

1 Peter 3:13–18 (NRSV)

¹³ Now who will harm you if you are eager to do what is good? ¹⁴ But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, ¹⁵ but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you; ¹⁶ yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. ¹⁷ For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil. ¹⁸ For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit,

Revelation 6:9–11 (NRSV)

⁹ When he opened the fifth seal, I saw under the altar the souls of those who had been slaughtered for the word of God and for the testimony they had given; ¹⁰ they cried out with a loud voice, "Sovereign Lord, holy and true, how long will it be before you judge and avenge our blood on the inhabitants of the earth?" ¹¹ They were each given a white robe and told to rest a little longer, until the number would be complete both of their fellow servants and of their brothers and sisters, who were soon to be killed as they themselves had been killed.

A disciple of the Apostle John, martyred after a long life of service to Christ.

This week, we leave the people of the Bible and begin to look at disciples in the history of the church. We begin with an early second-century bishop named Polycarp from the city of Smyrna (see the map below, where Smyrna is indicated with the triangle). Polycarp is notable for a couple of reasons. A letter from Polycarp to the Christians in Philippi has survived, as well as the story of Polycarp's martyrdom.

Persecution in the early church

Contrary to what many Christians believe, there was no empire-wide persecution of Christians until about 250AD. Instead, in the first centuries of the church's life, persecutions were localized and varied in intensity from time to time and place to place. Even the horrific persecutions of Nero in the mid-60's were limited to Rome.

Still, most Christians, at one time or another, were persecuted and ostracized (1) for their unwillingness to worship Caesar, and/or (2) their "anti-family" philosophy, and/or (3) their strange religious practices. Roman governors were focused on keeping the peace and because the Christians tended to stir things up, though it was not always of their own doing, they were often at odds with the authorities. Rumors and legends about the Christians' weird practices, made them easy and tempting targets. For example, stories were told of the Christians' cannibalistic practices, such as gathering to eat the body and blood of a man, a god(?), named Jesus.

1 Peter is a circulating letter. He writes from Rome (Peter refers to Rome as "Babylon" in 5:13) in the early 60's AD, to encourage the Christians in central Asia Minor (modern-day Turkey) who "have had to suffer various trials" (1:6) and are living as "aliens and exiles" (2:11). Peter lists five areas by name, which are illustrated on this map.



These Christians are not exiles in a literal sense; rather, as Achtemeier et al write, they are “people whose commitment to the lordship of Jesus Christ have led to transformed attitudes and behaviors that place them on the margins of respectable society. They have become victims of social ostracism, their allegiance to Christ having won for them slander, animosity, reproach, scorn, vilification, and contempt.”¹

As difficult as such ostracism might be in our world, it was much more powerful in the New Testament world, a social world driven by status and community. This ostracism created very serious economic problems for the believers, especially for those in urban setting. Former customers and employers might well want nothing to do with someone who would pledge allegiance to a man named Jesus and not to Caesar. In the face of these trials, Peter urges Christians to “rejoice insofar as you are sharing in Christ’s sufferings, so that you may also be glad and shout for joy when his glory is revealed”(4:13).

How are these Christians to respond to their persecutors? “Do not repay evil for evil or abuse for abuse; but on the contrary, repay with a blessing. It is for this that you were called – that you might inherit a blessing.” (3:9). Peter goes so far as to instruct these believers to “Honor the Emperor” (2:17).

Revelation is another New Testament writing meant to encourage and strengthen those who were being persecuted, again in Asia Minor. The brief scene in Rev. 6 above is of the martyred gathered under the altar of God, asking how long it would be before the persecutions ended, they were avenged, and Jesus reigned for all to see. They do not get an answer -- but they do know they are under God’s protection now.

Polycarp

The church tradition is that Polycarp was born in AD 69 and was martyred in AD 155, making him 86 at the time of his death. Further, Irenaeus, another important early figure and martyr, tells us that Polycarp was a disciple of the Apostle John when Polycarp was a young man. You can also hear Paul’s voice in Polycarp’s writing, which isn’t surprising since he was close to a church founded by Paul.

In Polycarp’s letter to the Philippians, you can certainly hear both Jesus and Paul, as Polycarp quotes from the gospels and from Paul’s letters. Here is a bit from Polycarp’s letter.²

Stand firm, then, in these ways, taking the Lord for your example. Be fixed and unshaken in your faith; care for each other with a brother’s love, and make common cause for the truth. Give way to one another in the Lord’s own spirit of courtesy, treating no one as an inferior. When it is in your power to do a kindness, never put it off to another time, for charity is death’s reprieve. Let everyone respect his neighbor’s rights, so that the heathen may have no occasion to find fault with your way of life. By so doing you will not only earn approval for the good you do, but you will avoid bringing the Lord into any disrepute. Woe betide anyone who does bring the Lord into disrepute; so impress upon everybody that they are to be as sober and sensible as you are yourselves. . . .

I have no doubt you are well versed in Holy Scripture, and that it holds no secrets for you (which is more than has been granted to me). Only, it says there, do not be angry to the point of sin; do not let the sun go down on your indignation. The happy man is he who keeps this in mind, and I am sure that is true of you. May the God and Father of our Lord Jesus Christ, and the eternal High Priest Jesus Christ himself, the Son of God, help you to grow in faith and truth, in unfailing gentleness

¹ Achtemeier, P.J., Green, J.B., & Thompson, M.M. 2001. *Introducing the New Testament: Its Literature and Theology*. Grand Rapids, Michigan: William B. Eerdmans

² Betty Radice (ed.). *Early Christian Writings: The Apostolic Fathers (Classics)* . Penguin Books Ltd. Kindle Edition.

and the avoidance of all anger, in patience and forbearance, and in calmness and purity. To you, and to ourselves as well, and to all those under heaven who shall one day come to believe in our Lord Jesus Christ and in his Father who raised him from the dead, may he grant part and portion among his saints.

The Martyrdom of Polycarp

In the middle of the second century, there was a large-scale persecution of Christians in Ais Minor. Polycarp was swept up in that and his story is told in a piece of writing from the time, known as the *Martyrdom of Polycarp*. As you read, you'll see that there are some legendary pieces of this, probably meant to honor Polycarp and lift him up as a witness to faith and to Jesus. You'll also see that the writer draws some clear parallels between Jesus' crucifixion and Polycarp's martyrdom.

Here is a modern translation from the Christian History Institute of *Christian History* magazine. This was abridged and modernized by Stephen Tompkins. Here is the link: <https://christianhistoryinstitute.org/study/module/polycarp/>

1. Smyrna's Introduction

We are writing to you, brothers, with an account of the martyrs, especially the blessed Polycarp, whose death brought to the persecution to a close. Almost all the events that led up to it reveal it to be another martyrdom in the divine pattern that we see in the Gospel. For he waited for his betrayal, just like the Lord did, so that we might follow him, in looking out for the needs of others as well as ourselves. True love desires not only one's own salvation, but the salvation of all our brothers.

2. Earlier Martyrs

All the martyrdoms which God allowed to happen (remember that the devout will ascribe all things to his sovereignty) were blessed and noble. Who could not admire their honor, their patience, their love for the Lord? They were whipped to shreds till their veins and arteries were exposed, and still endured patiently, while even those that stood by cried for them. They had such courage that none of them let out a sigh or a groan, proving when they suffered such torments they were absent from their bodies – or rather that the Lord then stood by them and talked with them. By the grace of Christ they despised all the cruelties of this world, redeeming themselves from eternal punishment by the suffering of a single hour. The fire of their savage executioners appeared cool to them, because they fixed their eyes on their escape from the eternal unquenchable fire and the good things promised to those who endure – things 'which ear has not heard, nor eye seen, nor the human heart imagined' but were revealed to them by the Lord. They were no longer men, but had already become angels. In the same way, those who were condemned to the wild beasts endured dreadful torture. Some were stretched out on beds of spikes. Others were subjected to all kinds of torments, all in the Devil's attempt to make them deny Christ.

3. The Death of Germanicus

In all that the Devil attempted he failed, thanks be to God. The heroic Germanicus encouraged the weak by his own endurance, and fought bravely with the wild animals: when the Proconsul tried to persuade him to cooperate for the sake of his own youth, he drew the wild beast towards himself and provoked it, in order to escape more quickly from this wicked world. Seeing all this, the amazed crowd of spectators cried out, "Down with the atheists! [i.e. those who do not believe in the Roman gods] Get Polycarp!"

4. Why we don't encourage voluntary martyrdom

By the way, when Quintus the Phrygian handed himself over for martyrdom with some others, the Proconsul persuaded them to take the oath and sacrifice. This is

why we do not approve of voluntary martyrdom, something the Gospel does not teach us to do.

5. Polycarp's Vision

When he heard about this, the redoubtable Polycarp was not in the least upset, and was happy to stay in the city, but eventually he was persuaded to leave. He went to friends in the nearby country, where as usual he spent the whole time, day and night, in prayer for all people and for the churches throughout the world. Three days before he was arrested, while he was praying, he had a vision of the pillow under his head in flames. He said prophetically to those who were with him, "I will be burnt alive."

6. The Betrayal

Those who were looking for him were coming near, so he left for another house. They immediately followed him, and when they could not find him, they seized two young men from his own household and tortured them into confession. The sheriff, called Herod, was impatient to bring Polycarp to the stadium, so that he might fulfill his special role, to share the sufferings of Christ, while those who betrayed him would be punished like Judas.

7. The Arrest

The police and horsemen came with the young man at suppertime on the Friday with their usual weapons, as if coming out against a robber. That evening, they found him lying down in the upper room of a cottage. He could have escaped but he refused saying, "God's will be done." When he heard that they had come, he went down and spoke with them. They were amazed at his age and steadfastness, and some of them said. "Why did we go to so much trouble to capture a man like this?" Immediately he called for food and drink for them, and asked for an hour to pray uninterrupted. They agreed, and he stood and prayed, so full of the grace of God, that he could not stop for two hours. The men were astounded and many of them regretted coming to arrest such a godly and venerable an old man.

8. Entering the City

When he finished praying... they put him on a donkey, and took him into the city....

9. Polycarp Refuses to Deny Jesus

As Polycarp was being taken into the arena, a voice came to him from heaven: "Be strong, Polycarp and play the man!" No one saw who had spoken, but our brothers who were there heard the voice. When the crowd heard that Polycarp had been captured, there was an uproar. The Proconsul asked him whether he was Polycarp. On hearing that he was, he tried to persuade him to apostatize, saying, "Have respect for your old age, swear by the fortune of Caesar. Repent, and say, 'Down with the Atheists!'" Polycarp looked grimly at the wicked heathen multitude in the stadium, and gesturing towards them, he said, "Down with the Atheists!" "Swear," urged the Proconsul, "reproach Christ, and I will set you free." "86 years have I have served him," Polycarp declared, "and he has done me no wrong. How can I blaspheme my King and my Savior?"

11. More Attempts to Make Him Submit

"I have wild animals here," the Proconsul said. "I will throw you to them if you do not repent." "Call them," Polycarp replied. "It is unthinkable for me to repent from what is good to turn to what is evil. I will be glad though to be changed from evil to righteousness." "If you despise the animals, I will have you burned." "You threaten me with fire which burns for an hour, and is then extinguished, but you know

nothing of the fire of the coming judgment and eternal punishment, reserved for the ungodly. Why are you waiting? Bring on whatever you want.”

13. The Fire is Prepared

It was all done in the time it takes to tell. The crowd collected wood and bundles of sticks from the shops and public baths. The Jews, as usual, were keen to help. When the pile was ready, Polycarp took off his outer clothes, undid his belt, and tried to take off his sandals – something he was not used to, as the faithful always raced to do it for him, each wanting to be the one to touch his skin – this is how good his life was. But when they went to fix him with nails, he said, “Leave me as I am, for he that gives me strength to endure the fire, will enable me not to struggle, without the help of your nails.”

14. Polycarp Prays

So they simply bound him with his hands behind him like a distinguished ram chosen from a great flock for sacrifice. Ready to be an acceptable burnt-offering to God, he looked up to heaven, and said, “O Lord God Almighty, the Father of your beloved and blessed Son Jesus Christ, by whom we have received the knowledge of you, the God of angels, powers and every creature, and of all the righteous who live before you, I give you thanks that you count me worthy to be numbered among your martyrs, sharing the cup of Christ and the resurrection to eternal life, both of soul and body, through the immortality of the Holy Spirit. May I be received this day as an acceptable sacrifice, as you, the true God, have predestined, revealed to me, and now fulfilled. I praise you for all these things, I bless you and glorify you, along with the everlasting Jesus Christ, your beloved Son. To you, with him, through the Holy Ghost, be glory both now and forever. Amen.”

15. A Miracle

Then the fire was lit, and the flame blazed furiously. We who were privileged to witness it saw a great miracle, and this is why we have been preserved, to tell the story. The fire shaped itself into the form of an arch, like the sail of a ship when filled with the wind, and formed a circle around the body of the martyr. Inside it, he looked not like flesh that is burnt, but like bread that is baked, or gold and silver glowing in a furnace. And we smelt a sweet scent, like frankincense or some such precious spices.

16. The Death of Polycarp

Eventually, when those wicked men saw that his body could not be consumed by the fire, they commanded an executioner to pierce him with a dagger. When he did this [a dove flew out and] [*this may well be a later interpolation or transcription error] such a great quantity of blood flowed that the fire was extinguished. The crowd were amazed at the difference between the unbelievers and the elect – of whom the great Polycarp was surely one, having in our own times been an apostolic and prophetic teacher, and bishop of the Catholic Church in Smyrna. For every word he spoke either has been or shall be accomplished.

17. The Body

When the Enemy saw the wonder of his martyrdom, his blameless life and now his crowning with immortality, he did his utmost to stop us keeping any memorial of him or taking possession of his holy body. He inspired Nicetes, the father of Herod, along with the Jews to ask the governor not to hand over his body for burial. “They might turn from worshipping the crucified one,” he said, “only to start worshipping this one.” They did not realize that it is impossible for us to abandon Christ who suffered for the salvation of the world, or to worship any other....

18. Celebrations

The centurion then, seeing the disturbance caused by the Jews, took the body and publicly burnt it. Later, we collected up his bones, more precious than jewels and better purified than gold, and put them in an appropriate place where, the Lord willing, we shall celebrate the birthday of his martyrdom each year with joy and rejoicing, both to remember those who have run their race and to prepare those yet to walk in their steps.

19. Polycarp's Reward

This is the story of the blessed Polycarp, the twelfth martyr in Smyrna, though he has a unique place memory of all people, being remembered even by all the heathen. He was not merely an illustrious teacher, but also a pre-eminent martyr, whose death all desire to imitate, being altogether consistent with the Gospel of Christ. Having overcome the unjust governor with patience and acquired the crown of immortality, he now, with the apostles and all the righteous, glorifies God the Father with joy, and blesses our Lord Jesus Christ, the Savior of our souls, the Ruler of our bodies, and the Shepherd of the Catholic Church throughout the world.

Scott Engle's Bible Classes

Monday Afternoon Class

A study of 1 Peter

Meeting on-line at 3pm Monday on Scott's Facebook page. Search for "Scott Engle - St. Andrew UMC."

Tuesday Lunchtime Class

A study of Ezra & Nehemiah

Meeting on-line at 12:00 noon Tuesday on Scott's Facebook ministry page. Search for "Scott Engle - St. Andrew UMC".

About the weekday classes:

Join us whenever you can. Each week's lesson stands on its own. This is very "drop-in." Bring something to eat if you like, wear your pj's.-- we're on-line now so who'd even know. Have a Bible handy.

Both classes are now recorded and are available each week in my new podcast at scottengle.podbean.com. They are also available on Apple podcasts. Search by my name, "Scott Engle".

Scott's Sunday Class

Meeting on Sunday at 11:00 in Smith Worship Center and on Scott's Facebook page. Search for "Scott Engle - St. Andrew UMC."

The current series: *Indiana Jones and the Lost Images of God*.

Videos of all three classes are posted on Scott's YouTube channel. Search for "Scott Engle." These videos are posted as soon as possible after class.