

## Lecture 17 – I Peter: Corporate Holiness and Persecution

*Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes. Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. For this is the way the holy women of the past who put their hope in God used to make themselves beautiful. They were submissive to their own husbands, like Sarah, who obeyed Abraham and called him her master. You are her daughters if you do what is right and do not give way to fear. Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers. 1 Peter 3:3-7*

### Key Terms

Pastoral, thanksgiving, holiness, social holiness, persecution

### Lecture Objectives

- Briefly outline the context, purpose, and development of 1 Peter
- Compare the situation of the original readers and our own situation
- Explore implications of Peter's exhortations for our own life and ministry

### Preliminary Questions

- Consider the expressions "Christian holiness" or "holiness of life." Why do these expressions sound strange to the ears of our culture? How do they sound strange to you?
- How might you talk about the place of holiness in the day-to-day living of the Christian life? What does it look like? How does it influence the reputation and communication of the Gospel?

### I Peter: Corporate Holiness and Persecution

*(continued from lecture 16)*

#### V. Corporate Holiness: Life in the Christian Community

##### A. Virtue, vice and Christian community

1. "Christian" vices are:
2. Twin vices of:
3. Truth telling:
4. Virtues are (3:8; 4:8-10):

##### B. Christian community, especially in relation to Israel and Old Covenant promises to New Covenant

1. Old Testament quotations, language and imagery despite Gentile audience
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
  - c. Peter assumes:
2. 2:4-6 Jesus as living stone rejected by men but precious to God, so are Christians.
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
  - c. \_\_\_\_\_
3. 2:7-8 Stone motif: But Christ is now the capstone.
4. \_\_\_\_\_
  - a. \_\_\_\_\_
5. Statements regarding Christian identity (Exodus 19:5-6, Isa. 43:20-21):
  - a. \_\_\_\_\_

b. \_\_\_\_\_

6. Church is the new Israel, praising God and receiving mercy as Israel should have.

C. Implication: Racial, ethnic, linguistic and social barriers abrogated.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

D. Subsequent social relations: where is our identity?

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

VI. Persecution: 1 Peter 3:10-15, 4:12-19

A. The message of 3:10-13ff

1. Peter 1-3 assumption: (see 3:8-12)

a. \_\_\_\_\_

b. \_\_\_\_\_

2. Introduces a section on harm, 3:13 ff.

a. Who will harm you ...

b. But even if you should suffer (Optative) ...

c. \_\_\_\_\_

d. \_\_\_\_\_

3. 3:14 - "Don't fear what they fear" (Aorist Subjunctive)

a. \_\_\_\_\_

b. \_\_\_\_\_

c. Yet the next verses ease into the indicative. 3:15-16: points of counsel for real persecution.

d. Set Christ apart as ...

e. Be prepared to give a rational defense (*apologia*) ...

f. Live such a good life your accusers will be ashamed of their slander.

4. 3:17 (optative) "It is better, should it be God's will (*ei théloi to thélēma tou theou*) to suffer for doing good (undeservedly) than to suffer for doing evil (deservedly)."

B. Jesus' death and Peter's flock (3:18)

1. A model for behavior in persecution:

2. Substitutionary atonement: "He bore our sins *hina tais hamartiais apogenomenoi* – (2:24), having become utterly unresponsive to sin that we might live to righteousness.

3. A model of the vindication of the righteous:

C. Excursus on proclamation after Jesus' death (3:19-20, 4:6) (The Noah passage)

1. Jesus made a proclamation (*kerússon*) to the spirits in prison:

a. Who are they?

b. Closely parallels 2 Peter 2:4:

c. And Jude 6:

d. Words for preach:

e. Content of proclamation:

f. "Demons are not all that smart":

2. Reference to Noah?

a. Demons were very active ...

b. Noah was one of just a few ...

D. Suffering's salutary effect (4:1-6)

1. \_\_\_\_\_

E. Community in suffering (4:7-12)

1. Love, forgiveness, hospitality, then gifts:
2. Theology of gifts; the essential points:
  - a. Gifts are from ...
  - b. Gifts for administration:
  - c. Gifts are for the service of ...
  - d. Gifts are thoroughly ...
  - e. Gifts of speaking and doing:
- F. The present reality of suffering?
  1. 4:12 Do not be surprised (*zenizesthe*), [a present imperative]:
  2. 4:13 Peter moves from possibility to ...
  3. 4:15-16. But let no one among you suffer as sinner.
- VII. Concluding Remarks (5:1-14)
  - A. \_\_\_\_\_
  - B. \_\_\_\_\_
  - C. \_\_\_\_\_