

REBORN PARTICIPANTS IN CHRIST: RECOVERING THE IMPORTANCE OF UNION WITH CHRIST IN 1 PETER

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Abstract: *The important NT theme of union with Christ has inspired numerous studies by Pauline scholars in the twentieth century following the pioneering work of Adolf Deissmann. Yet only recently have scholars begun to address the potential significance of the believer's union with Christ in texts outside of the Pauline corpus. Building on this recent expansion yet acknowledging oversights in existing studies, this paper looks to highlight the prominence of union with Christ in the epistle of 1 Peter. Its prevalence throughout the epistle and the nuances of its application suggest that it is both essential to the Petrine attempt to form the identity of his readers, and the basis from which he presents his ethical exhortation—including the explicit call to imitate Christ.*

Key words: *1 Peter, union with Christ, ethics, imitatio Christi*

I. INTRODUCTION

In the immensely popular novel *In His Steps*, originally published in 1897, American pastor Charles Sheldon raised the following challenge to his congregation. He stated, “I want volunteers from the First Church who will pledge themselves earnestly and honestly for an entire year not to do anything without first asking the question, ‘What would Jesus do?’”¹ After courts declared the copyright on the original manuscript invalid, publishers around the world printed the book, making generations of Christians familiar with this stock phrase and with contemplation of the imitation of Christ. It should not surprise us that Christians received the focus on imitation so favorably. The concept of imitation provides both a tangible object and a goal, and thus an accessible framework from which to approach Christian ethics. Sheldon drew his titular phrase from 1 Peter, where *imitatio Christi* language is as prominent as anywhere in the NT (see esp. 2:21–25; 3:16–18; 4:1). This prominence has led at least one NT scholar to declare that imitation provides the foundation for the theology of the whole epistle.²

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¹ Charles M. Sheldon, *In His Steps* (Carmel, NY: Guideposts Associates, 1962), 14–15.

² Norbert Brox, *Der erste Petrusbrief* (EKKNT 21; Zurich: Neukirchen-Vluyn, 1993), 128. J. de Waal Dryden notes the presence of imitation language in 1 Peter as characteristic of Greco-Roman paraenesis and a key argument for his conclusion that 1 Peter fits the paraenetic genre. See his *Theology and Ethics in 1 Peter: Paraenetic Strategies for Christian Character Formation* (WUNT 2/209; Tübingen: Mohr Siebeck, 2006), 163–91.

Yet a singular focus on the concept of the imitation of Christ is not without its problems, as has been noted by exegetes throughout church history.³ John Webster highlights the reticence of some theologians to focus on imitation: “The language of imitation appears to detach moral obligation from the objective accomplishment of human righteousness in Christ, and so to cut the Christian life adrift from election and justification.”⁴ One could argue that the extensive focus on the language of imitation within 1 Peter, when unmoored from another prevalent Petrine theme, runs the risk of wrongly perpetuating this schism with respect to moral transformation. This theme, as prevalent if not more so than imitation itself, is the believer’s union with Christ.

Apart from the recent, brief studies of Grant Macaskill and Robert Peterson,⁵ very little attention has been given to Peter’s thorough emphasis on union with Christ in discussions of the Christology and ecclesiology of the epistle. The attempts of Macaskill and Peterson, largely due to their laudable pursuits to assess the topic of union throughout the entire NT (Macaskill) and canon (Peterson), simply cannot address all of the instances of this important theme in the various texts. In a representative oversight in his analysis of 1 Peter, Macaskill states that “1 Peter lacks some of the striking spatial grammars found in Paul and John (e.g. ‘in Christ,’ ‘in me’).”⁶ In fact, 1 Peter is the *only* non-Pauline work in the NT that uses the prepositional phrase “in Christ” (3:16; 5:10, 14), and also conveys themes related to union with Christ through various other prepositional phrases. Due to the lack of a thoroughgoing study on the theme of union with Christ in 1 Peter, the centrality of this doctrine to Peter’s ethical instruction remains underdeveloped.

Toward the goal of recovering Peter’s emphasis on union with Christ as a foundation for *imitatio Christi* ethics, this paper provides a survey of the prominence of this theme within the text of 1 Peter. I will show that Peter’s foregrounded understanding of union with Christ provides the necessary framework for his exhortations, including the imitation of Christ as well as his common pairing of suffering and glory. Because of the variegated manner of how union with Christ is presented, I will progress in three stages, from smallest detail (prepositional level), to participa-

³ For example, Ben Blackwell shows that Clement of Alexandria spoke of the nature of moral transformation by interweaving language of participation, likeness, adoption, and imitation, in “Two Early Perspectives on Participation in Paul,” in *“In Christ” in Paul: Explorations in Paul’s Theology of Union and Participation* (ed. Michael J. Thate, Kevin J. Vanhoozer, and Constantine R. Campbell; WUNT 2/384; Tübingen: Mohr Siebeck, 2014), 345. See also the helpful discussions in C. Merrill Proudfoot, “Imitation or Realistic Participation: A Study of Paul’s Concept of ‘Suffering with Christ,’” *Int* 17 (1963): 140–60; and John B. Webster, “Christology, Imitability and Ethics,” *SJT* 39 (1986): 309–26.

⁴ Webster, “Christology, Imitability and Ethics,” 312.

⁵ Robert A. Peterson, *Salvation Applied by the Spirit: Union with Christ* (Wheaton, IL: Crossway, 2015), 238–43; Grant Macaskill, *Union with Christ in the New Testament* (Oxford: Oxford University Press, 2013), 159–62, 271–79. Another helpful work that could be included in this group is the recent monograph of Patrick Egan, although its focus is much more on the centrality of the Isaianic narrative (chaps. 40–55) to the epistle; see his *Ecclesiology and the Scriptural Narrative of 1 Peter* (Eugene, OR: Pickwick, 2016). This essay will attempt to progress beyond their works by identifying several key texts within 1 Peter, overlooked by these scholars, which emphasize union with Christ.

⁶ Macaskill, *Union with Christ in the NT*, 271.

tory language, to more abstract teaching (use of metaphor), using the analogy of progressing up rungs of a ladder.⁷ In addition to key exegetical observations drawn from the relevant texts, I will attempt to capture the nuances of Peter's theology of union with Christ by adopting Constantine Campbell's fourfold schematic, which further classifies union with Christ according to the themes of union, participation, identification, and incorporation.⁸

II. THE LOWER RUNG: UNION WITH CHRIST IN PETRINE PREPOSITIONS

The fact that 1 Peter is the only NT book outside of the Pauline corpus to utilize "in Christ" language invites a closer look at the function of prepositional phrases in 1 Peter. The presence of the "in Christ" terminology in particular highlights two potential problems that should be clarified at the outset of this study. First, while recent Petrine scholars often laud the "liberation of 1 Peter from its 'Pauline bondage,'" this does not necessarily prohibit a similar theological function in 1 Peter for a phrase like "in Christ." On the other hand, the applications of such prepositional phrases also must be treated in their own contexts, and not simply as a Pauline formula.¹⁰ Campbell demonstrates the problem with viewing prepositions in a formulaic manner, drawing attention to the variety of functions that the prepositions themselves can have in context, even while still functioning within the realm of union with Christ. The analysis below thus looks at the function of each prepositional phrase, as well as the category of union with Christ that it most closely elucidates.

1. ἐν Χριστῷ (1 Pet 3:16; 5:10, 14). The first Petrine usage of the ἐν Χριστῷ statement occurs in 1 Pet 3:16. The function of ἐν Χριστῷ in this context can be described in two ways. The phrase can be applied as an attributive adjective, essentially highlighting the model ethic of "good behavior" in response to revilers as a

⁷ I borrow this analogy, which speaks to exegetical progression rather than a hierarchical level of importance, from Kevin J. Vanhoozer, "From 'Blessed in Christ' to 'Being in Christ': The State of Union and the Place of Participation in Paul's Discourse, New Testament Exegesis, and Systematic Theology Today," in *"In Christ" in Paul*, 12.

⁸ Constantine R. Campbell, *Paul and Union with Christ: An Exegetical and Theological Study* (Grand Rapids: Zondervan, 2012). See especially pp. 408–14, where these four categories are explicitly defined. I adopt Campbell's terminology where "Union gathers up faith union with Christ, mutual indwelling, Trinitarian, and nuptial notions. Participation conveys partaking in the events of Christ's narrative. Identification refers to believers' location in the realm of Christ and their allegiance to his lordship. Incorporation encapsulates the corporate dimensions of membership in Christ's body" (p. 413).

⁹ As memorably stated in John H. Elliott, "Rehabilitation of an Exegetical Step-Child: 1 Peter in Recent Research," *JBL* 95 (1976): 248.

¹⁰ Here many recent commentaries are too quick to ascribe either a relation to Paul based on these terms, or a singular meaning to the Pauline phrase "in Christ"; e.g. Reinhard Feldmeier, *The First Letter of Peter: A Commentary on the Greek Text* (trans. Peter H. Davids; Waco, TX: Baylor University Press, 2008), 196–97; Paul J. Achtemeier, *1 Peter: A Commentary on First Peter* (Hermeneia; Minneapolis: Fortress, 1996), 236; Peter H. Davids, *The First Epistle of Peter* (NICNT; Grand Rapids: Eerdmans, 1990), 133.

Christian attribute.¹¹ A weakness of this view, which functions similarly to isolated imitation, is that it neglects the relational context of the citation of LXX Ps 33:13–17 in 3:10–12.¹² It is not that imitation is absent in this context, indeed it is explicit both in the household code and the material that follows, but such imitation is sustained by a God whose presence remains with the suffering believers and whose “ears are open to the prayers” of the righteous (1 Pet 3:12). A second, more favorable option, sees the function of ἐν Χριστῷ in this context as highlighting the union of the believer and Christ (i.e. “good behavior in association with Christ”).¹³ This view grounds the good behavior of the believer on a dynamic union with Christ, thus expanding the ethic beyond imitation to include the concept of the transformative power in the believer working out in the ethics of the believing community.

Thus, by factoring in the relational context of the citation of LXX Ps 33:13–17, which functions alongside the concept of imitation in the household code, Peter’s use of the “in Christ” phrase fits most closely in the category of union. Peter prescribes a non-retaliatory ethic for the household slaves (2:18–20), the wife of an unbelieving husband (3:1–6), and indeed now all believers (3:8–17)—the same ethic modelled by Jesus himself (2:21–25)—since these people are in fact “in Christ.” In this context of non-retaliatory ethics, Peter emphasizes how one united to Christ should respond to those outside the Christian community.

A second usage of the ἐν Χριστῷ terminology in 1 Peter occurs at the close of his ecclesiastically focused section (5:10). Once again, this Petrine application of “in Christ” language involves two primary interpretive options. Is Peter modifying the substantival participle (ὁ καλέσας) and indicating that God’s elective work is performed through the instrumental function of Christ? Alternatively, Peter can be drawing upon the phrase ἐν Χριστῷ in order to adjectivally expand upon the concept of God’s eternal glory that immediately precedes it.¹⁴ Two arguments support the latter reading in this case. First, Peter tends to favor the preposition διὰ when conveying a sense of the instrumentality of Christ (note esp. 1:3, 21; 3:21; 4:11).¹⁵ This argument must be chastened, however, based on the fact that multiple other NT authors use ἐν instrumentally, as well as the possibility that Peter himself uses the preposition in this manner in 1 Pet 1:12.¹⁶ More importantly, 1 Pet 5:10 draws

¹¹ Achtemeier, *1 Peter*, 236. This would view the preposition ἐν as denoting kind or manner; see BDAG, s.v. ἐν, 330.

¹² Note that while Peter concludes the household code section in 3:12 with its broadening of the focus to include the entire Christian community, a sharp distinction cannot be forced between 3:12 and the material that follows. This is most clear with the use of the conjunction καί at the beginning of verse 13 and the continuation of the similar theme of the value of suffering while doing good.

¹³ Mark Dubis, *1 Peter: A Handbook on the Greek Text* (BHGNT; Waco, TX: Baylor University Press, 2010), 115; Davids, *First Epistle of Peter*, 133.

¹⁴ Peter Davids has attempted to argue for both positions in this use. While not denying the instrumental role of Jesus in the believer’s calling, the two readings are nonetheless too distinct to support both possibilities; see Davids, *First Epistle of Peter*, 194–95.

¹⁵ John H. Elliott, *1 Peter: A New Translation with Introduction and Commentary* (AB 37B; New York: Doubleday, 2000), 865.

¹⁶ Οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς [ἐν] πνεύματι ἀγίῳ ἀποσταλέντι ἀπ’ οὐρανοῦ. If we take the preposition as

attention to Peter's contrast between suffering and glory, themes which frequently appear together in the epistle (1:11; 4:13; 5:1, 10). While Peter first speaks of both terms as those distinctly belonging to Christ (1:11), his subsequent three combinations occur within participatory contexts, in which he shows how Christian communities share in the suffering and glory of Christ.¹⁷

Peter's frequent combination of suffering and glory in the context of union with Christ supports a reading of ἐν Χριστῷ in 5:10 which emphasizes the concept of the believer's share in eternal glory.¹⁸ This is a distinctly participatory reading, where the believer's participation in the eternal glory of Jesus himself gives perspective to the challenge of present suffering, such that Peter can stress its brevity (1:6–7; 5:10). This verse also supports a Trinitarian reading of union with Christ by emphasizing the role of God both at the outset (calling) and the eternally continuing (he will restore, set up, strengthen and establish) participation of the believer in Christ.

A final instance of ἐν Χριστῷ occurs in the closing statement of 1 Pet 5:14. While it would be simple to cast aside this brief verse as less significant than the more lengthy previous examples, the use of “in Christ” language as Peter's chosen designation for the Christian communities in the letter closing demonstrates its importance.¹⁹ Here the very designation used to collectively conclude the whole epistle and the identity of the Christian believer is ἐν Χριστῷ, which functions as a demarcation that is best characterized as identification. It is noteworthy that Peter combines this phrase with the attribute of peace in this closing section.²⁰ The statement provides a profound summary of the author's desired outcome for those who have been united with Christ—the experience of peace for his beleaguered readers.

2. διὰ Ἰησοῦ Χριστοῦ, δι' αὐτοῦ, and related prepositional phrases (1:3, 21; 2:5; 3:21; 4:11). Beyond the three instances of ἐν Χριστῷ, Peter employs a number of variations of prepositional phrases with διὰ, with Christ as its object, to convey the concept of union with Christ. The first instance occurs in 1:3. Although the exam-

original, then this provides a clear example of an instrumental use of ἐν within 1 Peter. However, the manuscript support is equally strong on both sides of the discussion. While Metzger favors the reading without the preposition, note that one of his arguments to justify this is “the tendency of scribes to add ἐν in conformity to the usual expression elsewhere,” Bruce M. Metzger, *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament (Fourth Revised Edition)* (2nd ed.; Stuttgart: Deutsche Bibelgesellschaft, 1994), 617. Yet as Elliott has observed, based on usage elsewhere in 1 Peter, a scribe looking to clarify instrumentality likely would have favored διὰ. Elliott, *1 Peter*, 865.

¹⁷ Note that this theme will be expanded in the discussion in the next section.

¹⁸ On this conclusion see also Peterson, *Salvation Applied by the Spirit*, 242; Feldmeier, *First Letter of Peter*, 251.

¹⁹ John Elliott is right to highlight ἐν Χριστῷ as Peter's chosen *self-designation* for the Christian community, as opposed to the externally given Χριστιανός of 1 Pet 4:16, see Elliott, *1 Peter*, 632; on this, see also the helpful article by David Horrell, “The Label Χριστιανός: 1 Peter 4:16 and the Formation of Christian Identity,” *JBL* 126 (2007): 361–81. The emphasis here is on close association, see BDAG, s.v. ἐν, 327–28.

²⁰ Achtemeier unfortunately minimizes the significance here by simply relating it with the label “Christian” in 1 Pet 4:16. See Achtemeier, *1 Peter*, 356.

ple here is not specifically referring to the person of Christ but rather the key event of his resurrection, its implications are nonetheless significant for our discussion of union with Christ. This is a strong example of the *διά* prepositional phrase conveying instrumentality, with God's agency working through the instrumentality of Christ's resurrection. The beneficiaries of God's action through Christ's resurrection are specifically the "elect sojourners of the diaspora" (1:1), who here are categorized as recipients of new birth, hope, and an imperishable inheritance (1:4). The adjective "living" that modifies the hope of the new birth bears significance for our discussion of union with Christ.²¹ Just as Christ's resurrection life secures the believer's new birth, so also the new life of Peter's readers is a participation in Christ's resurrection life.²² Later, Peter develops his emphasis on participation in Christ's resurrection through his identification of Christ as the "living stone" (2:4) and believers as "living stones" (2:5).

A second example occurs at 1:21. The antecedent of the personal pronoun in the prepositional phrase is found in 1:19, referring to the redemptive work of Christ. The function of *δι' αὐτοῦ* in this verse is once again instrumental, yet in this case it is the action of the believer (faith) toward God mediated through the instrumentality of Christ.²³ While the focus of the prepositional phrase is on Christ's mediatorial role in the faith of Peter's readers, it is also significant to note, once again, the emphasis on the resurrection as the basis for their faith. Indeed, it is the audience's unique position after the life, death, and resurrection of Christ that causes Peter to remind them in the verse that immediately precedes (1:20) of their truly privileged place in salvation history. Since this example of Christ's instrumentality does not focus on a specific event, such as the resurrection, suffering, or glory as we see elsewhere in the epistle, Campbell's category of "union" best classifies Christ's mediatorial role here. With the work of Christ centrally emphasized throughout this section in 1 Peter, Peter establishes that his audiences now "relate to God as Father on the basis of Jesus Christ."²⁴ This dynamic union is highlighted as the culmination of a paragraph (1:17–21) that focuses again on the ethical implications for the believer that result from their new life in Christ.

The possibility of another mediatorial usage occurs shortly thereafter at 1 Pet 2:5. The use of *διὰ Ἰησοῦ Χριστοῦ* here presents the interpreter with two options that have been debated throughout the history of the church. On the one hand,

²¹ Note that the concept of rebirth, which is prominent in 1 Peter, will be further considered in section three as one of the two primary metaphors for union with Christ in 1 Peter.

²² Feldmeier, *First Letter of Peter*, 69.

²³ See Dubis, *1 Peter*, 34; Achtemeier, *1 Peter*, 132; Elliott, *1 Peter*, 378. It is worth noting that 1 Peter includes a strong emphasis on the actions of believers toward God, mediated through Christ (see 2:5; 4:11).

²⁴ Patrick T. Egan, "This Word Is the Gospel Preached to You": Ecclesiology and the Isaianic Narrative in 1 Peter," (Ph.D. diss., University of St. Andrews, 2011), 60. While Egan classifies this relationship as participatory, within Campbell's fourfold schema that I am highlighting I think that the mediation best falls under the category of union. This union in which Christ functions as the mediating high priest can perhaps be pictured as a Venn diagram, where Christ's incarnation and subsequent death and resurrection enable union and give access to God through Christ as the mediator.

similar to the previous example, Peter might denote the instrumental role of Christ as he mediates the spiritual sacrifices of the believers to God.²⁵ In this view, Peter uses the prepositional phrase to modify the aorist infinitive *ἀνενέγκαι*. Alternatively, he could modify the immediately preceding adjectival phrase *εὐπροσδέκτους* [τῷ] *θεῷ* with the prepositional phrase, therefore making *διὰ Ἰησοῦ Χριστοῦ* the basis of the acceptability of the believer's spiritual sacrifices.²⁶ Peter's emphasis on the mediatorial role of Christ elsewhere in the epistle (1:21; 4:11) supports the former option, while the proximity of the adjective *εὐπρόσδεκτος* suggests the latter reading.²⁷ While the mediatorial reading would best be classified as union, as in the previous example, the latter possibility suggests a participatory reading in which Peter bases the believer's acceptable sacrifice upon God's acceptance of Christ's sacrifice.²⁸ The context of 2:4 confirms this acceptance, where Jesus is "on the one hand, rejected by men, yet chosen and precious to God."

Another significant use of *διὰ* occurs at 1 Pet 3:21. While the reference to the resurrection here suggests a similar participatory function as the previous example in 1 Pet 1:3, the full context hints at additional significance. Given the challenging syntax of 1 Pet 3:18–22, it is not surprising that this brief section of the epistle has on its own inspired monographs and significant debate throughout the history of the church.²⁹ For our purposes, the discussion will remain focused on its implications for Peter's portrayal of union with Christ. The function of the *διὰ* prepositional phrase (3:21) raises an initial question: Does it establish the resurrection of Christ as the basis of the believer's pledge of a good conscience (*συνειδήσεως ἀγαθῆς ἐπερώτημα*) before God or salvation itself (*νῦν σώζει βάπτισμα*)? Since the Christian commitment before God is thoroughly intertwined with confidence in the resurrection in the NT, a firm distinction should perhaps be resisted. Nevertheless, the broader comparison which Peter makes in 3:20–21 suggests that the referent is the verb *σώζει*. The purpose of 3:21 in its context, noted by the linking noun *ἀντίτυπος*, should not be overlooked. Here Peter compares the results of those who were brought safely through the water (*δiesōthēsan di' ὕδατος*) in Noah's day via the ark and those who are now saved through the water (baptism) via the resurrection of Jesus Christ (3:20–21).³⁰ This instrumental reading of the *διὰ* prepositional phrase is very similar to 1 Pet 1:3, emphasizing once again the participation of the believer in the resurrection of Christ as a basis for salvation.

²⁵ Elliott, *1 Peter*, 423.

²⁶ Dubis, *1 Peter*, 49; Davids, *First Epistle of Peter*, 88; John Calvin, *The Epistle of Paul the Apostle to the Hebrews and the First and Second Epistles of St. Peter* (ed. David W. Torrance and Thomas F. Torrance; Calvin's Commentaries; Grand Rapids: Eerdmans, 1963), 259.

²⁷ Dubis, *1 Peter*, 49.

²⁸ Edward Gordon Selwyn, *The First Epistle of St. Peter* (London: Macmillan, 1946), 162–63.

²⁹ See especially the work of William Dalton, who provides a helpful summary of the exegetical issues and the history of interpretation in *Christ's Proclamation to the Spirits: A Study of 1 Peter 3:18–4:6* (2nd ed.; AnBib 23; Rome: Editrice Pontificio Istituto Biblico, 1989); see also Bo Reicke, *The Disobedient Spirits and Christian Baptism* (ASNU 13; New York: AMS, 1984).

³⁰ Greg W. Forbes, *1 Peter* (EGGNT; Nashville: B&H Academic, 2014), 130.

The unique reference to baptism in 3:21 raises another possibility in light of our broader discussion of the aspects of union with Christ in 1 Peter. Given the comparison noted above, in which 3:21 must be interpreted in conjunction with 3:20, many scholars have recently extended the comparison to include the function of the two *διά* prepositional phrases at the end of each verse. On the basis of the instrumental function in 3:21 (“through the resurrection of Jesus Christ”), many have thus argued that the usage in 3:20 must also be instrumental (“through/by means of water”).³¹ Yet this forces the somewhat awkward exegetical conclusion that Noah and his kin were saved by means of the very water in which God was exacting his judgment. In my view, a locative reading of the preposition in 3:20 remains more likely, and a better continuation of both the Genesis flood narrative and subsequent tradition.³²

A locative reading of 3:20 places the primary emphasis of the comparison not on the two prepositions themselves, but on the result of emergence from the water. This raises the possibility that the image of baptism combined with the subsequent commitment of allegiance in 3:21 (*συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν*) also invokes overtones of realm imagery through the picture of emerging safely from water. The context of the example of Christ (3:18) strengthens the possibility of such a realm significance, where Peter describes his death and resurrection through a contrast of flesh and Spirit (*σαρκί / πνεύματι*).³³ Therefore, the comparison drawn in 3:20–21 may also subtly apply to the category of identification.

Like 1 Pet 1:21, 1 Pet 4:11 once again emphasizes the instrumentality of Christ, as the mediator between the agency of believers (in both words and deeds) and God himself, with the results of Christ’s instrumentality bringing glory to God.³⁴ This instance appears to combine two aspects of union with Christ according to Campbell’s schema. While the instrumentality of Christ suggests that believers perform their faithful response in union with Christ, Peter likewise indicates that such obedient acts are performed “from the strength which God supplies.” Although the manner in which this strength is imparted to the believer, for example through the indwelling presence of the Holy Spirit, is left undeveloped here in

³¹ See, e.g., Karen H. Jobes, *1 Peter* (BECNT; Grand Rapids: Baker Academic, 2005), 259; Forbes, *1 Peter*, 127; Ernest Best, *1 Peter* (NCB; London: Oliphants, 1971), 147; J. Ramsey Michaels, *1 Peter* (WBC 49; Waco, TX: Word, 1988), 213; Feldmeier, *First Letter of Peter*, 206–207; Macaskill, *Union with Christ in the New Testament*, 277; BDAG, s.v. *διά*, 225.

³² So also Achtemeier, *1 Peter*, 266; Elliott, *1 Peter*, 667; Dubis, *1 Peter*, 123. Elliott rightly notes that both Genesis and the entire flood tradition “stresses a rescue *from* the destructive effect of the Flood” (667; emphasis original). This requires seeing the antecedent of the nominative relative pronoun (*ὃ*) in 3:21 as the event indicated by the passive verb in 3:20 (*διεσώθησαν*) rather than the “water” indicated by the locative prepositional phrase.

³³ In my view, the concept of realm in 3:18 is present whether both datives are taken to be datives of reference, both are seen as datives of agency, or the first is pictured as reference and the second as agency; see especially the discussions in Dubis, *1 Peter*, 118; Macaskill, *Union with Christ in the New Testament*, 277–78.

³⁴ There are three NT doxologies in which this phrase appears, emphasizing the instrumentality of Christ in bringing glory to God (Rom 16:27; 1 Pet 4:11; Jude 25).

4:11,³⁵ this nonetheless hints at the benefits of union that the Christian receives. The union is therefore not only stative, characterized by access to God through Christ, but also transformative, imparting strength for righteous living.

While each of the preceding verses and their respective prepositional phrases could be developed in far greater depth, this brief review functions summarily to highlight the thoroughgoing emphasis on union with Christ in the Petrine prepositions. This survey demonstrates the multifaceted functionality in the phrases διὰ Ἰησοῦ and ἐν Χριστῷ. The five uses of διὰ Ἰησοῦ reveal the believer's union with Christ, identification with the realm of Christ, and participation in Christ to varying degrees. The three uses of ἐν Χριστῷ underscore categories of union and identification, encompassing the totality of Christian identity and ethics (3:16; 5:14), as well as participation in his glory (5:10). If a comparison with the frequent Pauline uses of these phrases is inevitable, this brief survey can at least acknowledge the short-sightedness of Ernest Best's statement that "in Christ" in 1 Peter lacks "the intimate personal and social relationship indicated by the phrase" and that in 1 Peter "it is merely a formula without vigour."³⁶

III. THE MIDDLE RUNG: PETRINE PARTICIPATION IN SUFFERING AND GLORY

Albert Schweitzer notes that in 1 Peter "there is found more about suffering, and suffering with Christ, than in all of the Pauline Epistles put together."³⁷ While this statement is no doubt hyperbolic, it does draw attention to the prominence of the theme of suffering in 1 Peter. Yet, as I noted in the analysis of 1 Pet 5:10 in the section above, the epistle often pairs direct reference to suffering with the experience of glory as well, drawing present experience and future experience into discussion. The suffering/glory motif is often singled out as one of the most significant themes in 1 Peter, yet scholars debate how best to describe its function in the epistle.³⁸ While much of the discussion centers around finding the right antecedent to Peter's teaching from OT scripture and Jewish tradition,³⁹ the significance of this contrastive pair to our discussion of union with Christ cannot be overlooked. This

³⁵ Although it is developed shortly thereafter with the allusion to Isa 11:2 in 1 Pet 4:14.

³⁶ Best, *1 Peter*, 34.

³⁷ Albert Schweitzer, *The Mysticism of Paul the Apostle* (London: A. & C. Black, 1957), 141.

³⁸ See William L. Schutter, *Hermeneutic and Composition in 1 Peter* (WUNT 30; Tübingen: Mohr Siebeck, 1989), 123; Benjamin Sargent, *Written to Serve: The Use of Scripture in 1 Peter* (LNTS 547; London: Bloomsbury T&T Clark, 2015), 44–45; Egan, *Ecclesiology and the Scriptural Narrative of 1 Peter*, 59–63; Mark Dubis, *Messianic Woes in First Peter: Suffering and Eschatology in 1 Peter 4:12–19* (Studies in Biblical Literature 33; New York: Lang, 2002), 59. Schutter's work focuses primarily on 1 Pet 1:10–12 as a hermeneutical key, viewing the S/G schema as the "organizing principle" for the way in which the author read Scripture. Sargent focuses on the significance of 1 Peter's use of kerygma (including suffering/glory in 1:11) in service of paraenesis. The studies of Egan and Dubis are focused more on the antecedents to the themes, suggesting Isaiah 40–55 and the more general concept of messianic woes respectively.

³⁹ In addition to the aforementioned studies of Egan and Dubis, note also the work of Kelly D. Liebengood, *The Eschatology of 1 Peter: Considering the Influence of Zechariah 9–14* (SNTS 157; New York: Cambridge University Press, 2014).

section thus focuses on two key passages in the epistle, 1 Pet 4:13–14 and 1 Pet 5:1, with a focus on Peter’s language.

Much of the importance of this discussion centers around an understanding of the noun *κοινωνός* and its verbal cognate *κοινωνέω*, which feature prominently in the verses in view. In his thorough study on the word group, Friedrich Hauck designates the primary function of the verbal form as “to share with someone (to be *κοινωνός*) in something which he has,” or “to take part.”⁴⁰ In his study on the cognate *κοινωνία* in Phil 3:10, Proudfoot highlights the relational component of this language, noting its frequent application to two-way relationships, including marriage, in secular koine Greek.⁴¹ The highly relational understanding of this word group provides the primary argument against viewing 1 Pet 4:13 and 5:1 in the sense of imitation only.⁴² Instead, the application of these words supports some form of real participation or partnership, and we must look at the specifics of the verses then to clarify what Peter intends to highlight in the participation.

In 1 Peter 4:13—a verse that extends the discussion of his audience’s unsurprising trials (4:12)—Peter offers encouragement in the face of righteous suffering by stating: “but in as much as you participate (*κοινωνεῖτε*) in the sufferings (*παθήμασιν*) of Christ, rejoice, so that you may rejoice and exult at the revelation of his glory (*τῆς δόξης αὐτοῦ*)” (4:13). Even William Schutter, who sees very little significance to the participatory themes noted in this essay,⁴³ nonetheless understands this as a clear example of the Christian community’s participation in the sufferings of Christ. Peter makes it clear that he expects such participation in the life of every Christian not only in his description of the trials as “unworthy of surprise” and not “strange,” but also by the design of the letter as a circular communication. The collective community in view is not simply a small church, but an entire region composed of the elect in Pontus, Galatia, Cappadocia, Asia, and Bithynia (1:1).

Yet just as Peter envisions that all Christians participate in the sufferings of Christ, he likewise encourages his readers that their shared narrative with Christ includes the same glory of resurrected life that he experiences, a glory that even now breaks into the present. Peter not only implies this participation in the glory of Christ with a future emphasis in 4:13 (“so that you may rejoice and exult at the revelation of his glory”),⁴⁴ but also makes it explicit in 1 Pet 5:1. As Peter reflects

⁴⁰ Friedrich Hauck, “*κοινός*,” *TDNT* 3:789–809.

⁴¹ Proudfoot, “Imitation or Realistic Participation,” 150.

⁴² Dubis, *Messianic Woes in First Peter*, 97. This negates the conclusion of J. Ramsey Michaels, *1 Peter*, 262, who states that “Christians share in Christ’s sufferings” neither sacramentally in baptism nor in mystical union with him, but simply by following the example of his behavior when facing similar circumstances.”

⁴³ Schutter sees this as the first instance of the theme of “participation” in the whole epistle (*Hermeneutic and Composition in 1 Peter*, 75).

⁴⁴ Macaskill suggests that the reference to glory in 4:13 may not be speaking of the parousia, but rather the glory of the cruciform life to which the believer is called (*Union with Christ in the New Testament*, 279). While I agree with him that there is a concept of present glory in this section, I disagree that it is implied in 4:13 (see 4:14), noting that the noun *ἀποκάλυψις* refers most generally in the NT to the revelation of Christ at the parousia, or revelation of a divine word or vision. This is also supported by the inclusion of the temporal participle *μελλούσης* in 5:1 with respect to the future revelation of glory.

on how the typical experience of the Christian community mirrors his own, he provides the basis for his exhortation of leaders toward humility: "Therefore, I exhort the elders among you, as a fellow elder and witness of the sufferings (παθημάτων) of Christ, and also a participant (κοινωνός) in the glory (δόξης) about to be revealed." Once again presented in the context of a juxtaposition of suffering and glory, Peter places the Christian community in relationship to Christ, this time with a focus on their participation in the glory of Christ which will be revealed to them at the parousia.⁴⁵

Although Peter emphasizes future glory as a certain outcome due to the believer's participation in Christ, there remains a present aspect of hope added to this participatory emphasis in 1 Pet 4:14. In one of the few references to the role of the Holy Spirit in the epistle, Peter encourages the diaspora community that, with respect to those who suffer righteously, "the Spirit of glory and of God rests upon them." While much could be said about the difficulties of this text, an allusion to Isa 11:2 which Peter appears to have typologically broadened from the experience of the Messiah in Isaiah to the whole community in 1 Pet 4:14,⁴⁶ its significance remains evident. Underscoring the union of the believer to Christ, mediated through the presence of the Holy Spirit as the believer participates in Christ's sufferings, Peter assures his readers that their union with Christ in fact includes a present element of the glory that is to come in full at the parousia. It is an encouragement toward a faithful response to suffering and current rejoicing, knowing that they are experiencing, in part, the glory enabled by Christ himself and inaugurated in the messianic age.

Because of the common pairing of suffering and glory, Karen Jobes has labeled Peter's presentation of these themes as "two sides of the same coin."⁴⁷ But in what sense can this two-sided coin be further clarified? While I have argued that 1 Pet 4:13–14 and 5:1 present a clear view that the believer participates in the sufferings and glory of Christ, this participatory relationship can be clarified by thinking in terms of narrative. The recent study of Abson Joseph draws attention to the striking correspondences between the narratives of Israel, Jesus, and the church in 1 Peter, each of which is connected through the themes of election, suffering, faithful response, and vindication.⁴⁸ I would argue that 1 Peter places the greatest emphasis on suffering and vindication (or glory) within this schema. Peter is viewing his own life, and those of all in the Christian communities that his letter will touch, as participating in and recapitulating Christ's own narrative. Michael Gorman's statement with regard to the Pauline corpus applies here as well: "The believer's life is life with Christ, corresponding to all the key moments of Christ's story, and par-

⁴⁵ Liebengood, *Eschatology of 1 Peter: Considering the Influence of Zechariah 9–14*, 151; Jobes, *1 Peter*, 302.

⁴⁶ See, e.g., Dubis, *Messianic Woes in First Peter*, 118–29; Egan, *Ecclesiology and the Scriptural Narrative of 1 Peter*, 196–98.

⁴⁷ Jobes, *1 Peter*, 302.

⁴⁸ Abson Prédessin Joseph, *A Narratological Reading of 1 Peter* (LNTS 440; New York: T&T Clark, 2012).

ticipating in each of them individually and the entire life of Christ as a whole.”⁴⁹ I will note briefly in the conclusion how this realization forms a basic foundation in the epistle from which imitation ethics proceed.

IV. THE TOP RUNG: PETRINE METAPHORS AND NUANCES OF UNION WITH CHRIST

1. *Rebirth*. In our analysis of the Petrine prepositions, we noted that the reference to δι’ ἀναστάσεως Ἰησοῦ Χριστοῦ (1:3) presents the instrumental role of Christ’s resurrection, in which believers participate as the basis for their new birth (ἀναγεννάω). The theme of rebirth plays a prominent role in Peter’s epistle, both through the explicit language of rebirth (1:3, 23) and the frequent familial language that derives from the theme (1:14, 17, 22–23; 2:2, 17; 4:17; 5:9). This dynamic relational metaphor no doubt served as an encouraging counter-narrative for the socially-marginalized audience of Asia Minor. It is a reassurance that the cherished ideals of family and community remained intact for the Christian community even if they were disenfranchised from their previous relationships. The fact that the language associated with the believer’s rebirth extends beyond the vertical relationship of children and father (1:14, 17; 2:2), to a thorough development of the horizontal “brethren” as well (1:22; 2:17; 5:9), shows that, at its most basic level, the metaphor of rebirth should be categorized as incorporation. Namely, God incorporates believers into his family through participation in the life of Christ.

Yet beyond this initial conclusion, Peter also presents the metaphor of rebirth in two additional ways that show the versatility of metaphorical language in the development of the theme of union with Christ in his epistle. First, Peter strikingly extends the metaphor through his connection of rebirth/familial language to ethics. On multiple occasions, he applies the language of family associated with the new birth as an identity marker to the believer in order that he or she might disassociate from their previous way of life. Note, for example, in a verse that prepares the reader for an exhortation based on imitation in 1 Pet 1:15–16, this exhortation is preceded by a reminder of one’s new familial identity. Thus, in 1 Peter 1:14, he begins with the affirmation of identity, “as obedient children,” followed by a warning not to return to their prior realm of existence, “do not be conformed to your former lusts when you were in your ignorance.”

⁴⁹ Michael J. Gorman, *Cruciformity: Paul's Narrative Spirituality of the Cross* (Grand Rapids: Eerdmans, 2001), 46. A similar conclusion is drawn in Peter Davids’s commentary when he states, “In other words, as the Christians suffer because of their identification with Christ, they enter into the experience of Christ’s own sufferings.” While Davids ultimately sees this as a type of imitation, I believe that Gorman’s emphasis on narrative participation provides a better description of the foundation from which imitation can spring (*First Epistle of Peter*, 166). Lest the idea of narrative participation be seen as a new development, note that John Calvin expressed a similar idea as well when he stated with regard to this section in 1 Peter that “it is, indeed, a cause of joy when God forces us to show our faith by persecutions, but this other joy far surpasses it, that the Son of God gathers us *into the same course of life as Himself*, so as to lead us with Himself to a blessed fellowship of heavenly glory” (*Epistle of Paul the Apostle to the Hebrews and the First and Second Epistles of St. Peter*, 307 [emphasis added]).

Similarly, Peter begins 1:17 with an identity affirmation, “And if you call on him as Father who judges impartially”; follows it with a positive exhortation, “Conduct yourselves with fear throughout the time of your exile”; and strengthens both with a reminder of their disassociation in 1:18, “Knowing that you were ransomed from the futile ways inherited from your forefathers.” These examples, combined with the causal participle ἀναγεγεννημένοι (1:23), which serves as the basis for their ability to love one another sincerely, show the intimate connection between the metaphor of rebirth and ethics.⁵⁰ This connection demarcates the Christian identity and behavior from those who are not in Christ. The combination of the language of rebirth, with its ethical implications distinguishing the Christian life from the former life, shows that the metaphor also functions to highlight life in the realm of Christ—thus most closely pertaining to the category of identification.

In addition to the categories of incorporation and identification developed through the rebirth metaphor, a third nuance can be discerned depending on how one views the referent to the “milk” (γάλα) in 2:2 that believers are to long for like “newborn babies.” Traditionally, scholars have judged the concept of milk to relate to the word of God mentioned previously in 1:23 as a basis for rebirth.⁵¹ While the idea of the biblical text as a basis for the spiritual growth of the individual believer makes sense, a strong argument can be made that this is not the best fit in the context of 2:2. Karen Jobes has argued that the adjective λογικός, which describes the milk, would be an unusual relation to the concept of the word of God since the cognate word (in the form of λόγος) had previously been associated with the metaphor of seed in 1:23.⁵² Moreover, the immediately following context contains two allusions to LXX Psalm 33 which appear to place Christ himself as the distinct object. Peter alludes to LXX Ps 33:9 in the very phrase following the milk metaphor, “Since you have tasted that the Lord is good.” The nearer referent gives a far more personal reading, with implications highly relevant to the theme of union with Christ. Rather than simply presenting the word of God as a primary element of spiritual growth, Peter instead appears to be highlighting the ongoing role of Christ in sustaining the life of those who have been reborn. Not only is rebirth accomplished through participation in Christ (1:3), but this also unites the spiritual growth and sustenance of the believer in participation with Christ’s ongoing life.⁵³

2. *The temple metaphor (1 Pet 2:4–8).* Just as the analysis above highlights the multiple nuances of union with Christ conveyed through Peter’s application of the rebirth metaphor, a similar conclusion can be drawn from the vivid description in

⁵⁰ Karen Jobes rightly states that ethics in the Christian family “involves a moral transformation following from the spiritual reality that those reborn from God’s seed will have God’s character”; *1 Peter*, 125.

⁵¹ See, for example, Elliott, *1 Peter*, 400–401; Achtemeier, *1 Peter*, 145; Davids, *First Epistle of Peter*, 83; Leonhard Goppelt, *A Commentary on 1 Peter* (Grand Rapids: Eerdmans, 1993), 128.

⁵² Karen H. Jobes, “Got Milk? Septuagint Psalm 33 and the Interpretation of 1 Peter 2:1–3,” *WTJ* 64 (2002): 1–14; eadem, *1 Peter*, 132–41.

⁵³ While Jobes has written most significantly on this, similar conclusions have been reached by Best, *1 Peter*, 97; and Feldmeier, *First Letter of Peter*, 129–31.

the temple metaphor in 2:4–10.⁵⁴ Peter achieves these nuances through its static and dynamic elements. Even though the imagery contains both animate (“living”) and inanimate (“stones”) descriptors, he emphasizes the resulting structure that emerges. Here, Peter particularly draws his readers’ attention to the close associations between the narrative of Christ and that of those who believe in him. Just as Jesus is a living stone on account of his resurrection (2:4), so also the believers are living stones on account of their participation in his resurrection (2:5). Peter’s audience also share in the stative realities of Christ’s election by God and rejection by men (cf. 1:1–7; 2:4–10).

These common narrative elements help unite the Christology and ecclesiology of the epistle and specifically here the temple imagery, helping present a picture of the unity of the Christian community with the person of Christ.⁵⁵ This unity can best be categorized as incorporation because of the ecclesiological significance of the living stones “being built up as a spiritual house” (2:5), but it does not blur the Creator/creature distinction. God incorporates the living stones into Christ to form the eschatological temple, yet Christ himself remains distinctly the cornerstone (2:6) and the one in whom the soteriological basis for honor and shame ultimately resides.⁵⁶ Through this imagery, Peter establishes a foundation that informs the rich ecclesiological statements of 2:9, highlighting the church as bearers of the divine presence through their incorporation in Christ.⁵⁷

Yet alongside the temple metaphor’s primarily stative emphasis on the incorporation of the believing community into Christ the cornerstone, Peter places multiple dynamic elements which continue to underscore the believer’s active participation in Christ. One of these, the instrumental function of διὰ Ἰησοῦ Χριστοῦ, was already noted above and here I simply highlight it again as an example of the collective community acting dynamically through participation in Christ. A second example of this dynamic participatory element comes from Peter’s allusion to LXX Ps 33:6 in his introduction to the building metaphor (2:4). In a statement that should not be distanced from the immediately preceding allusion to LXX Ps 33:9 in 1 Pet 2:3, which we connected with participation and the rebirth metaphor, Peter begins

⁵⁴ There is debate as to whether the imagery in 2:4–10 actually presents a temple. John Elliott in particular has argued against such a reading, suggesting that the emphasis is much more on the communal sense conveyed by οἶκος πνευματικὸς language in 2:5. See Elliott, *Home for the Homeless*, 229–30; idem, *1 Peter*, 418; also Liebegood, *Eschatology of 1 Peter*, 147–48. However, a mediating position seems best in this case, since the term οἶκος can carry a dual sense of family or house, and temple imagery is tied so closely to the concept of God’s people in 1 Peter. This position is developed in both Troy W. Martin, *Metaphor and Composition in 1 Peter* (SBLDS 131; Atlanta: Scholars Press, 1992), 185; and Achtemeier, *1 Peter*, 316.

⁵⁵ Macaskill notes that beyond this instance in 1 Peter, the imagery of the eschatological temple is consistently linked with the unity of the church, see Macaskill, *Union with Christ in the New Testament*, 170. Reinhard Feldmeier is helpful here as well on the unity that this implies for the church, stating that “only as a ‘building,’ as a collective, can the ‘living stones’ fulfill their intended purpose to be a ‘spiritual house’” (*First Letter of Peter*, 135).

⁵⁶ As communicated through the catena of OT citations linked by the word “stone” in this passage, which include Isa 28:16, Ps 118:22, and Isa 8:14.

⁵⁷ Egan, *This Word Is the Gospel Preached to You*, 169.

the new metaphor by stating “as you come to him.”⁵⁸ Here, too, is an example of how Peter weaves together the dynamic and the static, the ecclesiological foundation of incorporation and the invitation to participate in Christ’s resurrection life in an ongoing manner.

V. SYNTHESIS AND FURTHER DIRECTION

The primary purpose of this admittedly broad study of the theme of union with Christ in 1 Peter is to highlight its prevalence in the epistle as well as the nuances in the way that Peter develops its shape within the letter itself. Through key prepositional phrases, explicit participatory language, and metaphors of temple and rebirth, Peter both establishes his Christian readers as those whose lives participate in Christ’s own life and makes this union the basis of their disassociation from their past way of life and their manner of life moving forward. Thus the theology of union with Christ in 1 Peter, with its elements of union, participation, identification, and incorporation, features prominently in Peter’s theology and ethics. As a foundation for his ethics, Peter’s use of union with Christ entails that before believers can imitate Christ, they must understand the degree to which their lives participate in Christ’s own experience of suffering and glory. As Martin Hengel once stated with regard to discipleship, “Following means in the first place unconditional *sharing of the master’s destiny*.”⁵⁹

A recovery of the thorough emphasis on union with Christ in 1 Peter offers a fruitful framework for understanding specific passages in 1 Peter itself,⁶⁰ and contributing to NT theology more broadly.⁶¹ Within 1 Peter specifically, union with

⁵⁸ There is debate as to whether this participle *προσπερχόμενοι* should be interpreted as an imperatival participle which maintains the function of the term in the LXX and has precedent elsewhere in 1 Peter or as a temporal participle. Either option can be held while still drawing my emphasis here, that the incorporation of believers into Christ and his community is combined with language that invites their ongoing participation in him.

⁵⁹ Martin Hengel, *The Charismatic Leader and His Followers* (New York: Crossroad, 1981), 72, as quoted in Davids, *First Epistle of Peter*, 110.

⁶⁰ As a brief example, consider the statements in 1 Pet 5:9–10: “Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you.” Earlier, I noted the significance of the participatory language in the suffering/glory contrast in 5:10, but 5:9 raises another challenging question. Namely, why does the suffering of all believers form an encouragement for resisting the devil (taken broadly as an ethical exhortation)? While there may be some merit to offering a largely sociological explanation, such that it is generally encouraging to note that you are not the only one suffering in a given instance, I argue that there is more here when the full theology of union with Christ is considered. The idea of incorporation (as discussed in the rebirth metaphor) helps connect the language of “brotherhood” in 5:9 with the idea of ethical resistance. Likewise, understanding the ideas of incorporation and participation help the reader to note that this communal suffering is not simply an arbitrary experience of some people, but rather the actual communal participation in the narrative of their Savior, the one who is the true arbiter of honor and shame (2:6) and whose own glory assures their glorious outcome “after a little while” (1:6–7; 5:10).

⁶¹ My hope is that this study can contribute to further interaction between 1 Peter and other parts of the NT—in particular the Pauline corpus and the Catholic Epistles—on this important topic. For example, I think that Michael Gorman’s concept of “cruciform hope” is a framework that could be

Christ offers a right mediating position between assessments of Peter's hermeneutic as either Christocentric or ecclesiocentric. Instead, union draws the two concepts together indivisibly.⁶² This theological framework is especially helpful for rightfully applying the concept of *imitatio Christi* and resisting a misreading that results in various forms of moralism and self-reliance. While Charles Sheldon wrote *In His Steps* with the goal of addressing difficult decisions for men and women in different stages of life and vocation, imitation in 1 Peter is more focused. In fact, all of the explicit *imitatio Christi* passages in 1 Peter deal with ethics in response to unjust suffering.⁶³ Unless a suffering believer acknowledges that his or her suffering flows as an outworking from his or her union with Christ—a union that includes God's presence with the believer (3:16; 4:14)—that believer removes Peter's theological foundation for the ethical responsibilities and exhortations to godly living in the face of trials.

helpfully expanded to apply to 1 Peter given its emphasis on the suffering/glory contrast as well as its connection with themes of humility/exaltation (1 Pet 5:6); see *Cruciformity*, 304–48.

⁶² Here Egan rightfully states that “ecclesiology and Christology are inextricably linked in the hermeneutic of 1 Peter,” in *Ecclesiology and the Scriptural Narrative of 1 Peter*, 149. However, my analysis suggests value in seeing greater nuance in Peter's application of the theme of union with Christ than Egan's singular classification of “participation.”

⁶³ Here I draw a subtle distinction between the more specific *imitatio Christi* passages (2:21–25; 3:16–18; 4:1) and the holiness code imitation language in 1 Pet 1:15–16, which likely alludes to Lev 19:2.