pointing out that "In Rom. xii. 3 it is opposed to υπερφρονεῖν."

<sup>157</sup>Beare, op. cit., p. 158.

To God be the glory. From the invocation of praise to God at the beginning of the epistle (I Peter 1:3-9) and the two doxologies (in I Peter 4:11 and 5:10-11) as well as from the reverent spirit which prevails throughout the epistle, it is clear that the author would say in all things, "To God be the glory." Even in his suffering the Christian is to glorify God (δοξαζέτω τὸν θεόν, I Peter 4:16). Christian humility always has as its goal the eternal glory of God. In the Christian's rendering of service he must always be conscious that he does it "as one who renders it by the strength which God supplies" (I Peter 4:11),<sup>158</sup> "therefore humbly, without self-display."<sup>159</sup> The Christian must be without any conceit of his own powers,<sup>160</sup> and "devoid of self-glorification."<sup>161</sup> There is no reason for pride in self accomplishments as there is no place for self-glory. It is clear that whatever is done in word ("whoever speaks") or deed ("whoever renders service"), all is to be done "in order that in everything God may be glorified through Jesus Christ" (ἵνα ἐν πᾶσιν δοξαζήται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, I Peter 4:11).

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<sup>158</sup>Selwyn, op. cit., p. 219, interprets ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός as "in humble dependence upon God."

<sup>159</sup>Moffatt, op. cit., p. 154.

<sup>160</sup>Beare, op. cit., p. 161.

<sup>161</sup>Moffatt, op. cit., p. 155.

"In the exercise of the gifts with which God has endowed us, we are not to vaunt ourselves, but to glorify Him to whom we owe all that we have."<sup>162</sup>

The final clause depends not only on the two preceding injunctions to a humble spirit of dependence on God's grace in teaching and service, but on the general law of charity governing the whole passage. . . . Charity and humility are closely allied . . . [and have] the effect of shewing forth the glory of God which is man's true end.<sup>163</sup>

Beare looks upon the clause as "less a final clause than a new, all-embracing imperative--'In all things, let God be glorified.'"<sup>164</sup>

#### Obedience, Doing Good, and Service

The implications for the life of the one who accepts the way of self-humiliation are multifarious indeed, affecting every area of life. The effect upon various relationships of life receives considerable attention in I Peter. In fact, the epistle consists, in most of its bulk, of the illustration of the humiliation-exaltation motif in application to many of the various aspects of Christian living. Here these are organized and observed, first, under the heading of "Obedience, Doing Good, and Service" and, then, under "Subordination, Submission, and Suffering."

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<sup>162</sup>Beare, op. cit., p. 161.

<sup>163</sup>Selwyn, op. cit., pp. 219-20.

<sup>164</sup>Beare, op. cit., p. 161.

Obedience. Self-humiliation speaks in the first instance of obedience. Humility and obedience are closely related.<sup>165</sup> Obedience is presented as a cardinal factor in the Christian life and appears as a recurring element in I Peter. "Obedience," says Cranfield, "is a key-word of the Epistle."<sup>166</sup> Already in the second verse of the epistle (I Peter 1:2) obedience is emphasized.

St. Peter sets before his readers the practical purpose of the divine initiative in calling them [obedience]. . . . thus early in the Epistle St. Peter strikes the note which is to sound in it throughout.<sup>167</sup>

The author's "treatment of specific duties later in this Epistle shews how deeply the thought was impressed upon his mind."<sup>168</sup>

In its negative aspect, that is in the putting away of disobedience and sin, it receives constant attention. The author urges: "Do not be conformed to the passions of your former ignorance."<sup>169</sup> The Christians are to be done with the

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<sup>165</sup>W. O. Burrows, "Humility," A Dictionary of the Bible, ed. James Hastings (New York: Charles Scribner's Sons, 1908), II, 437.

<sup>166</sup>Cranfield, op. cit., p. 34.

<sup>167</sup>Selwyn, op. cit., p. 66. Moffatt, op. cit., p. 91, writes, "'Obey' is one of the deep words of this epistle."

<sup>168</sup>Selwyn, op. cit., p. 67.

<sup>169</sup>I Peter 1:14. This is another reference, similar to I Peter 4:2 (vide supra, pp. 260-64), to the necessity for the Christians to turn aside from the old pattern of life

inherited "futile ways" of the past.<sup>170</sup> They are exhorted to "put away all malice and all guile and insincerity and envy and all slander."<sup>171</sup> Christians are admonished "to abstain from the passions of the flesh."<sup>172</sup> They must never use their "freedom as a pretext for evil."<sup>173</sup> The Christian is to "keep his tongue from evil and his lips from speaking guile; let him turn away from evil."<sup>174</sup> No longer are they to live "in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry," but are to abstain from the old "wild profligacy."<sup>175</sup> One must be certain that he is not guilty "as a murderer, or a thief, or a wrongdoer, or a mischief-maker."<sup>176</sup>

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(characterized by "human passions" and futile inherited ways) and not to be formed (μὴ συσχηματιζόμενοι) according to its pattern but to accept the new pattern for life (the way of Christ).

170<sup>I</sup> Peter 1:18.

171<sup>I</sup> Peter 2:1.

172<sup>I</sup> Peter 2:11. "The tremendous stress on subordination in the following sections would suggest that the writer has in mind especially man's self-assertiveness, which is so destructive of community and needs to be sternly curbed by the sense of responsibility to, and for, other people" (Cranfield, op. cit., p. 54).

173<sup>I</sup> Peter 2:16.

174<sup>I</sup> Peter 3:10b-11a.

175<sup>I</sup> Peter 4:3-4.

176<sup>I</sup> Peter 4:15.

A further negative aspect is indicated by the severe condemnation of disobedience. The unbelievers "stumble because they disobey."<sup>177</sup> The non-Christian husbands are designated by the crucial characteristic of not obeying.<sup>178</sup> The wicked who perished in the flood were those who "did not obey."<sup>179</sup> The impious and sinners are "those who do not obey."<sup>180</sup> Obedience and disobedience, then, is a crucial difference between the Christian and non-Christian.

First and foremost the exhortation to obedience for the Christian is implicit in the exhortation to "follow in his steps" (I Peter 2:21), for obedience was pre-eminently the way of Christ. Beyond this, however, explicit demands for obedience are heard throughout the epistle. In I Peter 1:1-2 Christians are ἐκλεκτοῖς . . . κατὰ πρόγνωσιν θεοῦ πατρός, ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ. God's work of election and redeeming grace is complete only in man's obedience.<sup>181</sup> The ἐν may be either instrumental or local.<sup>182</sup> Whether πνεύματος is a

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<sup>177</sup>I Peter 2:8.

<sup>178</sup>I Peter 3:1.

<sup>179</sup>I Peter 3:20.

<sup>180</sup>I Peter 4:17-18.

<sup>181</sup>Selwyn, op. cit., p. 119.

<sup>182</sup>Ibid.; that is "In (or by) sanctification of the Spirit" (Bigg, op. cit., p. 92).

subjective or objective genitive is not a vital concern to the present consideration.<sup>183</sup> God's work for man involves a ἁγιασμός. That is, man is made holy, consecrated, sanctified, set apart for God.<sup>184</sup> Selwyn says that "the thought is . . . of a continuous process in which the Spirit of God interacts with their spirits and conforms them more closely to His likeness."<sup>185</sup> Be it noted that all this activity of God is "unto (εἰς) obedience and sprinkling of the blood of Jesus Christ."<sup>186</sup> The whole previous content (ἐκλεκτοῖς, πρόγνωσιν, and ἁγιασμῶ) is "unto," points to and aims at, obedience.<sup>187</sup> "The end in view is obedience--that the elect should serve the divine pleasure."<sup>188</sup> Selwyn indicates here that obedience is designated as the practical end of the Christian life,<sup>189</sup> and he says, "To make progress in obedience, moreover, is one

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<sup>183</sup>If subjective the sense is in or by the sanctification effected by the Holy Spirit. If objective the sense is in or by the sanctification of the Christian's own spirit. See Beare, op. cit., p. 50. The present writer takes it as a subjective genitive of the Holy Spirit (Selwyn, op. cit., p. 119).

<sup>184</sup>Abbott-Smith, op. cit., p. 5; also vide infra, pp. 326-29.

<sup>185</sup>Selwyn, op. cit., p. 66.

<sup>186</sup>American Standard Version.

<sup>187</sup>All this "is intended to result in (εἰς) their obedience" (Blenkin, op. cit., p. 15; see also Hort, op. cit., p. 22).

<sup>188</sup>Stibbs and Walls, op. cit., p. 72.

<sup>189</sup>Selwyn, op. cit., p. 66.

of the major purposes of their vocation (i. 2)."<sup>190</sup> Of the ὑπακοήν, Hort writes:

Since in Hebrew the same word means "to hear" and "to obey," the writers of the N.T. were predisposed to make a more than ordinary use of the natural figure by which hearkening (attentive hearing) stands for obedience. As used by them however it was no mere form of speech, but the best expression of the truth, conveying as it did the idea of response to the voice of God:--"Speak, Lord, for thy servant heareth."<sup>191</sup>

'Υπακοή signifies generally "the obedience which every slave owes his master";<sup>192</sup> the verb, ὑπακούω means "obey, follow, be subject to."<sup>193</sup> 'Υπακοήν is not to be taken with the genitive Ἰησοῦ Χριστοῦ (neither as possessive or objective) but is used absolutely of "the obedience of one who conforms his conduct to God's commands."<sup>194</sup>

The phrase καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ has occasioned a considerable amount of discussion and a variety of diverse interpretations.<sup>195</sup> For some it has appeared to "be quite easy to read the whole substitutionary theory of the Atonement"<sup>196</sup> into this passage, and to see in it a

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<sup>190</sup>Ibid., p. 85.

<sup>191</sup>Hort, op. cit., p. 22.

<sup>192</sup>Arndt and Gingrich, op. cit., pp. 844-45.

<sup>193</sup>Ibid., p. 845.

<sup>194</sup>Selwyn, op. cit., p. 120.

<sup>195</sup>See Bigg, op. cit., pp. 92-95; and Blenkin, op. cit., pp. 15-17.

<sup>196</sup>Wand, op. cit., p. 95.

reference to Christ's death as a propitiatory sacrifice.<sup>197</sup>

It is a wrong step to seek the primary significance of this passage in the categories of sacrifice,<sup>198</sup> forgiveness or

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<sup>197</sup>"In all probability the analogy is drawn not from the sin or guilt-offering but from the covenant sacrifice, and the suggestion is that perfect obedience is demanded to the moral obligations resulting from the Christian's special relation to God.

"Similarly, it is the moral emphasis that is to be recognized in i. 18, 19: 'Ye were redeemed, not with corruptible things . . . from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ.' That from which they have been redeemed is not death or hell, but the evil habits of their former life. The analogy is probably drawn from the custom of redeeming slaves, but the slaves of sin are redeemed not with a payment of money but with the offering of the infinitely more precious life of Christ. We are reminded here of Christ's own words about giving His life a ransom for many. In both cases there is an entire absence of any thought about a possible person to whom the ransom is paid: the stress is laid exclusively upon the payment of the ransom and its effect in freedom from bondage" (Wand, *op. cit.*, pp. 95-96).

One must be very careful in referring "the blood of Christ" in I Peter (1:2; 1:18-19) to propitiatory, substitutionary, sacrificial theories of the atonement. It is quite likely that the thought is much more naïve. "Blood" in I Peter 1:18-19 may stand simply for "the giving up of life," i.e. death (especially if Mark 10:45 is a relevant parallel, "to give his life as a ransom"). Beyschlag, *op. cit.*, I, 398, maintains that the author of I Peter conceived of "the blood of Christ" as "the self-sacrifice of the Saviour" and "did not give doctrinal expression to this idea in its connection with the redeeming power of the blood of Christ." In connection with the ἀμαρτιῶν ὡς ἀμνοῦ in I Peter 1:19 it should be remembered "that the idea of the ebed Yahweh is related to that of the paschal lamb and that Isa. 53. 7 compares the ebed with a lamb" (Cullmann, The Christology of the New Testament, p. 71).

<sup>198</sup>Bigg, *op. cit.*, p. 92, writes: "'Sprinkling' is a sacrificial word. . . . It is by 'sprinkling' that the merits of Christ's Death are transferred to the 'brother.'"

continuous forgiveness,<sup>199</sup> or "readiness . . . to suffer for Christ's sake,"<sup>200</sup> or sprinkling "to consecrate them for their priestly work (Ex. xxix. 21; Lev. viii. 30)."<sup>201</sup> Certainly, rather, Hort introduces the proper reference and understanding of the phrase. The key to it must be found where "'sprinkling' is coupled with 'obedience,' and is placed after 'obedience.'"<sup>202</sup> He insists, "There is here no direct reference to the idea of purchase or ransom, as in vv. 18, 19 (ἐλυτρώθητε, τιμῶ), or to the idea of sacrificial atonement, as in several other books of the N.T."<sup>203</sup>

With St Peter the range of possible references to the O.T. is more narrowly limited by the evident implication that the objects sprinkled were the apostles and the converts themselves, whereas most of the many sprinklings of blood prescribed in the Levitical Law were to be performed on the altar or other inanimate things.<sup>204</sup>

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<sup>199</sup>Selwyn, op. cit., pp. 120-21; see also Moffatt, op. cit., p. 91. Selwyn, op. cit., p. 67, writes: "The phrase is not easy, until we realize that it summarizes, and transfers to Christianity, the ideas of obedience and of reconciliation through a sacrifice contained in Ex. xxiv, and that the 'sprinkling of the blood of Jesus Christ' is a synonym for God's continuing forgiveness and grace covenanted in Christ's death. With this interpretation, it sets before us the Christian ethical life as consisting in the interplay of man's endeavour after goodness with the forgiving grace of God."

<sup>200</sup>Bigg, op. cit., p. 93; see also Blenkin, op. cit., p. 17.

<sup>201</sup>Blenkin, op. cit., pp. 15-16.

<sup>202</sup>Hort, op. cit., pp. 22-23.

<sup>203</sup>Ibid., p. 23.

<sup>204</sup>Ibid.

Hort indicates that there were only two sprinklings of human beings under the law: the cleansing of the leper (Leviticus 14:6 f.) and the consecration of Aaron and his sons (Exodus 29:21; Leviticus 8:30).

Neither of these sprinklings can possibly have suggested St Peter's language. The O.T. contains but one other ritual sprinkling of human beings with blood. It was a single historical event, never, as far as we know, repeated . . .<sup>205</sup>

Hort goes on to interpret the passage in the light of the sprinkling of human beings with blood in the Old Testament in Exodus 24:3-8. In this he is followed by Blenkin,<sup>206</sup> Moffatt,<sup>207</sup> and Beare.<sup>208</sup> Says Beare, "This is a hendiadys, the 'obedience' and the 'blood-sprinkling' being two aspects of a single thought."<sup>209</sup> The sprinkling of the blood refers to the pledge of obedience. At Sinai, as described in Exodus 24:

Moses came and told the people all the words of the Lord and all the ordinances; and all the people answered with one voice, and said, "All the words which the Lord has spoken we will do."<sup>210</sup>

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<sup>205</sup>Ibid.

<sup>206</sup>Blenkin, op. cit., p. 16.

<sup>207</sup>Moffatt, op. cit., pp. 91-92.

<sup>208</sup>Beare, op. cit., pp. 50-51.

<sup>209</sup>Ibid., p. 51.

<sup>210</sup>Exodus 24:3.

And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. Then he took the book of the covenant, and read it in the hearing of the people; and they said, "All that the Lord has spoken we will do, and we will be obedient." And Moses took the blood and threw it upon the people, and said, "Behold the blood of the covenant which the Lord has made with you in accordance with all these words."<sup>211</sup>

Beare insists:

There is no thought here of atonement or of vicarious suffering. It goes back rather to the primitive idea of the sacrifice as a sacrament which binds the worshipper and his God together in vital communion, establishing between them a current of life in which both alike participate. In the Christian (as in the Hebrew) thought, this fellowship of man with God has the most profound moral consequences; it must issue in man's obedience to the revelation of the divine will for him.<sup>212</sup>

The whole passage centers in obedience, and the "sprinkling with blood" is a piercing and emphatic reinforcement of the obligation of obedience.<sup>213</sup>

In I Peter 1:14 Christians are referred to as "obedient children" (τέκνα ὑπακοῆς). Ὑπακοῆς is a "genitive of

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<sup>211</sup>Exodus 24:6-8.

<sup>212</sup>Beare, op. cit., p. 51.

<sup>213</sup>The covenant ceremony, in which half the blood was sprinkled on the altar and half on the people, involved a two way "I-thou" relationship. God entered into a pledged covenant to be their God (their guide and guardian); they pledged themselves to obedience to him ("All these things we will do"). The covenant made there was one of grace and works. Yahweh's action demands a response from the people. Deliverance and the call to obey go together; they are inseparable parts of a single whole. "Such was the character of the relationship between Lord and servant expressed in the Sinai covenant" (Anderson, op. cit., p. 57; see also pp. 53-57 and 102).

description." It sets forth a characteristic of the children. It answers the question "what kind of?" They are "obedient children" as in the Revised Standard Version, not "children of obedience" as in the American Standard Version.<sup>214</sup>

Obedience is their essential character.<sup>215</sup> Selwyn writes:

The mention of obedience here as determining the quality of the Christian life is in keeping with the note of dependence upon God, and with the subordinationist character of the ethical teaching, which run through the Epistle.<sup>216</sup>

To keep God's commandments and to do his will is for the Christian, as it had always been for the Jew, the first duty of man.<sup>217</sup> "Hearkening to God's voice, and following its guidance, is what St Peter takes as the prime motive for one who has been admitted into the Christian covenant."<sup>218</sup> It

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<sup>214</sup>Contra Bigg, op. cit., p. 113; Cranfield, op. cit., p. 34; Blenkin, op. cit., pp. 33-34; Selwyn, op. cit., pp. 140-41; and Stibbs and Walls, op. cit., p. 86; the last of which for instance write: ". . . the RV rendering 'children of obedience' more exactly represents the Greek and the expression is best understood as a Hebraism, describing not children of God who are obedient but those whose 'mother' is obedience . . ."

<sup>215</sup>Beare, op. cit., p. 71, writes: "The locution is Hebraic in form, and sounds as unusual in Greek as in English, but it is used in the sense required by Greek syntax, not according to the Semitic idiom. The genitive is objective-- 'children born for obedience.'" Hort, op. cit., p. 67, writes: "Those are called sons or children of an impersonal object, who draw from it the impulses or principles which mould their lives from within, and who are as it were its visible representatives and exponents to others in their acts and speech."

<sup>216</sup>Selwyn, op. cit., p. 141.

<sup>217</sup>Ibid.

<sup>218</sup>Hort, op. cit., p. 68.

is to be noted that ὑπακοή is used here for "the obedience of one who conforms his conduct to God's commands."<sup>219</sup> This is pointed up by the immediately following admonition, "As obedient children, do not be conformed to the passions of your former ignorance."<sup>220</sup> The Christian is to be fashioned after the pattern of Christ, not conformed to the pattern of the natural man.<sup>221</sup> The admonition continues without break: "But as he who called you is holy, be holy yourselves in all your conduct; since it is written, 'You shall be holy, for I am holy.'"<sup>222</sup> Cranfield's interpretation of this obedience is very perceptive:

The goodness, with which the New Testament is concerned, is not a matter of aspiration after a human ideal, but obedience to the divine imperative, not the attempt to measure up to human standards of behaviour, but submission to the claims of the living God. Obedience . . . is a humble word.<sup>223</sup>

An accent on obedience comes again in I Peter 1:22. Here the souls of Christians are said to be purified ἐν τῇ

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<sup>219</sup>Selwyn, *op. cit.*, p. 120, quoting Grimm-Thayer and referring to I Peter 1:14.

<sup>220</sup>I Peter 1:14.

<sup>221</sup>Beare, *op. cit.*, p. 71, writes: "Here, however, the thought is not that their former life was vicious or depraved, but that it was morally unstable, lacking a governing principle of knowledge to control desire; it was a time of moral and spiritual ignorance, with no understanding of the true nature and destiny of man."

<sup>222</sup>I Peter 1:15-16.

<sup>223</sup>Cranfield, *op. cit.*, p. 34.

ὕπακοῦ τῆς ἀληθείας, that is "in the sphere of" or "in the practice of"<sup>224</sup> "obedience to the truth," or as Hort insists, "obedience on the possession of the truth."<sup>225</sup> In this passage

. . . the words take up ὑπακοή in verses 2, 15, . . . sanctification is not only effected by the Holy Spirit, but is consummated in obedience; the obedience itself is defined as obedience to the truth.<sup>226</sup>

Doing good. Another prominent and related element of the way of self-humiliation is doing good or well-doing.

Selwyn calls special attention to:

. . . the author's insistence upon the duty of "doing good". ἀγαθοποιεῖν is, indeed, one of the key-words of the Epistle, occurring more frequently, in one form or another, than in the whole rest of the New Testament put together. The other occurrences of the word, moreover, are with but one exception all on the lips of our Lord Himself; and it is in the same sense--that of active kindness and discharge of social duty--that the Epistle

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<sup>224</sup>Selwyn, op. cit., p. 149.

<sup>225</sup>Hort, op. cit., p. 88.

<sup>226</sup>Selwyn, op. cit., p. 149. See also Hort, op. cit., p. 87. Selwyn, op. cit., pp. 84-85, says that this obedience implies "a life governed by the objective principles and standards of the Gospel in contrast to the impulses and rationalizations (to use a convenient modern term) by which their conduct had been guided in their former apostate or Gentile condition." Blenkin, op. cit., p. 40, writes of the passage in I Peter 1:22: "Now God has revealed the truth to you, and the possession of that truth, telling you of your sonship to God, sets before you a standard of obedience." Hort, op. cit., p. 87, writes, "The purification contemplated is not merely an inward emotional state. It comes to pass in active well-doing; and the well-doing consists in obedience, in doing the will of the Father and Lord."

uses it.<sup>227</sup>

Again the duty of doing good is implicit in the exhortation to "follow in his steps" (I Peter 2:21). In his article, "The Teaching of Good Works in I Peter," W. C. van Unnik writes:

It is not over-emphasizing a particular idea, but following the clue which leads to the heart of the writer's intention, if one tries to understand what he meant by καλὰ ἔργα and ἀγαθοποιία. In this general term to which he resorts time and again he expressed something of Christianity which was very dear to him.<sup>228</sup>

The words ἀγαθοποιέω, καλὴ ἀναστροφή, καλὰ ἔργα appear over and over again in the epistle. Early in the epistle it is written: "Maintain good conduct (τὴν ἀναστροφήν . . . καλήν) among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds (τῶν καλῶν ἔργων) and glorify God . . ." <sup>229</sup> "The thought is that the beauty

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<sup>227</sup>Selwyn, op. cit., p. 89.

<sup>228</sup>W. C. van Unnik, "The Teaching of Good Works in I Peter," New Testament Studies, I (1954-55), 93. He cites two other articles touching upon the subject: W. Brandt, "Wandel als Zeugnis nach dem I. Petrusbrief," in Verbum Dei manet in aeternum, eine Festschrift für Prof. D. Otto Schmitz (Witten-Ruhr, 1953), pp. 10-25; Eduard Lohse, "Paränese und Kerygma im 1. Petrusbrief," Zeitschrift für die neutestamentliche Wissenschaft, XLV (1954), 68-89.

<sup>229</sup>I Peter 2:12. "They are to reply to the malicious slanders of the pagans by living lives of such exemplary goodness that even their slanderers will finally be won over" (Cranfield, op. cit., p. 55). "Your intercourse with the heathen round you must be such as commands their respect. In iii. 16 the enemies of the Christians are described as reviling their ἀναστροφήν ἀγαθήν. ἀγαθός denotes that which is

of inward character is to be given manifest expression in the outward life for the spiritual benefit of others."<sup>230</sup> The verse refers not to "religious activities" but to "general outward conduct in relation to their fellows, the everyday life of regular social intercourse."<sup>231</sup> Notice the contrast with κακοποιῶν in the same verse (I Peter 2:12). Again, in the verse after the next, those who do wrong (κακοποιῶν) are set in contrast to those who do right (ἀγαθοποιῶν).<sup>232</sup> In the verse following this the author insists: "For it is God's will that by doing right (ἀγαθοποιουῦντας) you should put to silence the ignorance of foolish men."<sup>233</sup> Referring to ἀγαθοποιουῦντας here in I Peter 2:15, Hort writes:

The word must not be narrowed down in sense so as to cover no more than subjection to civil authority: that sense goes with the wrong interpretation of the whole verse. Just as in v. 20; iii. 6,(11,) 17; iv. 19, St Peter here has in mind well-doing in the widest sense, subjection to civil authority being only that particular form of well-doing which most conspicuously exhibited the Christian life in harmony with the ordinary mechanism of human society, while the principle of Providence declared in this verse is of much wider application. The participle is quite general . . . the principle here

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intrinsically good in itself and its results, whether it is recognized as such or not, while καλός is that which commends itself as good" (Blenkin, op. cit., p. 55).

<sup>230</sup>Beare, op. cit., p. 111.

<sup>231</sup>Ibid.

<sup>232</sup>I Peter 2:14.

<sup>233</sup>I Peter 2:15.

declared is of universal truth.<sup>234</sup>

Shortly again it is written, "If when you do right (ἀγαθοποιοῦντες) and suffer for it you take it patiently, you have God's approval,"<sup>235</sup> and the contrast here is drawn with ἁμαρτάνοντες. Ἀγαθοποιοῦσαι meets the reader in connection with the conduct of the Christian wife.<sup>236</sup> The quotation in I Peter 3:10-12 includes the admonition to do right (ποιησάτω ἀγαθόν),<sup>237</sup> and it is opposed to doing evil (ποιοῦντας κακά).<sup>238</sup> The Christian's proper zeal "for what is right" (τοῦ ἀγαθοῦ ζηλωταὶ) is before the reader in the very next verse.<sup>239</sup>

He requires of them, therefore, an absolute passion for goodness--they are to be "zealots for the good". The phrase is almost an oxymoron, for the spirit of the zealot did not tend to the kind of goodness which he extols, the goodness of meekness, patience, and submissiveness. In the pursuit of such goodness, the Christian is to show the whole-hearted, consuming eagerness, the single-minded, unwavering concentration which the zealot displays in seeking to achieve the end to which he has devoted his life.<sup>240</sup>

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<sup>234</sup>Hort, op. cit., p. 144.

<sup>235</sup>I Peter 2:20.

<sup>236</sup>I Peter 3:6.

<sup>237</sup>I Peter 3:11.

<sup>238</sup>I Peter 3:12.

<sup>239</sup>I Peter 3:13.

<sup>240</sup>Beare, op. cit., pp. 136-37.

The Christian's "good behavior (τὴν ἀγαθὴν . . . ἀναστροφὴν) in Christ" is to put to shame those who abuse and revile them.<sup>241</sup> The author emphasizes that "it is better to suffer for doing right (ἀγαθοποιοῦντας), if that should be God's will, than for doing wrong (κακοποιοῦντας)."<sup>242</sup> The Christian is warned to make sure that he does not suffer as "a wrongdoer" (κακοποιός).<sup>243</sup> Finally, the Christians who suffer are to commit their souls to God ἐν ἀγαθοποιίᾳ.<sup>244</sup>

Once more Peter bids his readers follow the example of their Lord. This commitment of themselves to God is not to be a matter of passive resignation, but of active well-doing, in love and service. The words "in well-doing" are in Greek very emphatic, being placed at the end of the sentence. Persecution and suffering are not to be allowed to weaken their efforts; they are not to grow weary of active well-doing. If their trust is real, and they know themselves in God's safe-keeping, they will be enabled to continue in their labour of love.<sup>245</sup>

Ἐν ἀγαθοποιίᾳ is interpreted by van Unnik as: "while doing good to men and living an excellent life."<sup>246</sup> If one should be concerned about the nature of the good works van Unnik's article is helpful. In summary he writes:

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<sup>241</sup>I Peter 3:16.

<sup>242</sup>I Peter 3:17.

<sup>243</sup>I Peter 4:15.

<sup>244</sup>I Peter 4:19.

<sup>245</sup>Cranfield, *op. cit.*, p. 105.

<sup>246</sup>van Unnik, *op. cit.*, p. 103.

It is decidedly different from the Jewish type, since the "good deeds" are not special works towards the poor, the dead, etc., like the gemiluth chasidim, have no special value for the acquirement of God's favour, but are extended to all without exception. Neither are they like the later "Christian" conception expressions [sic] of piety; they are not "ecclesiastical", but secular and have no atoning value for post-baptismal sins. This "holiness" does not express itself in prayer, almsgiving and penitence, but in the right behaviour towards the neighbour, be he Christian or not; they are not done for heaven's sake, but for neighbour's sake.

A close inspection brings to light that Peter uses the word ἀγαθοποιεῖν and its derivatives with the same range of meaning as was usual among the "Greeks". There is the same width in it as in the Pauline saying: "whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think [sic] on these things" (Phil. iv. 8).

But the foundation is quite different from the Greek: God's calling and not human goodness; and its aim is different: not to earn glory for oneself, but to make the way free for the Gospel towards the disobedient.<sup>247</sup>

Closely related to this emphasis upon doing good to and with regard to one's fellow man is the emphasis in I Peter upon the Christian's duty of loving and serving others. Though the emphasis is especially upon love for fellow Christians, it is clear from the teachings on doing good, service, etc. that it is by no means to be limited to the brotherhood, but is to extend to all men. Note εἰς<sup>248</sup> φιλαδελφίαν

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<sup>247</sup>Ibid., pp. 108-09.

<sup>248</sup>"The preposition . . . carries a great weight of meaning . . . setting forth the intended issue of obedience and purification. Christians are purified in heart, not for

ἀνυπόκριτον, ἐκ καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς in I Peter 1:22, and πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε in I Peter 2:17, and φιλάδελφοι in I Peter 3:8, and πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πληθὸς ἁμαρτιῶν. φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσοῦ in I Peter 4:8-9. Further, the gifts of the Christians are to be used for others.<sup>249</sup> Note also that the last word of the last exhortation of the epistle is ἀγάπης.<sup>250</sup> It is claimed by van Unnik that the author "found a Greek word [namely, ἀγαθοποιέω] perfectly adequate to express how a Christian has to live with his fellow-men in love during this time of faith and hope."<sup>251</sup> The Christian expresses his humility and obedience with regard to God by loving and doing good for others.

Service. Service is an aspect of obedience and doing good, to be sure, but it deserves to be singled out at least briefly for special attention. Humility is defined as service by Herrmann who develops his whole treatment of "humility"

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a solitary holiness, but for life in the divine society which is bound together by love" (Beare, op. cit., p. 84). "If we do not love the brethren, then all our talk about obedience, holiness, fear of God, is so much humbug (cf. 1 John 4. 20 f.)" (Cranfield, op. cit., p. 41).

<sup>249</sup>I Peter 4:10.

<sup>250</sup>I Peter 5:14.

<sup>251</sup>van Unnik, op. cit., p. 110 (italics not in the original).

around the concept of service.<sup>252</sup> He speaks of humility as "willingness to serve," and indicates that the humble person is the one who "in his service and devotion" forgets self.<sup>253</sup> Certainly true humility leads to service to God and one's fellows. Selwyn, speaking of the concept of the Christian in I Peter, says, "He is always God's servant."<sup>254</sup> It is to be noted that the epistle begins and ends (I Peter 1:1 and 5:13) by designating Christians as "elect" or "chosen" (ἐκλεκτοῖς and συνεκλεκτῆ), and that God's election is always for the purpose of service as well as salvation. In I Peter 4:10-11 the Christians are admonished: "As each has received a gift, employ (διακονοῦντες) it for one another, as good stewards . . . whoever renders service (διακονεῖ), as one who renders it by the strength which God supplies . . ." Moffatt translates I Peter 4:10 in part: "You must serve one another."<sup>255</sup> The verb διακονέω, used in the admonition in both verses, means, of course, "to minister, serve, wait upon," to do

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<sup>252</sup>Wilhelm Herrmann, "Humility," The New Schaff-Herzog Encyclopedia of Religious Knowledge, ed. Samuel Macauley Jackson (Grand Rapids: Baker Book House, 1950), V, 405-06.

<sup>253</sup>Ibid.

<sup>254</sup>Selwyn, op. cit., p. 86.

<sup>255</sup>Moffatt, op. cit., p. 152. The phrase is translated "serve one another with it" by Arndt and Gingrich, op. cit., p. 183.

another a service or care for his needs.<sup>256</sup> The commentary of Stibbs and Walls lays particular emphasis upon the word ἕκαστος (each) as indicating the universality of the service required from Christians as the gifts are universal.<sup>257</sup>

God thus equips each one of His family or household for service, and makes him responsible as a steward to use his endowment in the service of his brethren. Such equipment is not, therefore, to be thought of as restricted to a privileged minority in the Church, i.e. the special ministers.<sup>258</sup>

Cranfield points out that the love which is exhorted in I Peter

. . . is not just a matter of the emotions, . . . but involves the will and work and strenuous effort. It will lead to self-sacrificing service of . . . [others], which may well prove exacting, and it will have to be persistent in the face of all sorts of hindrances.<sup>259</sup>

The admonition to serve others is inherent in the admonition (in I Peter 2:21), to follow<sup>260</sup> Christ, who, especially in this epistle, is pre-eminently the Servant.<sup>261</sup>

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<sup>256</sup>Abbott-Smith, op. cit., p. 107. "The verb . . . is a very general word, and can embrace all kinds of service rendered to others" (Stibbs and Walls, op. cit., p. 156).

<sup>257</sup>Stibbs and Walls, op. cit., pp. 155-56.

<sup>258</sup>Ibid., p. 156.

<sup>259</sup>Cranfield, op. cit., p. 95.

<sup>260</sup>Schweizer, Lordship and Discipleship, p. 12, indicates that the word "follow" "clearly contains the notion that such following is the act of a servant who belongs to his lord."

<sup>261</sup>Vide supra, pp. 163-68.

That the Christian is to pattern himself after this servant role is made quite explicit in I Peter 2:16 where Christians are exhorted to "live as servants of God" (ὡς θεοῦ δοῦλοι).<sup>262</sup> As Christ is pre-eminently Servant in this epistle so also his followers are to conceive of themselves as, and to be, servants of God. Schweizer observes that "servant" is the typical title of the religious man in the Old Testament,<sup>263</sup> and writes:

The same usage is found in the NT, though here Jesus often takes God's place as the "Lord". Here too the faithful, especially the prophets in Revelation, the saints in Acts and in I Peter . . . are called "servants" of God . . .<sup>264</sup>

Schweizer notes that "servant" "has the title 'Lord' as its complement."<sup>265</sup> Then, with I Peter 3:15, where Christians are admonished to "reverence (ἀγιάσατε) Christ as Lord" in their hearts, again it is implied that Christians are to conceive of themselves as servants of the Lord.<sup>266</sup>

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<sup>262</sup>"As slaves of God"--not as under compulsion, but in voluntary bondage of love, which finds its joy in doing His will" (Beare, *op. cit.*, p. 118). Discussing "Live as free men, . . . but live as servants of God," Hort, *op. cit.*, p. 146, writes: "This is the constantly recurring paradox. The true definition of an ἐλεύθερος in the apostolic sense is one who is Χριστοῦ δοῦλος. Compare I Cor. vii. 22. The key to the paradox lies in the fact that the freedom of self-will is not merely an evil freedom but an illusory freedom: it is only the entrance into a new slavery."

<sup>263</sup>Schweizer, Lordship and Discipleship, p. 24.

<sup>264</sup>Ibid., p. 25.

<sup>265</sup>Ibid., p. 24.

<sup>266</sup>Relative to εἰς ὃν . . . πιστεύοντες of I Peter 1:8

Closely related to this emphasis upon the Christian as servant are the admonitions to "be holy" (I Peter 1:2; 1:15-16)<sup>267</sup> and the indication that Christians are priests (I Peter 2:5; 2:9). The concept of being sanctified or holy implies being set aside for use by God or service of his will.<sup>268</sup> ἅγιος meaning primarily "dedicated to God" is "applied to persons as separated to God's service."<sup>269</sup> Commenting on I Peter 1:15-16, Cranfield writes: "'Holy' is another key-word."<sup>270</sup> He gives an excellent brief study of the background of the word "holy" and goes on to write:

The uniqueness of the Old Testament conception of holiness lies not, as is often maintained, simply in its ethical content, but rather in the fact that holiness is not

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is a note given by H. E. Dana and Julius R. Mantey, A Manual Grammar of the Greek New Testament (New York: The Macmillan Company, 1927), p. 105. It is indicated there that Adolf Deissmann in Light from the Ancient East, trans. Lionel R. M. Strachan (fourth edition; New York: Harper and Brothers, 1922), "gives several convincing quotations from the papyri to prove that πιστεύειν εἰς αὐτόν meant surrender or submission to. A slave was sold into the name of the god of a temple; i.e., to be a temple servant. G. Milligan agrees with Deissmann that this papyri usage of εἰς αὐτόν, is also found regularly in the New Testament. Thus to believe on or to be baptized into the name of Jesus means to renounce self and to consider oneself the lifetime servant of Jesus."

<sup>267</sup>See also I Peter 1:22; Blenkin, op. cit., p. 39, refers ἡγνικότες to consecration of selves to God's service.

<sup>268</sup>Blenkin, op. cit., p. 34.

<sup>269</sup>Abbott-Smith, op. cit., p. 5; Arndt and Gingrich, op. cit., p. 9, define it as "dedicated to God, holy, sacred, i.e., reserved for God and his service."

<sup>270</sup>Cranfield, op. cit., p. 35.

thought of in an impersonal, mechanical or naturalistic way, but as derived from the personal will of God and therefore involving an encounter with the personal demands of the living God, who claims the absolute allegiance of His people.

. . . . .

But the word "holy" was also applied to Israel. . . . The application of "holy" to Israel did not mean a blurring of the contrasts between God and Israel, but rather that He had laid hold upon them to be His special people, set apart for His service.<sup>271</sup>

To be holy means to be dedicated to God's service.<sup>272</sup> Christians are to be "built into a spiritual house,<sup>273</sup> to be a holy priesthood<sup>274</sup> to offer spiritual sacrifices acceptable to God through Jesus Christ" (I Peter 2:5). Selwyn relates these spiritual sacrifices quite correctly to the "self-surrender of the people . . . or acts of self-oblation which they offer."<sup>275</sup> They refer to self-humiliation. He goes on to compare this passage to Romans 12:1 and writes, ". . . the

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<sup>271</sup>Ibid., p. 36.

<sup>272</sup>Ibid., p. 49.

<sup>273</sup>A place (shrine or temple) for the service of God (Selwyn, op. cit., p. 160).

<sup>274</sup>"The exercise of priestly functions" is the content of ἱεράτευμα here rather than "body of priests" (Beare, op. cit., p. 96). Hort, op. cit., pp. 109-10, translates, "for a holy act of priesthood," and says (p. 110), "The house built of living stones is defined as a spiritual house destined for a holy act of priesthood (i.e. in which this holy act is to be performed), and this act of priesthood is next defined, viz. it is to offer up spiritual sacrifices."

<sup>275</sup>Selwyn, op. cit., p. 161.

'sacrifice of righteousness' is broadened out into the complete surrender of the self to God, 'the spiritual service and sacrifice of the soul.'<sup>276</sup> The sacrifice of the Christian is spiritual; it is the inward response of the whole self to God, in humility, obedience, and submission, in love and service. Christians are "a chosen race, a royal priesthood,<sup>277</sup> a holy nation, God's own people,<sup>278</sup> that" they "may

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<sup>276</sup>Ibid. Further, he writes in the same place: "None of these [various New Testament ideas of spiritual sacrifice] can be ruled out in the case of 1 Pet. ii. 5, though his emphasis on the imitatio Christi in ii. 21 ff., iii. 18 ff., and on brotherly love as the highest expression of holiness in i. 13 ff., and his exposition of the social code governing the relationships of Christians towards one another and towards their non-Christian neighbours in ii. 11-iii. 12, suggest that the sufferings incidental to the Christian life and the duties of meekness and ἀγαθοποιΐα were chiefly in his mind." Beare, op. cit., pp. 96-97, writes: "The 'spiritual sacrifices' must be understood in the light of the 'spiritual house'--not, therefore, of any kind of external acts, however devoutly offered, but of the perpetual offering of our lives (Rom. 12:1; Eph. 5:2) . . ." "The 'spiritual sacrifices' were . . . not external rites of any kind which could be performed by a priesthood, but the offering of ourselves to God in continual and entire dedication to His service . . ." (ibid., p. 104). Bigg, op. cit., p. 129, writes: "Purely spiritual acts of self-dedication, praise, faith, are also spoken of as sacrifices (Rom. xii. 1; Phil. ii. 17; Eph. v. 1, 2); and no doubt no sacrifice is πνευματικὴ without the act of self-surrender." "Just as Christ sacrificed His life for the service of others so His members must give themselves in daily self-oblation for the service of the Christian community" (Blenkin, op. cit., p. 47). See also Hort, op. cit., p. 112, who interprets these sacrifices as "acts of self-oblation to God for the service of the community."

<sup>277</sup>Selwyn, op. cit., p. 166, has the very instructive interpretation of royal priesthood: "'a priesthood in the service of a king', i.e. God." So also Stibbs and Walls, op. cit., p. 103, "a priesthood belonging to, and in the service of, the king."

<sup>278</sup>Cranfield, op. cit., p. 49, interestingly writes,

declare the wonderful deeds of him who called" them . . .  
(I Peter 2:9).

Subordination, Submission, and Suffering

Subordination and submission to all one's fellows.

The subordinationist ethical teaching of the epistle is one of the most prominent and characteristic features of I Peter.<sup>279</sup> "Peter repeatedly stresses the practice of willing subjection and submission in giving others honour and doing them service."<sup>280</sup>

The distinguishing note of the Church's response to its divine creation and appointment is expressed in a number of terms expressive of humility; and indeed the theme of subordination which permeates its whole social teaching, even when this is derived from earlier sources, is based upon the fundamental subordination of the believer to God and to His will.<sup>281</sup>

Self-humiliation before God leads inevitably to the humbling and subordinating of one's self before one's fellows. Selwyn writes:

. . . the "fear" or reverence proper to belief in God is reflected in the respect and courtesy which must govern men's relations to one another: man's attitude of obedience and humility before Him bespeaks a similar

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"Lastly, it is 'a people for God's own possession', God's special people, the very meaning of whose existence lies in its being possessed by God."

<sup>279</sup>Selwyn, op. cit., p. 90.

<sup>280</sup>Stibbs and Walls, op. cit., p. 169.

<sup>281</sup>Selwyn, op. cit., p. 84.

temper in social and domestic life.<sup>282</sup>

As "submission to God makes up a large part of the believer's relationship to God as conceived in this Epistle,"<sup>283</sup> just so does submission to one's fellow man make up a large part of the social teaching of the epistle.

The dominating chord is struck in I Peter 2:13a as a prelude to the section extending from that point to I Peter 3:12. Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον (I Peter 2:13a). Κτίσις which is related to κτίζω, "to create,"<sup>284</sup> has been taken of ordinances, laws, or institutions created by human beings, thus "to every human institution" of the Revised Standard Version, and "to every ordinance of man" of the American Standard Version and the Authorized Version.<sup>285</sup> However, these translations do not correctly

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<sup>282</sup>Ibid., p. 64.

<sup>283</sup>Ibid., p. 86.

<sup>284</sup>Abbott-Smith, op. cit., pp. 259-60.

<sup>285</sup>Most of the commentaries follow this interpretation also, as for instance: Stibbs and Walls, op. cit., pp. 109-10; Beare, op. cit., p. 115; Wand, op. cit., pp. 76-77; Bigg, op. cit., p. 139; Moffatt, op. cit., p. 122; and Selwyn, op. cit., p. 172. These commentators explain the human institutions as the state, the household, and the family. Selwyn's, op. cit., p. 172, translation is "to every fundamental social institution." A similar interpretation is offered by Hort, op. cit., pp. 139-40; and Blenkin, op. cit., p. 57: to "every (divinely created) institution among men," which accentuates the divine origin of the fundamental institutions of human society. Cranfield, op. cit., p. 57, objects that this "involves a somewhat forced interpretation of the adjective

represent ἀνθρωπίνῃ κτίσει. Elsewhere in the New Testament the verb κτίζω and its derivatives are used only of God's creating, not man's. The same pattern is evident in the Septuagint. In view of this, it would not seem appropriate to take it here of ordinances, laws, or institutions created by men. The natural and biblical meaning of κτίσις is creation or creature; it speaks of that which has been created. The most appropriate and correct understanding here is "every human creation" in the sense of "every human creature," of "every human being." The better translation of the phrase would be, "Be subject to every man."<sup>286</sup> Difficulties disappear when it is seen how appropriately this admonition to universal subordination to one's fellows stands as a headline over the whole section I Peter 2:13-3:12, which section deals with the Christian's duty in various social relationships, and in which subordination plays so large a part.

This verse, then, is a statement of the principle of

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anthropinos ('human'), and, moreover, no example of ktisis meaning 'ordinance' or 'order' with reference to the state (whether regarded as a divine or a human ordinance) has yet been adduced either from classical or biblical Greek."

<sup>286</sup>The interpretation given here is supported by Cranfield, op. cit., p. 57, who cites W. Foerster, "κτίζω, κτίσις, κτίσμα, κτίστης," Theologisches Wörterbuch zum Neuen Testament, ed. Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1938), III, 1034. See also Plumtre, op. cit., pp. 113-14, who allows this possibility but is inclined not to accept it.

the Christian's self-humiliation in his universal subordination to all men. Cranfield's remarks are very incisive at this point:

Fallen man's natural reaction to his fellows is to assert himself and attempt to exploit others for his own self-aggrandisement. An attitude and spirit diametrically opposed to this must be characteristic of those who are sojourners and pilgrims in this world and whose citizenship is in heaven. This Christian attitude is denoted by the key-word "be subject", which is used in this verse and again in 2. 18, 3. 1 (cf. the similar idea in 3. 7, 8 f.). It signifies a voluntary subordination of oneself to others, putting the interests and welfare of others above one's own, preferring to give rather than to receive, to serve rather than to be served; "subjecting yourselves one to another in the fear of Christ" (Eph. 5. 21), "in honor preferring one another" (Rom. 12. 10), "in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others" (Phil. 2. 3 f.). It means a giving of oneself to, and for, others. It is, in fact, to follow in the steps of Him, who disdained not to be His brother's keeper, but for the sake of His brethren went to the cross.<sup>287</sup>

In the development of the note of subordination to others, very concrete illustrations of the way of subordination for the Christian are given in I Peter relative to various social relationships. In regard to the state Christians are admonished to be subject "to the emperor as supreme"<sup>288</sup> and "to governors as sent by him."<sup>289</sup> Again, in I Peter 2:17 the duty of subordination to all men is indicated

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<sup>287</sup>Cranfield, op. cit., pp. 57-58.

<sup>288</sup>I Peter 2:13; this is taken up again in I Peter 2:17 with the admonition, "Honor the emperor."

<sup>289</sup>I Peter 2:14.

with the admonition: "Honor all men."<sup>290</sup> In I Peter 2:18-20 servants are admonished, "Be submissive to your masters . . . not only to the kind and gentle, but also to the overbearing."<sup>291</sup> In the section I Peter 3:1-6 wives are admonished, "Be submissive to your husbands."<sup>292</sup> Though not given enough attention by many interpreters a similar admonition to the husbands with regard to their wives appears in I Peter 3:7. Notice οἱ ἄνδρες ὁμοίως, "likewise you husbands," and ἀπονέμοντες τιμὴν, "bestowing honor."

Attention returns to the subject of subordinationism later in I Peter 5:1-5. The minister is admonished not to domineer or lord it over the members of the church; he is to humble himself in subjection to them.<sup>293</sup> The ministers are not to domineer over the members of the church (μηδ' ὡς κατακυριεύοντες τῶν κλήρων, I Peter 5:3) but are to be examples to them (ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου, I Peter 5:3) of the way of Christ. The words κατακυριεύοντες and τύποι indicate the way of self-humiliation, submission, and subordination for the minister. The τύποι here cannot help

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<sup>290</sup>This "is equivalent to what we saw to be the true meaning of the first part of verse 13" (Cranfield, *op. cit.*, p. 61).

<sup>291</sup>I Peter 2:18.

<sup>292</sup>I Peter 3:1. See the examples cited in I Peter 3:5, of the holy women who "were submissive to their husbands," and in I Peter 3:6, of Sarah who "obeyed Abraham, calling him Lord."

<sup>293</sup>I Peter 5:3.

but recall the ὑπογραμμὸν of I Peter 2:21. The ministers are undershepherds (ποιμάνετε, I Peter 5:2) who are to be examples (τύποι, I Peter 5:3) to the flock of God (τὸ ποίμνιον τοῦ θεοῦ, I Peter 5:2, and τοῦ ποιμνίου, I Peter 5:3) in following the ὑπογραμμὸν (pattern or way, I Peter 2:21) of Christ, the chief shepherd (τὸν ποιμένα, I Peter 2:25, and τοῦ ἀρχιποίμενος, I Peter 5:4). The minister is to lead the flock of God in the way of self-humiliation. Significantly, this way of self-humiliation for the minister is specifically indicated as leading to exaltation: "And when the chief Shepherd is manifested you will obtain the unfading crown of glory (τὸν ἀμαράντινον τῆς δόξης στέφανον, I Peter 5:4).<sup>294</sup> Then the younger are exhorted to "be subject to the elders."<sup>295</sup> Finally, these admonitions to subordination are climaxed in I Peter 5:5, as they were introduced in I Peter 2:13a, with the call for universal subordination to all men: πάντες δὲ ἀλλήλοις. All are to be subject to one another. That this phrase goes with that which precedes rather than that which follows has already been indicated above.<sup>296</sup> So, actually there is a continuity of admonition

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<sup>294</sup>See Selwyn, *op. cit.*, p. 232, who calls attention to rabbinical uses of the metaphor and especially to Hillel's "insistence on the need of humility before God gives the crown."

<sup>295</sup>I Peter 5:5.

<sup>296</sup>Vide supra, pp. 103-05.

to subordination and submission through the section I Peter 5:1-5 somewhat after this fashion: elders to members, younger to older, and all to one another. The translation of I Peter 5:5a should be, "Likewise you that are younger be subject to the elders, and all to each other."

The nature and motive of this subordination and submission should now be examined. The characteristic Greek word in I Peter for this subordination and submission is ὑποτάσσω. The frequency of the occurrence of this word in I Peter cannot help but strike one as very significant. It occurs in I Peter 2:13; 2:18; 3:1; 3:5; (3:22); and 5:5. It means "to place or rank under" another, "to subject, put in subjection," to "subordinate," and, of course, in the middle or passive voice "to subject oneself, be subjected or subordinated" to another.<sup>297</sup>

This subordination or submission of the self to others is not for its own sake. There is no value in subordination for subordination's sake. It is always voluntary, not forced.<sup>298</sup> Notice in I Peter 3:16 that Christians are free

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<sup>297</sup>Abbott-Smith, op. cit., p. 463; Arndt and Gingrich, op. cit., p. 855.

<sup>298</sup>Just as the minister serves the church "not by constraint but willingly" (I Peter 5:2). "The exhortation to submit yourselves . . . for the Lord's sake stresses the deliberately chosen character of the subjection. Christians should be dutiful not because they have to be so, but because they freely choose to be so" (Stibbs and Walls, op. cit., p. 110).

but nevertheless voluntarily live as slaves of God. This subordination and submission to others is done not from necessity but from choice and is freely rendered.

But there must have been many in the early Church, who, having learned the word freedom as a catchword of their new faith, would not have relished Peter's emphasis on subjection. To such people the Apostle says: Yes, you are indeed free. Let your service be rendered freely, not degraded by a sense of compulsion. You are free, but do not use your new freedom as an excuse for wickedness. Free--yes, but you are God's slaves! It is His bond-service that is your perfect freedom.<sup>299</sup>

It is not a matter of compulsory submission, for Christians are free, but it is a matter of voluntary submission. The treatment of Beare is in much the same vein as the preceding quotation but is so incisive as to deserve quotation also:

To submit to constituted authority is not the annulment of freedom, but its true expression; obedience is yielded voluntarily, not compelled. The Christian man is indeed free, as none can be free who know not the liberating power of the Gospel; but this freedom is degraded, is made to put forward claims not proper to it, when it is made the pretext for defying authority. In the exercise of his freedom in Christ, the Christian remains bound by his responsibility to God, the common Master of all.<sup>300</sup>

Beare refers to this Christian freedom as "the spirit which casts off the irksome burden of compulsion by accepting the service voluntarily."<sup>301</sup>

And the fundamental doctrine receives classic exposition in Luther's great Reformation treatise, "Concerning

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<sup>299</sup>Cranfield, op. cit., pp. 60-61.

<sup>300</sup>Beare, op. cit., p. 118; see also pp. 114-15.

<sup>301</sup>Ibid., p. 118.

Christian Liberty," with its twin propositions, "A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to everyone."<sup>302</sup>

Subordination and submission to others is done in reflection of one's submission to God, not in fear of men. In the midst of admonition to subordination, the author insists that it is not to be practiced from the fear of man: "Let nothing terrify you."<sup>303</sup> Notice the redundant emphasis in μή φοβούμεναι μηδεμίαν πτόησιν. Both the negative and the idea of fear undergo repetition. Again, in I Peter 3:14 it is made explicit that the submission is not out of fear of man: "Have no fear of them, nor be troubled (τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ παραχθῆτε)." Notice again the emphasis in two negatives and three occurrences of the idea of fear. It is almost as: "Do not fear the fear of them, nor be ye afraid."

In turning again to I Peter 2:13, which introduces the obligation to subordination, the motive is made clear. It is "for the Lord's sake (διὰ τὸν κύριον)." This phrase has a large content. It stresses that it is not for self's sake; all self-interest is ruled out.<sup>304</sup> It is to be done on

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<sup>302</sup>Ibid.

<sup>303</sup>I Peter 3:6.

<sup>304</sup>"Our unselfishness is to be the real thing, springing from our sense of our infinite indebtedness to our Lord--

account of the Lord. In the first instance it probably indicates "on account of Christ,"<sup>305</sup> that is, in "imitating His loyal submission to authority."<sup>306</sup> Thus, following in the way of Christ necessitates this subordination. However, it is certainly clear in I Peter that the subordination to others, in the case of the Christian as for Christ, is because of one's previous submission to God. "St. Peter grounds the subordinationist framework of his ethics in obedience to the will of God."<sup>307</sup> The Christian's duty of subjection to others is based wholly upon his relation to God (self-humiliation) and to Christ (following him), not upon the intrinsic quality of the other person or because of any natural or circumstantial inferiority in himself. Even in the admonition for the slave to subject himself to his master (I Peter 2:18) the phrase ἐν παντὶ φόβῳ makes it clear that

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really for His sake, and so really self-forgetting. 'For the Lord's sake' indicates the one thing that is able to set us free for this subordination of ourselves to others. It is gratitude to Him, that is to enable us to accept gladly and unreservedly the neighbour to whom He has bound us in the varied relationships of His appointing" (Cranfield, op. cit., p. 58).

<sup>305</sup>"By 'the Lord' St Peter almost certainly means Christ. . . . subjection was to be 'for the Lord's sake,' as being rendered in loving imitation of Him, and willing participation of His ministries" (Hort, op. cit., p. 140).

<sup>306</sup>Blenkin, op. cit., p. 57.

<sup>307</sup>Selwyn, op. cit., p. 86.

this submission is based on a previous relationship to God.<sup>308</sup> This prior and basic subordination to God is the key to the understanding of the motivation<sup>309</sup> of the Christian's subordination and submission to others.

It is to be done for the advancement of the Lord's cause. This is very clear in I Peter 3:1-2 where the purpose of the wife's submission is

. . . so that some, though they do not obey the word, may be won without a word by the behavior of their wives, when they see your reverent (ἐν φόβῳ<sup>310</sup>) and chaste behavior.

The purpose in subordination and submission to others is to win favor for Christ's cause and church, to win others into the fellowship of the church, and to glorify God. Notice I Peter 2:12b where it is indicated that this good conduct is to be maintained "so that . . . they may see your good works and glorify God on the day of visitation." The phrase ἐν ἡμέρᾳ ἐπισκοπῆς is a biblical phrase capable of various

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<sup>308</sup>For it is the fear of God which is referred to here, vide supra, p. 294.

<sup>309</sup>Stibbs and Walls, op. cit., p. 110, indicate three motivations: (1) because the Christians recognize God's ordering of their lives, (2) because Christ as man was submissive, and Christians ought to follow his example, and (3) in order to win others to Christ, and to honor the church.

<sup>310</sup>Again this is fear of God, not man, vide supra, p. 293.

explanations.<sup>311</sup> The phrase has been applied to the court trials of the persecuted Christians,<sup>312</sup> to the last judgment,<sup>313</sup> or to some less definite but earthly future day.<sup>314</sup>

A visitation is a special drawing near of God to deal with men either in judgment or in mercy. The phrase might therefore refer to the final day of judgment, when such malicious detractors of God's people will have to give God the glory, and confess the truth concerning what they saw. Here, however, it more probably refers to the time in this life, when God may deal with such individuals to bring them to repentance and faith. What He will then use to cause them to change their attitude will be the "good works" which they have seen and which they have hitherto deliberately misrepresented.<sup>315</sup>

As Bigg puts it,

The question here is whether St. Peter is speaking of the supreme and final visitation, in other words, of the Day of Judgment, or of an intermediate visitation, when

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<sup>311</sup>"God 'visits' sometimes with comfort or deliverance (Ex. iii. 16; I Sam. ii. 21; Job x. 12), sometimes to punish (Ex. xxxii. 34; Ps. lviii. (lix.) 6; Job xxix. 4), sometimes for the purpose of judicial investigation (Ps. xvi. (xvii.) 3)" (Bigg, op. cit., p. 138).

<sup>312</sup>Moffatt, op. cit., p. 121.

<sup>313</sup>Beare, op. cit., p. 112, who writes: "The writer surely has in mind the Day of Judgment, which he believes to be close at hand (4:7); but it should be recalled that God 'visits' mankind for redemption also (Gen. 50:24; Lk. 1:68). The words here suggest the attractive thought that even in the dread hour of Judgment there may be mercy for those whose eyes are at last opened to the revelation of the divine glory in the beauty of the Christian character which they now slander."

<sup>314</sup>"Here St Peter seems to anticipate some judgment of God which will open the eyes of heathen opponents and lead them to give glory to God through the memory of His servants' lives" (Blenkin, op. cit., p. 56).

<sup>315</sup>Stibbs and Walls, op. cit., p. 108.

the truth of the gospel is brought home to the heart, so that we might express it in paraphrase "in the day of their conversion."<sup>316</sup>

The latter view which refers the phrase to the conversion of others to Christ is the view of "most modern commentators"<sup>317</sup> and the correct interpretation. The motive for this manner of living is, then, clearly to win others to Christ and to bring glory to God. In summary of the subordinationist ethic, which determines the social relations of the Christian, one may say the Christian must be "ready to use every relationship of life as an opportunity for glorifying God,"<sup>318</sup> whose servant he is, and thus also is he the servant of all men.

Suffering. The suffering of the Christian is unavoidable in this world. The Christian lives contrary to the pattern of this world and its society. He is an alien with regard to the world. This is clear in I Peter where the Christians are immediately addressed as sojourners or exiles<sup>319</sup>

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<sup>316</sup>Bigg, op. cit., p. 138.

<sup>317</sup>Ibid.

<sup>318</sup>Selwyn, op. cit., p. 85.

<sup>319</sup>I Peter 1:1. Referring here to παρεπιδήμοις, Beare, op. cit., p. 49, writes: ". . . used of those who are temporary residents, not permanent settlers in the land; who have a deeper attachment and a higher allegiance in another sphere. . . . The Christian communities likewise looked to another land as their true home. Not the earthly Jerusalem, but 'the Jerusalem which is above', was the centre of their life; their citizenship was in heaven (Phil. 3:20). Scattered

(παρεπιδήμοις).<sup>320</sup> Then their lives are referred to as the time of their exile or sojourn (τὸν τῆς παροικίας ὑμῶν χρόνον).<sup>321</sup> They are to abstain from the "fleshly desires" (primarily the self-assertiveness which dominates pagan life),<sup>322</sup> for this belongs to the order of earthly existence, now alien to them, and must give way to the life of self-humiliation. They are referred to again as strangers and foreigners, or aliens and exiles (παροίκους καὶ παρεπιδήμους).<sup>323</sup> They belonged to a different society. "To the sojourner, whose true home was elsewhere, the place of his temporary abiding must needs appear, and often be in fact, to some extent hostile."<sup>324</sup>

The Asiatic Christians were sojourners both as being scattered among a population of other beliefs and standards of life than their own; and also because, while

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over the whole earth, as alien residents of lands in which they could never be truly at home, they were united in the common bond of loyalty to the unseen State of which they sought to prove themselves worthy citizens."

<sup>320</sup>This is "a word which emphasizes both alien nationality and temporary residence" (Stibbs and Walls, op. cit., p. 72).

<sup>321</sup>I Peter 1:17.

<sup>322</sup>Cranfield, op. cit., p. 54.

<sup>323</sup>I Peter 2:11. Selwyn, op. cit., p. 118, citing Zahn (Einleitung, II, 4) says, "παρεπίδημος emphasized the transitoriness of the sojourner's stay in a place, πάροικος his legal status as a non-citizen."

<sup>324</sup>Wand, op. cit., p. 36.

living on earth, they belonged to a present Commonwealth in the heavens, of which they hoped to become visibly and completely citizens hereafter. The two applications coalesce here, the ways of the heathen society being essentially ways of the earth.<sup>325</sup>

Christians are naturally hated and persecuted by the world. This antagonism and opposition is inevitable for many reasons, but perhaps most of all because the Christian way of self-humiliation is diametrically opposite to the world's way of self-assertion and self-exaltation.

The suffering which the Christian must endure is evident throughout I Peter. Of course, the suffering of the Christian has often been held to be the principal theme of I Peter. It comes before the reader immediately in I Peter 1:6: ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον λυπηθέντες ἐν ποικίλοις πειρασμοῖς. The best translation of this difficult passage is: "In which you rejoice, even if it is necessary to be grieved for a little while just now in manifold trials."<sup>326</sup> Δέον from δέω means "that which is needful, due, proper," that which is a "must" or "is necessary"; it denotes "logical necessity."<sup>327</sup> The phrase contemplates the possibility of suffering becoming a necessity for the Christian.<sup>328</sup>

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<sup>325</sup>Hort, op. cit., p. 132; see also Cranfield, op. cit., pp. 52-54.

<sup>326</sup>Here the translation departs from the RSV.

<sup>327</sup>Abbott-Smith, op. cit., pp. 101-02, 99.

<sup>328</sup>"If need be may simply recognize that such an

λυπηθέντες speaks of being distressed or grieved, being put to grief, or caused to bear pain; and it emphasizes the mental and emotional aspects of the suffering.<sup>329</sup> Πειρασμοῖς refers to trials or tests, especially in the sense of afflictions or tribulations;<sup>330</sup> and ποικίλοις indicates that these are of many and various sorts, they are "of various kinds, diversified, manifold."<sup>331</sup>

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experience is a possibility, i.e. circumstances may make it inevitable. But the word deon suggests a probable reference to the kind of divine necessity that Jesus Himself saw in His own sufferings. Such trials are sometimes a 'must' for God's people if His will is to be done (cf. iii. 17)" (Stibbs and Walls, op. cit., p. 77). Blenkin, op. cit., p. 23, writes, "εἰ δέον may mean, seeing that such sufferings are part of the appointed order of things, 'These things must come to pass' (Mk. xiii. 7, etc.) . . ." One must agree with Beare, op. cit., p. 60, that εἰ δέον "does not imply that the coming of grief is inevitable," but it does insist that it may become necessary. Hort, op. cit., p. 41, concerning "If so it must be," writes: "For the sense compare iii. 17. It is possible that δέον contains a latent allusion to the δεῖ γενέσθαι of Mc. xiii. 7 || Mt. xxiv. 6 || Lc. xxi. 9; derived from Dan. ii. 28: such sufferings were part of the appointed order of things leading up to the great crisis." Plumptre, op. cit., p. 95, says, "In the 'if need be' we have an implied belief that the sufferings were not fortuitous, nor sent without a purpose."

<sup>329</sup>Arndt and Gingrich, op. cit., pp. 482-83; Abbott-Smith, op. cit., p. 272. "The word denotes not merely sufferings but the mental distress caused by them" (Blenkin, op. cit., p. 23); see also Wand, op. cit., p. 46; Bigg, op. cit., p. 103).

<sup>330</sup>Abbott-Smith, op. cit., pp. 351-52. "Πειρασμός here means not the inner wrestling with evil inclination, but undeserved suffering from without. This is the general sense of the word in the Old Testament and even in the New" (Bigg, op. cit., p. 103).

<sup>331</sup>Arndt and Gingrich, op. cit., p. 690; see also Abbott-Smith, op. cit., pp. 369-70.

Indeed, it would appear in this epistle that the endurance of opposition, slander, persecution, suffering, and grief are inevitable for the Christian living in this world and its society. Throughout the epistle references are had to the sufferings which are the Christian's lot. The word  $\pi\acute{\alpha}\sigma\chi\omega$  alone occurs eleven times in the epistle,<sup>332</sup> three times of Christ, eight times of the Christian. It has already been indicated that the Christian is called ("for to this you have been called," I Peter 2:21) to follow Christ in the way of self-humiliation which leads to innocent suffering without resistance or retaliation.<sup>333</sup> This "for to this you have been called" is repeated in I Peter 3:9. There it is made explicit that that to which Christians are called is "not [to] return evil for evil or reviling for reviling; but on the contrary [to] bless."<sup>334</sup>

*This  
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<sup>332</sup>I Peter 2:19; 2:20; 2:21; 2:23; 3:14; 3:17; 4:1; 4:15; 4:19; 5:10 (possibly another occurrence with reference to Christ is had in 3:18, though the best test appears to be  $\acute{\alpha}\pi\acute{\epsilon}\theta\alpha\nu\epsilon\nu$ , vide supra, p. 140, n. 114).

<sup>333</sup>Referring to "for hereunto were ye called," Cranfield, op. cit., p. 66, writes, "This meekness and patience in bearing undeserved sufferings are your high calling in Christ." "God . . . calls us to the exercise of this patient endurance of suffering that we have done nothing to deserve" (Beare, op. cit., p. 122). Selwyn, op. cit., p. 178, indicates that they were called "to patient endurance when suffering unjustly."

<sup>334</sup>"Christians, like Christ Himself, are called to unmerited suffering" (Wand, op. cit., p. 94).

The disciple is not above the Lord whom he follows. As Christ suffered, so his followers must expect to suffer.<sup>335</sup> They are to understand that they are partaking of or sharing<sup>336</sup> in Christ's sufferings (I Peter 4:13). Stott writes:

Now St. Peter's great theme is that the disciple is not above his master, and that what happened to Christ will inevitably happen to the Christian. This applies to suffering, but it applies to glory also.<sup>337</sup>

The Christ had to suffer before entering his glory. The Christian, too, must suffer if he is to share in the glory of the Christ when it is finally revealed.<sup>338</sup>

Stott claims further that "this is the theme" of I Peter,<sup>339</sup> and says:

The sufferings and the glory are therefore to be as characteristic of the Christian as they were of the

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<sup>335</sup>The interpretation of τὰ εἰς Χριστὸν παθήματα (I Peter 1:11) as "the sufferings of Christ's people in mystical union with Him (εἰς Χριστὸν), which were to be followed by the ensuing glory" (Cross, op. cit., p. 22) cannot be accepted, though the idea is in harmony with the thought of the epistle.

<sup>336</sup>Relative to the subject of the Christian's partaking of or sharing in Christ's suffering, see: Floyd V. Filson, "Partakers With Christ: Suffering in First Peter," Interpretation, IX (1955), 400-412; H. F. D. Sparks, The Formation of the New Testament (London: S C M Press, Ltd., 1952), pp. 129-30; Frederick H. Pickering, "The Call to Suffer," The Expository Times, LIV (1942), 46-47; Rudolf Bultmann, Theology of the New Testament, trans. Kendrick Grobel (2 vols.; New York: Charles Scribner's Sons, 1954), I, 349-51; John Bright, The Kingdom of God (New York: Abingdon-Cokesbury Press, 1953), pp. 151-55.

<sup>337</sup>Stott, op. cit., pp. 141-42.

<sup>338</sup>Ibid., p. 139.

<sup>339</sup>Ibid.

Christ. All his life is to be coloured by his present experience and his future expectation.<sup>340</sup>

It is impressive to note the references to the Christians' sufferings throughout the epistle. In the section pertaining to the slaves it is written:

For one is approved if, mindful of God, he endures pain (λύπας) while suffering (πάσχων) unjustly. For what credit is it, if when you do wrong and are beaten (κολαφιζόμενοι) for it you take it patiently? But if when you do right and suffer (πάσχοντες) for it you take it patiently, you have God's approval.<sup>341</sup>

Λύπας may have reference to "pain of body or mind, grief, sorrow."<sup>342</sup> Κολαφιζόμενοι, indicating in a specific sense the being struck with the knuckles or fist, may have reference to "mistreatment in general."<sup>343</sup> The Christians are recipients of evil (κακὸν) and railing and reviling (λοιδορίαν).<sup>344</sup> They are spoken against<sup>345</sup> as wrongdoers (καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν),<sup>346</sup> that is, their character is maligned and their good conduct is spoken against and made out as evil.

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<sup>340</sup>Ibid., p. 146.

<sup>341</sup>I Peter 2:19-20.

<sup>342</sup>Abbott-Smith, op. cit., p. 273.

<sup>343</sup>Arndt and Gingrich, op. cit., p. 441.

<sup>344</sup>I Peter 3:9.

<sup>345</sup>That is, they are vilified, they are the objects of slander and calumny (see Beare, op. cit., p. 111; Bigg, op. cit., p. 137; Plumptre, op. cit., p. 112).

<sup>346</sup>I Peter 2:12.

Christians are spitefully abused (καταλαλεῖσθε, that is spoken evil of, defamed and slandered<sup>347</sup>) and reviled (ἐπηρεάζοντες).<sup>348</sup> The possibility of suffering (πάσχοιτε) on account of righteousness is before the Christian again in I Peter 3:14. They are assured that it is better to suffer (πάσχειν) for doing good if God wills than for doing wrong.<sup>349</sup> (The ὁ παθὼν σαρκὶ of I Peter 4:1 has already been interpreted above, and in a sense different from the concern here.)<sup>350</sup> Later a section which deals especially with suffering (I Peter 4:12-19) is introduced with "the fiery ordeal" (πυρώσει)<sup>351</sup> which is upon, or coming to, the Christians. They are sharing the sufferings (παθήμασιν) of

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<sup>347</sup>Arndt and Gingrich, op. cit., p. 413.

<sup>348</sup>I Peter 3:16. 'Ἐπηρεάζοντες' is formed upon the noun ἐπήρεια--'spiteful abuse', and is a more vigorous synonym for καταλαλέω--'slander'. It suggests that the informers deal in vituperation and vilification, rather in the serious terms which would befit an accusation likely to involve grave consequences for the accused" (Beare, op. cit., p. 140).

<sup>349</sup>I Peter 3:17.

<sup>350</sup>Vide supra, pp. 256-60.

<sup>351</sup>I Peter 4:12. "The choice of the word πύρωσις . . . is probably not to be taken as conveying any implication that Christians were being sentenced to the stake; but as interpreting all the sufferings of the persecution as a searching trial of the faith of the persecuted. This sense is defined more precisely in the predicate which follows-- πρὸς πειρασμὸν ὑμῖν γινομένην" (Beare, op. cit., p. 164).

Christ.<sup>352</sup> They are being reproached (ὀνειδίζεσθε),<sup>353</sup> that is, reviled and insulted, ridiculed, censured, and disgraced.<sup>354</sup> In the very next verse their suffering (πασχέτω) is before the reader again,<sup>355</sup> and their suffering for being Christians, in and of itself, is finally brought out (ὡς Χριστιανός).<sup>356</sup> Again they are designated as ones who suffer (οἱ πάσχοντες) according to the will of God.<sup>357</sup> Then in the closing lines of the epistle, suffering as a universal Christian experience is before the reader as the author apprises the recipients "that the same experience of suffering (παθημάτων) is required (ἐπιτελεῖσθαι) of [their] brotherhood throughout the world."<sup>358</sup> In I Peter 5:10 their suffering

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<sup>352</sup>I Peter 4:13.

<sup>353</sup>I Peter 4:14. The implication is "not that they may be reproached but that they are already reproached. But the word does not necessarily mean official persecution so much as popular hostility" (Wand, op. cit., p. 118). 'Εὐονειδίζεσθε is "not truly conditional, but positive (= seeing that); . . . ὀνειδίζεσθε here must mean something more than the occasional revilings by hostile individuals which are mentioned in 2:12 and 3:16; in this context it suggests rather the shouting fury of the mob that spurs the magistrates to severity" (Beare, op. cit., p. 165).

<sup>354</sup>Arndt and Gingrich, op. cit., p. 573; Abbott-Smith, op. cit., p. 318.

<sup>355</sup>I Peter 4:15.

<sup>356</sup>I Peter 4:16.

<sup>357</sup>I Peter 4:19.

<sup>358</sup>I Peter 5:9.

(παθόντας) is mentioned one last time.

As was the case with subordination, so with suffering; there is no suffering for suffering's sake. There is no admonition to a morbid seeking for suffering as an end, in and of itself. In regard to suffering as a Christian, Enslin insists, "there is nothing pessimistic nor morbid from beginning to end" in the author's treatment.<sup>359</sup> It is clear that there is no rejoicing in suffering as such, in and of itself (no spiritual masochism). The suffering always has a reason and a purpose. In I Peter 1:6 the phrase ἐν ᾧ ἀγαλλιᾶσθε ("in which you rejoice") has occasioned considerable discussion and some disagreement. The primary problem relates to the antecedent of the ambiguous ᾧ.<sup>360</sup> It is difficult, if not impossible, to decide exactly to what it refers. (1) It is doubtful if σωτηρίαν could be the antecedent unless a shift is had to natural gender, for σωτηρίαν is feminine.<sup>361</sup> The same is true of κληρονομίαν. (2) It has been suggested that ἐν καιρῷ ἐσχάτῳ is the antecedent.<sup>362</sup> Selwyn has objected

✓  
See  
p. 345

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<sup>359</sup>Morton Scott Enslin, Christian Beginnings (New York: Harper & Brothers Publishers, 1938), p. 321.

<sup>360</sup>Wand, op. cit., p. 46.

<sup>361</sup>"Reading the R.V. text, we might suppose that the antecedent of 'wherein' is 'salvation' in the previous verse; but that is impossible, since 'wherein' in the original must have either a masculine or neuter antecedent, and 'salvation' is feminine" (Cranfield, op. cit., p. 26).

<sup>362</sup>Bigg, op. cit., p. 103, who writes, "the antecedent is best found in καιρῷ ἐσχάτῳ."

to this as "the least probable."<sup>363</sup> (3) According to Hort the antecedent is ὁ θεὸς καὶ πατήρ or Ἰησοῦ Χριστοῦ of verse 3.<sup>364</sup> (4) Selwyn refers it to the whole situation written of in verses 3-5,<sup>365</sup> and this seems the most likely of all the possibilities. The rejoicing is certainly not in the suffering or being grieved as such. There is a rejoicing for the privilege to suffer for Christ, but it is always this "for Christ" which makes for the rejoicing and blessings.<sup>366</sup>

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<sup>363</sup>Selwyn, *op. cit.*, p. 126, writes, ". . . the grammatical reason alleged for it is unconvincing, and the words καιρῶ ἐσχάτω are scarcely a large enough element in the previous sentence to carry the weight of this rich and significant relative clause. Such a sense would be 'very difficult to combine with the context' . . . and the analogy of the opening words of verse 10 suggests that St. Peter would have written ἐν ᾧ καιρῶ, if that had been his meaning."

<sup>364</sup>Hort, *op. cit.*, p. 40, writes: "I think . . . that it is better to take ᾧ as masculine referring either to the principal subject of the preceding sentence, ὁ θεὸς καὶ πατήρ κ.τ.λ., or to Ἰησοῦ Χριστοῦ twice named. . . . There is ample O.T. precedent for this language, exulting in God . . ."

<sup>365</sup>Selwyn, *op. cit.*, p. 126. Beare, *op. cit.*, p. 60, agrees, writing that it is "probably better, as neuter, attaching in a general way to the whole thought of the preceding sentence--'In this regeneration with all the benefits and glorious prospects to which it leads.'" So also Cranfield, *op. cit.*, p. 26, writes: "Much more probably it [the antecedent] is the whole situation described in verses 3-5, and the sense is then 'Wherefore' or 'Seeing that this is so.'" So also Stibbs and Walls, *op. cit.*, p. 77. Blenkin, *op. cit.*, p. 23, interprets it: ". . . in the thought of your new birth and its privileges." Bigg, *op. cit.*, p. 103, cites the views of Kühn and von Soden which "find the antecedent in the contents of the preceding clause, 'in which assurance ye do rejoice.'" "

<sup>366</sup>"The ground of rejoicing lies not in the sufferings themselves but in the realization of unity with Christ which they bring" (Beare, *op. cit.*, p. 164).

The blessed suffering is always a suffering "for Christ."  
 The motivation is the same here as for the subordination  
 above, that is, "for the Lord's sake" or "on account of the  
 Lord" (I Peter 2:13).<sup>367</sup> The being reproached and suffering  
 for which they are blessed is that which is "for the name of  
 Christ."<sup>368</sup> This is made clear with regard to suffering in  
 I Peter 4:16 where the suffering is "as a Christian." There  
 is no credit in suffering when it is deserved, i.e., when one  
 suffers "as a murderer, or a thief, or a wrongdoer, or a  
 mischief-maker,"<sup>369</sup> or when "you do wrong and are beaten for  
 it."<sup>370</sup> If one endures while suffering in the will of God

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<sup>367</sup>Vide supra, pp. 337-38.

<sup>368</sup>I Peter 4:14. ". . . for the name of Christ. This was already a common phrase (cf. Acts ix. 16, xxi. 13), often meaning little more than 'for the sake of Christ', although a more technical use seems implied in Acts v. 41, where the apostles (of whom S. Peter was one) rejoiced 'that they were counted worthy to suffer dishonour for the Name'. Here the technical use implying that they might suffer because they have the name of Christ, i.e. as Christians and for no other reason, seems clear" (Ward, op. cit., p. 118). "So here to be reproached ὀνόματι Χριστοῦ may mean 'because you belong to Christ' and ἐν τῷ ὀνόματι τούτῳ = 'on that account'" (Blenkin, op. cit., p. 109).

<sup>369</sup>I Peter 4:15. "We must make sure, therefore, that any suffering which we experience is genuinely Christian and undeserved. For there is no joy or glory in suffering as an evil-doer, or in bringing trouble upon oneself by unwarranted interference in other people's lives" (Stibbs and Walls, op. cit., p. 158).

<sup>370</sup>I Peter 2:20. "If the beating is deserved, there is no glory in bearing it; but to show patience in the face of injustice is true evidence of Christian character--the kind of excellence that God esteems" (Beare, op. cit., p. 122).

and for well-doing this brings God's favor (τοῦτο χάρις παρὰ θεῶ, I Peter 2:20).<sup>371</sup> It is only the sufferings which are "for righteousness' sake"<sup>372</sup> and according to the will of God (εἰ θέλοι τὸ θέλημα τοῦ θεοῦ<sup>373</sup> and οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ<sup>374</sup>) which are to be accepted. It is the suffering for Christ, sharing his sufferings, that the Christian must gladly accept. They rejoice "in so far as" they "share Christ's sufferings" (καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε).<sup>375</sup> This whole matter is made most

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<sup>371</sup>"Where is the credit . . . in bending to punishment when you deserve it? Peter means, credit with God. What God counts a merit (Luke vi. 32) is the patient endurance of suffering that you do not deserve" (Moffatt, op. cit., p. 126).

<sup>372</sup>I Peter 3:14.

<sup>373</sup>I Peter 3:17. "God's will is personified here, like His patience in ver. 20. Suppose you are punished or ill-treated unfairly? At anyrate it is not arbitrary or accidental, but the will of God for you as once it was for Christ himself" (Moffatt, op. cit., p. 139).

<sup>374</sup>I Peter 4:19. "Christians need to recognize, therefore, that for more than one reason the experience of suffering in this life may be for them according to the will of God" (Stibbs and Walls, op. cit., p. 164). "The sense in which the sufferings which they endure are inflicted 'in accordance with God's will' is twofold. On the one hand, it is God's judgment that is being executed, to test and to refine the metal of their faith; on the other, the persecutors could have no power over them except it were allowed of God (John 19:10-11; cf. Matt. 26:53-4; John 18:11). The will of God is permissive as related to the persecutors; but in relation to the persecuted it is directive. Like the passion of our Lord, it is 'the cup which the Father hath given'" (Beare, op. cit., p. 169).

<sup>375</sup>I Peter 4:13.

explicit of all perhaps with I Peter 2:19. Here "one is approved if, mindful of God (εἰ διὰ συνείδησιν θεοῦ),<sup>376</sup> he endures pain while suffering unjustly." The εἰ διὰ συνείδησιν θεοῦ is a very important qualifying phrase. It is this suffering "for Christ," "as a Christian," in "the will of God," and out of a consciousness of him, from which the Christian must not attempt to shrink. The Christian does not seek suffering, and he does not derive joy from it as such; nor does just any and all suffering meet with God's favor when it is patiently borne. This is true only of the sufferings which are innocently and patiently endured for Christ's sake.

The epistle has much to say about the Christian's disposition toward and response to these sufferings.

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<sup>376</sup>The rendering "conscience toward God" is certainly inadequate and improper here. It is "rather 'consciousness of God,' i.e. the knowledge, inwardly felt, that God claims this of you and will help you to bear it" (Ward, op. cit., p. 80). "The whole phrase . . . means prompted by a conscious awareness of God's presence and will. Such a man knows that God sees, and knows what God expects. His concern is to please Him . . ." (Stibbs and Walls, op. cit., p. 115). "Consciousness of God is . . . the realisation in a man's inner being of God's presence and relation to himself" (Bigg, op. cit., p. 144, referring to Alford). "The phrase from a sense of God is unexampled in the N.T.; it means that one is supported by a steady consciousness of God (as for the Lord's sake, ver. 13), perhaps by the feeling that God calls the servant to this trial (ver. 21)" (Moffatt, op. cit., p. 126). For further support of this interpretation of διὰ συνείδησιν θεοῦ see also: Plumtre, op. cit., p. 117; Blenkin, op. cit., p. 61 (who writes ". . . here it means prompted by a conscious sense of God's presence and will"); Beare, op. cit., p. 122 (who renders it "because of a conscience responsive to God").

Peter is not satisfied with a mere statement that suffering is inevitable for the Christian. He goes on to give his readers some very practical advice about how to behave when persecuted. Again, he points them to Christ. Not only will they suffer as Christ suffered, but they must learn to endure suffering as He endured it.<sup>377</sup>

They are not to be afraid, neither troubled nor terrified.<sup>378</sup>

They are not to be ashamed.<sup>379</sup> They are to expect these sufferings. The whole tenor of the epistle would point to this, but I Peter 4:12 makes it quite explicit. They are not to be surprised (μὴ ξενίζεσθε) at these sufferings as though something strange (ὡς ξένου) were happening to them.<sup>380</sup>

Christians are not to think that this suffering and persecution at the hands of the world is strange or unusual.<sup>381</sup>

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<sup>377</sup>Stott, op. cit., p. 142.

<sup>378</sup>I Peter 3:6; 3:14.

<sup>379</sup>I Peter 4:16.

<sup>380</sup>"We are not to be surprised at it. Here is something that is to be expected, something that is characteristic of the life of the Church in this world. . . . On the contrary, it would be surprising if Christians were not persecuted; for their very existence is an affront to human self-centredness, a reminder of the absolute claims that God makes upon men's lives and that so many want to ignore and forget" (Cranfield, op. cit., p. 101). "His readers are bidden not to be amazed at it or resent it as some strange misfortune which is happening to them by chance (συμβαίνοντος). Rather it is coming to pass in the ordered sequence of God's purpose (γινομένη) . . ." (Blenkin, op. cit., p. 102). "The ordeal is not a foreign experience, not something irrelevant and abnormal, but in the direct line of Christ" (Moffatt, op. cit., p. 156).

<sup>381</sup>"He now proceeds to remind them that on the contrary such an ordeal is wholly in keeping with their profession

It is to be expected. Toward the end of the epistle the readers are reminded that this "same experience of suffering is required (ἐπιτελεῖσθαι<sup>382</sup>) of [their] brotherhood throughout the world."<sup>383</sup> There is nothing unique or even unusual about the plight of the Christians addressed. Suffering and persecution for Christ's sake are the universal lot of Christians.<sup>384</sup> Christians are to be sure they are innocent of crimes.<sup>385</sup> There is no favor from God in suffering for

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of faith in Christ; it admits them to fellowship with Him in His earthly experience of suffering at the hands of the rulers of this world" (Beare, op. cit., p. 164).

<sup>382</sup>Another translation is "are being accomplished. In their case, as in your own, their sufferings are no chance but the working out to its completion of God's loving purpose" (Blenkin, op. cit., p. 121).

<sup>383</sup>I Peter 5:9. This passage presents difficulties of interpretation. Is it "are accomplished in your brotherhood throughout the world" as Wand, op. cit., p. 125, indicating that it seems clear "that the suffering is universal" and is a "worldwide trial"? Or is it "are accomplished in your brotherhood in the world" as Beare, op. cit., p. 180, who writes, ". . . suggesting not so much that the persecution is worldwide, as that the 'meed of suffering' is inseparable from the experience of Christians so long as they are 'in the world'". Ac >

<sup>384</sup>"Suffering is the penalty of your position, and there is nothing exceptional about it; it is the common lot of Christians" (Moffatt, op. cit., p. 168).

<sup>385</sup>I Peter 4:15. "Take care that it really is Christ's reproach that you bear and do not incur suffering by any criminal act or social indiscretion" (Blenkin, op. cit., p. 106). "There is no credit, . . . nothing to bring one fame or glory in taking punishment manfully, when one has done wrong. It is the patient uncomplaining submission to suffering when one has done well that is acceptable with God"

wrongdoing, but only when doing right<sup>386</sup> and "suffering unjustly."<sup>387</sup> They are to bear and endure their suffering patiently.<sup>388</sup> They are always to have ready their ἀπολογία, that is, they are always to be ready to give an account of the reasons for their way of life, their faith and hope.<sup>389</sup> It is made emphatically clear that they are not to retaliate.

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(Stibbs and Walls, op. cit., p. 114). "Let them only make sure that they commit no offence to justify the penalty, that it may be inflicted not for cause which they have given, but in spite of their manifest goodness" (Beare, op. cit., p. 140).

386 I Peter 2:20.

387 I Peter 2:19.

388 I Peter 2:20.

389 I Peter 3:15. "Some think that the exhortation be ready always to give an answer implies the official persecution of Christians as Christians, and refers to the possibility of their having to face interrogation at a formal trial. Be ready, says the Greek, pros apologian, i.e. with a view to an apology, explanation, or speech in defence. Note the use of this word in Acts xxv. 16; 2 Tim. iv. 16, 'answer'; and in Phil. i. 16, 17, 'defence'. The accompanying phraseology in this verse, however, combines forcibly to suggest something which might be called for at any time in the most informal and spontaneous manner. The verb aitein, asketh, suggests ordinary conversation rather than official enquiry. The words always and to every man make the reference completely general and comprehensive. The Christian must remember that anybody at any time may ask him to explain and justify his Christian confidence (Stibbs and Walls, op. cit., pp. 135-36). "Ἀπολογία (followed by a dative, as in I Cor. ix. 3) means any kind of answer or self-justification, whether formal before a judge, or informal. Here παντί fixes the word to the latter sense" (Bigg, op. cit., p. 158). See also Blenkin, op. cit., p. 73; Cranfield, op. cit., p. 82. Beare, op. cit., p. 138, is wrong in insisting that this can only be a reference to a formal "argument for the defence in a court of law."

In the admonition for the Christians to follow Christ and to pattern their response to unjust suffering after his they are reminded: "He committed no sin; no guile was found on his lips. When he was reviled, he did not revile in return; when he suffered, he did not threaten . . ." <sup>390</sup> The same idea finds expression again in the form of a direct admonition: "Do not return evil for evil or reviling for reviling; but on the contrary bless, for to this you have been called . . ." <sup>391</sup> In the face of their persecution and suffering they are to cast all their anxieties upon God with the realization that he cares about them. <sup>392</sup>

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<sup>390</sup>I Peter 2:22-23. "The imperfects ἀντελοιδόρει, ἦπε ἴλει, παρεδίδου are sometimes explained as denoting the habitual attitude of the life of Christ. . . . The aorists ἐποίησεν, εὐρέθη, ἀνήνεγκεν . . . describe His life and death as a whole" (Blenkin, op. cit., p. 62).

<sup>391</sup>I Peter 3:9. "He turns now to the attitude in which Christians are to meet hostility. There is to be no retaliation; the Christian's whole profession is to bless. Our attitude towards others is not to be determined by the attitude which they adopt towards us, but by our relationship to God and our recollection of the kind of life to which He has called us" (Beare, op. cit., p. 134). "Our natural instinct is to want to get even with those who hurt us, to give as good as we get, or like Lamech (Gen. 4. 23 f.) to have our own back--with interest. And, if we do not, we feel humiliated. What is here required of us is quite unnatural to us.

"And, whether we ask the question, 'Why should we try to follow this way that is so contrary to our natural instincts and the ways of the world?' or the question, 'How are we to get the necessary strength to walk in it?' the Apostle has the answer ready for us: 'For hereunto were ye called, that ye should inherit a blessing'" (Cranfield, op. cit., p. 78). Both retaliation in act and words is forbidden (Plumptre, op. cit., p. 127). See also Wand, op. cit., p. 94.

<sup>392</sup>I Peter 5:7.

The subordination of the participle to ταπεινωθῆτε suggests that true humility before God expresses itself above all in unwavering trust in Him and confidence in His unfailing love. To be overwhelmed with anxiety is to be concerned with self rather than with Him. Jesus likewise had based the injunction "Be not anxious"-- μὴ μεριμνᾶτε, upon firm confidence in the providence of God (Matt. 6:25-34).<sup>393</sup>

In their plight they are to trust in God as Christ trusted himself and his case to God who judges justly.<sup>394</sup>

He acknowledged above His earthly circumstances and oppressors the sovereignty and the righteous judgment of God, and He committed Himself and His cause into God's hands. By so doing He provided in principle and in spirit an example to be followed by all who, in following Him find that they, too have to suffer unjustly. They should, as Peter says (in iv. 19, RV), "commit their souls in well-doing unto a faithful Creator."<sup>395</sup>

In their suffering they must persist in well-doing and entrust themselves wholly to God: "Therefore let those who suffer according to God's will do right and entrust their souls to a faithful creator."<sup>396</sup> The last part of this verse

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<sup>393</sup>Beare, *op. cit.*, p. 178. See also Wand, *op. cit.*, p. 125; and Blenkin, *op. cit.*, p. 118, who writes, "In times of danger the Christian is to cast all the burden of his anxiety or alarm (μεριμνα) upon God with confident trust in His loving care (μέλει)."

<sup>394</sup>I Peter 2:23. "'He committed Himself to Him that judges justly'--i.e., he accepted without rebellion the unjust treatment meted out to him, confident of vindication before God" (Beare, *op. cit.*, p. 123). "There is no accusative in the Greek: consequently the object of the verb may be either 'Himself' or 'His cause' or even 'His enemies'" (Wand, *op. cit.*, p. 82).

<sup>395</sup>Stibbs and Walls, *op. cit.*, p. 119.

<sup>396</sup>I Peter 4:19. "Do as Jesus did (ii. 23), leave yourselves in the hands of a faithful Creator, . . ." (Moffatt,

(I Peter 4:19) is succinctly and strikingly expressive of the proper response of man to God, that is, the response of self-humiliation in realization of his creaturely existence:

πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.

The word κτίστη emphasizes the creaturely, finite, dependent dimension of man's life. Παρατιθέσθωσαν τὰς ψυχὰς urges the commitment of the self<sup>397</sup> to God in humility and submission, and especially in trust. Ἐν ἀγαθοποιίᾳ<sup>398</sup> emphasizes the positive content of obedience, service, and well-doing which is to characterize man's life.<sup>399</sup> Speaking of I Peter 4:19 Wand writes:

The conclusion of the whole argument and a summary of the main ideas of the epistle. Suffering does not come at the caprice of blind chance or as the predetermination of inexorable fate but as a divine discipline. Therefore those who endure it can trustfully commit themselves to the beneficent care of God. This confident trustfulness,

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op. cit., p. 160). "Once more Peter bids his readers follow the example of their Lord. This commitment of themselves to God is not to be a matter of passive resignation, but of active well-doing, in love and service. The words 'in well-doing' are in Greek very emphatic, being placed at the end of the sentence" (Cranfield, op. cit., p. 105).

<sup>397</sup>"Ψυχὴ is again used of the 'soul' as the true inward life" (Beare, op. cit., p. 169).

<sup>398</sup>That is, "continuing in a life of active goodness; the place at the end of the sentence and section gives the word great emphasis" (Beare, op. cit., p. 170).

<sup>399</sup>"The way in which Christians are to shew their trust is by continued well-doing in spite of their sufferings. There must be active obedience as well as patient endurance" (Blenkin, op. cit., p. 110).

which is far superior to fatalism or even resignation, is the true Christian attitude to life.<sup>400</sup>

### III. THE EXALTATION OF THE DISCIPLE

Just as the Christian has been humiliated in Christ but must carry out this humiliation in his own life, so also the Christian has been exalted in Christ and, though he already experiences the joy of that exaltation, he looks forward in hope and confidence to the complete realization and fulfillment of this exaltation in his own existence and destiny.

#### Emphasis upon Eschatological Expectation

The Christian is to share Christ's glory. A passage which emphasizes that the Christian is to share Christ's glory and which intimately relates the humiliation and exaltation of the disciple is I Peter 4:13: ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.<sup>401</sup> Sharing in the sufferings of Christ means also sharing in his glory.<sup>402</sup>

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<sup>400</sup>Wand, op. cit., pp. 120-21.

<sup>401</sup>"The final clause does not depend primarily on χαίρετε, but rather on κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήματων [sic]: the share in the future glory of Christ is the promised counterpart of the sufferings that have been shared. It is not precisely a thought of reward, but rather of an inherent compensation . . ." (Beare, op. cit., p. 165).

<sup>402</sup>van Unnik, op. cit., p. 102.

The Christian thus comes to glory through suffering just as Christ did; "it is the process by which Christ's members are brought to glory as He was."<sup>403</sup>

Sufferings are not to be regarded with surprise, as though some strange mischance was interrupting or thwarting God's loving purpose. Rather they are coming to pass in the orderly fulfilment of that purpose. They are a refining process (cf. i. 7), a trial by fire intended to test the genuineness of Christians. In proportion as they have a personal share in the sufferings of the Christ they should rejoice, as a preliminary to the exultant joy which will be theirs when the glory of Christ, as the Head of manhood made perfect in Him, is revealed.<sup>404</sup>

"To partake of His humiliation in this world is the pledge of participation in His glory in the world to come."<sup>405</sup> The same expectation is expressed by Peter in I Peter 5:1b when he designates himself as a sharer<sup>406</sup> in the glory that is going to be revealed<sup>407</sup> (ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός). Although this probably is a reference to Peter's share in the transfiguration experience of Christ,

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<sup>403</sup>Blenkin, op. cit., p. 101.

<sup>404</sup>Ibid.

<sup>405</sup>Cranfield, op. cit., p. 102.

<sup>406</sup>"The thought is both present and future; Peter now shares the glory of Christ in heaven; he is likewise to share in the imminent 'revelation'" (Beare, op. cit., p. 173).

<sup>407</sup>"This glory has already been given to Christ (1:21; 3:22), in His Resurrection, Ascension, and Session at the right hand of God; it is to be 'revealed', in that He will be manifested in His glory to the world which He once visited in humiliation" (Beare, op. cit., p. 173).

as is claimed by Selwyn and others,<sup>408</sup> it certainly also points to the future time (μελλούσης) when the apostle will share that glory. Accent upon this expectation of participation in future glory appears throughout the epistle. The one who humbles himself under the mighty hand of God is reminded that in due time God will exalt him.<sup>409</sup> Commenting on I Peter 5:6 Beare says:

As in 4:13, the hope of the compensating future glory is brought forward as a powerful motive for accepting the hardships of the present without complaint; humble acceptance of that which God now causes them to endure is the title to ultimate exaltation.<sup>410</sup>

"Our humiliation will not last for ever; for those, whom God now allows to share the humiliations of His Son's earthly life, He will presently cause to share His Son's glory."<sup>411</sup> In I Peter 5:4 the exemplary elder who does not exalt himself over the church is promised, "When the chief Shepherd is manifested you will obtain the unfading crown of glory." In I Peter 5:10 the suffering of the Christian is seen again as a prelude to glory: "And after you have suffered a little

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<sup>408</sup>Selwyn, op. cit., pp. 228-29.

<sup>409</sup>I Peter 5:6. "People who already are Christians are addressed and admonished to humbleness, because God will exalt them in the time of the parousia, a thought in perfect accord with the whole teaching of this Epistle that suffering in this world will soon be followed by glory" (van Unnik, op. cit., p. 104).

<sup>410</sup>Beare, op. cit., pp. 177-78.

<sup>411</sup>Cranfield, op. cit., p. 118.

while, the God of all grace, who has called you to his eternal glory in Christ will himself restore, establish, strengthen and settle you."<sup>412</sup> Not only, then, has the Christian been called to suffering (in humiliation) as is clear in I Peter 2:21 and 3:9, but also, as is made clear here in I Peter 5:10, he has been called to glory (in exaltation).<sup>413</sup> "It is, therefore, a calling similar to Christ's own, through earthly suffering to heavenly glory (cf. i. 11)."<sup>414</sup>

The strong eschatological aspect of the epistle. The eschatological expectation is vivid and very strong in I Peter. So much is this so that van Unnik has referred to the "strongly eschatological setting of the Epistle."<sup>415</sup> This is evidenced by the constant reference to eschatological categories. Lewis says, "The final eschatological hope is seen in the future references in the terms revelation, glory, and salvation."<sup>416</sup> In addition to the references indicated above<sup>417</sup>

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<sup>412</sup>RSV marginal translation.

<sup>413</sup>"God's eternal glory brings out the full range and objective of the Christian calling, and the sufferings which it involves are thus set in perspective" (Selwyn, op. cit., p. 240).

<sup>414</sup>Stibbs and Walls, op. cit., p. 174.

<sup>415</sup>van Unnik, op. cit., p. 105.

<sup>416</sup>Lewis, op. cit., p. 362.

<sup>417</sup>I Peter 4:13; 5:1b; 5:6; 5:4; 5:10.

the eschatological expectation is before the reader several other times. The whole passage I Peter 1:3-9 is a paean of the eschatological expectation. It speaks of

. . . an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time.<sup>418</sup>

Then the "praise and glory and honor" which will appertain to "the revelation of Jesus Christ"<sup>419</sup> is before the reader. The author calls attention in I Peter 1:13 to the grace that is coming to the Christians "at the revelation of Jesus Christ." (The "day of visitation" of I Peter 2:12 may be an eschatological reference but probably is not, as is indicated above.)<sup>420</sup> The last judgment is referred to in I Peter 4:5 as the author speaks of a judge "who is ready to judge the living and the dead."<sup>421</sup> In I Peter 4:17 it is indicated that the time has come for judgment to begin. The author's thoroughly eschatological orientation finds most explicit expression in I Peter 4:7 with πάντων δὲ τὸ τέλος ἤγγικεν. A fine summary of the eschatological emphasis of I Peter is given by van Unnik:

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<sup>418</sup>I Peter 1:4-5.

<sup>419</sup>I Peter 1:7.

<sup>420</sup>Vide supra, pp. 339-41.

<sup>421</sup>The final judgment is no doubt in mind also in "the end of those who do not obey the gospel of God" in I Peter 4:17.

The rule of the Lord's life: "Behoved it not the Christ to suffer these things and to enter into his glory" (Luke xxiv. 26), reflected in i. 11, is also operative in the lives of His disciples (iv. 1, 13). But this time of suffering, fierce though it be, will be a short one (i. 6, v. 10). A strong eschatological note runs through the whole letter. Christ was manifested at the end of the times (i. 20) and now "the end of all things is at hand" (iv. 7), the final judgment is about to begin (iv. 5, 17).<sup>422</sup>

### Emphasis upon Hope

The emphasis upon hope<sup>423</sup> which finds constant expression in the epistle also points to this coming realization of the disciple's exaltation. Weiss,<sup>424</sup> Beyschlag,<sup>425</sup> and Kennedy<sup>426</sup> call attention to the emphasis which falls upon hope in this epistle. Christians "have been born anew to a living hope."<sup>427</sup> Their faith is hope in God.<sup>428</sup> They are

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<sup>422</sup>van Unnik, op. cit., p. 98.

<sup>423</sup>Wand, op. cit., p. 98, calls attention to "the characteristic emphasis upon hope in the epistle." This emphasis is so strong that the writer of the epistle has been held by some to be pre-eminently the "Apostle of Hope" (Beare, op. cit., p. 37).

<sup>424</sup>Weiss, op. cit., I, 243-47.

<sup>425</sup>Beyschlag, op. cit., I, 383-84.

<sup>426</sup>Kennedy, op. cit., p. 166.

<sup>427</sup>I Peter 1:3.

<sup>428</sup>I Peter 1:21; see Beare, op. cit., p. 82; Weiss, op. cit., I, 244, "If, lastly, according to i. 21, the establishment of their faith through the exaltation of Christ is meant to lead to their faith becoming hope . . . , it is evident that the latter appears to the apostle as the real crown of the Christian life." Also vide supra, pp. 215-16.

to set their hope upon the grace that is coming to them at the revelation of Jesus Christ.<sup>429</sup> Περὶ τῆς ἐν ὑμῖν ἐλίδος in I Peter 3:15 "summarizes the content of the Christian profession as 'hope'. . . . The phrase refers . . . to that which forms the heart of the religion for the Christian."<sup>430</sup>

In summary Weiss writes:

[a] In the opinion of the apostle, hope forms the real central point of the Christian life. (b) It appears in him in the greatest energy, according to which the hoped-for consummation already appears as immediately at hand. (c) Nay, by perfect hope this consummation is already anticipated as if it were present, and felt with blissful joy. (d) This hope is, however, a living hope which influences the whole moral life, inasmuch as the consummation of all things which is promised as a reward becomes the strongest motive for the fulfilment of all the conditions of its attainment.<sup>431</sup>

#### Present Dimension of the Christian's Exaltation

The Christian always looks away with hope and confidence to the future. However, I Peter makes it clear that the exaltation is already a present reality for the Christian. Christians are already exalted in their humiliation, blessed in their sufferings.<sup>432</sup> This is made explicit with

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<sup>429</sup>I Peter 1:13.

<sup>430</sup>Beare, op. cit., p. 139.

<sup>431</sup>Weiss, op. cit., I, 243.

<sup>432</sup>Ibid., I, 245. Calling attention to the emphasis on suffering in I Peter, Cross, op. cit., p. 23, asks why the epistle is "in fact ringing from beginning to end with

the indication in the epistle that the Christian is blessed, is the object of God's grace and favor, and is already experiencing eternal joy. The exhortation to rejoice is heard again and again in the epistle. From the beginning to the end of the epistle the note of joy is sounded as characteristic of the present Christian life even amidst its sufferings and sorrows. In I Peter 1:6 rejoicing appears as a characteristic quality of Christian living. The present indicative, ἀγαλλιᾶσθε, speaks of a present rejoicing. Shortly again Christians are said to love and believe in Christ and to "rejoice with an unutterable and exalted joy" (ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ).<sup>433</sup> Again the present indicative, ἀγαλλιᾶσθε, is most significant. They are rejoicing with a joy which is so great as to be

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a triumphant note of joy and exaltation." He answers: "The answer is that behind it all lie the transfigured sufferings of Christus Victor, proclaiming the joy of the Resurrection and the hope of salvation. The suffering, however real, however deep, is suffering already overcome. It is not a case of a future joy which awaits the Christian as a compensation in the next world. It is a 'joy unspeakable' (χαρὰ ἀνεκλαλήτος) already present" (ibid.). Indicating "how readily this coexistence of future and present found a place in the eschatological thought of the early Church," he cites (ibid., pp. 23 and 46) the work of C. H. Dodd, The Apostolic Preaching and Its Developments (new edition; London: Hodder and Stoughton Ltd., 1944), especially the appendix, "Eschatology and History," pp. 79-96, and the work of Oscar Cullmann, Christ and Time: The Primitive Christian Conception of Time and History, trans. Floyd V. Filson (London: S C M Press Ltd., 1951).

<sup>433</sup>I Peter 1:8.

indescribable (unspeakable) and which is suffused with glory.<sup>434</sup>

The joy of the Christian is not wholly a joy of anticipation. The splendour of the divine inheritance, the pure imperishable beauty of heaven, penetrates the barriers of time and circumstance and the spiritual limitations of earthly life. Faith lays hold on the unseen Master and love embraces him; the anticipated joy is translated into an ineffable experience of the present; and thereby Christians are even now receiving the salvation for which they hope, which is "the end of the faith."<sup>435</sup>

In I Peter 4:13a they are admonished to rejoice in as much as they share in Christ's sufferings. Christians, even in their humiliation, are blessed (μακάριοι).<sup>436</sup> They are the truly happy and blessed. Even in the midst of their labors, hardships, and suffering, life has meaning and purpose, and joy and happiness, for they know that this way of humiliation is the way to exaltation for them, as it was for their Lord. It is with these that human life reaches the true blessedness and fulfillment which God wills for man. They are God's own

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<sup>434</sup>"Δεδοξασμένη . . . takes up the δόξα of v. 7--the glory to be manifested in the revelation of Jesus Christ; affirming that this glory of the manifestation of the heavenly is given already to the joy of Christian faith and love" (Beare, op. cit., p. 63).

<sup>435</sup>Beare, op. cit., p. 62.

<sup>436</sup>I Peter 3:14; 4:14. Albert E. Barnett, The New Testament: Its Making and Meaning (revised edition; New York: Abingdon Press, 1958), p. 223, writes: "Suffering worthily met in the course of living in the spirit of Christ actually becomes a blessing because it results in a deepening consciousness of fellowship with Christ and a consequent and ever-increasing spiritual joy."

people.<sup>437</sup> They have God's grace,<sup>438</sup> his acceptance, approval, and favor, upon their lives.<sup>439</sup> "The spirit of glory and of God rests upon them."<sup>440</sup> They know that God will restore them (καταρτίσει), will cause them to stand fast (στηρξει), will strengthen them (σθενώσει), and will establish them immovable (θεμελιώσει).<sup>441</sup> This is the dimension of exaltation that belongs to their present lives and points to a glorious future.

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<sup>437</sup>I Peter 2:10.

<sup>438</sup>Χάρις "in this context . . . is best taken in its primary sense of 'excellence'--that which is admirable, enhancing the esteem in which those who display it are held" (Beare, *op. cit.*, p. 121). Selwyn, *op. cit.*, p. 89, writes: "Χάρις has in this Epistle, as in the Gospels and often in the Acts, a Greek rather than a Hebrew or Pauline sense: in 1 Pet. ii. 19, 20, indeed, χάρις is used in close connexion with ἀγαθοποιεῖν, exactly as in Lk. vi. 32-5 and in exactly the same sense. In describing the meek endurance of suffering as 'a grace in the eyes of God', St. Peter is speaking quite simply and untheologically as a Greek might speak: he thinks of good conduct without any embarrassment as thank-worthy, a glory, a favour or gracious thing in God's eyes."

<sup>439</sup>I Peter 2:19; 2:20; 5:5.

<sup>440</sup>I Peter 4:14.

<sup>441</sup>I Peter 5:10.

CHAPTER V

CONCLUSION

## CHAPTER V

### CONCLUSION

In this chapter a brief summary of the thesis and the conclusions reached are presented. Following this, areas for future study are indicated. Finally, the implications of the humiliation-exaltation motif for contemporary theology and life are presented.

#### I. SUMMARY AND CONCLUSIONS

##### Chapter Summaries

Chapter one. In chapter one, the introductory chapter, the present study was related to contemporary biblical study. Particular attention was called to the new interest in the study of I Peter and the revival of biblical theology. The present-day religious and theological situation of man and his world was then considered, particularly from the standpoint of the insecurity, anxiety, and meaninglessness which characterize so much of modern life. Emphasis was laid upon the new quest for the religious and theological meaning in biblical study. The factors (both general and specific) which prompted this study and the procedures followed (including the scope and limitations, the statement of the thesis and its purpose, and the method of the study) were reported. The present writer's view of the origin of the epistle was

then briefly summarized. The epistle originated with the Apostle Peter in Rome about A.D. 63-64, and was composed with the aid of Silvanus. Various antecedent source materials at hand in the church community were probably used in its composition. The primary sources and other materials used in the thesis were then indicated.

Chapter two. In chapter two the theory of the humiliation-exaltation motif was presented and defined. Particular attention was given to the method of motif-research, with special reference to the work of Anders Nygren (Agape and Eros) which has popularized the term and method. The theory of the humiliation-exaltation motif was shown to relate itself intimately to a proper creaturely relation of man to God. The theory was briefly related to the doctrines of God, man, creation, sin, and salvation. The term "humiliation" as used in the thesis was then defined to avoid possible misunderstanding, and it was related to man's proper self-understanding and to genuinely meaningful human existence. Humiliation-exaltation was then indicated to be the predominant New Testament pattern. With regard to this last point particular reference was had to the recent article of Robert W. Funk, "Humiliation-Exaltation: The Structure of the New Testament Proclamation," though the present writer had independently come to the same conclusions. Following this, a background

sketch of the humiliation-exaltation pattern was presented. Particular attention centered upon humiliation-exaltation in the historical experiences of the Hebrew people, the ancient Near Eastern king ideology, the Old Testament Writings, Hebrew piety, the Old Testament prophets, post Old Testament Judaism, and especially the Suffering Servant of Deutero-Isaiah. Very limited attention was given to humiliation-exaltation in pagan life and philosophy, the epics of primeval history, and the life of Jesus and earliest Christianity.

Chapter three. In chapter three the humiliation-exaltation motif was presented as the theme or dominating motif of I Peter. Here, I Peter 5:5b-6 was affirmed to state the theme of the epistle. This passage was interpreted with brief reference to the many passages in the epistle where humiliation and exaltation (or closely related terms and ideas) are emphasized or intimately related. This statement of the theme of the epistle was then related to the purpose of the epistle.

Following this, in chapter three, humiliation-exaltation in the view of the person and work of Christ (in the Christology) of I Peter was presented. Attention centered first upon humiliation-exaltation as the way of Christ. Three humiliation-exaltation Christological hymns were isolated in I Peter and were interpreted, namely I Peter 1:20-21, I Peter 3:18-22, and I Peter 2:21-25. Special reference was had at

this point to the essay by Rudolf Bultmann, "Bekenntnis- und Liedfragmente im ersten Petrusbrief." These hymns were paralleled to other early humiliation-exaltation Christological hymns in the New Testament, particularly Philippians 2:6-11, I Timothy 3:16, Ephesians 4:8-10, and Colossians 1:15-20. In I Peter 2:21-25, of course, considerable attention and emphasis were given to the view of Christ as the humiliated Suffering Servant who is to be exalted. The emphasis upon the sufferings and resurrection of Christ in many passages in I Peter was then indicated and particular attention was given to I Peter 1:11b and I Peter 2:4-8. Then a comparative and constructive summary of the humiliation-exaltation Christology of I Peter was presented. The comprehensive nature of this Christology was indicated, and the treatments of the Christology of I Peter by the theologians were reviewed with regard to the humiliation-exaltation Christology. The theory of humiliation-exaltation as the way for man was then reviewed, and the way of Christ in this Christology was compared with the way of man and Satan in the epics of primeval history. The Christology of the epistle was shown thus to relate intimately to the theme of the epistle.

Finally, in chapter three, the humiliation-exaltation way soteriology of I Peter was presented. Here, a careful study was made of the "for us" quality of Christ's way and work in each of the three Christological hymns, and the

ὕπερ ἡμῶν quality of his work in I Peter was summarized. It was emphasized that in I Peter the exaltation is equally a part of the saving way and work of Christ. Then the atonement in I Peter was treated with reference to the various theories of the atonement, but particularly from the standpoint of the sense in which Christ's way and work are "for us" in I Peter and the characteristic emphasis of I Peter as epitomized in I Peter 2:21. A summary of the humiliation-exaltation way soteriology of I Peter was then presented.

Chapter four. Chapter four is a presentation of humiliation-exaltation in discipleship in I Peter. Here, special attention centered on I Peter 2:21 from the standpoint of the disciple and upon I Peter 4:1-4, I Peter 2:24, and I Peter 1:21. First, the humiliation-exaltation of Christ and the humiliation-exaltation of the disciple were mutually related. Here, the sense in which Christ has gone this way for the disciple was reviewed, and it was emphasized that the disciple must also go this way in his own life. The disciple's mystical and ethical union with Christ and the imitatio Christi were considered. Second, the humiliation of the disciple in his own life was considered. Here, attention was given to humility and the way of self-humiliation, warnings against pride, the Christian's vocation to glorify God, and admonitions to obedience, doing good,

service, subordination, submission, and suffering. Third, the exaltation of the disciple was considered. This was done with regard both to the present and the future. The emphasis upon the strong eschatological expectation in the epistle, the emphasis upon hope, and the present dimension of the Christian's exaltation were considered.

### Conclusions

This study of I Peter from the standpoint of the humiliation-exaltation motif must now be concluded. This study has indicated that the humiliation-exaltation motif is the theme of the epistle and dominates its teachings, particularly with regard to Christology and discipleship, both of which loom so large in the content of the epistle. The passage I Peter 5:5b-6 really does state the theme of the epistle: "God opposes the proud, but gives grace to the humble. Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you." The epistle has been carefully studied with this theme constantly in mind, and the passages relative to Christology, soteriology, and discipleship have been interpreted from this standpoint and in its light.

Christ is set forth in the epistle as the one who pre-eminently went the way of self-humiliation under the mighty hand of God and was highly exalted by God. He submitted to

incarnation, and he went the way of perfect self-humiliation and absolute obedience to God in his earthly life. His life is interpreted primarily in terms of the Suffering Servant who absolutely humbled himself before God, who was wholly submissive to him and utterly obedient to his will, who lived and suffered and died for others, who unfailingly trusted in God, and whom God raised from the dead and to whom he gave great and eternal glory. His way of self-humiliation was followed by exaltation at God's hand. He controlled his life by the divinely-willed pattern of self-humiliation, and therefore he was highly exalted by God.

It has been shown that Christ is set forth in I Peter as having gone this way of humiliation-exaltation for others in two senses. First, he went this way "for them," that is, vicariously, in their place, representing and embodying his followers in himself so that they are perfectly humiliated and highly exalted "in him." Christ is their leader who has gone the way of humiliation-exaltation perfectly for his people. As their leader he is their representative to God, and corporately embodies them, so that they are perfectly humiliated and exalted in him. Second, he has gone this way as their leader to make a way for them to follow. They, as followers, must also, in their own lives, go this way of humiliation-exaltation.

Discipleship, in I Peter, means, then, acceptance of

what Christ has done for the disciple in both senses of his leadership in the way of humiliation-exaltation. It is the acceptance of God's grace, what he has done for them, their perfect humiliation-exaltation in Christ. It means also the acceptance of their responsibility to follow Christ in this way, that is the acceptance in their own lives of the pattern which Christ has left to them and called them to follow. This is the way of self-humiliation. It means humility before God and man, self-surrender and self-dedication to God, absolute submission and obedience to God's will, suffering in God's will, doing good and serving one's fellows. In the midst of it all the disciple finds the exaltation of human life. He rejoices to live in this manner. In it he finds true happiness and blessedness and God's favor on his life. He goes this way of self-humiliation with the assurance which he has in Christ that this way leads to the perfect realization of exaltation in his own life and destiny. He lives with confident trust and unflinching hope in God because a glorious future and the ultimate fulfillment of human life are promised to him beyond this earthly life.

## II. AREAS FOR FUTURE STUDY

### The Petrine Tradition

The present writer is convinced that I Peter had its origin with the Apostle Peter. Manifestly, then, the

humiliation-exaltation motif was one which not only was known to the Apostle Peter but, obviously from the significant place it has in this epistle, also was especially valued by him and was central in his thought.

This indication of the humiliation-exaltation motif as a system especially valued by the Apostle Peter should be followed up in a future study of the entire Petrine tradition, namely, in addition to I Peter, the Petrine speeches in Acts and the Gospel According to Mark. If a like emphasis on the humiliation-exaltation motif could be demonstrated in these areas, it would not only bring a new unity to this material, but also would serve as an additional piece of evidence for the validity of the claim of an authentic Petrine witness in these other two areas.

Especially interesting and important in such a study would be the Servant Christology (so closely related to the humiliation-exaltation motif) which is so prominent in Mark, Peter's speeches in Acts, and I Peter, though almost lacking in other areas of the New Testament witness.<sup>1</sup> With regard

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<sup>1</sup>Lewis, op. cit., p. v. Cullmann, The Christology of the New Testament, p. 52, calls attention to a thorough investigation by Christian Maurer, "Knecht Gottes und Sohn Gottes im Passionsbericht des Markusevangeliums," Zeitschrift für Theologie und Kirche, L (1953), 1-38, which attempts to prove the influence of the Pais Christology on Mark. See also Benjamin W. Bacon, Jesus the Son of God ("The Kent Shaffer Memorial Lectures in Yale University." New York: Henry Holt and Co., 1930), who emphasizes the Gospel of Mark

to Mark, particular attention should be given to Jesus' self-understanding as Suffering Servant and Son of Man, Jesus' practice and teaching of self-humiliation, humility, obedience, doing good, self-denial, and service, especially Christ's invitation and teachings regarding "following" him, the significance of the Son of Man title (it may very well

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as a record of the Petrine witness, see esp. pp. 41-64, 105 ff. In Carpenter, *op. cit.*, the application of the doctrine of the Servant to Christ is traced back to Peter. Cullmann, *Peter: Disciple, Apostle, Martyr*, pp. 66-68, writes: "At this point we must keep in view the significance of the earliest Christology we possess, the explanation, namely of the person and work of Jesus by the figure of the 'Suffering Servant of God' prophesied by Second Isaiah. This explanation, in addition to the Son of Man Christology, certainly goes back to Jesus himself.

"I believe, indeed, that this earliest Christological explanation can be shown to have the apostle Peter as its author" (*ibid.*, p. 66). Cullmann goes on to substantiate this with a treatment of the Petrine speeches in Acts and I Peter (*ibid.*, pp. 66-68). He concludes: "Peter by preference applied to Jesus the conception of the Suffering Servant of God.

"The Christology of the apostle Peter, if we may dare to use this expression, was quite probably dominated by the concept of the ebed Yahweh. If so, he who tried to turn Jesus from the way of suffering, and denied him at the decisive moment of the Passion story, was the first one who, after Easter, grasped the necessity of this offence. He could not express this conviction better than by using the designation ebed Yahweh; this was the more true since he must have known how great an importance Jesus himself had attached to the ideas connected with the phrase" (*ibid.*, p. 68).

In a similar vein with regard to the same material, Cullmann, *The Christology of the New Testament*, p. 74, indicates that "Peter preferred to speak of Jesus in terms of the Suffering Servant of God." He says (*ibid.*): "It is probably not venturing too much to draw the conclusion that the author [of Acts] may have preserved the precise memory that it was the Apostle Peter who by preference designated Jesus the 'Suffering Servant of God.'"

have been a humiliation-exaltation<sup>2</sup> category as was Suffering Servant), the teaching that the Son of Man must suffer, and the lack of a developed theory of the atonement. Parallels to I Peter in the Petrine speeches in Acts which are especially relevant to the humiliation-exaltation motif and which should receive consideration and study, in addition to the common emphasis upon Servant Christology (Acts 3:13; 3:26; 4:27; 4:30), are the following: Christ as leader and pioneer (Acts 3:15; 5:31), close coupling of the death and resurrection of Christ (Acts 2:23-24; 5:30), Christ presented as the Righteous One (Acts 3:14), the resurrection of Christ as God's reversal of his death (Acts 2:24; 3:15; 4:10; 5:30; 10:39-40), Jesus as the chosen stone (Acts 4:11), rejoicing for the privilege to suffer for Christ (Acts 5:41), Jesus' doing good (Acts 10:38), God as creator,<sup>3</sup> Jesus made Lord and Christ by the resurrection (Acts 2:36),<sup>4</sup> emphasis on fulfillment of Old Testament prophecies of Christ (Acts 1:16; 2:16; 2:23; 2:31; 3:18; 3:21),<sup>5</sup> the unity of the resurrection and exaltation of Christ (Acts 2:33; 2:36; 3:13-15;

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<sup>2</sup>Schweizer, Lordship and Discipleship, pp. 21, 36, 39, and 41.

<sup>3</sup>Moffatt, op. cit., p. 160, citing Acts 4:24.

<sup>4</sup>Weiss, op. cit., I, 237-38; Beyschlag, op. cit., I, 392.

<sup>5</sup>Wand, op. cit., p. 49.

5:30),<sup>6</sup> lack of a developed doctrine of the atonement (Acts 2:23; 2:36; 3:13; 3:15; 3:18; 4:10; 10:39)<sup>7</sup> and the cross as a ξύλον (Acts 5:30; 10:39),<sup>8</sup> Jesus as the Servant glorified by God (Acts 3:13-15; 3:26),<sup>9</sup> emphasis upon the resurrection of Christ (Acts 1:23; 2:24; 2:32; 3:13; 3:15; 3:26; 4:10; 4:33; 5:30; 10:40).<sup>10</sup>

Many writers have pointed out that the ideas involved in the humiliation-exaltation motif fit very well with what is known of Peter and his life. It fits the pattern of the development of discipleship in his own life. In his early life he appears to have been a rather self-confident, rash, proud, self-assertive person who had to learn the Christ's

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<sup>6</sup>Beare, op. cit., p. 81, comparing I Peter 1:21 and Acts 3:13-15, says, "The resurrection of Christ and his exaltation are a single thought."

<sup>7</sup>Schweizer, Lordship and Discipleship, p. 33, writes, "At all events it can be stated with certainty that in Peter's sermons the death on the cross has no atoning significance."

<sup>8</sup>Selwyn, op. cit., pp. 180-81.

<sup>9</sup>Beare, op. cit., p. 81.

<sup>10</sup>Stevens, op. cit., p. 303, commenting on I Peter, writes: "We note here the same emphasis upon the saving value of the resurrection as we observed in the Petrine discourses in Acts." Schweizer, Lordship and Discipleship, p. 37, writes: "These formulations prove only that at a very early time the exaltation of Jesus was regarded as the decisive saving event. In this first period this was so important to the Church that all that preceded it was regarded as a mere prelude to this one event.

"This precisely is the view which the sermons of Peter still convey to us." See also Selwyn, op. cit., p. 90, n. 2.

way of self-humiliation, and had to learn to follow him in this way.<sup>11</sup> Such a motif as especially cherished by Peter fits well also with what is told in the legend of his death. Cullmann, discussing the closely related preference of Peter for speaking of Jesus in terms of the Suffering Servant of God, says, "This agrees with what we know of Peter."<sup>12</sup> In another place he writes again, "It would at least be quite consistent with everything else we know about Peter."<sup>13</sup> In both places he goes on to discuss this with regard to Peter's own life and discipleship.

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<sup>11</sup>Burrows, op. cit., p. 437; L. Berkhof, New Testament Introduction (Grand Rapids: Eerdmans-Sevensma Co., 1915), pp. 296-97. See Cullmann, Peter: Disciple, Apostle, Martyr, pp. 21-22, for the suggestion of the possibility that Peter, early in his life, was one of the furious "Zealots" who would exalt Israel over Rome by force. This would indicate a change in Peter's own life from a self-willed, self-exalting way of living to an acceptance of the way of humiliation. Stott, op. cit., pp. 135-39, discusses at length Peter's pilgrimage in learning of the Servant Messiah, that humiliation was the way to exaltation, that the price of the crown was the cross. Stott, op. cit., p. 139, concludes: "The Christ had to suffer before entering into His glory. The Christian, too, must suffer if he is to share in the glory of Christ when it is finally revealed." Indicating that this is the exalted theme of I Peter, he goes on (ibid.) to point out that "the Apostle was prepared by the Holy Spirit to teach it. The lesson he was slow to learn under the tutelage of Jesus he not only grasped after the Resurrection, but himself both proclaimed in his sermons and experienced in his life after the Ascension."

<sup>12</sup>Cullmann, Peter: Disciple, Apostle, Martyr, p. 67; see also pp. 66-68.

<sup>13</sup>Cullmann, The Christology of the New Testament, p. 74; see also pp. 73-75.

On the basis of preliminary studies it would appear that though one must admit that Peter did not himself personally write any of the books of the New Testament, neither the Gospel which came through Mark, the speeches in Acts which came through Luke, nor I Peter which came through Silvanus; nevertheless these documents present some of the most primitive Christian materials available. Further, it would appear that they very likely embody a tradition which stems from the Apostle Peter, even if that tradition has been passed on through intermediaries. If one cannot speak of a "theology" of the Apostle Peter,<sup>14</sup> perhaps one can at least hear his witness through others, and learn what he thought of Jesus and of following him in Christian discipleship. Certainly if this is so, it is very important, and the church needs to know it. Of all the people who knew the earthly

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<sup>14</sup>Cullmann, Peter: Disciple, Apostle, Martyr, p. 65; Cullmann, The Christology of the New Testament, p. 75. Ora Delmar Foster, The Literary Relations of "The First Epistle of Peter" (in "Transactions of the Connecticut Academy of Arts and Sciences," XVII [1912-13], 363-538. New Haven: Yale University Press, 1913), p. 538, cites B. Weiss, Der Petrinische Lehrbegriff, 1855, and Scharfe, Die Petrinische Strömung der neutestamentlichen Literatur. Cf. Herbert Morrison Gale, "The Validity of the Petrine Tradition in the Light of Modern Research" (unpublished Doctor's thesis, Boston University Graduate School, Boston, Massachusetts, 1939); M. Brückner, "Die Petruszahlungen im Markusevangelium," Zeitschrift für die neutestamentliche Wissenschaft, VIII (1907), 48-65; Benjamin W. Bacon, Jesus the Son of God or Primitive Christology (New Haven: Yale University Press, 1911), note especially Part II, "The Christology of Peter," pp. 79-101.

Jesus of Nazareth, the fisherman Peter must have known him best of all. So if one is anxious to know about Jesus, his thoughts, his concept of himself, his message; then how ) important it becomes to know all one can learn of the testimony of his greatest disciple. Yet, one is amazed at the lack of writings which seek to set forth the witness of Peter, especially among Protestants. Certainly in comparison to the works on the theology of Paul, Peter's voice is hardly heard. Although the commanding volume of Pauline material partly dictates the course taken, recent studies have impelled Christians to seek to hear more clearly the testimony of this one who was so close to Jesus. If any words or testimony about Jesus have validity, surely those of one who walked and talked with him will.

It may well be that such a comprehensive study of the Petrine tradition as that called for above would indicate conclusively that the humiliation-exaltation motif was indeed most appealing to and was especially esteemed by Peter, and was characteristically emphasized by him in his ministry. It may be that this motif was the one to which he felt especially attached and to which he always gave great emphasis. This would not be to suggest that he was the originator of this Christian motif, for its origin was most likely in the mind and self-understanding of Christ. It would be just for this reason that it would have become so important,

esteemed, and emphasized by Peter.

#### Other Areas for Future Study

Other areas present themselves for future study in regard to the humiliation-exaltation motif. The humiliation-exaltation motif should be studied thoroughly in the life of Christ, and its relation to his self-understanding (especially its relation to the Suffering Servant and Son of Man categories) and teachings should be carefully examined.<sup>15</sup> It may be that this understanding of Christ and his followers, so apparent in I Peter, can be shown to be central in the life and teachings of Jesus himself, and to have its true Christian source in him.

Beyond this, the humiliation-exaltation theme might well be studied throughout the biblical revelation, and as a unifying motif of the Bible.<sup>16</sup> The motif should receive special consideration in a comprehensive study of the New Testament. The article by Robert W. Funk, "Humiliation-Exaltation: The Structure of the New Testament Proclamation," is very suggestive along this line. The motif should receive

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<sup>15</sup>An excellent foundation for this is already provided by Schweizer, Erniedrigung und Erhöhung bei Jesus und seinen Nachfolgern.

<sup>16</sup>Burrows, op. cit., pp. 436-37, writes, "In one aspect the whole Bible may be viewed as a revelation of the character of God, and the divine love of humility is a feature of that character which is traceable throughout."

special attention in the various areas of the New Testament, especially those which testify to the beliefs of primitive Christianity with regard to Christology and discipleship.<sup>17</sup> A study of the course of this motif in the developing church and in the Apostolic Fathers<sup>18</sup> and the history of the church generally would also appear possibly to be a most significant, fruitful, and relevant undertaking. Especially significant would be the consideration of its relation to and conflict with the Greek world, which was dominated by the spirit of pride, into which world Christianity soon moved.<sup>19</sup>

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<sup>17</sup>Here too the work of Schweizer, Erniedrigung und Erhöhung bei Jesus und seinen Nachfolgern, provides an excellent foundation; see also Kennedy, op. cit., p. 204. Speaking of the closely related theme of the Servant motif, Mudge, op. cit., p. 115, in the face of all the vast literature on the Suffering Servant, can complain, "But a book which does justice to the significance of the servant theme in the New Testament thought as a whole has yet to appear."

"In spite of the difficulty of this problem from the technical standpoint, it is impossible to escape a very powerful impression that the servant motif is central to the New Testament message."

<sup>18</sup>It would appear that I Clement might be of particular interest at this point (cf. Cullmann, The Christology of the New Testament, p. 78; Blenkin, op. cit., p. xxix).

<sup>19</sup>It would appear that the humiliation-exaltation motif was a most primitive explanation of Jesus' way and work, but was an explanation which faded somewhat in emphasis in the church's mission to the Jewish world (in which emphasis fell upon categories of messiahship, priesthood, propitiation, and blood sacrifice) and faded even more, indeed almost vanished, in the church's mission to the Greek world (in which emphasis fell on categories of redemption and ransom, and in which the designations savior and lord were much more acceptable than humble Suffering Servant of God). In both worlds other Christologies, as more congenial and so more readily capable of acceptance and adoption, were emphasized.

III. IMPLICATIONS OF THE HUMILIATION-EXALTATION MOTIF  
FOR CONTEMPORARY THEOLOGY AND LIFE

In view of the humiliation-exaltation motif set forth in I Peter, the claim of Jülicher that the epistle "does not profess to offer a profound revelation"<sup>20</sup> has not been found to be true. Rather, one would agree with the assessment of Cross "in recognizing the spiritual depth and attractiveness"<sup>21</sup> of I Peter, and with Selwyn's estimate of it as "a microcosm of Christian faith and duty."<sup>22</sup> One feels that Jülicher is much more incisive when he indicates that I Peter retains its attraction to the present day because "it stands as a masterpiece of edifying discourse, which errs neither on the side of the pedantic nor of the trivial."<sup>23</sup>

The theological implications and values of the humiliation-exaltation motif of I Peter have already been discussed above in connection with the Christology and soteriology of the epistle. A brief summary of the theological implications and values will, therefore, suffice at this point. (1) It makes a unity of the doctrines of Christology, soteriology,

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<sup>20</sup>Adolf Jülicher, An Introduction to the New Testament, trans. Janet Penrose Ward (London: Smith, Elder & Co., 1904), p. 207.

<sup>21</sup>Cross, op. cit., p. 12.

<sup>22</sup>Selwyn, op. cit., p. 1.

<sup>23</sup>Jülicher, loc. cit.

and discipleship. (2) It relates these three doctrines, intimately and organically, to the doctrines of God, creation, man, sin, and salvation. (3) It avoids limiting the saving work of Christ to his death on the cross, and includes in it also the incarnation, earthly life, resurrection, and exaltation of Christ. (4) It holds together theology and ethics, atonement and discipleship, religion and morality, divine grace and human responsibility.

The humiliation-exaltation motif as set forth in I Peter offers a manner of presenting the gospel to modern man in a way which may be more understandable, relevant, significant, and meaningful to him than the traditional presentations. The traditional presentations in sacrificial, legalistic, commercial, and sacerdotal categories appear meaningless and irrelevant to many in the present generation. Therefore it is difficult, if not impossible, for them to understand and accept the gospel when it is presented in these categories. None of the interpretations of the Christ-event generally subsumed under Christology and soteriology is adequate in itself (nor, for that matter, are all of them together adequate) to present fully all that God has done for man in Christ. In different periods and missions of the church different interpretations have been advanced and emphasized. Every generation has the task of interpreting the Christ-event and applying the gospel to its life in a meaningful

and relevant manner. Now, a Christology, soteriology, and discipleship have been set forth in I Peter under the humiliation-exaltation motif. This view of the way and work of Christ sums up the best values in the various theories of his soteriological work; and it does this without using legalistic, punitive, commercial, sacerdotal, or sacrificial terminology, which, because it is so apt to be misunderstood (or, worse still, not understood at all) in this present world, may misguide (or fail to guide) contemporary man. This is not only a valid New Testament interpretation, but it would also appear to be a quite relevant and meaningful interpretation for the present time.

The humiliation-exaltation motif as set forth in I Peter is an interpretation in personal and existential categories. It is concerned with the meaning and purpose of life, and with man's self-understanding. It is for this reason that it can speak so relevantly, meaningfully, and intelligibly to the modern man. The presentation of the gospel in this manner is found to be answering questions and solving problems which he is confronted with and concerned about; and the gospel now becomes meaningful, relevant, and important to him.

Modern man is concerned about meaning and purpose in human existence and life, about his self-understanding, about

his anxieties, fears, and insecurity.<sup>24</sup> It is precisely to these needs and problems that the humiliation-exaltation motif as presented in I Peter can speak relevant, meaningful, and helpful words of salvation. The anxiety, insecurity, and meaninglessness which pervade so much of modern living are well-known.<sup>25</sup> Perhaps it is just because it is able to speak to these problems that there has been a rebirth of interest in I Peter.<sup>26</sup>

The humiliation-exaltation motif set forth in I Peter is able, upon its acceptance, to bring meaning, purpose, joy and proper self-understanding to the life of modern man. It can be the solution to the anxiety, fear, insecurity, and meaninglessness that pervade so much modern living, and it can satisfy the quest for self-understanding.

The acceptance of this means that man must turn away from the way that seems right to sinful man, the self-centered, self-oriented, self-assertive, self-glorifying, self-exalting way of life. He must see that sin is basically the refusal to humble oneself before God, and that it

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<sup>24</sup>Schweizer, Lordship and Discipleship, p. 7.

<sup>25</sup>Note the recent article "The Anatomy of Angst," Time, March 31, 1961, pp. 44-51; also vide supra, pp. 5-13.

<sup>26</sup>"The Church not only has the hope of the next world, but is the hope of this world, and it is for that purpose that it is to be re-established and strengthened; and such a this-worldly note fittingly crowns the ethical and practical aim which permeates the Epistle" (Selwyn, op. cit., p. 241). Relative to the new interest in I Peter, vide supra, pp. 2-4.

manifests itself in spiritual pride which leads to self-worship and self-indulgence.<sup>27</sup> He must realize that he cannot find ultimate meaning, joy, and purpose in human life by centering his life in himself, whether this takes the form of a dedicated pursuit of materialism, or sensualism, or both, or so-called self-realization in the sense of self-worship. Insights gained from contemporary psychology and sociology, as well as theology and philosophy, are pointing up the fact that man falls precisely into this self-centered pitfall of human existence in his neurosis,<sup>28</sup> as in his sin.

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<sup>27</sup>Nash, op. cit., p. 11, points out forcefully that "the source of our present intellectual confusion . . . lies in a spiritual self-sufficiency." See Garnett, Religion and the Moral Life, p. 88, who indicts self-realization as essentially a form of self-worship in which inevitably the love of others takes second place to spiritual pride. He especially scorns Humanism which requires the individual to cultivate moral values in himself and yet does not call forth a devotion to anything conceived as higher than the self. "Humanism," says he (ibid.), "calls on man to do justly, and to love mercy, but not to walk humbly with his God." See also Garnett's section entitled "Walking Humbly with God" (ibid., pp. 113-16). See further A. Campbell Garnett, The Moral Nature of Man (New York: The Ronald Press, 1952), p. 234, where he insists that the deepest lesson of the Christian ethic is that agape can live and grow only in company with humility, and that spiritual pride is the cardinal sin.

<sup>28</sup>"The selfishness and pride which theology condemns as sin, are introversions of the volitional life, which psychology recognizes as perversions of personality. By introversion is here meant that retroactive direction of will whereby the feeling-states and social status of the self are made final goals of conduct, instead of functioning, as they normally should do, simply to redirect attention upon other objectives beyond the self. The self, therefore, is only

In his attempt at self-realization man may lose his real self in self-centered sin and neurosis. Anxiety results from man's finitude and creatureliness<sup>29</sup> in his spiritual freedom, and is the basis of his sin and neurosis, but anxiety is only intensified (and with it sin and neurosis) by man's self-willed refusal to humble himself under the mighty hand of God, to walk in the way of self-humiliation and submission to him.

Man's creaturely existence with its encircling boundary line of death plunges him into an anxiety which he cannot overcome by any reliance on his own resources. Heidegger identifies this human state with guilt. Bultmann makes plain that it is guilt before God because it is refusal to accept our creaturely condition with gratitude to its giver. What man needs is the destruction of any understanding of himself which makes him rely on his own goodness or knowledge. He needs courage to venture into the unknown future in spite of all the threats to the meaningfulness of his life. The Gospel declares that God has overcome death and guilt. This is what the resurrection of Jesus Christ means. God offers man a new self-understanding in which life is lived from God as center. In that new life we have courage to face any future.<sup>30</sup>

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wholesome so long as it can, for the most part, forget itself and its feeling-states in interests, in objectives, beyond itself. When the welfare of other human beings becomes the habitual and preferred objective of such a wholesome, predominantly extroverted self, then it manifests the virtue that Christianity calls 'Brotherly love,' the *ἀγάπη* of the New Testament" (Garnett, The Moral Nature of Man, p. 270). See also Williams, op. cit., pp. 28-30, who points out the view of many modern psychologists that "the source of much mental illness [is] in the wrong turn which the self takes in its protection against basic anxieties" (ibid., p. 29).

<sup>29</sup>Williams, op. cit., pp. 30-31.

<sup>30</sup>Ibid., pp. 52-53.

The foregoing quotation indicates that meaning, purpose, joy, and proper self-understanding can only come into human life when there is a conversion from a self-centered to a God-centered life. The humiliation-exaltation motif as set forth in I Peter calls for precisely such a God-centered life, which does bring true and ultimate exaltation to human existence. The response to this call does involve a radically new self-understanding. Man must come to understand himself as the humble servant of God in and through Jesus Christ. This can come about only through his conversion in salvation by divine grace.

Salvation obviously must include the arrival of a sense of humility and dependence upon God as a consequence of the breakdown of pride and arrogance. It requires an honest admission of man's creatureliness and an acknowledgement of the weakness and limitations which this condition imposes upon man. It presupposes the surrender of the will to God and the full acceptance of the divine will as determinative for all of life. It demands complete submission to God as the arbiter of man's destiny and the reorganization of life in harmony with this surrender. All of this involves adjustments of a difficult and complicated personal nature, calling for psychological changes, radically revolutionary ethical commitments of a new self seeing values in a new light, and a transformation of man's volitional nature in a response to goals and influences originating in the being of God. Such a change is incredibly fantastic when man's moral and psychological resources and limitations are considered. Salvation from sin appears to be impossible in view of these enormous difficulties.

But salvation is not a kind of psychosomatic therapy by means of which health of mind and body may be restored. Such a restoration is conceivable, but it makes use of the work of God rather than of the psychiatrist. Only through the action of a higher Power outside of himself can man come to that final humility which is the basis

and the starting point of salvation. Nothing less than the penetrating light of God's condemning and illuminating holiness can reveal man to himself and show him his sin. Only the revelation of the majesty and mercy of God can break man's pride and destroy his sin.<sup>31</sup>

The acceptance of the humiliation-exaltation motif as set forth in I Peter brings exaltation to human life. The Christian has been humiliated and exalted in Christ. He knows that in his humiliation in Christ he is acceptable to God. He lives a life characterized by present exaltation, joy, meaning, purpose, and hope; and he looks beyond this life and world, in hope, to his ultimate exaltation at God's hand. At the same time, this motif provides the pattern for his present life. This determines that he must live and walk in the way of self-humiliation, self-surrender, and self-dedication to God; and this results in a life of humble service both with regard to God and his fellow men. This way of life is the fruit of the salvation, deepened insight, and new self-understanding which result from the revelation of God in Christ and from the personal example exhibited in Christ's way and work in his pre-existent, incarnate, and exalted life, and from the acceptance of Christ's invitation to follow him. An early Christian wrote:

It is to the humble (ταπεινοφρονούντων) that Christ belongs, not to those who exalt themselves above his flock. The scepter of God's majesty, the Lord Jesus

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<sup>31</sup>Baab, op. cit., p. 120.

Christ, did not come with the pomp of pride or arrogance, though he could have done so. But he came in humility (ταπεινοφρονῶν) . . .<sup>32</sup>

This, he forcefully concludes with these penetrating words:

You see, dear friends, the kind of example (pattern, ὑπογραμμὸς) we have been given. And so, if the Lord humbled himself (ἐταπεινόφρονησεν) in this way, what should we do who through him have come under the yoke of his grace?<sup>33</sup>

A modern Christian who has spoken so forcefully and meaningfully to modern man says:

In great humility did the most High God become the Lord of mankind. Man will have to follow the example of this humility, will have to confess his poverty, in order to grow rich in Him.<sup>34</sup>

The words spoken by the one who himself pre-eminently went the way of humiliation-exaltation provide a fitting epilogue:

If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it.<sup>35</sup>

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<sup>32</sup>I Clement 16:1-2, quoted from Cyril C. Richardson et al. (eds. and trans.), Early Christian Fathers (Vol. I in The Library of Christian Classics, ed. John Baillie, John T. McNeill, and Henry P. Van Dusen. London: S C M Press, Ltd., 1953), pp. 50-51.

<sup>33</sup>I Clement 16:17, quoted from Cyril C. Richardson, op. cit., pp. 51-52. The Greek text may be examined in Oscar de Gebhardt and Adolfus Harnack (eds.), Clementis Romani ad Corinthios quae Dicuntur Epistulae (Vol. I, Part 1, in Patrum Apostolicorum Opera, ed. Oscar de Gebhardt, Adolfus Harnack, and Theodorus Zahn. Lipsiae: J. C. Hinrichs, 1876).

<sup>34</sup>Barth, Against the Stream, p. 246.

<sup>35</sup>Mark 8:34-35.

and:

. . . whoever would be great among you must be your servant, and whoever would be first among you must be slave of all.<sup>36</sup>

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<sup>36</sup>Mark 10:43b-44.

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## BIOGRAPHICAL DATA

Ronald F. Deering

### PERSONAL

Born: October 6, 1929, Ford County, Illinois  
Parents: Minor Franklin and Grace Perkins Deering  
Married: Geraldine Gibbons, June 27, 1953

### EDUCATIONAL

Public Schools, Hamilton, Ohio, 1935-1947  
B.A., summa cum laude, Georgetown College, Georgetown,  
Kentucky, June, 1951. 2 majors: History  
and Bible; 1 minor: English  
B.D., The Southern Baptist Theological Seminary,  
Louisville, Kentucky, May, 1955

### MINISTERIAL

Ordained to Baptist Ministry, West Side Baptist Church,  
Hamilton, Ohio, July 23, 1950  
Pastor, First Hilltop Baptist Church, North College Hill,  
Cincinnati, Ohio, 1950-1953  
Pastor, Blue River Baptist Church, Salem, Indiana,  
1954-1959

### ACADEMIC

Assistant to Professor of Bible, Georgetown College,  
Georgetown, Kentucky, 1949-1950  
Instructor in Bible, Georgetown College, Georgetown,  
Kentucky, 1950-1951  
Fellow in New Testament Department, The Southern Baptist  
Theological Seminary, 1955-1957  
Instructor in Elementary and Intermediate Greek, The  
Southern Baptist Theological Seminary,  
1957-1960  
Research Librarian, The Southern Baptist Theological  
Seminary, 1961-

### ORGANIZATIONAL

Phi Alpha Theta, National Honorary History Fraternity  
Sigma Tau Delta, National Honorary English Fraternity  
Who's Who in American Universities and Colleges,  
1950-1951  
President of The New Testament Club, The Southern  
Baptist Theological Seminary, 1957-1958