# A People Called:
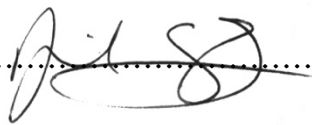# Narrative Transportation & Missional Identity in 1 Peter

Submitted by David Michael Shaw to the University of Exeter
as a thesis for the degree of
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Signature: ....................................................................

# Abstract

Conversations concerning the missional posture of 1 Peter have been dictated largely by the now (in)famous debate between David Balch's assimilationist position over and against John Elliott's more sectarian position. More recent work has sought to bridge the gap between Balch and Elliott with a variety of more nuanced positions such as Miroslav Volf's "Soft Difference". Most of the discussion revolves around the practicalities of cultural engagement and what it might mean for church members to interact with the world as "Christians" in an increasingly hostile environment. The present thesis takes a step back from the coal face of missional engagement to focus on *how* that mission is shaped. More particularly, I am concerned with how 1 Peter utilises the language of divine *calling* (καλέω) that appears in five specific instances (1:13–21; 2:4–10; 2:18–25; 3:8–17; 5:6–14), alongside central events and motifs from the Old Testament, to cultivate a narrative that forges a distinct Christian identity and mission, that has its basis in Israel's history and the life of Christ. Our concern with narrative and cultural interaction leads us to consider the relevant Petrine texts, through the dual lenses of Social Identity and Narrative Transportation theories which reveal how various groups interact, and how narratives shape actions and beliefs respectively. I argue that through the language of *calling,* and with the assistance of key OT motifs, 1 Peter seeks to develop a Christian identity that might be best described as "elect sojourners"; that believers are those who are elect of God and yet rejected by the world. This identity manifests itself in a life of "resident-alien-ness"—*in* the world, yet no longer *of* the world—that consequently leads to various forms of suffering. Amid such suffering, 1 Peter *calls* the church to a priestly ministry—representing God to the people, and the people to God—through a life geared towards blessing, even when such a life leads to suffering. This is the life to which the Anatolian believers have been *called*: a life of holiness as a priestly community, committed to the gracious endurance of suffering, and of blessing those who would oppose them.

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# Acknowledgements

Had I known all the challenges that I might have faced before embarking on a PhD, the chances are I would have said no to the opportunity. And that would have been a tragedy, for my family and I have been blessed beyond measure in ways we could never have expected. Our global adventure has proceeded across three continents from 2012–2017, with the present work being envisaged, written, and edited at various times in South Korea, the UK, and Australia. The level of support required far exceeded anything I could have ever imagined and I owe a debt of gratitude to many people without whom, this thesis would not have gotten off the ground, let alone been completed.

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all the laughs we have shared together. Special mention goes to Eugene and Sharon Kim, not only for your friendship, but also for your financial support for the duration of our studies in Exeter.

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It remains for me to thank my family: to my children, Owen, Gianna, and Hugh, you have made unknown sacrifices so that Daddy can get this job done. Thank you. I look forward to kicking footballs, attending ballet recitals, and sharing playdates with you far more frequently than I have recently been able. And to my wife, Becky, one-thousand thanks for sharing this journey with me. I'm not sure I will ever fathom how much you sacrificed over the last 5 years, but your love, courage, integrity, and friendship, has been a constant source of joy during what has been a roller-coaster season of life. This work is, without doubt, as much the fruit of your labours, as it has been mine. This work is dedicated to you, my Love.

*Soli Deo gloria*

# List of Abbreviations

For the most part, references within the realm of biblical studies are abbreviated according the standards laid out in *The SBL Handbook of Style: For Biblical Studies and Related Disciplines*, 2nd edition (Atlanta: SBL Press, 2014). All English Bible translations are in accordance with the English Standard Version (ESV) unless otherwise stated; Septuagintal references in English are taken from the *New English Translation of the Septuagint* (*NETS*), while their Greek counterparts are derived from the *Bibliotheca Augustana* edition, both of which are available online.[1] Classical literature sources are derived from the Loeb Classical Library (LCL) editions. References to Josephus are taken from *Flavius Josephus: Translation and Commentary*. Online ed. 10 vols. FJTC. Leiden: Brill, 2008,[2] whilst citations from the Apostolic Fathers are taken from Michael W. Holmes, ed and trans. *The Apostolic Fathers: Greek Texts and English Translations*, 3rd ed. (Grand Rapids: Baker Academic, 2008). Socio-psychological literature is abbreviated according to MEDLINE® standards. Material not otherwise covered is detailed below:

| | |
|---|---|
| *AcPatByz* | *Acta Patristica et Byzantina* |
| BHGNT | Baker Handbook on the Greek New Testament |
| BTCL | Biblical and Theological Classics Library |
| BTNT | Biblical Theology of the New Testament |
| *Comm. Theory* | *Communication Theory* |
| *ConcJ* | *Concordia Journal* |
| EGGNT | Exegetical Guide to the Greek New Testament |
| *FilNeo* | *Filologia Neotestamentaria* |
| *GOCN* | *Gospel and Our Culture Network* |

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[1] Albert Pietersma and Benjamin G. Wright, eds., *A New English Translation of the Septuagint*, electronic ed. (Oxford: Oxford University Press, 2014), http://ccat.sas.upenn.edu/nets/edition/; "Bibliotheca Augustana," *Vetus Testamentum (Septuaginta)*, n.d., http://www.hs-augsburg.de/~harsch/graeca/Chronologia/S_ante03/VT/vte_pd00.html.

[2] Also available online: https://pace.webhosting.rug.nl/york/york/texts.htm

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|---|---|
| *ICPR* | *International Coaching Psychology Review* |
| *IJRM* | *International Journal of Research in Marketing* |
| *ISardBR* | Buckler, William H., and David M. Robinson eds. *Sardis, VII, pt 1. Greek and Latin Inscriptions*. Leiden: Brill, 1932 |
| IVPNTC | InterVarsity Press New Testament Commentary |
| *J. Broadcast. Electron. Media* | *Journal of Broadcasting & Electronic Media* |
| *JCR* | *Journal of Consumer Research* |
| *JEPTA* | *The Journal of the European Pentecostal Theological Association* |
| *MC&S* | *Mass Communication and Society* |
| *MJT* | *Midwestern Journal of Theology* |
| *NDBT* | *New Dictionary of Biblical Theology* |
| NIVAC | New International Version Application Commentary |
| NSBT | New Studies in Biblical Theology |
| PCNT | Paideia Commentaries on the New Testament |
| Pillar | Pillar New Testament Commentary |
| *PTR* | *Princeton Theological Review* |
| *S&I* | *Scripture and Interpretation* |
| SBEC | Studies in Bible and Early Christianity |
| SCMTCB | SCM Theological Commentary on the Bible |
| *Them* | *Themelios* |
| THNTC | Two Horizons New Testament Commentary |
| *TorchTrinJ* | *Torch Trinity Journal* |
| *VetChrist* | *Vetera Christianorum* |
| ZECNT | Zondervan Exegetical Commentary of the New Testament |

*In memory of my father-in-law*

*Soo-young (Moses) Park*

*1956–2015*

*who gave himself wholeheartedly to the call of God*

*and now rests in the eternal glory of Christ*

*(1 Peter 5:10)*

# Chapter 1: Framing the Present Study
## Literature, Methodology & 1 Peter in Context

### *1.1.    Setting the Scene*

In 1976, Elisabeth Schüssler Fiorenza observed that many biblical scholars failed to recognise that, at its core, Christianity was a missionary (or missional) movement.[1] Commenting on Schüssler Fiorenza's statement some eight years later, Donald Senior lamented that outside of evangelical circles, discussions about mission in biblical studies had been all but absent for much of the second half of the twentieth century.[2] He went on to warn that, "[t]he mission concerns of the community and their impact on the NT writings must be given their due."[3] A further twelve years after Senior, a similar warning was sounded by Marion Soards, who asked those in the field of mission studies to:

> remind biblical scholars that many of the writings that we study (often in painstaking and even painful detail) came to be *because of the reality of mission.* An awareness of and a concern with the key issues of mission studies may well help biblical studies find foci that will bring deeper appreciation of the meaning of the Bible.[4]

These comments evidence a disinclination towards mission within biblical studies; one that also carried over into the research of 1 Peter until quite recently. Thankfully, more scholars have begun to recognise mission as being a key theme in

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[1] Elisabeth Schüssler Fiorenza, "Miracles, Mission, and Apologetics: An Introduction," in *Aspects of Religious Propaganda in Judaism and Early Christianity*, ed. Elisabeth Schüssler Fiorenza, Studies in Judaism and Christianity in Antiquity 2 (Notre Dame: University of Notre Dame Press, 1976), 1. The expression Schüssler Fiorenza uses is "propagandistic-missionary endeavor".

[2] Donald P. Senior, "The Struggle to Be Universal: Mission as Vantage Point for New Testament Investigation," *CBQ* 46, no. 1 (1984): 65. Senior puts the neglect of mission down to several issues including, "A reassessment of the value of non-Christian religions; a radical shift in the church's self-understanding; [and] the turn in the political atmosphere of the post-colonial period".

[3] Senior, "The Struggle to be Universal," 66.

[4] Marion L. Soards, "Key Issues in Biblical Studies and Their Bearing on Mission Studies," *Missiology* 24, no. 1 (1996): 107, emphasis added.

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1 Peter, especially since Miroslav Volf's "Soft Difference".[5] In fact, Christoph Stenschke posits that the epistle "should be read against the background of early Christian mission",[6] while Eugene Boring has gone so far as to suggest that the Petrine churches were "structured for mission".[7] Nevertheless, others remain to be convinced of mission's centrality to the epistle: David Balch, for instance, although seeing the *Haustafel* as having apologetic value in line with works of other Hellenistic Jews such as Josephus or Philo, nonetheless finds 1 Peter to be lacking "missionary intent".[8] Alternatively, Paul Holloway argues that the primary thrust of 1 Peter is one of consolation rather than mission,[9] while most recently, Travis Williams has contended that the labelling of those outside the church "as corrupt and destined for destruction" works to retain distinction between believers and

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[5] Miroslav Volf, "Soft Difference: Theological Reflections on the Relation between Church and Culture in 1 Peter," *ExAud* 10 (1994): 15–30; also Andreas J. Köstenberger, "Mission in the General Epistles," in *Mission in the New Testament: An Evangelical Approach*, ed. William J. Larkin and Joel F. Williams, American Society of Missiology Series 27 (Maryknoll: Orbis Books, 1998), 200-06; Joel B. Green, "Living as Exiles: The Church in the Diaspora in 1 Peter," in *Holiness and Ecclesiology in the New Testament* (Grand Rapids: Wm. B. Eerdmans, 2007), 311–25; Armand Puig i Tàrrech, "The Mission According to the New Testament," in *Einheit der Kirche im Neuen Testament: Dritte Europäische Orthodox-Westliche Exegetenkonferenz in Sankt Petersburg, 24.–31. August 2005*, ed. Anatoly A. Alexeev, Christos Karakolis, and Ulrich Luz, WUNT 218 (Tübingen: Mohr Siebeck, 2008); Torrey Seland, "Resident Aliens in Mission: Missional Practices in the Emerging Church of 1 Peter," *BBR* 19, no. 4 (2009): 565–589; and Stephen Ayodeji A. Fagbemi, "Transformation, Proclamation and Mission in the New Testament: Examining the Case of I Peter," *Transformation* 27, no. 3 (2010): 209–23; Christoph W. Stenschke, "Mission and Conversion in the First Epistle of Peter," *AcPatByz* 19 (2008): 221–63; idem, "Reading First Peter in the Context of Early Christian Mission," *TynBul* 60 (2009): 107–26; Rolex Cailing, "'That You May Proclaim His Excellencies': The Missional Use of the Old Testament in 1 Peter," *TorchTrinJ* 16, no. 2 (2013): 138–55; David G. Horrell, "Fear, Hope, and Doing Good: Wives as a Paradigm of Mission in 1 Peter," *EstBíb* LXXIII, no. 3 (2015): 409–29 Additionally, two PhD works have recently come to my attention; namely, Eric W. Zeller, "Intertextuality in 1 Peter 2:9–12: Peter's Biblical-Theological Summary of the Mission of God's People" (PhD diss., Dallas Theological Seminary, 2013); Douglas Holm, "Holy Engagement: Doing Good and Verbal Witness as Missional Activity in 1 Peter" (PhD thesis, University of Bristol / Trinity College, 2014).

[6] Stenschke, "Reading First Peter," 108.

[7] M. Eugene Boring, *1 Peter*, ANTC (Nashville: Abingdon Press, 1999), 162.

[8] David L. Balch, *Let Wives Be Submissive: The Domestic Code in 1 Peter*, SBLMS 26 (Chico: Scholars Press, 1981), 108.

[9] Paul A. Holloway, *Coping with Prejudice: 1 Peter in Social-Psychological Perspective*, WUNT 244 (Tübingen: Mohr Siebeck, 2009), 113–36.

non-believers.[10] Thus, while it has been contended that mission is "the mother of theology",[11] it appears that its place at the table of biblical studies—and the study of 1 Peter in particular—remains in question.[12] This situation is ironic for, as Christopher Wright (following Soards), has perceived, "the biblical text in itself is a product of mission in action."[13] Or to put it another way, "the history and theology of earliest Christianity are 'mission history' and 'mission theology'".[14] Following David Bosch, we might affirm that mission is at the heart of the church's nature; it is her *raison d'être.*[15] If we are correct in understanding the centrality of mission for our understanding of biblical documents, and if, as Bosch has stated, mission is indeed the church's "reason for being", then the relationship between that mission and the church's identity (or more broadly, Christian identity) warrants closer inspection.

To that end, the present thesis will narrow its focus to look at the contextual use of καλέω, or *calling,* within 1 Peter while utilising Social Identity and Narrative Transportation theories (see further below) as lenses through which to examine the text. Several reasons justify this emphasis: (1) In 1 Peter, καλέω, is consistently

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[10] Travis B. Williams, *Good Works in 1 Peter: Negotiating Social Conflict and Christian Identity in the Greco-Roman World*, WUNT 337 (Tübingen: Mohr Siebeck, 2014), 272–73.

[11] Martin Kähler, *Schriften zur Christologie und Mission; Gesamtausgabe der Schriften zur Mission.*, Theologische Bücherei 42 (München: Chr. Kaiser Verlag, 1971), 190; also cited in David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, American Society of Missiology Series 16 (Maryknoll: Orbis Books, 1991), 16.

[12] Illustrative of this point, for example, is the fact that a respected series like the American Society of Missiology Series—now approaching some forty volumes—remains absent from The SBL Handbook of Style (2014). And while the number of articles and chapters devoted to the theme of mission in 1 Peter has increased, there are few substantial treatments of the topic within biblical studies. Two notable exceptions include the already cited works by Zeller and Holm respectively. See Zeller, "Intertextuality in 1 Peter 2:9–12"; Holm, "Holy Engagement."

[13] Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove: IVP Academic, 2006), 49; likewise, Bosch, *Transforming Mission*, 15, 54.

[14] Martin Hengel, *Between Jesus and Paul: Studies in the Earliest History of Christianity* (Eugene: Wipf & Stock, 2003), 64; Allan Chapple, "The Appropriation of Scripture in 1 Peter," in *All That the Prophets Have Declared: The Appropriation of Scripture in the Emergence of Christianity*, ed. Matthew R. Malcolm (Milton Keynes: Paternoster, 2015), 155. Chapple adds further, "the New Testament documents are to be seen both as products of mission and as instruments of mission: they have a missionary origin and they serve a missionary purpose.".

[15] Bosch, *Transforming Mission*, 9.

used to delineate both identity and task (e.g., "as he who *called* you is holy, you also *be holy* in all your conduct" [1:15]; "But you are a chosen race . . . *that you may proclaim* the excellencies of him who *called* you out of darkness into his marvellous light" [2:9]). Overall, the language of καλέω appears in the contexts of 1 Pet 1:13–21; 2:4–10; 2:18–25; 3:8–17; and 5:6–14, each of which focuses on God's initiative and the church's response to that calling. Our thesis will explore the cumulative significance of these five passages with the focus on καλέω allowing us to explore more deeply the connections between identity and mission that have yet to be fully appreciated.[16] (2) The focus on the *contextual* use of καλέω rather than the individual word or verse is vital, because almost every reference to καλέω in 1 Peter is rooted, either directly or indirectly, within the OT narrative. As such, one of the key tasks of this thesis will be to trace the OT narrative through each instance of καλέω to discern any themes that may otherwise go unnoticed. (3) Because mission is inherently relational—at least in so far as it assumes that faith communities engage with their surrounding cultures—the use of Social Identity and Narrative Transportation theories provide dual lenses that assist the reader in discerning the impact of *calling* and its OT narrative underpinnings on those relationships. This is especially true regarding the development of positive Christian identity, the negotiation of intergroup relations, conflict resolution, and the like, all of which have become areas of contention.[17]

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[16] There are two other appearances of καλέω in 1 Peter that will not be investigated. The first is located in 1 Pet 1:17, wherein believers call [ἐπικαλεῖσθε] upon God in prayer; for this contextual usage, see Joel D. Estes, "Calling on the Name of the Lord: The Meaning and Significance of Ἐπικαλέω in Romans 10:13," *Them* 41, no. 1 (2016): 20–36. The other is found in 1 Pet 3:6, wherein Sarah is said to call (καλοῦσα) Abraham "lord", but neither are critical for our purposes. It should also be noted that there is one further instance of καλέω that appears in 2 Pet 1:3, "His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called [καλέσαντος] us to his own glory and excellence". This is beyond the scope of our thesis, but appears to cohere with 1 Peter's perspective.

[17] See, for example, the rather negative view taken by Jennifer G. Bird, *Abuse, Power and Fearful Obedience: Reconsidering 1 Peter's Commands to Wives*, LNTS 442 (London: T&T Clark, 2011).

Overall, then, the present thesis seeks to explore the language of καλέω within its various contexts, to discern the relationship between Christian identity and the mission of the church, with the aid of Social Identity and Narrative Transportation theories. An outline for the rest of the present chapter proceeds as follows: firstly, I will consider how notions of mission have been considered within Petrine scholarship. Secondly, I will briefly outline the language of καλέω usage in antiquity, beginning with its use in the LXX, followed by Second Temple Literature, the NT, and 1 Peter specifically. Thirdly, I will introduce the foundational elements of Social Identity and Narrative Transportation theories, emphasising their relevance for the present study. Finally, I will close with a brief synopsis of standard preliminary matters within Petrine scholarship including authorship, date, audience, and provenance, thereby providing a point of departure for the rest of the thesis.

## *1.2.    Mission in 1 Peter Research: A Survey of the Literature*

It is interesting to observe that there appears to be a lack of interaction with 1 Peter in much missional literature. The magisterial *Transforming Mission* by David Bosch, for example, covers the Gospel of Matthew, Luke-Acts, and Paul's Letters, but pays no attention at all to the Catholic Epistles, let alone 1 Peter.[18] More recently, the edited work by Jostein Ådna and Hans Kvalbein follows a similar pattern by including Matthew, Acts, and Paul's Epistles, but like Bosch, pays no attention to 1 Peter.[19] Even the treatment of 1 Peter by Andreas Köstenberger and Peter O'Brien receives relatively short shrift in a book dedicated to a biblical theology of mission.[20]

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[18] Bosch, *Transforming Mission*, vii–ix.

[19] Jostein Ådna and Hans Kvalbein, eds., *The Mission of the Early Church to Jews and Gentiles*, WUNT, 1/127 (Tübingen: Mohr Siebeck, 2000), vii–viii.

[20] Andreas J. Köstenberger and Peter T. O'Brien, *Salvation to the Ends of the Earth: A Biblical Theology of Mission*, NSBT 11 (Downers Grove: InterVarsity Press, 2001), 237–43.

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It seems to me, therefore, that Miroslav Volf's concern regarding Richard Niebuhr's *Christ and Culture*[21]—that "the one text which speaks more pointedly and comprehensively to the problem of 'Christ and culture' than any other in the NT [i.e., 1 Peter] is conspicuously absent"[22]—remains broadly applicable to much of today's missional literature.[23] Given the relative neglect of 1 Peter in missional literature and the fact that the church's relationship to the surrounding culture is a central theme of the letter, it stands to reason that an extended look at 1 Peter should add value and bring fresh insight to the missional conversation.

We begin by reviewing some of the relevant Petrine literature that draws attention to ideas of mission within the letter. Douglas Holm's recent work devotes space[24] to Werner Bieder (lifestyle evangelism);[25] Armand Tàrrech (attractive community);[26] Christoph Stenschke (honourable conduct and proclamation);[27] Torrey Seland (preaching, missional good works, and attractive community);[28] and Stephen Fagbemi (attractive lifestyle),[29] so there is no need to repeat his overview here. What I offer instead will serve to supplement and extend Holm's survey by filling some of the gaps that have been left, while also including some works published more recently (including Holm's own thesis). To that end, we start with the now (in)famous debate between David Balch and John Elliott that, in many

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[21] H. Richard Niebuhr, *Christ and Culture*, repr., 2001, 50th Anniversary ed. (San Francisco: Harper & Row, 1951).

[22] Volf, "Soft Difference," 16.

[23] One recent exception is Tim Chester and Steve Timmis, *Everyday Church: Mission by Being Good Neighbours* (Nottingham: Inter-Varsity Press, 2011) which is based exclusively on 1 Peter. This particular work is more pastoral than academic but still warrants mentioning, such is the rarity of extensive treatments of 1 Peter and notions of mission.

[24] Holm, "Holy Engagement," 11–20.

[25] Werner Bieder, *Grund und Kraft der Mission nach dem 1. Petrusbrief*, Theologische Studien 29 (Zollikon-Zürich: Evangelischer Verlag, 1950); and "Das Volk Gottes in Erwartung von Licht und Lobpreis: Neutestamentlich-missionstheologische Erwägungen zur Ekklesiologie," *TZ* 40 (1987): 142"das christliche Sein in seiner ethischen Ausprägung wird von Gott als Bekehrungsmittel verwendet", translated: "Christian being in its ethical expression is used by God as a means of conversion."

[26] Tàrrech, "The Mission According to the New Testament," 237–47.

[27] Stenschke, "Reading First Peter," 117–22.

[28] Seland, "Resident Aliens in Mission," 567–68, 575–79.

[29] Fagbemi, "Transformation, Proclamation, and Mission," 216, 218–19.

respects, has paved the way for so much of the ensuing discussion as it brings into focus the relationship between church and culture. Thereafter, I will consider shorter works by Volf, Joel Green, Rolex Cailing, and David Horrell, before concluding with the PhD theses by Eric Zeller and Holm. I have selected each of these authors because they engage with questions of identity and/or mission in line with my own focus. None of them, however, focus on the language of καλέω, and only rarely do any of them utilise the socio-psychological theories proposed here. It is in these ways that the present thesis aims to make a unique contribution.

### 1.2.1.  David L. Balch & John H. Elliott

The debate between Balch and Elliott is well-known in NT scholarship, particularly within Petrine studies. Balch proposed that 1 Peter's household code encouraged assimilation with the greater culture (influenced particularly by Plato and Aristotle),[30] which would consequently aid the Anatolian churches in their mission on account of their willingness to embrace the cultural status quo: "Christians *had* to conform to the expectations of Hellenistic-Roman society so that society would cease criticizing the new cult."[31] Elliott, focussing on the displacement language of *paroikoi* and *parepidemoi* argued otherwise, claiming that such language was intended to cultivate corporate identity so as to *resist* social pressure to conform to the greater culture. Contra Balch especially, he says that:

> nothing in 1 Peter, including its discussion of household duties,
> indicates an interest in promoting social assimilation. It was precisely
> a temptation to assimilate so as to avoid further suffering that the
> letter intended to counteract.[32]

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[30] Balch, *Let Wives Be Submissive*, 23–62.

[31] Balch, *Let Wives Be Submissive*, 88, emphasis added.

[32] John H. Elliott, "1 Peter, Its Situation and Strategy: A Discussion with David Balch," in *Perspectives on First Peter*, ed. Charles H. Talbert, NABPR Special Studies Series 9 (Macon: Mercer University Press, 1986), 72–73; similarly cited by David G. Horrell, *Becoming Christian: Essays on 1 Peter and the Making of Christian Identity*, LNTS 482 (London: Bloomsbury, 2013), 213. NB: Several essays published by Horrell were compiled into this recently released single volume. I have chosen to utilise Becoming Christian rather than the independent articles because many of them were updated and expanded. The reader is referred to the preface (pp. ix-xi) for the original publication details.

Together, Balch and Elliott proved helpful in bringing attention to the issue—crucial in missional studies—to what degree the church, especially as it is conceived in 1 Peter, should assimilate or distinguish itself from its wider culture. Their debate has since paved the way for a conversation that is ongoing today and we pick up that conversation with Volf's influential "Soft Difference".

### 1.2.2. Miroslav Volf: "Soft Difference"

Drawing on the work of Ernst Troeltsch (church/sect distinction)[33] and H. Richard Niebuhr[34] as a springboard for his own discussion, Volf reflects on the relationship between the church and culture, specifically by exploring "the nature of Christian communal presence in contemporary societies and the character of Christian identity and difference"[35] as it is presented in 1 Peter. Following Leonhard Goppelt, he sees 1 Peter's chief concern as being how the Christian way of life is expressed in a non-Christian milieu, contending that 1 Peter expresses this relationship in such a way that it defies the orderly classifications of both Troeltsch and Niebuhr.[36]

Volf takes Christian identity as his point of departure, arguing in line with Reinhard Feldmeier, that the key metaphor from which 1 Peter operates in relation to the broader culture is that of "aliens" and "sojourners".[37] This imagery representing the church is foreshadowed in the life of Abraham, the nation of Israel, and, most importantly, in the vocation of Jesus Christ, both in terms of his mission and his definitive rejection epitomised at Calvary.[38] Volf continues to draw out the implications of such an identity both personally and corporately. In contrast to Elliott, who views the recipients of 1 Peter primarily as aliens in a literal,

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[33] Ernst Troeltsch, *The Social Teaching of the Christian Churches*, trans. Olive Wyon (London: George Allen and Unwin, 1931).

[34] Niebuhr, *Christ and Culture*.

[35] Volf, "Soft Difference," 16.

[36] Volf, "Soft Difference," 16; cf. Leonhard Goppelt, *A Commentary on I Peter*, ed. Ferdinand Hahn, trans. John E. Alsup, 1st English ed. (Grand Rapids: Wm. B. Eerdmans, 1993), 18–20.

[37] Volf, "Soft Difference," 16–17; cf. Reinhard Feldmeier, *Die Christen als Fremde: Die Metapher der Fremde in der antiken Welt, im Urchristentum und im 1. Petrusbrief*, WUNT 64 (Tübingen: Mohr [Siebeck], 1992).

[38] Volf, "Soft Difference," 17.

sociological sense, with their sense of displacement leading them to come to faith in Christ,[39] Volf understands the church's alienation to be the *result* of their conversion to faith in Christ.[40] It is this conversion—giving rise to new birth and a living hope because of Jesus' death—that distances believers from the culture in which they were once fully integrated. In other words, those who were once insiders with respect to their own culture, are now, in significant socio-religious respects, outsiders because of their new-found faith in Christ.

Importantly for Volf, however, conversion is not merely an individual affair; it has an ecclesial shape. Conversion is neither a retreat to one's "authentic inner self", nor is it a rapturing from the dangerous world to the safety of the heavenlies. Rather, conversion is the "translation of a person into the house of God (*oikos tou theou*) erected in the midst of the world."[41] Bridging the gap between Balch's acculturation and Elliott's sectarian views, Volf treads a middle ground arguing that the posture of the church towards an antagonistic world ought to be one of "soft difference", which he defines as follows:

> In the mission to the world, hard difference operates with open or hidden pressures, manipulation, and threats. A decision for a soft difference, on the other hand, presupposes a fearlessness which 1 Peter repeatedly encourages his readers to assume (3:14; 3:6). People who are secure in themselves—more accurately, who are secure in their God—are able to live the soft difference without fear. They have no need either to subordinate or damn others, but can allow others space to be themselves. For people who live the soft difference, mission fundamentally takes the form of witness and invitation. They seek to win others without pressure or manipulation, sometimes even "without a word" (3:1).[42]

For Volf, the primary example of this bipartisan stance is found in the household code (esp. 2:18–3:7), which he describes as "differentiated acceptance

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[39] See especially, John H. Elliott, *A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy* (Philadelphia: Fortress Press, 1981).
[40] Volf, "Soft Difference," 18.
[41] Volf, "Soft Difference," 19.
[42] Volf, "Soft Difference," 24.

and rejection of the surrounding culture."[43] The overall value of Volf's work lies in the fact that he has sought a middle ground between the acculturation/sectarian dichotomy presented by Balch and Elliott respectively. He elucidates the variegated features of 1 Peter to show how the epistle assents with the greater culture on some issues, while at other times stands opposed.

### 1.2.3.  Joel B. Green: "Living as Exiles"

Green opens his work with the observation that the modern world is increasingly seeking to encourage religious devotees to keep their faith in the private realm, thus subordinating their faith to appease secular values.[44] This reality, taken together with the individualism that the modern West reveres, leaves Green asking how believers in the present can hear and embrace 1 Peter's call to holiness. In answer to this question, he suggests that we adopt the posture of Umberto Eco's "Model Reader"[45] by embracing 1 Peter's paradoxical view of the world, that is, Christians who experience the world simultaneously as the worst of times (exiled, marginalised, ostracised) and the best of times (new birth to a living hope, a people who have experienced God's mercy).[46] In this way, Christians embody the life (and death!) of Jesus both personally and corporately, thus finding that their personal and communal narrative is tied together within God's saving purpose.

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[43] Volf, "Soft Difference," 22; cf. Wai Lan Joyce Sun, "This Is True Grace of God: The Shaping of Social Behavioural Instructions by Theology in 1 Peter" (PhD thesis, University of Edinburgh, 2012), 70–84, who holds Volf to account for his lack of engagement with the OT (p. 70). See also, Williams, *Good Works in 1 Peter*, chaps. 8–9, whose chapter titles reveal their content: "Calculated Conformity" and "Cautious Resistance", respectively.

[44] Green, "Living as Exiles," 311; cf. Green's earlier work upon which he draws for his most recent treatment of the issue: "Faithful Witness in the Diaspora: The Holy Spirit and the Exiled People of God According to 1 Peter," in *The Holy Spirit and Christian Origins: Essays in Honor of James D. G. Dunn*, ed. Graham N. Stanton, Bruce W. Longenecker, and Stephen C. Barton (Grand Rapids: Wm. B. Eerdmans, 2004), 282–95; also, idem, "Identity and Engagement in a Diverse World: Pluralism and Holiness in 1 Peter," *AsTJ* 55, no. 2 (2000): 85–92.

[45] Umberto Eco, *The Role of the Reader: Explorations in the Semiotics of Texts*, Advances in Semiotics (Bloomington: Indiana University Press, 1979), 7–11; cited in Green, "Living as Exiles," 312–13.

[46] Green, "Living as Exiles," 313.

# 1. Framing the Present Study

For Green, 1 Peter achieves this by casting the recipients in terms of displacement such as exiles, sojourners, strangers, and resident aliens; expressions that are foreshadowed in the OT narrative at numerous junctures including Adam and Eve's removal from Eden (Gen 3:24); Abraham's sojourning among the Hittites (Gen 23:4); Israel's wandering towards the Promised Land after the exodus from Egypt (Exod—Deut); the Babylonian exile, and even Jewish life under Roman rule.[47] Importantly, Green notes that the church's marginal status was not due to any disobedience on their part (like Adam and Eve, or Israel's Babylonian Exile). Rather, like Abraham, and like Israel in exodus, "Their election by God serves as the theological basis of their life as aliens."[48]

Likewise, the newly acquired faith of the Anatolian believers led to their marginalisation from communities and families that were once home. To borrow the term from Elliott, Peter's challenge was to create "a home for the homeless",[49] which he achieves by drawing on the narrative and history of Israel as well as the life of Jesus (see, for example, 2:4–10).[50] By drawing on the OT and the life of Jesus in multiple ways, 1 Peter provides a new narrative by which the young church can grow into its new identity and understand its place in the world. For Green, this is chiefly:

> a matter of disciplined life oriented towards survival as a distinct people, so, in the present, they are to embody the call to Israel in Exodus and Exile to be holy. As a priestly people, a holy nation, they would embrace the missional vocation to be "holy" – that is, "different" or "distinctive" – in the midst of the Gentiles.[51]

In Green's eyes, then, holiness is essential to the successful mission of the church. Yet this holiness does not manifest itself in the church's segregation from

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[47] Green, "Living as Exiles," 314.
[48] Green, "Living as Exiles," 314.
[49] Elliott, *A Home for the Homeless*.
[50] See chapter 3, "Called Out of Darkness".
[51] Green, "Living as Exiles," 315–16.

the larger community, but rather binds them firmly to a new centre, specifically, as those who are "persons 'in Christ'" (3:16; 5:10, 14).[52]

In order to encourage perseverance in this new way of life, 1 Peter seeks to re-orient its recipients' imaginations in two particular ways: (1) by inviting the Anatolian believers to share in the story of Israel;[53] and (2) by accentuating the work of the Holy Spirit.[54] On the first point, Green highlights three facets: (a) that "Peter collapses the historical distinctives between ancient Israel and contemporary Christians in favour of theological unity".[55] In other words, the church's story belongs within Israel's story; (b) that the church's present state is characterized as "life in the diaspora," wherein "the threat of assimilation and apostasy is constant";[56] and (c) that Jesus is the "axis" of the narrative, meaning that believers find their home not in a location, but in a person, that is, "in Christ". Anatolian believers must, therefore, understand their situation in light of Christ's story: i.e., his suffering, rejection, death, resurrection, and eventual triumph.[57]

Secondly, the work of the Holy Spirit is picked up in the opening greeting which highlights his work in sanctifying those who believe (1:1–2). For Green, it is the Holy Spirit that empowers the church to exemplify Israel's calling to be holy in both exodus and in exile.[58] There are three features of this holiness that Green highlights in closing his work. Firstly, holiness is a priestly calling that is fundamentally a call to identify with God's character and display it in the world.[59] Secondly, while the call to display God's character in the world means that holiness

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[52] Green, "Living as Exiles," 316–17. One could also add 1:14, 17 "children of obedience who call on God as Father"; 2:4–5, being built up into Christ as a "spiritual house"; 2:9–10, "a people for his [God's] own posession".

[53] Green, "Living as Exiles," 318–20.

[54] Green, "Living as Exiles," 320–22.

[55] Green, "Living as Exiles," 318–19.

[56] Green, "Living as Exiles," 319.

[57] Green, "Living as Exiles," 320.

[58] Green, "Living as Exiles," 321.

[59] Green, "Living as Exiles," 322; Christopher J. H. Wright, "Old Testament Ethics: A Missiological Perspective," *Catalyst* 26, no. 2 (2000): 5–8.

is a conversion away from one's former way of life (cf. 1:14, 18), it is, emphatically, not a call for isolation from the world. On the contrary, engagement is the proper characteristic of God's holy people if they are to exercise their priestly ministry commendably in the world.[60] Finally, holiness is manifest in the believer through the modelling of Christ-like behaviour. That is, Christian identity and mission is defined positively in relation to the way of Christ, rather than negatively in contrast to the ways of the world.[61] Ultimately, it is "a hammering out of the good news within the lived realities of ordinary life."[62]

### 1.2.4. *Rolex Cailing: Missional Use of the OT*

The primary concern of Cailing's article has to do with how Peter utilises the OT to express the church's mission in its new covenant context.[63] He builds his case in four steps: (1) he begins with insights from Peter's life (assuming genuine authorship and the fidelity of the NT vis-à-vis Peter's life); (2) he looks at 1 Peter as a missional document identifying three core elements including, (a) the importance of identity, (b) the centrality of election, and (c) seeing mission as a communal exercise; (3) Cailing argues for Peter's missional use of the OT, featuring 2:9–10 as his prime example; and finally, (4) he comments on the heart of the missional task.

Firstly, Cailing argues that to fully understand Peter's exposition we must appreciate the fact that Peter learned his approach to the OT from Jesus himself, and would have been exposed to such teaching for the duration of Jesus' ministry.[64] He further argues that there are hints of a missional mentality, or "universalizing

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[60] Green, "Living as Exiles," 323; cf. Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids: Wm. B. Eerdmans, 1989), 229–30.
[61] Green, "Living as Exiles," 323.
[62] Green, "Living as Exiles," 325.
[63] Cailing, "That You May Proclaim His Excellencies," 138.
[64] Cailing, "That You May Proclaim His Excellencies," 140. Cailing cites Matt 21:42; Mark 12:10–11; and Luke 20:17 as revealing this approach.

intention", as he follows Peter's life into Acts (see esp. Acts 2; 3:25; 10:1–11:18 cf. Isa 44:3; Joel 2:32; Genesis 12).[65]

Secondly, Cailing views 1 Peter as a fundamentally missional document with three core components: namely identity, election, and community. In the first instance, Cailing posits that mission springs from identity. His focus draws particularly on the priestly aspect of the church's identity from which they are to declare God's excellencies.[66] On election, Cailing sees potential tension between the notions of election and exclusion but suggests the church remained a community open to outsiders, even as Peter reminded them consistently that they were God's elect people. In fact, they were chosen specifically for witness in word and deed.[67] Finally, mission according to 1 Peter is a "communal exercise" (see 1 Pet 2:9 in which the church is identified collectively for the purpose of declaring God's excellencies). The church finds strength in numbers not only as it proclaims the good news but also as it suffers for doing so.[68]

Thirdly, Cailing presents 1 Pet 2:9–10 as his prime example of Peter's missional use of the OT. For Cailing, 2:9–10 provides the "link between the theological and pastoral":[69] the addressees of 1 Peter comprise the household of God that is to declare God's praises and provide opportunities for outsiders to hear about and experience the mercies of God.[70] The adoption of the OT in the context of 2:4–10 reveals that Peter is unafraid to apply descriptions of Israel's identity and mission to the new covenant community, though they are now interpreted christologically.[71] The missional resolve is taken from v. 9b, ὅπως τὰς ἀρετὰς

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[65] Cailing, "That You May Proclaim His Excellencies," 141–42; following esp. Wright, *The Mission of God*, 514–15; also, Markus Bockmuehl, *Simon Peter in Scripture and Memory: The New Testament Apostle in the Early Church* (Grand Rapids: Baker Academic, 2012), 176, whom he quotes regarding Peter's gospel as a happily "multicultural and international gospel".

[66] Cailing, "That You May Proclaim His Excellencies," 144.

[67] Cailing, "That You May Proclaim His Excellencies," 144–45.

[68] Cailing, "That You May Proclaim His Excellencies," 145.

[69] Cailing, "That You May Proclaim His Excellencies," 147.

[70] Cailing, "That You May Proclaim His Excellencies," 147.

[71] Cailing, "That You May Proclaim His Excellencies," 148.

ἐξαγγείλητε, and draws on the preceding OT quotations in v. 9a which describe the people of Israel as ambassadors who display God's character to the nations.[72]

Finally, the nature of the church's missional task, according to Cailing, finds continuity between the OT and NT people of God. This is revealed in the church's calling to display and proclaim God's holy character—even as it experiences suffering—and so follows in the footsteps of Christ in whom they have found redemption.[73] The importance of Cailing's essay for this thesis is that each text that I have chosen to focus on (those that include καλέω), also features a combination of explicit and implicit references to the OT, meaning that I cannot talk about social identity or mission without reference to the OT. Cailing's recent work, therefore, cannot be ignored as it brings together key elements that I too must explore.

### 1.2.5. David G. Horrell: Wives as Missional Paradigm

In a 2009 article considering the themes of 1 Peter on the basis of early manuscript evidence, David Horrell observed that mission is a significant theme in 1 Peter without going into much further detail.[74] More recently, however, Horrell has elaborated on the subject by focusing specifically on 1 Peter's instructions to wives (3:1–6).[75] In Horrell's view, the conduct of wives—specifically those with unbelieving husbands—is presented in 1 Peter as a missional paradigm to be emulated by the rest of the church. The key imperative, as Horrell sees it, is the call to be submissive, which finds its overarching force from the general address to the church in 2:13 (cf. 5:5).[76] The significance of the instructions to wives, however, is that they uniquely express the purpose of the submissive posture to which they are

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[72] Cailing, "That You May Proclaim His Excellencies," 152–53.

[73] Cailing, "That You May Proclaim His Excellencies," 153–55.

[74] David G. Horrell, "The Themes of 1 Peter: Insights from the Earliest Manuscripts (the Crosby-Schoyen Codex Ms 193 and the Bodmer Miscellaneous Codex Containing P72)," *NTS* 55, no. 4 (2009): 508; cf. the re-published version in *Becoming Christian*, 52–53.

[75] Horrell, "Fear, Hope, and Doing Good."

[76] Horrell, "Fear, Hope, and Doing Good," 412.

exhorted. That purpose is fundamentally missional in nature, explicitly, that their husbands might be won over to the faith.[77]

The way wives are to win over their husbands is through conduct rather than words: διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου ("they may be won without a word by the conduct of their wives"). As Horrell observes, one cannot escape the fact that the author's concern is their conduct (ἀναστροφῇ), described in the following verse as ἐν φόβῳ ἁγνὴν ("respectful" [or fear] and "pure" [or holy]). In Horrell's estimation, φόβος is reserved for God alone, thus aligning this passage with other references to φόβος throughout 1 Peter,[78] while ἁγνός is tantamount to "holy" and is to be the defining quality of Christian ἀναστροφῇ. Such qualities manifest themselves in modesty, quietness, and meekness.[79] Ironically, this visible ἀναστροφῇ is evidence of a wife's "hidden person of the heart" (v. 4).[80] Importantly for Horrell's case, these virtues are not exclusively Judeo-Christian values, nor are they applied to women alone. By contrast, such character was valued in the Greco-Roman world and expected of virtuous people, regardless of gender.[81]

The key to Horrell's argument that wives' character and conduct ought to be considered paradigmatic for the broader church lies in his observation that 3:13–17—a portion of 1 Peter that addresses all the recipients—displays significant parallels with the specific instructions to wives back in 3:1–6, as displayed below.[82]

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[77] Horrell, "Fear, Hope, and Doing Good," 412; Horrell (p. 412, n. 5), also cites Jacques Schlosser who describes the term as technical missionary language. See Jacques Schlosser, *La première épître de Pierre*, CBNT 21 (Paris: Les Éditions du Cerf, 2011), 182,"un terme technique du langage missionaire".

[78] Horrell, "Fear, Hope, and Doing Good," 413; see also by Horrell, "'Honour Everyone . . .' (1 Pet. 2.17): The Social Strategy of 1 Peter and Its Significance for Early Christianity," in *To Set at Liberty: Essays on Early Christianity and Its Social World in Honor of John H. Elliott*, ed. Stephen K. Black, SWBA, 2/11 (Sheffield: Sheffield Phoenix Press, 2014), 192–210.

[79] Horrell, "Fear, Hope, and Doing Good," 413.

[80] Horrell, "Fear, Hope, and Doing Good," 415 (we follow Horrell in citing the ESV here).

[81] Horrell, "Fear, Hope, and Doing Good," 415 (see especially nn. 19–20).

[82] Horrell, "Fear, Hope, and Doing Good," 419–21.

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*Table 1: Parallels between 1 Peter 3:1–6 and 1 Peter 3:13–17*[83]

| Theme | in 3,1–6 | in 3,13–17 |
|---|---|---|
| **Concern for an appropriate "way of life"** | τὴν ἐν ἀγνὴν ἀναστροφὴν ὑμῶν (3,2; also ἀναστροφῇ) | τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν (3,16) |
| **Qualities of disposition: Appropriate fear** | ἐν φόβῳ (3,2) | μετὰ . . . φόβου (3,16) |
| **Gentleness** | τοῦ πραέως καὶ ἡσυχίου πνεύματος (3,4) | μετὰ πραΰτητος (3,16) |
| **Hope** | αἱ ἐλπίζουσαι εἰς θεὸν (3,5) | περὶ τῆς ἐν ὑμῖν ἐλπίδος (3,15) |
| **What is hidden in the heart** | ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος (3,4) | ἐν ταῖς καρδίαις ὑμῶν (3,15) |
| **Doing good** | ἀγαθοποιοῦσαι (3,6) | ἀγαθοποιοῦντας (3,17) |
| **Instruction not to be afraid** | μὴ φοβούμεναι μηδεμίαν πτόησιν (3,6) | τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε (3,14) |

While pride of place in 1 Peter's *Haustafel* goes to the οἰκέται (household servants)—an issue that will be explored in chapter 4 of this thesis—there is no doubt that Horrell's observation that wives also serve as exemplars for the whole community is correct. This is because, like the οἰκέται, wives were also susceptible to suffering.[84] In this context of potential suffering, both household servants and wives of non-believing husbands were to display a life of humility. In this way, their lives serve as testimony to their faith in Christ that may prove attractive enough to win over their masters or spouses, or in the case of the church-at-large, anyone who might find reason to disparage the church.[85] This is not to say, however, that such conduct will always quell derision. On the contrary, the holy conduct of God's people may invite further conflict and dissonance precisely because their new way of

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[83] Reproduced with the author's permission. See Horrell, "Fear, Hope, and Doing Good," 420. This appears as "Table 2" in Horrell's work. It appears as "Table 1" here for the obvious reason that it is the first table in the present work.

[84] Horrell, "Fear, Hope, and Doing Good," 420.

[85] Horrell, "Fear, Hope, and Doing Good," 421.

life does not fully align with the values of their greater culture.[86] On Horrell's reckoning, the missional posture of the church that 1 Peter encourages is one of subtlety in the face of conflict. In his own words:

> Quiet appeal by means of a good way of life is a strategy well-suited to a context where accusation and violence are ever-present possibilities, though it does not imply avoiding all conflict or accepting all external demands.[87]

### 1.2.6.   Eric W. Zeller: Biblical Theology of Mission according to 1 Pet 2:9–12

The recent PhD dissertation by Eric Zeller seeks to show that 1 Pet 2:9–12 provides "a biblical theology of the mission of God's people in the world"[88] and, further, that those verses "should be regarded as a key to understanding the Bible's message regarding the church's mission."[89] To develop his case, Zeller pays attention to 1 Peter's use of the OT and Jesus' Sermon on the Mount. He begins his argument with an investigation of 1 Peter's use of Exod 19:4–6 and the development of a "national missiology" that draws upon a "family missiology" found in the calling of Abraham in Gen 12:1–2, and a "creational missiology" grounded in Genesis 1–2.[90]

Secondly, Zeller investigates 1 Peter's use of Isaiah 43 and Hosea 1–2 finding that both prophets emphasise the theme of God's people and appeal to the saving acts of God in the past.[91] In spite of Israel's repeated failures, both prophets hold an eschatological hope, foreseeing a day when God will gather and restore his people.[92] In Zeller's view, Isaiah's missional perspective is one in which God's yearning is to be known among the nations via his "servant" and his people, while Hosea's

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[86] Horrell, "Fear, Hope, and Doing Good," 422; also, Williams, *Good Works in 1 Peter*, 254–60; likewise, Douglas Holm, "Holy Engagement: 'Doing Good' as a Missional Response in 1 Peter," *Leaven* 20, no. 3 (2012): 112. NB: Both this article and Holm's PhD thesis share the same short title, "Holy Engagement". To differentiate between the two, I have appended "(j.a.)" as a suffix to the short title for the journal article.

[87] Horrell, "Fear, Hope, and Doing Good," 429.

[88] Zeller, "Intertextuality in 1 Peter 2:9–12," ii.

[89] Zeller, "Intertextuality in 1 Peter 2:9–12," 1–2.

[90] Zeller, "Intertextuality in 1 Peter 2:9–12," 47–48.

[91] Zeller, "Intertextuality in 1 Peter 2:9–12," 81.

[92] Zeller, "Intertextuality in 1 Peter 2:9–12," 81.

perspective is one of a God who will go to any lengths necessary to have a treasured people on whom he might pour out his mercy.[93] Thus, the prophets move the story of Israel from one of a national missiology to one of eschatological missiology that will eventually be fulfilled in God's servant and his people.[94]

Thirdly, Zeller sees the ministry of Jesus as inaugurating the eschatological missiology for which the prophets hoped. Like the prophets, Jesus recognised the failure of Israel's national missiology, yet simultaneously sees that national missiological calling as being fulfilled, first in his own person as the promised servant, followed by those who would become citizens of his kingdom.[95] To quote Zeller, "Inaugurated missiology describes the beginning of the fulfilment of eschatological missiology, after the pattern of the previous models of mission" (i.e., creational, family, and national missiology, respectively). He adds further, on the basis of Jesus' Sermon on the Mount that, the inaugurated missiological task is one of "making the light of God's glory known in the world . . . To fail to do so would be illogical; to live in a way that denies who they are."[96] The "light of God's glory" is seen through good works that accurately display God's character in the world, thus bringing him glory.[97]

Fourthly, the inaugurated missiology of Jesus' ministry gives way to the ecclesial missiology of the church that finds its identity in 1 Pet 2:9–10, and its way of life in 1 Pet 2:11–12. Two chapters are taken to cover each of these aspects and are primarily exegetical in nature before drawing practical conclusions. On 1 Pet 2:9–10, Zeller's observes that outside of their use in 1 Peter, the texts cited (Exodus 19; Isaiah 43; Hosea 1–2) also reflect an intertextual relationship with each other, suggesting that "Peter's combination of these texts was not an innovation, but was

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[93] Zeller, "Intertextuality in 1 Peter 2:9–12," 82.
[94] Zeller, "Intertextuality in 1 Peter 2:9–12," 82–83.
[95] Zeller, "Intertextuality in 1 Peter 2:9–12," 115–17.
[96] Zeller, "Intertextuality in 1 Peter 2:9–12," 117.
[97] Zeller, "Intertextuality in 1 Peter 2:9–12," 108–10.

a faithful step in accord with the inherent nature of the texts themselves."[98] Following Gene L. Green, Zeller perceives that the Exodus motif—present in both Exodus 19 and Isaiah 43—operates typologically and thus offers a paradigm by which the audience(s) of 1 Peter are to understand their own salvation through Christ's redemptive work, and their subsequent priestly mission in the world to represent God to the nations through worship and proclamation.[99]

On 1 Pet 2:11–12, Zeller proposes that it is here we find the "missional ethic" of the church. On the one hand, the church has the responsibility to reject sinfulness (2:11); on the other hand, the church must display holiness in the public domain (2:12a). The goal of such conduct is the conversion of unbelievers, verified by their worship of God (2:12b).[100] For Zeller, the missional ethic of 2:11–12 is unpacked in the "missional detail" that follows until 1 Pet 5:11, summarised as "missional submission" (2:13–3:7), "missional love" (3:8–12), "missional suffering" (3:13–4:19), and "missional community" (5:1–11).[101] The upshot of this is that,

> Peter's perspective on mission is not centered on activities that Christians should add to their lives on a periodic basis. Instead, for Peter a mission to an unbelieving world is something that is intrinsically born out of the salvation experience and as such is a part of the life and identity of every Christian.[102]

Zeller concludes by drawing out seven practical implications of his work:[103] (1) in continuity with the OT, the church is to represent the holiness of God through its own character and conduct; (2) the missional task of the church is more communally-oriented than is often acknowledged, which calls into question certain aspects of the "insider movement" which tends to diminish the importance of

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[98] Zeller, "Intertextuality in 1 Peter 2:9–12," 154–55.
[99] Zeller, "Intertextuality in 1 Peter 2:9–12," 155–57; following Gene L. Green, "Theology and Ethics in 1 Peter" (PhD thesis, University of Aberdeen, 1979), 37–38.
[100] Zeller, "Intertextuality in 1 Peter 2:9–12," 159.
[101] Zeller, "Intertextuality in 1 Peter 2:9–12," 182–85.
[102] Zeller, "Intertextuality in 1 Peter 2:9–12," 190.
[103] Zeller, "Intertextuality in 1 Peter 2:9–12," 195–204.

Christian community in the life of the missionary;[104] (3) gospel proclamation and holy conduct are inseparable; (4) the dichotomising of missional activities into categories of "passive" versus "active" does not find warrant in either the OT or the NT; (5) cross-cultural distinctiveness as a result of coming to the Christian faith should be maintained for the sake of mission, meaning that neither complete isolation nor total assimilation are options for the church; (6) the breadth of Peter's approach to mission, which includes the entire life of the believer, means there is a simplicity to the task at hand. By simply *being* who God has made them to be in Christ, the church fulfils its missional mandate; (7) there is joy to be had in mission—even as the church suffers—because through such gracious endurance of suffering, God makes himself known to believers and unbelievers alike as they follow in the footsteps of Christ, who died for them.

### 1.2.7. *Douglas Holm: Doing Good and Verbal Witness*

After a brief literature review, Holm begins his thesis by defining missional activity according to the content of 1 Peter. Influenced by Michael Bird[105] and John Dickson,[106] Holm settles on the following designation: "Missional activity is the outward engagement by adherents of a religious faith that may influence outsiders towards conversion."[107] The rest of the thesis seeks to unpack this definition by (1) looking at mission activity in Jewish and apostolic writing; (2) examining 1 Pet 2:9 in light of Second Temple Jewish writings; (3) considering missional good works as acts of "holy engagement"; (4) probing the nature and function of good works in Christian mission; and (5) concluding with a deliberation of how missional activity relates to the purpose and content of 1 Peter as a whole.

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[104] For a measured critique of the "insider movement", see David B. Garner, "High Stakes: Insider Movement Hermeneutics and the Gospel," *Them* 37, no. 2 (2012): 249–74.

[105] Michael F. Bird, *Crossing Over Sea and Land: Jewish Missionary Activity in the Second Temple Period* (Peabody: Hendrickson Publishers, 2010), 43.

[106] John P. Dickson, *Mission-Commitment in Ancient Judaism and in the Pauline Communities: The Shape, Extent, and Background of Early Christian Mission*, WUNT, 2/159 (Tübingen: Mohr Siebeck, 2003), 10.

[107] Holm, "Holy Engagement," 35.

# 1. Framing the Present Study

Firstly, after surveying Jewish and Greco-Roman sources regarding the conversion of gentiles to Judaism, Holm sees a stronger missional impulse than has been previously acknowledged. More specifically, Holm found that Diaspora Jewish works were more likely to be sympathetic to gentile conversion than their Palestinian counterparts.[108] This missional impulse, however, was not necessarily tied to a specific outreach programme or methodology, nor was it dependent on certain people. Rather, it occurred in the normality of everyday life as average Jewish believers from a variety of walks of life went about their ordinary routines.[109]

Holm then turns his attention to Paul's writings in which apostles, missionaries, and teachers, are shown and encouraged to advance the gospel to the ends of the earth.[110] Here, Holm identifies aspects of continuity and discontinuity within the Christian community when compared to their Jewish forebears. The noteworthy point of discontinuity is how the Christian eschatological outlook that results from the life, death, resurrection, and ascension of Christ, has led to intensified missional activity on both an individual and corporate level, displayed in verbal and non-verbal forms of witness including gospel proclamation backed up by an attractive gospel-oriented lifestyle.[111] At the same time, however, Christian mission stands in continuity with its Jewish ancestry in that it does build on Jewish eschatological thinking, as well as the previously acknowledged outreach towards gentiles that was particularly displayed in Jewish Diaspora writings.[112]

After working through Second Temple and Pauline literature, Holm directs his focus towards the "gospel language" and "rhetorical shorthand" of 1 Peter,[113] concluding that it is foundational for the development of the church's Christian identity and subsequent mission as it follows in the footsteps of Christ, especially in

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[108] Holm, "Holy Engagement," 66.
[109] Holm, "Holy Engagement," 66.
[110] Holm, "Holy Engagement," 83.
[111] Holm, "Holy Engagement," 83.
[112] Holm, "Holy Engagement," 83.
[113] Holm, "Holy Engagement," 83–105.

his suffering and glory.[114] In Holm's words, such language "indicate[s] that they are a people formed by the gospel and that their lives are to reflect the mission of Christ portrayed in it."[115]

Secondly, Holm seeks to interpret 1 Pet 2:9–10 in light of its Second Temple Judaism background. As stated earlier, Holm finds Diaspora writings to be more sympathetic towards gentile conversion than their Palestinian counterparts (e.g., Philo, *Spec.* 1.97; *Abr.* 56; also Jos. Asen. 19:8).[116] Nevertheless, what both groups share in common with 1 Peter is that they each speak of reprieve from oppression, restoration from exile, judgment, and defence of the faith.[117] In light of this background, Holm assesses 1 Pet 2:9–10 finding within it that Christ is fundamental for the development of the church's corporate identity as God's temple and priesthood set apart for his purposes.[118] This identity and mission stands in continuity with OT Israel (esp. in Exodus and return from exile), to declare God's "mighty acts", though this is now in reference to Christ's saving work and the believer's redemption from sin. The exhortations that follow in 1 Pet 2:11ff. indicate that 1 Peter has a missionary focus, rather than an isolationist mentality.[119]

Thirdly, Holm looks at missional good works as acts of "holy engagement" within Jewish, Greco-Roman, and Christian writings. Especially instructive were the parallels between Jewish and Christian works which agreed in numerous ways: e.g., (1) God as the source of all that is good; (2) good works as being linked with divine commandments; (3) sound character as being fundamental to actually doing good works; (4) the apologetic value of good works; and (5) the manner in which good

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[114] Holm, "Holy Engagement," 104-05, 107.

[115] Holm, "Holy Engagement," 105.

[116] Holm, "Holy Engagement," 152; but see Stephen J. Chester, *Conversion at Corinth: Perspectives on Conversion in Paul's Theology and the Corinthian Church* (London: T&T Clark, 2005), 63, n. 16, who excludes Jos. Asen. from his own survey on the language of "καλέω" in Second Temple literature due to the lack of consensus concerning its date.

[117] Holm, "Holy Engagement," 153.

[118] Holm, "Holy Engagement," 184.

[119] Holm, "Holy Engagement," 184–85.

works may be attractive to outsiders.[120] A point of differentiation was found in that Jewish works emphasised the value of performing good works for the benefit of insiders. New Testament writings, on the other hand, were more inclusive towards outsiders being the beneficiaries of good works on the basis that such works honour God, "the great benefactor".[121]

A further motivating factor for such good works within the Anatolian churches is found in 1 Pet 1:13–16, in which the hope associated with God's salvific purposes and subsequent separation from their "pre-conversion lifestyles" leads to a life of holy engagement with the people among whom they used to be equals, but are now aliens.[122] Parallel verses in 2:11–12 reinforce this commitment to holy engagement with a negative emphasis on holy resistance towards that which is evil and positive exhortation to holy engagement with outsiders with the hope that they will come to saving faith.[123] The upshot of Holm's work to this point is that he sees 1 Pet 2:9–12 as being the interpretive key by which missional activity is to be understood throughout 1 Peter, and the rest of his thesis explores the implications of such an interpretation.[124]

Fourthly, Holm seeks to dissect the nature and function of good works. In Holm's estimation, good works equate to morally good conduct whether expressed in particular acts or general way of life.[125] Motivation for this way of life is found in the desire to conform to God's will as a result of one's conversion and resultant shift in identity, even if such conduct should lead to suffering.[126] Their suffering resulted from the fact that Peter's Christological understanding of the OT and its various motifs resulted in a way of life that, at times, either contradicted (or

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[120] Holm, "Holy Engagement," 208.
[121] Holm, "Holy Engagement," 208-09.
[122] Holm, "Holy Engagement," 237.
[123] Holm, "Holy Engagement," 237–38, sees "the day of visitation" in 2:12 as referring to the conversion of non-believers, either prior to, or on, the day of judgment; see pp. 220–234.
[124] Holm, "Holy Engagement," 238–39.
[125] Holm, "Holy Engagement," 296.
[126] Holm, "Holy Engagement," 296.

exceeded!) both Greco-Roman and Jewish moral values, and was directed to outsiders as well as insiders.[127] These works, according to Holm, included but were not limited to "cruciform suffering, pure conduct, prayers to bless persecutors, hospitality to itinerant missionaries, and faithful suffering in light of coming judgment."[128] Such actions and activities serve in several ways; primarily as an *apologia* for the faith, as a way to establish and maintain identity formation, missional impact, and even as a means of protection.[129] As Holm sees it, the emphasis in 1 Peter is clearly on non-verbal works, with "missional activity by the community to be contextualized to the hostile situation through an emphasis on missional good works with verbal witness playing a supportive role."[130]

Finally, Holm seeks to answer how this understanding of missional activity in 1 Peter relates to the overall purpose, themes and theology of the letter. He focuses on (1) the purpose of the letter, followed by; (2) the nature of Christian identity; (3) Christology and suffering; and finally, (4) soteriology and eschatology. On the purpose of 1 Peter, Holm pushes beyond Volf's "Soft Difference" (§1.2.2., above), and Horrell's "polite resistance",[131] arguing that the letter urges a combination of both holy resistance and holy engagement as the church steers its course through the social structures in which it finds itself.[132] Concerning Christian identity, Holm sees 1 Peter as forging it through the Christocentric appropriation of the OT.[133] The diversity of OT references has led, unsurprisingly, to a diversity of suggestions as to the "controlling metaphor" employed in 1 Peter, yet taken together, the range of images suggests that the church stands in continuity with OT

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[127] Holm, "Holy Engagement," 296–97.

[128] Holm, "Holy Engagement," 297.

[129] Holm, "Holy Engagement," 297. On the notion of protection, see esp. pp 277ff.

[130] Holm, "Holy Engagement," 298.

[131] Horrell, *Becoming Christian,* 211–38; cf. the original in, David G. Horrell, "Between Conformity and Resistance: Beyond the Balch-Elliott Debate Towards a Postcolonial Reading of First Peter," in *Reading First Peter with New Eyes: Methodological Reassessments of the Letter of First Peter*, ed. Robert L. Webb and Betsy Bauman-Martin, LNTS 364 (London: T&T Clark, 2007), 111–43.

[132] Holm, "Holy Engagement," 302-03.

[133] Holm, "Holy Engagement," 303-04.

Israel.[134] Perhaps the most significant aspect of this cumulative imagery is how it draws so heavily on cultic elements that not only confer a sense of identity, but also "propels [the church] outward in engagement with society."[135]

In relation to Christology and suffering, Holm points out that the suffering and glory motif that is present within 1 Peter refers to the entire gospel storyline, capturing not only the life of Christ, but also the lives of the Anatolian believers who follow in his steps.[136] In other words, as the chief Servant goes, so go the servants who conform to his leading. Finally, on salvation and eschatology, for the addressees of 1 Peter, the future is now: that is, they are now living in the age to come, even if only partially, and it "is identified with persecution and testing the believers undergo in the present."[137] Both salvation and judgment are wrapped in this inaugurated reality that finds its genesis in "the suffering, death, resurrection, ascension, proclamation of victory, and exaltation of Christ."[138] It is this truth—for both the author and recipients of 1 Peter—that serves as the missional motivation to share the gospel, live holy lives, and provides hope to endure trials.[139] Fittingly, Holm sums up his research and the message of the letter's missional stance as "Do good always; speaking when necessary."[140]

### 1.2.8. Summary

This brief selection of works reveals a myriad of approaches and perspectives from which the ideas of mission and identity can be approached in 1 Peter. The lack of consensus is perhaps best pictured in the latter works of Zeller and Holm respectively. It is interesting to note that despite their focus on 1 Peter 2:9–12 for their investigation of mission within 1 Peter, they each come to different

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[134] Holm, "Holy Engagement," 307.
[135] Holm, "Holy Engagement," 308.
[136] Holm, "Holy Engagement," 311.
[137] Holm, "Holy Engagement," 315.
[138] Holm, "Holy Engagement," 313.
[139] Holm, "Holy Engagement," 316–17.
[140] Holm, "Holy Engagement," 331; similarly, Horrell, "Fear, Hope, and Doing Good," 422.

conclusions on the utilisation of good works and proclamation in the church's missional conduct. While I find points of agreement with both authors (not to mention the other authors surveyed above!), it may be that their focus was too narrow, and that casting a wider net might prove more beneficial.

My proposal, as explained earlier (§1.1.), is to investigate 1 Peter's contextual use of καλέω as it appears at critical junctures throughout the epistle (1:13–21; 2:4–10; 2:18–25; 3:8–17; 5:6–14).[141] My primary reason for doing so is that καλέω, as I will seek to demonstrate, bears significant weight in early Christian literature regarding God's salvific call, identity formation, and missional responsibility. Furthermore, the prominence and importance of καλέω terminology not only within 1 Peter, but also in Israel's scriptures—on which 1 Peter is heavily dependent— demands that we pay closer attention to how it is utilised within the letter. The use of Social Identity and Narrative Transportation theories as dual lenses through which to view 1 Peter should provide a unique vantage point from which to gain fresh perspective as we engage with text.

If our observations are correct, 1 Peter's use of καλέω, in conjunction with direct and indirect references to the OT, plays a crucial role in the development of both a new social identity and the missional obligation that is expected in light of the new reality experienced as one comes to faith in Christ and lives in the Christian community. By taking a closer look at 1 Peter's use of καλέω in its broader context (i.e., the pericopae in which it appears within 1 Peter, as well as the OT quotations and allusions in which it is often embedded), it is hoped that we might gain greater insight into its theology of identity and mission. To that end, attention will now be given to the use of καλέω in antiquity to lay the groundwork for our own investigation into 1 Peter.

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[141] "Calling" is considered by Paul E. Deterding, "Exodus Motifs in First Peter," *ConcJ* 7, no. 2 (1981): 59–60, to be a significant motif in 1 Peter, particularly as a means of presenting Christ's accomplishment in his death and resurrection as a new exodus (p. 59). Regrettably, his discussion of this theme is all too brief.

## 1.3.  *Καλέω (Calling) in Antiquity*

Given that our inquiry focuses on the use of καλέω within 1 Peter and its various contexts (five in all), we consider here comparable uses of καλέω in works that predate or stand contemporaneous to 1 Peter. What follows draws heavily on the work of Stephen Chester who has provided a full and valuable survey in his book, *Conversion at Corinth*.[142] At the outset, we will consider καλέω in the Septuagint, with an emphasis on (Second and Third) Isaiah, as well as its further use in Second Temple Literature. Secondly, attention will be given to καλέω in the writings of Epictetus. Thirdly, we will turn to the NT texts, starting with Paul's letters before continuing to the Gospels and Acts.[143] Finally, we will outline καλέω in 1 Peter to set the stage for the focus of this thesis.

### 1.3.1.  *Καλέω in the LXX and Second Temple Literature*
Chester observes early in his chapter "God's Converting Call: Paul's use of Καλέω", that Paul's use of the καλέω motif is derived from the OT.[144] The same is also true of 1 Peter, hence we follow Chester in beginning our own survey by looking towards the LXX. Yet as Chester has perceived, an investigation of καλέω in the LXX is arduous because of the sheer number of references and the variety of meanings it can entail:[145] some simple examples include (1) a summons or invitation, e.g., Moses summoning Dathan and Abiram the sons of Eliab (Num 16:12); (2) to name

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[142] See chapter 3, "God's Converting Call: Paul's use of Καλέω", Chester, *Conversion at Corinth*, 59–112; on the concept of "calling", see also, Bruce A. Demarest, *The Cross and Salvation: The Doctrine of Salvation*, Foundations of Evangelical Theology (Wheaton: Crossway Books, 1997), 203–34; S. Scott Bartchy, *ΜΑΛΛΟΝ ΧΡΗΣΑΙ: First-Century Slavery and 1 Corinthians 7:21*, Scholars Press, SBLDS 11 (Atlanta: Society of Biblical Literature, 1973), 132–59; as well as the following dictionary entries, Moisés Silva, ed., "Καλέω," in *NIDNTTE*, 2nd ed., vol. 2, 4 vols. (Grand Rapids: Zondervan, 2014), 601–7; Stephen Motyer, "Call, Calling," in *Evangelical Dictionary of Biblical Theology*, ed. Walter A. Elwell, Baker Reference Library (Grand Rapids: Baker Books, 1996), 80–81; L. Coenen, "Call," in *NIDNTT*, ed. Colin Brown, Revised ed., vol. 1 (Exeter: The Paternoster Press, 1986), 271–76; K. L. Schmidt, "Καλέω," in *TDNT*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley, vol. III (Grand Rapids: Wm. B. Eerdmans, 1965), 487–91.

[143] Interestingly, Chester omits the Gospels and Acts from his survey.

[144] Chester, *Conversion at Corinth*, 63.

[145] Chester, *Conversion at Corinth*, 64, n. 18, identifies 481 uses of Καλέω in the LXX.

someone, e.g., Seth naming his son, Enosh (Gen 4:26); and (3) the Lord can be said to call out to people, e.g., Adam (Gen 3:9), and Samuel (1 Samuel 3 [11 times!]).[146]

The examples given above represent most καλέω references in the LXX. However, a small portion of καλέω references (19 in all), appear to align with Paul's (and, for our purposes, Peter's) use of the term, i.e., a use which expresses God's call to a new identity and way of life. Many these references are found in Second and Third Isaiah[147] in which three themes arise. Foremost, is that the God who calls is the God who also creates.[148] For example, "But now thus says the Lord God, he who made you, O Iakob, he who formed you, O Israel: Do not fear, for I have redeemed you; *I have called you by your name* [ἐκάλεσά σε τὸ ὄνομά σου]; you are mine"[149] (Isa 43:1, *NETS*, emphasis added).

A further theme observed from these references is God's repeated calling out to Israel and her failure to respond. Isaiah 65:12 LXX offers a vivid example: "I will deliver you over to the dagger; all of you shall fall by slaughter; *because I called you and you did not answer* [ὅτι ἐκάλεσα ὑμᾶς καὶ οὐχ ὑπηκούσατε]".[150] In this instance, judgement is tied up with a failure to acknowledge the calling of God. Nevertheless, as Chester observes, such breaches in God's relationship with his people may not last in perpetuity as the prophet Hosea, in fact, holds out hope to Israel.[151] Despite their rebellion, "they too shall be *called* [κληθήσονται] sons of the living God" [Hos 2:1 LXX; 1:10, *NETS*]).

A third prevalent theme that Chester discerns is the impact that calling has on a person or group's identity and the accompanying tasks or roles associated with

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[146] Chester, *Conversion at Corinth*, 64. I have tried, where possible to source my own examples. Chester does cite 1 Samuel 3 (n. 22), and offers a few other examples as well (God calling a famine on the land of Israel [2 Kings 8:1]; creation being called into being by God himself [Wisdom 11:25]).

[147] Chester, *Conversion at Corinth*, 64, identifies the following: Isa 41:2; 41:4; 41:9; 41:25; 42:6; 43:1; 45:3; 46:11; 48:12; 48:15; 49:1; 49:6; 50:2; 51:2; 61:6; 65:12; 66:4; also Jer 7:13; Hos 1:10.

[148] Chester, *Conversion at Corinth*, 65; so also, Motyer, "Call, Calling," 80–81.

[149] Cf. Isa 46:11; 48:13; 51:1–3.

[150] Cf. Isa 50:2; 66:4; Jer 7:13.

[151] Chester, *Conversion at Corinth*, 66.

that identity.[152] In proximity to the language of calling, Israel is referred to as God's people (λαός [Jer 7:12; Hos 1:10]), while in (second) Isaiah, Israel is referred to as God's servant (παῖς [Isa 41:8; 42:1; 49:6]; or δοῦλος [Isa 49:3, 5]).[153] Although the identity of the servant in the Isaianic texts is debated—i.e., is the representative a messianic figure, or the personification of the nation?[154]—what is of significance is the tasks to which the servant is called: namely to bring the people of Israel back into a restored relationship with God, and furthermore, to extend that call to the nations:[155] "And he said to me, '*It is a great thing for you to be called my servant* so that you may set up the tribes of Iakob and turn back the dispersion of Israel. See, *I have made you a light of nations*, that you may be for salvation to the end of the earth'" (Isa 49:6, emphasis added; cf. 42:6).

### 1.3.2. *Καλέω in Greco-Roman Literature*

Within Greco-Roman writings, the language of καλέω that parallels the LXX functions outlined above is most prevalent in the philosophical discourse of Epictetus, who is unambiguous in describing philosophy as a calling.[156] It is interesting to note that in some respects, Epictetus elaborates on his call to philosophy in a manner that would not be out of place within the NT itself.[157] For example, he sees his call to philosophy as having divine origin, "As a witness *summoned* [κεκλημένος] by God", and one to whom God commands, "Go you and bear witness for Me; for you are worthy to be produced by me as a witness" (*Diss.* 1.29.46).[158] The task to which the philosopher is summoned is to bear witness to that which is true and morally upright, particularly as it pertains to one's inner self,

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[152] Chester, *Conversion at Corinth*, 66.

[153] Chester, *Conversion at Corinth*, 68, n. 47.

[154] Chester, *Conversion at Corinth*, 68. See nn. 49, 51.

[155] Chester, *Conversion at Corinth*, 68–69.

[156] Chester, Conversion at Corinth, 70–71. Epictetus describes philosophy as a "calling" in *Discourses* 1.29.33; 1.29.46; 1.29.49; 2.1.34; 2.1.39, each of which is noted by Chester.

[157] See Oldfather's introduction (p. viii), in Epictetus, *Discourses*, trans. W. A. Oldfather, repr., 1956, LCL 131 (Cambridge, MA: Harvard University Press, 1925).

[158] Epictetus, *Discourses: Books 1–2*, trans. Epictetus W. A. Oldfather, vol. I, LCL 131 (Cambridge, MA: Harvard University Press, 1979), 195.

that is their opinions, choices, longings, aversions, and so on (*Ench.* 1.1; also, *Diss* 1.1). External circumstances are beyond the control of people, and as such, should be of little concern. The person who can retain this distinction should, ideally, be able to live in freedom regardless of what life may throw at them.[159]

Furthermore, this calling is to be embraced regardless of personal circumstances: "All this a man ought to remember, and when he is *summoned* [κληθέντα] to meet some such difficulty, he ought to know that the time has come to show whether we are educated" (*Diss.* 1.29.33).[160] Should one protest their situation, Epictetus is quick to lay down the challenge: "Is this the witness that you are going to bear, and is this the way in which you are going to disgrace the *summons* [κλῆσιν] which He gave you, in that He bestowed this honour upon you and deemed you worthy to be brought forward to bear testimony so important?" (1.29.49),[161] and further that,

> when the crisis calls [καλοῦντος], will you go off and make an exhibition of your compositions, and give a reading from them, and boast, "See, how I write dialogues?" Do not so, man, but rather boast as follows: . . . "Bring on death and you shall know; bring on hardships, bring on imprisonment, bring on disrepute, bring on condemnation." This is the proper exhibition of a young man come from school (*Diss.* 2.1.34–35).[162]

Rather than shunning the task, Epictetus exhorts the philosopher to embrace the call whole-heartedly:

> Do all these things with confidence, with trust in Him who has *called* [κεκληκότι] you to face them and deemed you worthy of this position, in which having once been placed you shall exhibit what can be

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[159] The modern equivalent to such a position is expressed in the well-known "Serenity Prayer", attributed to Reinhold Niebuhr: "God, grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference." See Fred R. Shapiro, "Who Wrote the Serenity Prayer?," *The Chronicle of Higher Education*, April 28, 2014, http://www.chronicle.com/article/Who-Wrote-the-Serenity-Prayer-/146159/ (Accessed 8th September, 2016).

[160] Epictetus, *Discourses*, I:191.

[161] Epictetus, *Discourses*, I:195, 197.

[162] Epictetus, *Discourses*, I:217, 219.

achieved by a rational governing principle when arrayed against the forces that lie outside the province of the moral purpose" (*Diss.* 2.1.39).[163]

While the notion of calling in the LXX is tied up with God as creator, and the salvation of a people, such elements are absent in Epictetus. While he perceives the calling to his task to be of divine origin, there is little sense of being called into a community. Instead, there is a sense of detachment: he speaks of "rational governing principles" and "the province of moral purpose" (*Diss.* 2.1.39), but talk of relationships is lacking. Chester puts it succinctly: For Epictetus, "God's calling is directed towards the individual; God has no people."[164]

### 1.3.3. *Καλέω in the New Testament*

We now direct our attention to the NT to consider Paul's use of καλέω, followed by its use in the Gospels and Acts (something Chester omits), before briefly turning to 1 Peter in order to set the stage for the rest of our inquiry. Καλέω appears some 148 times within the NT canon.[165] The central concern of what follows is how καλέω functions when either God, or Jesus, is the active party initiating the call.

### 1.3.3.1. *Καλέω in Paul's Letters*

In the letters of Paul, καλέω is one of his most commonly used terms to describe conversion.[166] It appears on 27 occasions within the undisputed epistles (14 times in the aorist), indicating the believer's "present state of being on the basis of God's past action."[167] This "calling" is often used in relation to status as well as in relation

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[163] Epictetus, *Discourses*, I:219.

[164] Chester, *Conversion at Corinth*, 74 Against Chester, see Troels Engberg-Pedersen, *Paul and the Stoics* (Edinburgh: T&T Clark, 2000), who argues that Paul sought to practise Stoicism in a communal setting. Nevertheless, even Engberg-Pedersen concedes that in Paul's day, Stoicism was mostly an individual enterprise (p. 78).

[165] Search conducted using *ESV GreekTools®* (Wheaton: Crossway, 2013), http://ESVBible.org/.

[166] Chester, *Conversion at Corinth*, 59, see esp. n. 2.

[167] Chester, *Conversion at Corinth*, 59–60 (see Rom 8:30[2]; 9:24; 1 Cor 1:9; 7:20, 21, 22[2], 24; Gal 1:6, 15; 5:13; 1 Thess 4:7, as identified by Chester); cf. D. A. Carson, *Exegetical Fallacies* (Grand Rapids: Baker Book House, 1984), 73–75, on the flexibility of the aorist, and the importance

to the new role and/or identity that accompanies the calling; thus it may be fair to say that Paul seems not so much concerned with the *how* of one's calling, as much as *to what end*.[168] Chester considers καλέω from seven vantage points that are pertinent for our own study and will be summarised briefly below:

1. On occasion, Paul uses καλέω in relation to God as Creator (e.g., Rom 4:17, in which gentiles being called into God's people is in mind).[169] For Paul, God's calling reflects his role as Creator,[170] which is in line with its conception in the LXX[171] (a point that is relevant within 1 Peter, and will be explored at various junctures).

2. Regarding the human dimension of calling (i.e., one's response to God's calling), Paul never uses καλέω; such action belongs only to the Creator.[172]

3. In relation to role/task, apostleship stands alone in being related to the language of καλέω (Rom 1:1; 1 Cor 1:1; Gal 1:15). While believers are called to be saints (κλητοῖς ἁγίοις [1 Cor 1:2]), no task or role is allocated. Paul's emphasis is more on the God who calls and his saving purposes, regardless of one's "rank" in the body of believers.[173] (Contrary to Paul, 1 Peter's use of καλέω is often tied to a task or role, as will become clear).

4. To be "κλητοῖς ἁγίοις" is an identity that aligns believers in Christ with the priestly/cultic background of the LXX. God's people are to be holy, separated for God's purposes.[174] Remarkably, "by applying terms denoting separateness to those who formerly counted as those to be separated from, Paul uses the concept of calling to articulate his claim that Gentiles are now part of the people of God."[175] Nevertheless, that "set-apart-ness" does not require complete isolation from previous groups[176] (this too, is an area of general agreement between Paul and 1 Peter as will become evident in the chapters that follow).

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of context to interpret it responsibly. This is significant for the present study because each instance of "calling" that concerns us in 1 Peter appears in the aorist tense.

[168] Chester, *Conversion at Corinth*, 61.
[169] Chester, *Conversion at Corinth*, 77–78.
[170] Chester, *Conversion at Corinth*, 105.
[171] Chester, *Conversion at Corinth*, 106.
[172] Chester, *Conversion at Corinth*, 86.
[173] Chester, *Conversion at Corinth*, 86–87.
[174] Chester, *Conversion at Corinth*, 88.
[175] Chester, *Conversion at Corinth*, 90.
[176] Chester, *Conversion at Corinth*, 106.

5. The initial experience of καλέω happens individually, yet, unlike Epictetus' understanding, those that are called are brought into a community of God's people: "Paul never refers to an individual as a saint (ἅγιος), but speaks only of saints (ἅγιοι)."[177]

6. Paul contends that calling is not contingent upon ethnic status, nor does calling eradicate one's ethnic status.[178] Rather, the retention of ethnic distinction shows the unifying power of the calling for those in Christ, over and above any ethnic classification.[179] That is, one does not need to "undo" their Jewishness or "gentileness" because of their calling.

7. Just as Epictetus speaks of the philosopher being unable to fulfil their calling unless they accept their circumstances, the same is true according to Paul, for Christians and their calling: "the idea of the call must be taken to embrace all the external circumstances which furnish the occasion and determine the manner of it."[180] Like ethnicity, calling may not eradicate one's social status, and nor should it be an influential marker among the *ekklesia*.[181]

Chester's investigation of καλέω in Paul is supremely helpful as we embark on our own investigation. As we proceed, we will observe where Peter aligns with or differs from Paul in his own contextual usage. Especially pertinent to this project, will be points 1, 3, and 4, as God's initiative; the role/task of the called; as well as their identity, all come to the fore in 1 Peter. For now, what is ultimately distinguishing in Paul's use of καλέω is that it embodies conversion. This aspect sets apart Paul's usage in comparison to both the LXX and Stoic philosophy. As Chester so aptly puts it:

> the fact that to be called is to be converted means that it also initiates
> a new identity in terms of belonging to a community. Together with
> all the ethical consequences which flow from it, this supplies a sense
> of urgency implied by the idea of a summons. One suspects that part
> of the appeal held by this vocabulary for Paul was the opportunity it

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[177] Chester, *Conversion at Corinth*, 90–91.

[178] Chester, *Conversion at Corinth*, 93.

[179] Chester, *Conversion at Corinth*, 94.

[180] Frédéric Louis Godet, *Commentary on St. Paul's First Epistle to the Corinthians*, trans. A. Cusin (Edinburgh: T&T Clark, 1886), 356; cited by Chester, *Conversion at Corinth*, 98.

[181] Chester, *Conversion at Corinth*, 102.

offered to meld existing categories of meaning into distinctive ones specific to this new faith. Even as he reproduced previous meanings, Paul transformed them.[182]

### 1.3.3.2.   *Καλέω in the Gospels and Acts*

It is interesting to observe that Chester omits the Gospels and Acts from his survey of καλέω. For while it is generally recognised that most, if not all of Paul's epistles were likely authored before the Gospels and Acts, Paul acknowledges that he was, at times, dependent on the traditions that he received and shows an awareness of Jesus' teaching (e.g., 1 Cor 7:10–11; 9:14; 11:23–25; 15:3ff; possibly also 1 Thess 4:15–17; Rom 14:14), not to mention the various creeds and poems,[183] some of which he may have received from eye-witnesses.[184] If this is the case, it is worth considering the use of καλέω in the Gospels and Acts to see if there are any themes that may be of relevance for our investigation into 1 Peter.[185]

*The Gospels:* While not as prevalent in the Gospels or Acts, καλέω still makes several important appearances: three times in Mark's Gospel (1:20; 2:17 [par. Matt 9:13; Luke 5:32]); 3:13; six occurrences (not including the Markan parallel above) in a single passage of Matthew's Gospel (22:1–14); and four times in Acts (2:39; 13:2; 15:17; 16:10). Here we consider the Gospel accounts first, followed by Acts.

The three instances of καλέω in the Gospel of Mark each revolve around the calling of disciples into Jesus' community:

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[182] Chester, *Conversion at Corinth*, 110.

[183] David G. Horrell, *An Introduction to the Study of Paul*, 3rd ed., T&T Clark Approaches to Biblical Studies (London: Bloomsbury T&T Clark, 2015), 26–34.

[184] One of the more interesting features is found especially in 1 Cor 15, in which Paul lists various witnesses including "the 500 brothers . . . most of whom are still alive" (15:6). On the value of eye-witness testimony pertaining to the gospels, see Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids: Wm. B. Eerdmans, 2008).

[185] On some of the parallels between 1 Peter and Gospel traditions, see Horrell, *Becoming Christian*, 20–22; cf. the discussion between R. H. Gundry, "'Verba Christi' in I Peter: Their Implications Concerning the Authorship of I Peter and the Authenticity of the Gospel Tradition," *NTS* 13 (1967): 336–50; "Further Verba on Verba Christi in First Peter," *Bib* 55 (1974): 211–32; and Ernest Best, "1 Peter and the Gospel Tradition," *NTS* 16 (1970): 95–113; cf. Ceslas Spicq, "La 1a Petri et le témoignage évangélique de Saint Pierre," *ST* 20 (1966): 37–61.

- Mark 1:20, "And immediately [Jesus] called (ἐκάλεσεν) them, and they [John and James] left their father Zebedee in the boat with the hired servants and followed him."
- Mark 2:17 (par. Matt 9:13; Luke 5:32), "And when Jesus heard it, he said to them, 'Those who are well have no need of a physician, but those who are sick. I came not to call (καλέσαι) the righteous, but sinners.'"
- Mark 3:13, "And [Jesus] went up on the mountain and called (προσκαλεῖται) to him those whom he desired, and they came to him."

In view of Chester's assessment summarised above, we would not be out of place in describing Mark's understanding of καλέω as aligning with what we read in Paul: namely, Jesus' calling disciples throughout his ministry and designating apostles is the enactment of God's creative call that brings about conversion, and leads people into the community that Christ himself is building.[186]

The passage in Matt 22:1–14 is a parable concerning the kingdom of heaven (v. 2). The first instances of καλέω appear in vv. 3–4:

> [the king] sent his servants to call (καλέσαι) those who were invited (κεκλημένους) to the wedding feast, but they would not come. Again he sent other servants, saying, 'Tell those who are invited (κεκλημένοις), "See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast."'

The Greek appears to set up a word play between καλέσαι and κεκλημένους, which literally rendered is to "call the called".[187] The "called" in v. 3 is generally considered to correspond to Israel or the religious establishment of Jesus' own day,

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[186] Contra, R. T. France, *The Gospel of Mark: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Wm. B. Eerdmans, 2002), 135–36, who argues that Mark does not align with Paul's understanding of καλέω. France notes that the call to discipleship cannot be in view here "since not all those in Levi's house were to join the itinerant group" (p. 136), but this misses the point entirely. It does not matter how many in Levi's house join the Jesus Movement because Jesus is not speaking of his ministry only in that moment, but of his ministry as a whole. What is emphasised by Mark concerning this ministry is that Jesus is the one initiating the calling into the new community that he is building: "I have not come to call the righteous, but sinners." Thus, Mark's use of καλέω is absolutely in keeping with Paul's own.

[187] John Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Wm. B. Eerdmans, 2005), 886.

who fail to acknowledge the celebration to which God has called them.[188] The result is that the king's call goes out again, this time to the streets and to anybody who might pass by: "Then he said to his servants, 'The wedding feast is ready, but those invited (κεκλημένοι) were not worthy. Go therefore to the main roads and invite (καλέσατε) to the wedding feast as many as you find'" (vv. 8–9). Though not explicit, most see in this passage an extension of God's call to the gentiles.[189]

The final call in the passage (22:14) is more contentious: "Many are called (κλητοί), but few are chosen" (v. 14). Perhaps the best way to understand this passage is to see that the "many" includes both Israel and gentiles who, each in their own way, nullify the calling which has been offered them. On the one hand, Israel is pictured in the parable as refusing the call when the day of celebration arrives (vv. 2–7); while on the other hand, gentiles are pictured nullifying the call by seeking to enter on their own terms, rather than those laid out by the king.[190]

Like Mark, it seems that Matthew also shares an emphasis on the divine initiative behind the call.[191] However, we have an added dimension to καλέω that was absent in Mark, though present in Paul: that the call, having been rejected by Israel is now seen to go out to the "sinners" and gentiles (cf. Matt 8:10–12; 28:18–20).[192] We might add that Matthew's use of καλέω also aligns with Paul's understanding of God's creative action in calling. In this case, the creative action is found in the commitment to gather a new people that will celebrate a wedding banquet with the king, the son, and his bride. In the final case of καλέω (v. 14), the connection with God's salvific action is retained as his prerogative.[193] In sum, we

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[188] See, for example, Donald A. Hagner, *Matthew 14–28*, WBC 33B (Dallas: Word, 1995), 629.

[189] E.g., Craig L. Blomberg, *Matthew*, NAC 22 (Nashville: Broadman Press, 1992), 328; although see David L. Turner, *Matthew*, BECNT (Grand Rapids: Baker Academic, 2008), 524–25, who cautions against such an interpretation.

[190] Nolland, *Gospel of Matthew*, 892.

[191] Nolland, *Gospel of Matthew*, 890.

[192] W. D. Davies and Dale C. Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, vol. 3, ICC (Edinburgh: T&T Clark, 1997), 202.

[193] In the words of N. T. Wright, "The party will go ahead, and the house will be full, but the original guests will not be there. Judgment and mercy are taking place simultaneously." See *Jesus and*

may say that the Gospels use καλέω in a way that seeks to emphasise the call to repentance and discipleship in community with Christ.

*Acts of the Apostles:* Remarkably, each of the four instances of calling in Acts focuses on the saving purposes of God to include gentiles:

- Acts 2:39, "For the promise is for you and for your children and for *all who are far off, everyone* whom the Lord our God calls (προσκαλέσηται) to himself" (universal, salvific, creative call, including gentiles).
- Acts 13:2, "While they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul *for the work* to which I have called (προσκέκλημαι) them'" (apostolic task to gentiles).[194]
- Acts 15:17, "that *the remnant of mankind* may seek the Lord, and *all the Gentiles who are called* (ἐπικέκληται) by my name" (universal, salvific, creative call, to gentiles).
- Acts 16:10, "And when Paul had seen the vision, immediately we sought to go on into *Macedonia,* concluding that God had called (προσκέκληται) us to preach the gospel *to them*" (apostolic task, once more to gentiles).

In the first instance (2:39), Luke records Peter concluding his sermon at Pentecost by emphasising that the promise of God is not only for those hearing and their children (which, according to Acts 2:9–11, included a vast array of people groups), but also, "all who are far off".[195] Acts 13:2 presents Paul and Barnabas in Antioch being called specifically by the Holy Spirit and then sent by the church for their work to the gentiles, after which they immediately head to Cyprus in honour

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*the Victory of God: Christian Origins and the Question of God,* Christian Origins and the Question of God 2 (Minneapolis: Fortress Press, 1996), 234.

[194] A similar observation is made by Aaron J. Kuecker, *The Spirit and the "Other": Social Identity, Ethnicity and Intergroup Reconciliation in Luke-Acts,* LNTS 444 (London: T&T Clark, 2011), 165, 219. Specifically, he notes the explicit role of the Holy Spirit in such calling.

[195] Most see this as God's effectual call to salvation. See F. F. Bruce, *Commentary on the Book of the Acts: The English Text with Introduction, Exposition and Notes,* NICNT (Grand Rapids: Wm. B. Eerdmans, 1979), 78; Eckhard J. Schnabel, *Acts,* ZECNT 5 (Grand Rapids: Zondervan, 2012), 166; Darrell L. Bock, *Acts,* BECNT (Grand Rapids: Baker Academic, 2007), 145. Although Bock remains unconvinced that gentiles are in view this early in the Acts narrative, thinking it more likely that "those who are far off" comprise Diaspora Jews and Gentile God fearers. That said, he concedes that the narrative opens up to including gentiles (i.e., after Acts 10).

of the call (13:4).[196] Acts 15:17 reflects a quotation from Amos 9:11–12 (LXX) that is referenced amidst the Jerusalem Council, during which parameters are set regarding mission to the gentiles and what would be required of them concerning Jewish law(s) should they convert to the Way. Of interest is the way James interprets Amos as prophesying that gentiles would share in the privileges of Israel's own call,[197] and that the rebuilding of the Davidic dynasty fulfills God's promises not only to David, but also to Abraham: that through his seed, all the nations would be blessed (Gen 12:3; cf. Acts 3:25–26; Galatians 3).[198] The final instance of καλέω, which appears in Acts 16:10, centres on Paul's apostolic task to take the gospel to the gentiles in Macedonia. Each of these instances is in keeping with Chester's own summary of Paul's usage, particularly his points about the salvation of gentiles, and the calling of apostles to the task of spreading the gospel message internationally, beyond the borders of Israel.

That Paul and the Gospel writers use καλέω in similar, yet distinct, ways may imply that we are dealing with a concept that is broadly Christian, rather than something that is more strictly *Pauline* or otherwise. This study, therefore, seeks to determine the contribution that 1 Peter makes to the Christian conception of καλέω by looking at its use within the wider context as it appears throughout the epistle.

### 1.3.4. *Καλέω in 1 Peter*

There are five appearances of καλέω in 1 Peter that are relevant for the following investigation: 1:13–21; 2:4–10; 2:18–25; 3:8–17; 5:6–14. The first instance draws the reader's attention to the character of the church, which is to "be holy like the Holy One who *called* [καλέσαντα] you" (1:15). In the second instance, believers are "called [καλέσαντος] out of darkness into [God's] marvellous light" to proclaim the excellencies of God (2:9). The third occasion is addressed specifically to the οἰκέται

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[196] Schnabel notes that Luke's attributing the summons to mission to the Holy Spirit underscores the initiative of God in the church's missionary task. See *Acts*, 555.

[197] Schnabel, *Acts*, 640.

[198] Bock, *Acts*, 504.

who are called (ἐκλήθητε) to follow Christ's example should they suffer unjustly (2:18–25, esp. v. 20b–21). Fourthly, the whole church is addressed and summoned to a life characterised by blessing in the face of opposition: "Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called [ἐκλήθητε], that you may obtain a blessing" (3:9). Finally, an eschatological element appears toward the conclusion of the letter, where the promise of vindication is offered to those who persevere in the face of suffering: "the God of all grace, who has called [καλέσας] you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you" (5:10).

An interesting feature of 1 Peter's usage of καλέω warrants mentioning here: namely, that whenever καλέω features, it often appears in proximity to quotations or allusions to OT Scripture. Briefly, 1 Pet 1:13–21 quotes from Leviticus; 1 Pet 2:4–10 appeals to Isaiah, Exodus, Hosea, and the Psalms; 1 Pet 2:18–25 draws heavily on Isaiah 53; and 1 Pet 3:8–17 draws on Psalm 33 LXX. While this is not the place to go into a detailed examination of the hermeneutics concerning OT use in 1 Peter, these examples show that whatever 1 Peter is seeking to communicate, the author is deeply indebted to the Hebrew Scriptures.[199]

The aim of our studying these passages, then, is to see how καλέω is employed within 1 Peter to develop within the recipients a sense of social identity and mission through the course of the epistle, especially as it draws on the OT. While Chester has provided us with a review of Paul's own usage with regards to

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[199] On the use of the OT in 1 Peter, see Chapple, "Appropriation of Scripture," 159–68, who offers an overview of the most pertinent literature. See also, William L. Schutter, *Hermeneutic and Composition in I Peter*, WUNT, 2/30 (Tübingen: J. C. B. Mohr, 1989), whose work is still influential. More recently, see Patrick T. Egan, *Ecclesiology and the Scriptural Narrative of 1 Peter* (Eugene: Pickwick Publications, 2016); Benjamin Sargent, *Written to Serve: The Use of Scripture in 1 Peter*, LNTS 547 (London: Bloomsbury T&T Clark, 2015); Kelly D. Liebengood, *The Eschatology of 1 Peter: Considering the Influence of Zechariah 9–14*, SNTSMS 157 (Cambridge, UK: Cambridge University Press, 2013); Susan Ann Woan, "The Use of the Old Testament in 1 Peter, with Especial Focus on the Role of Psalm 34" (PhD thesis, University of Exeter, 2008); Dan G. McCartney, "The Use of the Old Testament in the First Epistle of Peter" (PhD diss., Westminster Theological Seminary, 1989); Gene L. Green, "The Use of the Old Testament for Christian Ethics in 1 Peter," *TynBul* 41, no. 2 (1990): 276–289.

Corinthian notions of salvation, no such analysis exists within Petrine studies. First Peter's usage of καλέω invites the reader to ponder the relationship between identity and mission. This work aims to fill the lacuna by paying specific attention to the OT references which are drawn upon in 1 Peter, and by exploiting the dual lenses of Social Identity and Narrative Transportation theories to discern the relational and missional dynamics that result from God's *calling*. It is to these respective theories that we now give our attention.

## *1.4.   Social Identity Theory*

My friend, Hope, was on her way to a friend's college residence one evening in New York City. As she arrived at the building she had to pass through a security check, where to her surprise the questions came thick and fast: "Who are you?"; "Why are you here?"; "Where are you going?" At first glance, they were simple questions to answer: "My name is Hope; I'm here to see a friend in room 706". Hope, however, who happened to be taking a course in philosophy at the time, joked that the security guard almost brought her to the brink of an existential crisis: "Who am *I*?"; Why am *I* here?"; "Where am *I* going?" Each of these questions is a question of identity. Of course, I am who I am in large part because of the relationships in which I am engaged. People influence me and shape me for better or worse whether I know it or not; I identify with certain groups or behaviours both in person and even online. For example, my Twitter bio reads as follows:

> Christian, husband, dad of 3; PhD candidate @UoE_TheoRel (Social ID & Mission in 1 Peter); lecturer @pbc_wa; poker enthusiast; possible coffee & beer snob.[200]

Each of these identities is unmistakably social in nature: as a Christian, I am a part of a faith community called a church; as a husband and father I am a member of a family; as a PhD candidate, I am part of a university student population, etc. In

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[200] David M. Shaw, "@shaw_davidm," Social Media, *Twitter,* (June 3, 2016), https://twitter.com/shaw_davidm.

fact, one would be hard-pressed to understand who I am, apart from the social groups in which I engage. It is at this point that socio-psychological theories such as Social Identity Theory and Narrative Transportation Theory become relevant (hereafter SIT and NTT).

Aaron Kuecker discerns in his monograph, *The Spirit and the 'Other'*, that "Any thesis concerned with 'identity' must consider *how* identity works, especially within and between social groups."[201] He is surely right in his assessment, and 1 Peter, perhaps more than most letters in the NT, is particularly ripe for an approach that takes identity into account.[202] Because the language of calling in 1 Peter invites one to consider notions of identity in relation to OT and Christological narratives, a fruitful avenue to pursue may be to conduct our research with the aid of resources derived from contemporary social psychology. Theories or models which focus on the social nature of identity formation and conflict prove to be valuable, as do those which take the persuasive power of narrative into account. Social Identity Theory, with its focus on identity formation, group status, intergroup relations and conflict, social creativity, and conflict resolution, is well suited for our purposes. This is because mission is a fundamentally relational enterprise that can, and sometimes does, lead to conflict with the wider culture (as 1 Peter makes abundantly clear). Together with NTT, which focuses on the impact of narrative on a person's identity, beliefs, and lifestyle (see further below), we have the instruments through which to view the relevant texts to be investigated in 1 Peter.[203]

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[201] Kuecker, *The Spirit and the "Other,"* 24.

[202] What Volf found most compelling about 1 Peter was its central concern of how the church relates to the culture as "aliens" and "sojourners". See "Soft Difference," 16–17.

[203] Kuecker, *The Spirit and the "Other,"* 25, notes some of the benefits and dangers of engaging in sociological exegesis. One of the positives is that it helps expose any attempt to claim purely "objective" exegesis along with its culturally bound interpretations. Furthermore, the use of such a model provides transparency in the research. On the negative side, it such methodology can become deterministic by explaining all social phenomena within set cultural boundaries. Kuecker goes on to note that sound sociological exegesis, when well-executed, helps expound the normal so as to highlight that which is abnormal or unexpected: "it is often the atypical that allows biblical authors to make their point. Well-deployed socio-scientific approaches elucidate the regular in order to observe the irregular" (p. 25, n. 1, emphasis original).

# 1. Framing the Present Study

What follows is an outline of the basic tenets of both SIT and NTT respectively. Concerning SIT, I chart broadly the same outline as that laid out by Kuecker, while for NTT I follow the lead of Tom van Laer (though I have read the social-psychology literature directly as shown in the relevant footnotes).[204]

### 1.4.1.    Why is Social Identity Theory Pertinent for Thinking about Mission?

Social Identity Theory is a branch of social psychology that investigates the impact of group membership on an individual's identity. One's social identity is but one facet of an individual's identity that is grounded in "their knowledge of their membership in a social group (or groups) together with the value of and emotional significance attached to that membership."[205]

According to Michael Hogg, people have a "repertoire" of social identities that have varying degrees of salience in the self-concept.[206] Another way of putting it is to say that people embrace multiple social identities and that those identities vary in importance according to any given context. To give a simple example, if two English travellers meet overseas, they are likely to associate on the basis of their common nationality no matter where they are from, i.e., they will relate as fellow English persons. But if those same people happen to meet in England, they are more likely to associate on the basis of local geography, "I'm from London," or "I'm from Nottingham."

Of course, social identity is not limited to geography. In any given context, I might identify myself as a British-Australian, a Christian, a University of Exeter

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[204] The excellent summary of SIT by Kuecker is found in *The Spirit and the "Other,"* 24–35; see also, Philip F. Esler, "An Outline of Social Identity Theory," in *T&T Clark Handbook to Social Identity in the New Testament*, ed. J. Brian Tucker and Coleman A. Baker (London: Bloomsbury T&T Clark, 2014), 13–39 On NTT, see Tom van Laer et al., "The Extended Transportation-Imagery Model: A Meta-Analysis of the Antecedents and Consequences of Consumers' Narrative Transportation," *J. Consum. Res.* 40, no. 5 (2014): 797–817. The outline of NTT to come draws primarily from this article as it is the most thorough review of literature covering two decades of research.

[205] Henri Tajfel, ed., *Social Identity and Intergroup Relations*, repr., 2010; first paperback printing, European Studies in Social Psychology (Cambridge: Cambridge University Press, 1982), 2.

[206] Michael A. Hogg, "Intragroup Process, Group Structure and Social Identity," in *Social Groups and Identities: Developing the Legacy of Henri Tajfel*, ed. W. Peter Robinson, International Series in Social Psychology (Oxford: Butterworth-Heinemann, 1996), 66.

student, or a West Coast Eagles[207] football supporter, or something else. Each of these cases speaks of my social identity, but it is my social context that will determine which identity comes to the forefront and will, in turn, influence how I relate to others. In 1 Peter, terms such as "elect exiles", "sojourners", "holy nation", "royal priesthood", along with the language of calling, are used to define and/or describe the Anatolian churches and how they are to engage with those outside the church. A central concern of this thesis will be to ascertain what Peter is trying to achieve by applying such descriptors to the churches to whom he writes.[208]

Social Identity Theory, because it stresses the *social* character of modern identities, is important for NT studies. As Kuecker notes, we in the modern West tend to see the world as individualists and, therefore, need help to see our lives and our world more as collectivists.[209] Given that the world of the NT era was a more collectivist culture than our own, SIT provides a framework by which we can receive the text in a manner that more closely resembles that of the original hearers. This will be vital given that 1 Peter was written to a community of churches in ancient Anatolia that were experiencing opposition from their surrounding communities. First Peter was written to instruct its recipients about their God-given (social) identity in Christ, as well as what that meant for their mission in a world that was growing increasingly hostile towards their new faith.

### 1.4.2. Social Identity Formation

There are three basic stages of social identity formation: (1) categorisation, (2) identification, and (3) comparison. We will look at each in turn.

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[207] West Coast Eagles FC is an Australia Rules football club that competes in the Australian Football League (AFL). The club is based in my adopted hometown, Perth, Western Australia.

[208] Throughout the thesis, I will refer to Peter as the author behind the letter of 1 Peter. See §1.7., below for contextual matters concerning 1 Peter, including authorship.

[209] Kuecker, *The Spirit and the "Other,"* 26.

### 1.4.2.1. *Categorisation*

Categorisation is simply how one organises their social world into various and recognisable group entities. At once, the act of categorisation works, as Rupert Brown notes, to "sharpen the distinctions between different groups and to blur the difference within them so that the recognition of and response to members *and* non-members of those categories is facilitated."[210] As can be seen, the individual is depersonalised and viewed only in relation to the group. By necessity the person is "blurred" together with the rest of the group, an outcome known as "out-group or intragroup homogeneity."[211] The truism, "The apple does not fall far from the tree" is an example of such thinking, treating children as being much the same as their parents for better or for worse.

### 1.4.2.2. *Identification*

According to Hogg, "A group is a collection of people [two or more] who have categorised themselves in terms of the same social categorisation."[212] If a person perceives themselves to belong to that group, then they have undergone the process of identification.  There may be any number of reasons for people to desire identifying with a group; two that have been suggested are the maintenance of self-esteem, and the desire to impose a sense of stability and structure amid inherently uncertain circumstances.[213] As Kuecker points out, both reasons are entirely positive: the first arises from the fact that groups can provide a positive sense of camaraderie on a personal and social level, while the second arises from the

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[210] Rupert Brown, *Group Processes: Dynamics Within and Between Groups*, 2nd ed. (Oxford: Blackwell Publishing, 2001), 268, emphasis original.

[211] Rupert Brown, "Social Identity Theory: Past Achievements, Current Problems and Future Challenges," *Eur. J. Soc. Psychol.* 30 (2000): 750–51.

[212] Hogg, "Intragroup Process, Group Structure and Social Identity," 71.

[213] Hogg, "Intragroup Process, Group Structure and Social Identity," 73–74. Although it must be noted with Hogg that "it has proven difficult to establish how self-esteem is related to social identification or self-categorization at a more fundamental social-cognitive level."

knowledge that groups may provide advantages and resources that would otherwise be unavailable to outsiders.[214]

Two additional aspects of identification are also worth noting at this juncture: (1) As previously stated, a person maintains multiple social identities, but their most fundamental or primary social identity is referred to as one's *terminal identity*.[215] All other identities one may claim are oriented around this terminal identity. (2) Group exemplars are also an important feature of social identity in that they embody the prototypical characteristics of the in-group meaning that those characteristics are expected of the whole group, and of everyone who claims allegiance to the group.[216] Importantly, agreement over prototypical characteristics generally builds group cohesion and identity,[217] although prototypicality may be fluid and subject to context, especially when sub-groups within a larger group start pressing claims as to what ought to be considered prototypical.[218]

### 1.4.2.3. Comparison

The third step in the development of social identity is comparison: that is, the action by which a group seeks to maintain positive social identity by comparing itself to other groups so that group members might see themselves in a more favourable light.[219] Social comparison is not always necessary, but may be initiated if there is any sense of insecurity with regard to one's social identity, and can be dealt

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[214] Kuecker, *The Spirit and the "Other,"* 28.

[215] K. Deaux et al., "Parameters of Social Identity," *J. Pers. Soc. Psychol.* 68, no. 2 (1995): 280.

[216] Eliot R. Smith and Michael A. Zárate, "Exemplar-Based Model of Social Judgment," *Psychol. Rev.* 99 (1992): 3–21; cited by J. Richard Eiser, "Accentuation Revisited," in *Social Groups and Identities: Developing the Legacy of Henri Tajfel*, ed. W. Peter Robinson, International Series in Social Psychology (Oxford: Butterworth-Heinemann, 1996), 135; also, Kuecker, *The Spirit and the "Other,"* 29.

[217] John C. Turner et al., *Rediscovering the Social Group: Self-Categorization Theory* (Oxford: Blackwell, 1987), 60–61.

[218] Sven Waldzus, Amélie Mummendey, and Michael Wenzel, "When 'Different' Means 'Worse': In-Group Prototypicality in Changing Intergroup Contexts," *J. Exp. Soc. Psychol.* 41, no. 1 (2005): 76–83; see also the brief discussion in Kuecker, *The Spirit and the "Other,"* 34–35.

[219] B. Ann Bettencourt et al., "Status Differences and Ingroup Bias: A Meta-Analytical Examination of the Effects of Status Stability, Status Legitimacy, and Group Permeability," *Psychol. Bull.* 127, no. 4 (2001): 521; also cited by Kuecker, *The Spirit and the "Other,"* 30.

with by "comparing one's own position to that of *relevant others*."[220] Marilynn Brewer observes that comparison, be it on an interpersonal or intergroup basis, is not inherently competitive, but she is quick to add that such evaluation may lead to social competition for positive social identity that can only be achieved at the expense of the other group.[221] Such is the fine line between in-group love and out-group hate. In terms of our study of 1 Peter, this will be an important concept because Peter rarely draws comparisons between believers and outsiders directly, but more often with the believer's former way of life while at the same time pointing them to Jesus as the exemplar whom they are to imitate and follow.

### 1.4.3. *Effects of Group Status on Intergroup Conflict*

As was just noted, comparison does not necessarily lead to conflict. However, if there is perceived inequality between groups, trouble may not be far away.[222] Four factors that may contribute to an increased sense of in-group bias, and an increasingly negative view of those in the out-group have been outlined by Ann Bettencourt:[223] (1) *high status stability* whereby there are limited, if any, opportunities for social groups as a whole, to improve their position within a given society; (2) *impermeable group boundaries* make it difficult, or even impossible, for an individual to leave their previous in-group so as to break into the ranks of a higher status group. While impermeability may be the result of barriers placed by the high-status group, it may also be the case that social pressures from within the low status group keep an individual from scaling through the social ranks; (3) *status illegitimacy* is the view that a high-status group holds their position by less than legitimate means; (4) finally, *external threat* is where a group senses that their group identity is under

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[220] Marilynn B. Brewer, "Ingroup Identification and Intergroup Conflict," in *Social Identity, Intergroup Conflict, and Conflict Reduction*, ed. Richard D. Ashmore, Lee Jussim, and David Wilder, vol. 3, Rutgers Series on Self and Social Identity (New York: Oxford University Press, 2001), 24.

[221] Brewer, "Ingroup Identification and Intergroup Conflict," 24.

[222] J. F. Dovidio, Samuel L. Gaertner, and Ana Validzic, "Intergroup Bias: Status, Differentiation, and a Common Ingroup Identity," *J. Pers. Soc. Psychol.* 75, no. 1 (1998): 109.

[223] Bettencourt et al., "Status Differences and Ingroup Bias," 521.

threat. For a high-status group, this may mean the fear of being infiltrated by new, low status members who may be perceived as "not up to standard," or, in the case of low status groups, it may be that there is pressure to assimilate with the dominant group and thus lose their distinct and cherished identity.

According to David Milner, SIT is, ironically, "at its strongest and weakest when it deals with the case of minority groups who have an unsatisfactory social identity."[224] Following Tajfel and Turner,[225] Milner provides three options that people in perceived low-status positions may follow in an effort to gain a positive sense of social identity: specifically, he refers to individual mobility, social creativity, and social competition.

### 1.4.3.1. Individual Mobility

Individual mobility defines the attempt of individuals in low status groups to scale up into higher status groups.[226] Looking back on his family history, church historian Carl Trueman provides a stirring account of what individual mobility looks like. Spurred on by the maltreatment of his grandfather due to the British class system of the early twentieth century, Trueman recalls:

> Indeed, one of the reasons I wanted so desperately to get into Cambridge was to show him [his grandfather], and myself, and the chinless public school (in the British sense) wonders who epitomized the system, that the system could be beaten, that someone from my family could push his way in the very heart of the establishment by sheer hard work and natural talent, rather than by money, "breeding," and possession of no chin and an old school tie.[227]

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[224] David Milner, "Children and Racism: Beyond the Value of Dolls…," in *Social Groups and Identities: Developing the Legacy of Henri Tajfel*, ed. W. Peter Robinson, International Series in Social Psychology (Oxford: Butterworth-Heinemann, 1996), 263.

[225] H. Tajfel and J. C. Turner, "The Social Identity Theory of Intergroup Behaviour," in *Psychology of Intergroup Relations*, ed. Stephen Worchel and William G. Austin, 2nd ed. (Chicago: Nelson Hall, 1986).

[226] Milner, "Children and Racism," 263.

[227] Carl R. Trueman, *Fools Rush in Where Monkeys Fear to Tread: Taking Aim at Everyone* (Phillipsburg: P&R Publishing, 2012), 108.

Trueman's case is a typical example of individual mobility. On occasion, however, social constraints make such mobility at best, unlikely; at worst, all but impossible (as Trueman's grandfather discovered). Milner notes that "exceptionality is the point for all who would be individually mobile (writ large in the case of the ascent to high office [in reference to Margaret Thatcher]); a handful of individuals scale the ladder this way, but many more are rebuffed."[228]

### 1.4.3.2. Social Creativity

Social creativity involves several strategies in and of itself such as (1) redefining the comparative criteria between the in-group and the out-group; (2) inverting previously negative comparisons and claiming them as positive; or (3) selecting a new out-group with which to compare the in-group. It is important to note here that the examples given are diversified to show that any type of group can use any of these strategies at any given time, be they racial, political, religious, gender/sexual, or any other category one might think of.

#### (a) Redefining the comparative criteria between the in-group and the out-group

This strategy is considered among the weakest of the three options for social creativity because, inevitably, the new criteria laid out by the minority group are rarely, if ever, something that a majority group values highly.[229] For example, a high school chess club may acquire a more positive social identity by comparing themselves with the football team on the basis of academic prowess, but the fact may be that academic prowess means little to the football team. For this reason, redefining the comparative criteria, while possible, may have little long term value.

#### (b) Inverting previously negative comparisons and claiming them as positive

A name, or a label, is among the most public statements of identity,[230] so the ability to be able to invert the accepted connotations that go with that name or label is a

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[228] Milner, "Children and Racism," 264.
[229] Milner, "Children and Racism," 264.
[230] Milner, "Children and Racism," 265.

powerful strategy. Examples of this would include the "black is beautiful" mantra used during the USA Civil Rights era. More recently, gay rights activists have reclaimed terms such as "queer" and now use them in a positive sense. It is even a strategy used in the letter of 1 Peter, where it is acknowledged that believers who suffer for bearing the name of Christ ought not be ashamed, but should rather embrace it as an opportunity to give glory to God (see 1 Pet 4:16).[231]

### (c) Selecting a new out-group with which to compare the in-group

Finally, low status groups may choose an even lower status group with which to compare one's own. One political example shows how the British Labour Party acted towards the Liberal Democrats with greater acrimony after successive election defeats to the Conservatives.[232] These same processes may also undergird racial tension between immigrant groups in Britain.[233] Likewise, it has been posited that Peter may also be guilty of the same, vis-à-vis Christian-Jewish relations.[234]

### 1.4.3.3. Social Competition

Social competition is where a minority group engages in direct competition for status and resources by means of collective social action, protest, and in worst case scenarios, even intergroup violence.[235] According to Tajfel and Turner, "Group members may seek positive distinctiveness through direct competition with the out-group . . . To the degree that this may involve comparisons related to the social structure, it implies changes in the group's objective social locations."[236] South Africa's transition from Apartheid to integration in the mid-1990's offers a recent example of a relatively successful application of social competition that occurred

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[231] Horrell, *Becoming Christian,* 164–210 (esp. 207–09).

[232] Milner, "Children and Racism," 265.

[233] Milner, "Children and Racism," 265.

[234] See especially, Betsy Bauman-Martin, "Speaking Jewish: Postcolonial Aliens and Strangers in First Peter," in *Reading First Peter with New Eyes: Methodological Reassessments of the Letter of First Peter,* ed. Robert L. Webb and Betsy J. Bauman-Martin, LNTS 364 (London: T&T Clark, 2007), 144–77.

[235] Kuecker, *The Spirit and the "Other,"* 32.

[236] Tajfel and Turner, "The Social Identity Theory of Intergroup Behaviour," 20.

with minimal violence thanks to the leadership of Nelson Mandela and Archbishop Desmond Tutu.

### 1.4.4.   Strategies for Resolving Intergroup Conflicts

Because social identities may be highly cherished, any upwelling of in-group bias, together with increased out-group derision, has the potential to incite violent confrontation as a means of protecting one's identity. This being the case, one must be prepared to ask, "What are the alternatives for lessening such conflict?"

### 1.4.4.1.   Crossed Categorisations

Because all people have multiple social identities (e.g., based on gender, race, ethnicity, age, religion, sports, etc.), all people may share a category in one respect, but not in another. That is, all people face the prospect of inclusion or exclusion at any given time based on any criteria.[237] The idea, then, is to find a relevant social identity that "crosses over" all of those categories that divide in order to find common ground and thus a shared sense of identity. But while social experiments have been successful in this area, such strategies have proved much more difficult to replicate in everyday life.[238]

### 1.4.4.2.   Re-categorisation, or Superordinate Identity

Recategorisation is the effort to reduce in-group bias by either finding, creating, or discovering, a larger umbrella category under which members of an out-group can be united with the in-group.[239] While some success with this strategy has been achieved, it is certainly not a cure-all. Some problems that have been encountered include the inability to achieve a general change in attitude from the immediate intergroup context to out-group members who are yet to be engaged (e.g., one

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[237] Rupert Brown, "Tajfel's Contribution to the Reduction of Intergroup Conflict," in *Social Groups and Identities: Developing the Legacy of Henri Tajfel*, ed. W. Peter Robinson, International Series in Social Psychology (Oxford: Butterworth-Heinemann, 1996), 171.

[238] Brown, "Tajfel's Contribution to the Reduction of Intergroup Conflict," 172.

[239] Brown, "Tajfel's Contribution to the Reduction of Intergroup Conflict," 173; citing J. C. Turner, "The Experimental Social Psychology of Intergroup Behaviour," in *Intergroup Behaviour*, ed. J. C. Turner and H. Giles (Oxford: Blackwell, 1981).

might find their Christian neighbours to be friendly, but still hold Christians in a general sense with suspicion or disdain). Another problem identified has been that newly grafted subgroups often disagree over prototypical attributes.[240]

### 1.4.4.3.  De-categorisation

In direct contrast to the strategies mentioned thus far, de-categorisation "seeks to reduce the emphasis on categorical judgment with the aim of dissolving the 'problematic' category boundaries altogether."[241] The goal is that increased interaction would take place on a more interpersonal level with the eventual result being "the disconfirmation of pre-existing (negative) stereotypes,"[242] i.e., the more a person gets to know an individual, the less likely they are to draw on stereotypes in relation to the group from which the individual comes. While this strategy has proved to be more successful, de-categorisation nevertheless suffers from the same problem of generalisation described above regarding re-categorisation.[243]

### 1.4.4.4.  Superordinate Identity with Retention of Subgroup Salience

A final option for decreasing intergroup conflict is to pursue the idea of a superordinate identity, but without discarding sub-group salience.[244] In 1954, G. W. Allport put forward the "contact hypothesis", which theorised that intergroup contact may be effective in lessening prejudice, tension, and hostility between social groups, provided that the right circumstances are in place, such as (1) social and institutional support for the contact; (2) contact must be of sufficient regularity, duration, and intimacy so as to develop meaningful relationships; (3) participants must be of equal status; and (4) it should involve cooperation towards a mutually

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[240] A. Mummenday and M. Wenzel, "Social Discrimination and Tolerance in Intergroup Relations," *Pers. Soc. Psychol. Rev.* 3 (1999): 158–74; cited by Kuecker, *The Spirit and the "Other,"* 33.

[241] Brown, "Tajfel's Contribution to the Reduction of Intergroup Conflict," 175; citing Marilynn B. Brewer and N. Miller, "Beyond the Contact Hypothesis: Theoretical Perspectives on Desegregation," in *Groups in Contact: The Psychology of Desegregation*, ed. N. Miller and Marilynn B. Brewer (New York: Academic Press, 1984).

[242] Brown, "Tajfel's Contribution to the Reduction of Intergroup Conflict," 175.

[243] Brown, "Tajfel's Contribution to the Reduction of Intergroup Conflict," 175–76.

[244] Brown, "Social Identity Theory: Past, Current, Future," 752–53.

agreeable goal.[245] Later in 1986, Hewstone and Brown suggested adapting this hypothesis with the difference of retaining the sub-group social identity while maintaining Allport's conditions.[246] This strategy too has seen some success, but Hewstone has since argued that this method may not have lasting impact, especially in terms of ethnic categorisations.[247] Of significance for us, however, is Kuecker's observation that this is the strategy most evident within the early church settings described in the book of Acts. If he is right—and I believe he is—there is much to be gleaned for our purposes in considering the identity formation and missional strategies evidenced in 1 Peter.

## 1.5.   *Narrative Transportation Theory*

Narrative Transportation Theory (NTT), is a social-psychological theory initially advanced by Michelle Green and Timothy Brock that suggests people may be absorbed into narratives to such a degree that they impact on their beliefs in the real world,[248] regardless of whether those stories are fictional or factual.[249] Green and Brock's theory is established on a metaphor found in the work of Richard Gerrig, whom they quote in full:

> Someone ("the traveler") is transported, by some means of
> transportation, as a result of performing certain actions. The traveler
> goes some distance from his or her world of origin, which makes some

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[245] Brown, "Tajfel's Contribution to the Reduction of Intergroup Conflict," 181; citing G. W. Allport, *The Nature of Prejudice* (Reading: Addison-Wesley, 1954).

[246] Brown, "Tajfel's Contribution to the Reduction of Intergroup Conflict," 182; citing Miles Hewstone and Rupert Brown, "Contact Is Not Enough: An Intergroup Perspective on the Contact Hypothesis," in *Contact and Conflict in Intergroup Encounters*, ed. Miles Hewstone and Rupert Brown, Social Psychology and Society (Oxford: Blackwell, 1986).

[247] Miles Hewstone, "Contact and Categorization: Social Psychological Interventions to Change Intergroup Relations," in *Foundations of Stereotypes and Stereotyping*, ed. C. Neil Macrae, Charles Stangor, and Miles Hewstone (New York: Guilford Press, 1996), 351; cited by Kuecker, *The Spirit and the "Other,"* 33.

[248] Melanie C. Green and Timothy C. Brock, "The Role of Transportation in the Persuasiveness of Public Narratives," *J. Pers. Soc. Psychol.* 79, no. 5 (2000): 703.

[249] Green and Brock, "The Role of Transportation," 707.

aspects of the world of origin inaccessible. The traveler returns to the world of origin, somewhat changed by the journey.[250]

On this basis, the power of narrative or story is apparent: a story well-told and subsequently imbibed by its recipient(s) has the power to shape one's beliefs, identity, actions, and even way of life. It is, therefore, no overstatement when Tom van Laer et al., remark that "nothing is less innocent than a story."[251]

### 1.5.1. Story and Narrative: Elements and Distinctions

Authors are aware that any story depends on vital elements that must not be overlooked if it is to be successful in its task. van Laer, et al., outline four essentials in this endeavour: (1) the plot, or storyline, which directs the sequence of events; (2) the characters who play roles within the plot; (3) the climax, which is the influence of the cadence on the drama throughout plotline; and (4) the final outcome that results from the resolution of the conflict, or problem, presented in the story.[252] Two important aspects—upon which most scholars in the field of narrative transportation generally agree—is that (a) from an individualist perspective, the act of storytelling proves to be important in providing a framework for the storyteller's own experience and, therefore, has the potential to increase the likelihood that the storyteller will repeat his or her narrated experience or advise others in light of that experience.[253] (b) At the market, or corporate level,

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[250] Richard J. Gerrig, *Experiencing Narrative Worlds: On the Psychological Activities of Reading* (New Haven: Yale University Press, 1993), 10–11; cited in Melanie C. Green and Timothy C. Brock, "In the Mind's Eye: Transportation-Imagery Model of Narrative Persuasion," in *Narrative Impact: Social and Cognitive Foundations*, ed. Melanie C. Green, Jeffrey J. Strange, and Timothy C. Brock (Mahwah: Lawrence Erlbaum Associates, 2002), 324; cf. Green and Brock, "The Role of Transportation," 701.

[251] van Laer et al., "The Extended Transportation-Imagery Model," 798. The outline that follows draws primarily from this article as it is the most thorough review of literature covering two decades of research.

[252] van Laer et al., "The Extended Transportation-Imagery Model," 798.

[253] van Laer et al., "The Extended Transportation-Imagery Model," 799; cf. Sarah G. Moore, "Some Things Are Better Left Unsaid: How Word of Mouth Influences the Storyteller," *J. Consum. Res.* 38, no. 6 (2012): 1140–54.

"organisations-as-storytellers" benefit from telling stories to their present and potential clients.[254]

On the basis that points (a) and (b) above are true, the implications for the Christian believer and the church become apparent. The Christian gospel, at its heart, is a *story*; it is τοῦ θεοῦ εὐαγγελίῳ ("the gospel of God", 1 Pet 4:17). And as this gospel is proclaimed consistently, the likelihood is that its narrative will not only shape the life of the one proclaiming it, but also encourage them to share it with others. Likewise, the church-at-large, functioning as the "organisation-as-storyteller", also benefits from proclaiming the gospel to those within and without the church. One of the challenges of this thesis will be to probe the narrative that revolves around the language of καλέω (1 Pet 1:13–21; 2:4–10; 2:18–25; 3:8–17; 5:6–14), to discern how it nurtures Christian identity and mission within the letter.

At this point, van Laer, et al., draw an importance distinction between *story* and *narrative*. *Story* is the "storyteller's production",[255] while *narrative* is "a story the [recipient] interprets in accordance with his or her prior knowledge, attention, personality, demographics and significant others."[256] Following this line of distinction we may understand Peter, as author of the letter, functioning in a dual-capacity: on the one hand, he is the storyteller, narrating the gospel to his Anatolian audience. On the other hand, his appropriation of the OT to convey that gospel means that he acts as interpreter thus creating a *narrative* out of the story that he has received, and is now passing on to others. With regards to the addressees, the distinction between story and narrative means that the onus is on them to receive the (gospel) message as intended, to create an accurate narrative by which they—as individuals and as a community—may understand their new identity, live according

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[254] van Laer et al., "The Extended Transportation-Imagery Model," 799. I have reworked van Laer's original "companies-as-storytellers" to the more generic "organisations-as-storytellers", to incorporate churches and the like, that would not ordinarily classify as companies per se.

[255] van Laer et al., "The Extended Transportation-Imagery Model," 799.

[256] van Laer et al., "The Extended Transportation-Imagery Model," 799; following Martin Fishbein and Marco C. Yzer, "Using Theory to Design Effective Health Behavior Interventions," *Comm. Theory* 13, no. 2 (2003): 164–183.

to that identity, and share with others the (gospel) story that has come to shape their whole outlook on life (1 Pet 2:9; 3:15).[257]

### 1.5.2. *Narrative Transportation and Persuasion*

Usually, there are three aspects that prove salient for narrative transportation to occur:[258] (1) stories must be received and interpreted, which assumes a level of engagement on behalf of the recipient(s); (2) transportation is likely to occur when the recipient of the story experiences empathy and/or mental imagery.[259] Regarding empathy, the story recipient seeks to embrace the experience of a character, so that they "know and feel the world in the same way."[260] Mental imagery, on the other hand, incorporates vivid images created in the mind of the recipient to the degree that they feel they are experiencing the event(s) of the story themselves.[261] (3) Finally, the narrative world temporarily, becomes "more real" than the real world for the recipient of the story, such that they lose track of reality.[262]

Narrative transportation may also have effects of persuasion, and even life transformation, by impacting emotional and cognitive responses, as well as catalysing changes in belief, attitude, and intentions.[263] Such persuasion may appear in two forms: (1) *narrative persuasion,* specifically, "refers to attitudes and intentions developed from processing narrative messages that are not overtly persuasive, such

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[257] Cf. van Laer et al., "The Extended Transportation-Imagery Model," 799; also, Douglas B. Holt, "How Consumers Consume: A Typology of Consumption Practices," *J. Consum. Res.* 22, no. 1 (1995): 6–8. Accurate reception of a story is vital because stories have the potential to shape and affirm both individual and social identity, for better or for ill.

[258] Cf. van Laer et al., "The Extended Transportation-Imagery Model," 799.

[259] van Laer et al., "The Extended Transportation-Imagery Model," 799; on empathy, see Michael D. Slater and Donna Rouner, "Entertainment-Education and Elaboration Likelihood: Understanding the Processing of Narrative Persuasion," *Comm. Theory* 12, no. 2 (2002): 185–87; on mental imagery, see Green and Brock, "In the Mind's Eye," 316–17.

[260] van Laer et al., "The Extended Transportation-Imagery Model," 799.

[261] van Laer et al., "The Extended Transportation-Imagery Model," 799; cf. Green and Brock, "In the Mind's Eye," 323.

[262] van Laer et al., "The Extended Transportation-Imagery Model," 799.

[263] van Laer et al., "The Extended Transportation-Imagery Model," 800; following Barbara J. Phillips and Edward F. McQuarrie, "Narrative and Persuasion in Fashion Advertising," *J. Consum. Res.* 37, no. 3 (2010): 368–92.

as novels, movies, or video games";[264] this stands in contrast to (2) *analytical persuasion* which is the result of processing messages that are more explicitly persuasive, such as news reports or speeches.[265] Two reasons might be offered as to how narrative can have such a lasting impact on a person or community. Firstly, narrative is capable of constructing reality as well as imitating it. Over time, such a narrative has the potential to become increasingly internalised.[266] Secondly, narratives are conducive towards bringing about an emotional response, making it more probable that the recipient of the story will be transported, thus leading to narrative persuasion.[267]

Interestingly, 1 Peter appears to blur the lines between these distinctions. On the one hand, 1 Peter is undoubtedly explicit in seeking to persuade his recipients towards a particular way of life in light of their present troubles, bringing analytical persuasion to the fore. Conversely, the frequent use of OT narrative within 1 Peter—sometimes explicitly; sometimes more subtly—lends itself to the process of narrative persuasion. The latter point is noteworthy because it has been shown that repeated acquaintance with a story impacts one's self-efficacy, that is, a person's capacity to live as they believe they should.[268] Indeed, stories often integrate a vital point, or trigger, which recipients may recall in order to exercise control over their conduct so that their life aligns with the story's main thrust.[269] Thus, 1 Peter's repeated reference(s) to the OT and—specifically for our purposes—the repeated language of *calling,* in order to promote a particular way of life in the face of suffering and opposition, suggests that NTT may be of value in bringing fresh understanding to the epistle.

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[264] van Laer et al., "The Extended Transportation-Imagery Model," 800.

[265] van Laer et al., "The Extended Transportation-Imagery Model," 800.

[266] van Laer et al., "The Extended Transportation-Imagery Model," 800.

[267] van Laer et al., "The Extended Transportation-Imagery Model," 801.

[268] van Laer et al., "The Extended Transportation-Imagery Model," 811; following Albert Bandura, "Health Promotion by Social Cognitive Means," *Health Educ. Behav.* 31, no. 2 (2004): 151, who observes the impact of story on Tanzanian people exposed to dramatizations concerning the importance of safe sex practices.

[269] van Laer et al., "The Extended Transportation-Imagery Model," 811.

### 1.5.3. Antecedents for the Storyteller and Story Recipient

There are a variety of antecedents which may impact narrative transportation and persuasion. Firstly, with regards to the storyteller, three antecedents are particularly pertinent: (1) identifiable characters; (2) an imaginable plot; and (3) verisimilitude.[270] An *identifiable character* is one whom the story recipient is able to pinpoint on the basis of what the storyteller provides in any given context.[271] To be "identifiable", the storyteller must present characters in a way that recipients of the story share in the experiences and feelings of the character, as if they were their own.[272] Thus, the more "identifiable" a character is, the more likely the recipient of the story is to embrace that character's bias in relation to the overall narrative being presented.[273]

An *imaginable plot* refers to a story's ability to stimulate mental imagery in the mind of the recipient.[274] In order to *transport* someone into a story, and thus impact their beliefs, imagery turns out to play a crucial role. To this end, Green and Brock propose five hypotheses as follows:[275]

1. Narrative persuasion is restricted to stories that are: (a) truly narratives; (b) in which images are evoked; and (c) there are implications placed upon the beliefs of the recipients.

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[270] van Laer et al., "The Extended Transportation-Imagery Model," 802-03.

[271] van Laer et al., "The Extended Transportation-Imagery Model," 802; following Aylin C. Küntay, "Development of the Expression of Indefiniteness: Presenting New Referents in Turkish Picture-Series Stories," *Discourse Processes* 33, no. 1 (2002): 77–101.

[272] van Laer et al., "The Extended Transportation-Imagery Model," 802; drawing on Jennifer Edson Escalas and Barbara B. Stern, "Sympathy and Empathy: Emotional Responses to Advertising Dramas," *J. Consum. Res.* 29, no. 4 (March 1, 2003): 575–76; cf. Slater and Rouner, "Entertainment-Education and Elaboration Likelihood," 178, who show that identifiable characters influence narrative transportation because the recipients vicariously experience that which the character also experiences.

[273] van Laer et al., "The Extended Transportation-Imagery Model," 802; following Cynthia A. Hoffner, Kenneth J. Levine, and Raiza A. Toohey, "Socialization to Work in Late Adolescence: The Role of Television and Family," *J. Broadcast. Electron. Media* 52, no. 2 (2008): 282–302, "favorite characters . . . to which viewers feel closely connected, can have an influence on values and beliefs" (p. 297).

[274] van Laer et al., "The Extended Transportation-Imagery Model," 802.

[275] Green and Brock, "In the Mind's Eye," 316–17.

2. Belief change is more likely to happen when induced images are activated by psychological transportation, i.e., as a person becomes increasingly involved in a narrative, the more likely it is that their beliefs will change.
3. The level of transportation is dependent on the recipient's level of imagery skill (i.e., how active or creative their imagination might be).
4. The level of transportation is also dependent on the quality of the text to conjure images in the mind of the recipients.
5. Finally, the level of transportation is affected by the context or medium in which the narrative is given (e.g., certain contexts or mediums may inhibit the opportunity for imaginative investment in the narrative thus influencing the level of response).

In short, the greater the level of mental imagery encouraged by the narrative, the greater the level of narrative transportation and/or persuasion is likely. The final antecedent on the part of the storyteller is *verisimilitude,* which refers to the realism or believability of a story, i.e., its "lifelikeness".[276] The events portrayed in a story (whether fiction or non-fiction), must be likely to happen (or to have happened), in real life.

Secondly, with regards to the story recipient, there are six antecedents identified by van Laer, et al., including (1) familiarity; (2) attention; (3) transportability; and demographic criteria, such as (4) age; (5) level of education; and (6) sex, that may impact narrative transportation and/or persuasion[277] Concerning the first three, *familiarity* refers to the prior knowledge that the story recipient possesses in relation to the given story. The greater the prior knowledge, the greater the likelihood of transportation and/or persuasion.[278] *Attention* refers to the level of concentration the story recipient commits to the story being told. A person who is easily distracted is unlikely to experience any level of narrative transportation or persuasion, while a person heavily motivated and invested in the

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[276] van Laer et al., "The Extended Transportation-Imagery Model," 802; quoting Jerome Bruner, *Actual Minds, Possible Worlds* (Cambridge, MA: Harvard University Press, 1986), 11.

[277] van Laer et al., "The Extended Transportation-Imagery Model," 803-04.

[278] van Laer et al., "The Extended Transportation-Imagery Model," 803.

story is more likely to experience transportation and persuasion.[279] *Transportability* denotes a story recipient's habitual proclivity to be transported regardless of story or genre.[280] Those able to empathise with a character more readily and/or visualise the story as it unfolds, have a greater tendency to be transported.

Briefly, concerning the demographic criteria of age, education, and sex, van Laer et al., find that: (1) age is not a significant factor in one's tendency to be transported, though the *reasons* why one might be transported may differ: younger people prove more likely to experience narrative transportation and/or persuasion because they are more easily influenced, while older people may experience narrative transportation on account of their life experiences and cultural awareness.[281] (2) Furthermore, van Laer, et al., find that those with a higher level of education are more likely to experience narrative transportation on the basis that they are inclined to read more and are, therefore, more likely to have some familiarity with any given subject.[282] (3) Finally, women tend to report greater levels of narrative transportation than men because they are more likely to be readers, and consequently, are more prone to empathise with characters than are men.[283]

### 1.5.4. Consequences of Narrative Transportation

van Laer et al., acknowledge five potential consequences of narrative transportation including (1) emotional response; (2) cognitive response; (3) belief(s); (4) attitude(s); and (5) intention(s).[284] Each one will be dealt with briefly below:

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[279] van Laer et al., "The Extended Transportation-Imagery Model," 803.

[280] van Laer et al., "The Extended Transportation-Imagery Model," 803; following Sonya Dal Cin, Mark P. Zanna, and Geoffrey T. Fong, "Narrative Persuasion and Overcoming Resistance," in *Resistance and Persuasion*, ed. Eric S. Knowles and Jay A. Linn (Mahwah: Lawrence Erlbaum Associates, 2004), 183–86.

[281] van Laer et al., "The Extended Transportation-Imagery Model," 807.

[282] van Laer et al., "The Extended Transportation-Imagery Model," 803, 807; cf. Raymond A. Mar et al., "Bookworms versus Nerds: Exposure to Fiction versus Non-Fiction, Divergent Associations with Social Ability, and the Simulation of Fictional Social Worlds," *J. Res. Pers.* 40, no. 5 (2006): 701.

[283] van Laer et al., "The Extended Transportation-Imagery Model," 803–4, 807; cf. Mar et al., "Bookworms versus Nerds," 699, 702.

[284] van Laer et al., "The Extended Transportation-Imagery Model," 804.

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1.  *Emotional or affective responses* may indicate the desires of story recipients such as to escape reality or, conversely, to enhance their everyday lives.[285] As a rule, the greater the degree of narrative transportation, so also the greater degree to which a person or group's emotional response aligns with that of the narrative, or a given character within that narrative.[286]

2.  *Cognitive responses* come in two forms: critical or narrative. Critical thoughts are observed in a story recipient when a narrative contradicts one of their beliefs.[287] Narrative thoughts, on the other hand, construe a narrative from the presented story through the apprehension of narrative cues such as characters or objects.[288]

3.  The *belief(s)* of a story recipient, as previously noted, can be influenced if narrative transportation occurs (n. 247, above). Specifically, recipients that perceive a story to be truthful, may adopt beliefs in acquiescence with the story or a character within the story.[289]

4.  *Attitude* concerns how a story recipient evaluates a given storyline: does it appeal to their desires, and does it appear to be truthful. Again, the greater the level of transportation, the greater likelihood that the story is considered desirable and/or truthful.[290]

5.  *Intention* refers to the disposition of transported story recipient(s) to act in line with their new beliefs resulting from being transported into a given narrative.[291]

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[285] van Laer et al., "The Extended Transportation-Imagery Model," 804; following Nico H. Frijda et al., "The Complexity of Intensity: Issues Concerning the Structure of Emotional Intensity," in *Emotion: Review of Personality and Social Psychology*, ed. Margaret S. Clark, vol. 13 (Thousand Oaks: Sage, 1992), 67, 71.

[286] van Laer et al., "The Extended Transportation-Imagery Model," 804; cf. Heather L. LaMarre and Kristen D. Landreville, "When Is Fiction as Good as Fact? Comparing the Influence of Documentary and Historical Reenactment Films on Engagement, Affect, Issue Interest, and Learning," *MC&S* 12, no. 4 (2009): 537–55; Chingching Chang, "'Being Hooked' by Editorial Content: The Implications for Processing Narrative Advertising," *J. Advert.* 38, no. 1 (2009): 21–34.

[287] van Laer et al., "The Extended Transportation-Imagery Model," 804; following Emily Moyer-Gusé and Robin L. Nabi, "Explaining the Effects of Narrative in an Entertainment Television Program: Overcoming Resistance to Persuasion," *Hum. Commun. Res.* 36, no. 1 (2010): 45.

[288] van Laer et al., "The Extended Transportation-Imagery Model," 804; following Jennifer Edson Escalas, "Narrative Processing: Building Consumer Connections to Brands," *J. Consum. Psychol.* 14, no. 1 (2004): 169.

[289] van Laer et al., "The Extended Transportation-Imagery Model," 804.

[290] van Laer et al., "The Extended Transportation-Imagery Model," 804.

[291] van Laer et al., "The Extended Transportation-Imagery Model," 804; also, Dal Cin, Zanna, and Fong, "Narrative Persuasion and Overcoming Resistance."

In sum, van Laer et al. suggest that increased narrative transportation strongly correlates to affective responses that are sympathetic to the story, increased narrative thoughts, as well as beliefs, attitudes, and intended actions that are consistent with the story; all of which are highly suggestive for 1 Peter's appropriation of the OT and Gospel narratives throughout the epistle.

### 1.5.5. Narrative and Worldview

We must note at this point that narratives require a storyline in which questions are raised and subsequently answered.[292] Pertinent for our own investigation, J. de Waal Dryden observes that stories or narratives can be used to both communicate and construct worldviews by "depicting all of reality as a single unfolding meta-narrative – a universal history with a beginning, middle and end"[293] (see §1.5.2. above, where we make a similar observation about narratives being able to construct realities). He goes on to note that a well-constructed narrative worldview provides "a teleological structure to reality, since it points towards a specific fulfilment/conclusion that embodies the worldview's fundamental values."[294] In other words, one of the challenges that any story or narrative faces is whether or not it can account for trials and tribulations faced in everyday life; can it provide meaning, and shape values and actions that will allow one to live fruitfully, not only in prosperous times but also in the face of adversity?

And while Green and Brock go so far as to suggest that a reader (or listener) may lose access to "real-world facts" as a result of their transportation into a given narrative,[295] the value of the theory is not diminished for our purposes: namely, to assist in our exploration of how Peter's use of the OT acts as a summons to the Anatolian churches to share in both the history of Israel and the person and work of

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[292] Green and Brock, "In the Mind's Eye," 319.

[293] J. de Waal Dryden, *Theology and Ethics in 1 Peter: Paraenetic Strategies for Christian Character Formation*, WUNT, 2/209 (Tübingen: Mohr Siebeck, 2006), 56.

[294] Dryden, *Theology and Ethics in 1 Peter*, 56.

[295] Green and Brock, "The Role of Transportation," 702-03.

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Christ, particularly as a means of shaping their identity and mission *without seeking escape* from the "real-world". In fact, contrary to Green and Brock, J. R. R. Tolkien pointed out (long before the advent of NTT) that, even in the case of *eucatastrophic* events[296]—such as the Anatolian believers have undergone via their conversion[297]—there is no denial of reality, no matter how perilous life may become. By contrast, the joy that Christians experience resulting from their conversion (1:3–9),

> does not deny the existence of *dyscatastrophe,* of sorrow and failure: the possibility of these is necessary to the joy of deliverance; it denies (in the face of much evidence, if you will) universal final defeat and in so far is *evangelium,* giving a fleeting glimpse of Joy, Joy beyond the walls of the world, poignant as grief.[298]

In utilising NTT, then, our goal is not to deny the "real-world facts" or the "*dyscatastrophe*" faced by these new Anatolian converts, but rather to show how Peter's use of the OT grafts these Christians into the history of Israel and of Christ in such a way as to make sense of their new identity and mission in the world. The questions to be asked of each "calling", as it were, are "What story is being told in each context, and do Peter's OT citations and allusions take his recipients down a particular narrative path to shape their calling, life, behaviour, and identity?" Moreover, are there any overarching themes that might tie each calling together? The Anatolian believers are *a people called,* but the question remains, to what (or to whom?) are they called?

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[296] Tolkien uses the terms "eucatastrophe" and "eucatastrophic" to refer to event(s) that bring about a "sudden joyous turn" from tragedy to triumph. See J. R. R. Tolkien, "On Fairy-Stories," in *The Monsters and the Critics and Other Essays,* ed. Christopher Tolkien (London: George Allen and Unwin, 1983), 153.

[297] According to Tolkien, "On Fairy-Stories," 156, "The Birth of Christ is the eucatastrophe of Man's history. The Resurrection is the eucatastrophe of the story of the Incarnation." This is the account of history that the Anatolian Christians have come to believe in. Yet this does not lead to a disconnect with "real-world facts". Rather, "[t]he Christian has still to work, with mind as well as body, to suffer, hope, and die; but he may now perceive that all his bents and faculties have a purpose, which can be redeemed. So great is the bounty with which he has been treated that he may now, perhaps, fairly dare to guess that in Fantasy he may actually assist in the effoliation and multiple enrichment of creation.".

[298] Tolkien, "On Fairy-Stories," 153, italics original.

## 1.6.    First Peter in View of Social Identity and Narrative Transportation Theories

The implications of SIT and NTT abound for 1 Peter. The use of OT referents and imagery in the letter is pervasive from beginning to end, and is especially dense where we find references to καλέω: recipients are addressed as "elect sojourners" and along the way are described as "children of obedience" (1:14), living stones (2:4), "a chosen kindred and royal priesthood" (2:9); there are images of the people who suffer though they are righteous (2:18–25; 3:10–12), and so on. The epistle even closes with greetings from "Babylon" which would certainly conjure specific images in the minds of the recipients. Additionally, many, if not all OT referents and images used are tied to ethical exhortations, giving us further warrant to consider SIT and NTT as viable lenses through which to view the letter.

Moreover, an initial indication of the potential significance of the καλέω texts within 1 Peter is that they may follow a teleological narrative structure of which Dryden speaks: believers are "*called* out of darkness" (2:9), on account of the "precious blood of Christ" who was "foreknown before the foundation of the world" (1:19–20). As "elect exiles" they are *called* to endure suffering (2:18–25); be a blessing to those who cause their suffering (3:8–17); and ultimately, are "*called* to eternal glory in Christ" (5:10). The task of this thesis will be to follow that "trajectory of calling" and draw out the implications for the identity and mission of the church by discerning the OT narrative that undergirds the text, and using the dual lenses of SIT and NTT to aid our understanding of the epistle.

## 1.7.    First Peter in Context

At this juncture, we now turn our attention, albeit briefly, to preliminary issues of 1 Peter. Scholarship on many of these matters is divided (to say the least!), to the degree that several recent monographs avoid some of the debates almost entirely.[299]

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[299] See for example, Egan, *Ecclesiology, Scriptural Narrative*, 40–41; Bird, *Abuse, Power and Fearful Obedience*; Abson Prédestin Joseph, *A Narratological Reading of 1 Peter*, LNTS 440 (London: T&T Clark,

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Nevertheless, it is appropriate to give the reader an overview of the conversations taking place to get a feel for the scholarly terrain, not to mention providing a point of departure for the present work.

### 1.7.1. *Authorship and Date*

Presently, both the authorship and date of composition of 1 Peter remain contested.[300] The debate is such that although opting for pseudonymous authorship of 1 Peter, Achtemeier draws his extended treatment of the topic to a close by stating that, ultimately, we lack any definitive evidence to resolve the question.[301]

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2012); Andrew Mūtūa Mbuvi, *Temple, Exile, and Identity in 1 Peter*, LNTS 345 (London: T&T Clark, 2007), each one of which leaves the issue of authorship largely untouched. Dryden, *Theology and Ethics in 1 Peter*, 51, leaves the issue undecided, determining the issue to be of little importance to his inquiry (n. 36); cf. Zeller, "Intertextuality in 1 Peter 2:9–12," 4–5, where the discussion is relegated mostly to a footnote (n. 8).

[300] In support of 1 Peter being an authentic document deriving from the apostle, see for example, J. Ramsey Michaels, *1 Peter*, WBC 49 (Waco: Word, 1988), lv–lxvii; Wayne A. Grudem, *1 Peter: An Introduction and Commentary*, repr., 2009, TNTC 17 (Nottingham: Inter-Varsity Press, 1988), 21–34; Donald Guthrie, *New Testament Introduction*, 4th ed; repr. 2004 (Downers Grove: IVP Academic, 1990), 762–81; Thomas R. Schreiner, *1, 2 Peter, Jude*, NAC 37 (Nashville: Broadman & Holman, 2003), 21–36; Karen H. Jobes, *1 Peter*, BECNT (Grand Rapids: Baker Academic, 2005), 5–19 Those opting for pseudonymity include, Norbert Brox, *Der erste Petrusbrief*, 4th ed., 1993, EKKNT, Bd. 21 (Zürich: Benziger Verlag; Neukichen-Vluyn: Neukirchener Verlag, 1979), 43–51; Paul J. Achtemeier, *1 Peter: A Commentary on First Peter*, Hermeneia (Minneapolis: Fortress Press, 1996), 1–43; Steven Richard Bechtler, *Following in His Steps: Suffering, Community, and Christology in 1 Peter*, SBLDS 162 (Atlanta: Scholars Press, 1998), 42–47; David G. Horrell, *The Epistles of Peter and Jude*, EC (London: Epworth, 1998), 2; John H. Elliott, *1 Peter: A New Translation with Introduction and Commentary*, AB 37B (New Haven: Yale University Press, 2000), 118–30; Travis B. Williams, *Persecution in 1 Peter: Differentiating and Contextualizing Early Christian Suffering*, NovTSup 145 (Leiden: Brill, 2012), 22–34 Thus, despite the claims of E. Randolph Richards, the question of 1 Peter's authorship is far from settled or unanimous; see his *Paul and First-Century Letter Writing: Secretaries, Composition and Collection* (Downers Grove: IVP Academic, 2004), 413 Liebengood, *The Eschatology of 1 Peter*, 18, n. 85, observes Richards' claim to be something of an overstatement; cf. Jobes, *1 Peter*, 19 for a list of commentators holding to pseudonymity and authenticity, respectively.

[301] Achtemeier, *1 Peter*, 42; similarly, Bechtler, *Following in His Steps*, 47, who acknowledges that although he finds the evidence for pseudonymity more persuasive, the evidence is far from overwhelming. Likewise, Reinhard Feldmeier, *The First Letter of Peter: A Commentary on the Greek Text*, trans. Peter H. Davids (Waco: Baylor University Press, 2008), 36, who states, "none of these arguments is in itself as compelling as usually claimed" (cf. p. 33). I. Howard Marshall states it thus: "if ever there was a weak case for pseudonymity, surely it is in respect to this letter." See *1 Peter*, IVPNTC (Downers Grove: IVP Academic, 1991), 21.

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For the reader's benefit, we present three key facets of the debate against authenticity, followed by the rejoinders of those in favour.[302]

### 1.7.1.1.  In Favour of Pseudonymity

While many arguments have been set forth for the pseudonymity of 1 Peter, those that remain most compelling are threefold. Foremost is the question related to the high quality of the Greek expressed in 1 Peter. Critics of Petrine authorship suppose that Peter, being a Galilean fisherman (Mark 1:16–20; Matt 4:18–22; Luke 5:1–11), would not have the aptitude for composing such a refined letter, particularly given his apparently "unschooled" background (Acts 4:13).[303] Taken together with the frequent and intricate use of the LXX by a man whose primary language would more likely be Aramaic than Greek increases the scepticism.[304]

Secondly, given authentic Petrine authorship, one would expect Peter to recall his close relationship with Jesus more often. That is, the gap between the historical Peter and the epistle that bears his name is likely much larger than traditionalists would like to concede.[305] As Wan notes, even if the author asserts himself to have been a "witness of the sufferings of Christ" (1 Pet 5:1), this does

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[302] In narrowing the issues to the three most pertinent, I am following the general outlines of Williams, *Persecution in 1 Peter*, 23–31; and Wei Hsien Wan, "Reconfiguring the Universe: The Contest for Time and Space in the Roman Imperial Cults and 1 Peter" (PhD thesis, University of Exeter, 2016), 89–93.

[303] E.g., Goppelt, *A Commentary on I Peter*, 50, believes the possibility to be "unthinkable". cf. Werner Georg Kümmel, *Introduction to the New Testament*, trans. Howard Clark Kee, Revised English Edition (Nashville: Abingdon Press, 1975), 423.

[304] E.g., Achtemeier, *1 Peter*, 6–7; on the use of the LXX in 1 Peter, especially concerning Isaiah, see Steve Moyise, "Isaiah in 1 Peter," in *Isaiah in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken, NTSI (London: T&T Clark, 2005), 175–88 One suggestion put forward has been that the letter was the product of a so-called "Petrine Circle". Proposed initially by Ernest Best, *1 Peter*, NCBC (Grand Rapids: Wm. B. Eerdmans, 1971), 62–63; further developed by Elliott, *1 Peter*, 127–30; also, Jacob Prasad, *Foundations of the Christian Way of Life According to 1 Peter 1, 13–25: An Exegetical Theological Study*, AnBib 146 (Rome: Editrice Pontifico Instituto Biblico, 2000), 46; but see, Horrell, *Becoming Christian*, 7–44, who has argued convincingly against the notion of a "Petrine Circle".

[305] See, for instance, the debate between Gundry and Best: Gundry, "Verba Christi"; Best, "1 Peter and the Gospel Tradition"; Gundry, "Further Verba" More recently, see David G. Horrell, "Jesus Remembered in 1 Peter? Early Jesus Traditions, Isaiah 53, and 1 Peter 2.21–25," in *James, 1 & 2 Peter, and Early Jesus Traditions*, ed. Alicia J. Batten and John S. Kloppenborg, LNTS 478 (London: Bloomsbury, 2014), 123–50.

not necessarily affirm Peter as the author since the epistle's contemplation of Jesus' passion, death, and resurrection is typical of early church teaching.[306]

Finally, it is argued by those who support pseudonymity that a good deal of the letter's internal evidence suggests a date beyond the life of Peter,[307] who, according to tradition, was martyred during Nero's persecution (1 Clem 5:4; Apoc. Pet. 14:4; Tertullian, *Scorp.* 15; Eusebius, *Hist. eccl.* 2.25; 3.1; Lactantius, *Mort.* 2).

### 1.7.1.2. *In Favour of Authenticity*

In response to the first objection that questions Peter's ability to produce such high-quality Greek, several possibilities have been put forward by defenders of the traditional position. One option is to suggest that the use of a secretary or amanuensis could account for the style and structure of the letter.[308] If this was indeed the case, questions concerning the quality of the Greek evaporate. Another possibility is that some critics have over-estimated the quality of the Greek. Larry Helyer has observed that 1 Peter's Greek falls short in comparison to other NT documents such as Hebrews and Acts,[309] while Karen Jobes has argued that Semitic influences can be observed in the letter.[310] Finally, some suggest that it is within the realms of possibility that Peter did in fact compose the letter himself. Given Peter's fishing background in Galilee, Stanley Porter's observation is significant:

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[306] Wan also notes (following Elliott, Achtemeier, and Horrell), that μάρτυς, in addition to meaning eye-witnesss, may also carry the nuance of "one who observes and testifies to the actuality and veracity of something" (quoting Elliott, 1 Peter, 818). See Wan, "Reconfiguring the Universe," 90, (n. 87); cf. Achtemeier, *1 Peter*, 323–24; Horrell, *The Epistles of Peter and Jude*, 92 Some of those who support the authenticity of 1 Peter concede this point. E.g., D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, 2nd ed. (Grand Rapids: Zondervan, 2005), 644.

[307] E.g., the use of "Babylon" (5:13); possible dependency on Pauline and deutero-Pauline literature; the persecutions of the letter describe dates more in accordance with the reigns of Domitian (AD 81–96), or Trajan (AD 98–117). See Williams, *Persecution in 1 Peter*, 24. See also the extended conversation in ch. 7 on the causes of conflict in 1 Peter (pp. 239–97).

[308] Peter H. Davids, *The First Epistle of Peter*, NICNT (Grand Rapids: Wm. B. Eerdmans, 1990), 6–7; idem, *A Theology of James, Peter, and Jude: Living in the Light of the Coming King*, BTNT 6 (Grand Rapids: Zondervan, 2014), 108; following, Richards, *Paul and First-Century Letter Writing*, 47–55, 60–64, who notes that the use and maintenance of the requisite writing tools took training.

[309] Larry R. Helyer, *The Life and Witness of Peter* (Downers Grove: IVP Academic, 2012), 109.

[310] Karen H. Jobes, "The Syntax of 1 Peter: Just How Good Is the Greek?," *BBR* 13, no. 2 (2003): 159–73; cf Jobes, *1 Peter,* 325–38.

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> The Palestinian linguistic situation was not one of two languages, Aramaic and Greek, competing on an even footing. Greek was the prestige language of Palestine, and anyone wishing to conduct business on any extended scale, including any successful fishermen from the Hellenized region of Galilee and probably any craftsmen or artisans who would have come into contact with Roman customers, would have needed to have known—indeed, would have wanted to know—Greek.[311]

Interestingly, despite their disagreement on the authorship of 1 Peter both Grudem (authentic) and Feldmeier (pseudonymous) have noted that some from humble beginnings have gone on to write classic literature despite apparent disadvantages,[312] with the implication being that Peter may perhaps fall into a similar category. In this regard, F. Neugebauer has been particularly scathing in his assessment of arguments that call into question Peter's potential ability: "Argumentationen wie diese basieren auf akademischen Trugbildern und resultieren u. U. [*sic*] aus dem fehlenden Umgang mit sog einfachen Menschen."[313]

In response to the second objection concerning the apparent lack of hints regarding Peter's relationship with Jesus, two things might be said. First, it can be

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[311] Stanley E. Porter, "Greek of the New Testament," in *DNTB*, ed. Craig A. Evans and Stanley E. Porter (Downers Grove: InterVarsity Press, 2000), 430–31.

[312] Grudem, *1 Peter*, 30–31, cites John Bunyan and Joseph Conrad as two classic examples. Despite arguing for pseudonymity, Feldmeier, *The First Letter of Peter*, 47, n. 39, like Grudem, offers Conrad, as well as Lucian of Samosata, as modern and ancient examples, respectively. Contra, Williams, *Persecution in 1 Peter*, 23, n. 51, who remains unconvinced by such propositions, arguing instead that the question is one of probability, not possibility, and further, that one cannot point to the speeches in Acts as they reflect Luke's summary of the content in his own style. What this second point misses, however, is that Luke also records the astonishment of the religious leaders due to the παρρησίαν (confidence; boldness) of Peter and John (Acts 4:13).

[313] F. Neugebauer, "Zur Deutung und Bedeutung des 1. Petrusbriefes," *NTS* 26, no. 1 (1979): 72, translated: "Arguments like these are based on academic mirages and result from the lack of relating to so-called ordinary people". Similarly, Schreiner, *1, 2 Peter, Jude*, 34, warns of "educational snobbery" that refuses to acknowledge intellectual and/or literary gifting outside the academy. On this point, it is also worth emphasising Acts 4:13 again, where Luke notes the amazement of the religious leaders who apparently did not expect Peter and John to be so articulate. So, Grudem, *1 Peter*, 26–27 It is also possible that scholars have underestimated the level of Hellenization within Peter's own family given that he has a brother named Andrew, a name of Greek origin. Granted, this is circumstantial, but it is also highly suggestive. On which, see Frank S. Thielman, *Theology of the New Testament: A Canonical and Synthetic Approach* (Grand Rapids: Zondervan, 2005), 569, n. 2.

argued that this fails to account for the pastoral purpose of the letter;[314] secondly, it may also underplay the various allusions to the Gospels and to Peter's speeches in Acts.[315] Another aspect of this whole issue warrants mentioning here: namely that proponents of the pseudonymity of 2 Peter often cite the fact that the epistle contains *too many* allusions to the historical Peter! It hardly seems reasonable to assert that 1 Peter does not display enough connection to the historical Jesus and/or Peter, and must therefore be pseudonymous, while simultaneously asserting that 2 Peter contains too many references to the historical Jesus and/or Peter, and must, therefore, be pseudonymous.[316] As Carson and Moo note wryly: "critics sometimes at this point argue out of both sides of their mouth."[317]

Finally, although some argue that the internal evidence of the letter points to a time beyond Peter's death at the hands of Nero, it is not beyond the realm of possibility that Peter survived Nero's tyrannical reign meaning that a date later than AD 68[318] (the year of Nero's death) would not necessarily be out of the question.[319]

At this point, some readers may discern that I favour an authentic reading of the text; that Peter is the man behind the correspondence that bears his name. This

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[314] Williams, *Persecution in 1 Peter*, 29; cf. Wan, "Reconfiguring the Universe," 91.

[315] Edward Gordon Selwyn, *The First Epistle of St. Peter: The Greek Text with Introduction, Notes, and Essays*, 2nd ed; repr., 1972 (London: The Macmillan Press Ltd, 1947), 28–36; Norman Hillyer, *1 and 2 Peter, Jude*, NIBC (Peabody: Hendrickson Publishers, 1992), 1–2.

[316] For example, according to Kümmel, one of the reasons 1 Peter could not have been written by the apostle is that it "contains no evidence at all of familiarity with the earthly Jesus, his life, his teaching, and his death . . ."; a few pages later he argues that 2 Peter could not have been written by the apostle because, "As in the case of the Pastorals, the pseudonymity in II Peter is carried through consistently by means of heavy stress on the Petrine authorship." Kümmel, *Introduction to the New Testament*, 424, 433 (respectively); cf. Williams who makes the same point *Persecution in 1 Peter*, 26; See also the response to Kümmel by Gene L. Green, *Jude and 2 Peter*, BECNT (Grand Rapids: Baker Academic, 2008), 150.

[317] Carson and Moo, *An Introduction to the New Testament*, 644.

[318] For a recent defence on the use of BC and AD as opposed to BCE and CE, see Wei Hsien Wan, "Whose Time? Which Rationality? Reflections on Empire, 1 Peter, and the 'Common Era,'" *Postscripts* 7, no. 3 (2015): 279–94.

[319] On which, see Michaels, *1 Peter*, lx–lxi; although the weight of evidence against this position is substantial. See, for example, the extended treatment by Richard J. Bauckham, "The Martyrdom of Peter in Early Christian Literature," in *ANRW (Pt. 2)*, ed. Wolfgang Haase, vol. 26.1 (Berlin: de Gruyter, 1992), 539–95; cited by Bechtler, *Following in His Steps*, 42 (n. 3); more briefly Goppelt, *A Commentary on I Peter*, 9–14.

is the case, yet it also bears mentioning that regardless of whether 1 Peter is an authentic or pseudonymous letter, the fact remains that it was received as an authoritative Christian text both within the Anatolian churches and, eventually, by the whole church.[320] It is on the basis of this accepted authority that this thesis will proceed.[321] Be that as it may, whether 1 Peter should turn out to be pseudonymous or authentic, neither position influences the analysis or substance of this thesis.

### 1.7.1.3. *Date of Composition*

The date of composition is naturally tied to the authorship of the letter. Consequently, given the debates around authorship remain inconclusive, the same is true of the date. Thus, those who attribute the letter to a pseudonymous author tend argue for a later date (usually post-AD 68),[322] while those who accept Peter as the author tend to date the letter no later than AD 64.[323] Given that we lean towards

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[320] Horrell, *Becoming Christian*, 42–44; Wan, "Reconfiguring the Universe," 93 Regarding external attestation (or lack thereof) for 1 Peter's acceptance within the early church, see Achtemeier, *1 Peter*, 44–46. Achtemeier, ultimately limits references to 1 Peter being found in Irenaeus, Clement of Alexandria, and Tertullian. He is less convinced with regards Polycarp or 1 Clement, though he does not rule them out completely.

[321] It is also on this basis that I will simply refer to the author of letter as "Peter" throughout the thesis. This seems appropriate as the author identifies himself as such (1 Pet 1:1).

[322] E.g., Senior argues for the "last quarter of the first century" based on 1 Peter's use of "Babylon", and Peter and Paul's martyrdom (approx. AD 65–66). See Donald P. Senior and Daniel J. Harrington, *1 Peter, Jude, and 2 Peter*, SP 15 (Collegeville: Liturgical Press, 2003), 7 Similarly, Elliott, *1 Peter*, 134–38, straddles the reigns of Vespian, Titus and Domitian by dating the letter between AD 73–92. Some, however, date the letter more precisely. E.g., Francis Wright Beare, *The First Epistle of Peter: The Greek Text with Introduction and Notes*, 3rd ed., revised and enlarged (Oxford: Blackwell and Mott, 1970), 28–38, argues for AD 98–117, during Trajan's reign; Lewis R. Donelson, *I & II Peter and Jude: A Commentary*, NTL (Louisville: Westminster John Knox Press, 2010), 14–15, suggests AD 85–95, during Domitian's reign. Arguing an earlier date around AD 65–80 is Goppelt, *A Commentary on I Peter*, 45–47; also, Balch, *Let Wives Be Submissive*, 133–34.

[323] E.g., Selwyn, *The First Epistle of St. Peter*, 56–63 (AD 63 or early 64); cf. J. N. D. Kelly, *A Commentary on the Epistles of Peter and Jude*, BNTC (London: Adam & Charles Black, 1969), 30; C. E. B. Cranfield, *The First Epistle of Peter* (London: SCM Press, 1950), 10; similarly, Guthrie, *New Testament Introduction*, 786–88 (AD 62–64); Hillyer, *1 and 2 Peter, Jude*, 3 (AD 63, before the onset of the Neronian persecution); Grudem, *1 Peter*, 37 (AD 64, before Peter's death); but see, Williams, *Persecution in 1 Peter*, 32, who notes that none of the traditions associated with Peter's death actually provide a date for his death, thus stretching the possible date to AD 68.

an authentic Petrine authorship, we move forward on the basis of a date ranging from the early to mid 60's AD.[324]

### 1.7.2. Provenance, Destination(s), and Recipients

Contrary to questions of authorship and date, there are somewhat fewer questions over the provenance, destination(s), and recipients of 1 Peter, though that is not to say some of those questions are easily answered. The key to provenance is in determining the exact meaning/location of "Babylon" (5:13). The destination(s) of the letter are, for the most part, self-explanatory, while the question of recipients, though not unanimous, does have a level of consensus.

### 1.7.2.1. Provenance

That Peter writes from ἐν Βαβυλῶνι is one of the most interesting aspects of the whole epistle. As suggested, there are three possible locations to which Peter could be referring. (1) It is possible that Βαβυλῶνι could refer to Babylon on the Nile Delta in Northern Africa (Josephus *Ant.* 2.315; Strabo, *Geogr.* 17.1.30),[325] but it is questionable whether Peter ever had acquaintance with the area.[326] (2) Alternatively, it could refer to Mesopotamian Babylon, capital of the ancient empire that had routed Israel and Judah centuries earlier.[327] Against this understanding is the weight

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[324] While Williams argues for a later date than accepted here, his insights concerning the types of persecution experienced by the church may not be out of place. See Williams, *Persecution in 1 Peter*, 239–98. A cursory reading of Acts reveals a church under both informal and legal pressure from its earliest days, much like the kinds of persecutions Williams proposes.

[325] G. Fedaldo defends this position in "Il toponimo di 1 Petr. 5,13 nella esegesi di Eusebio di Cesarea," *VetChrist* 20 (1983): 461–66; cited by Achtemeier, *1 Peter*, 353–54.

[326] Karl Hermann Schelkle, *Die Petrusbriefe—Der Judasbrief*, HTKNT, XIII, 2 (Freiburg im Breisgau: Herder, 1980), 134.

[327] E.g., John Calvin, *The Epistle of Paul the Apostle to the Hebrews and the First and Second Epistles of St Peter*, trans. William B. Johnston (London: Oliver and Boyd, 1963), 322–23. Calvin's objections appear to be politically motivated given the upheaval of the Reformation and antagonism towards the Catholic Church. More recently, Kenneth S. Wuest, *First Peter in the Greek New Testament: For the English Reader*, 7th printing (Grand Rapids: Wm. B. Eerdmans, 1956), 132–33. Like Calvin before him, Wuest takes the audience to be primarily Jewish (p. 14), and believes that there are good reasons to assume that Babylon had a strong Jewish population to whom Peter would have become a minister. It is also interesting to note that Acts 2:9 indicates that among the Diaspora Jews were residential Parthians, Medes, Elamites, and others from Mesopotamia.

of primary sources that indicate Babylon was no longer the great city it once was:
Josephus (*Ant.*18.371–79) indicates that Emperor Claudius had Jews removed from
the city during his reign (AD 41–54), while Pliny the Elder's assessment of the city
was that it had effectively become a ghost town.

> It has two walls with a circuit of 60 miles, each wall being 200 ft. high
> and 50 ft. wide (the Assyrian foot measures 3 inches more than ours).
> The Euphrates flows through the city, with marvellous embankments
> on either side. The temple of Jupiter Belus in Babylon is still
> standing—Belus was the discoverer of the science of astronomy; *but in
> all other respects the place has gone back to a desert, having been drained of its
> population by the proximity of Seleucia* (Pliny the Elder, *Nat.* 6.121–122).[328]

Two related alternatives remain: that Babylon represents Rome and—perhaps
additionally—operates as the *inclusio* to the "elect sojourners of the dispersion" (1:1)
to bookend the letter in exilic/diaspora imagery.[329] Each aspect will be dealt with in
the order just presented. Three reasons suggest at least the first portion of this
alternative: firstly, early Christian witness from Eusebius places Peter—composing
the letter no less!—in Rome (citing Papias and Clement of Alexandria, *Hist. eccl.*
2.15.2). Secondly, 1 Peter contains parallels with two other texts that have relation
to Rome, specifically, Paul's Epistle to the Romans,[330] and 1 Clement.[331] A third
piece of evidence becomes available if one were to be sympathetic to a
pseudonymous reading of the text and, consequently, a later date of composition;
specifically, the use of "Babylon" to depict Rome became an increasingly prominent

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[328] Pliny the Elder, *Natural History: Books 3–7*, trans. H. Rackham, vol. II, LCL 352
(Cambridge, MA: Harvard University Press, 1942), 429, 431, emphasis added.

[329] Kelly, *The Epistles of Peter and Jude*, 219; cf. Carsten Peter Thiede, "Babylon, der andere Ort:
Anmerkungen zu 1 Petr 5:13 und Apg 12:17," *Bib* 67, no. 4 (1986): 532–38. In this article, Thiede
suggests that the reference to "another place" in Acts 12:17 and "Babylon" are both meant to render
imagery of exile in the mind of the reader. As such, geographic location is less in view than a
particular state of life. Even earlier, C. F. D. Moule, "The Nature and Purpose of 1 Peter," *NTS* 3, no.
1 (1956): 8–9, "the motive is homiletic: Rome is called Babylon as the place of exile; for the
Christian, in the metropolis of the civilized world, is a παροίκος καὶ παρεπιδήμος".

[330] Horrell, *Becoming Christian*, 12–20 (esp. 16–18); cf. John Piper, "Hope as the Motivation of
Love: 1 Peter 3: 9–12," *NTS* 26, no. 2 (1980): 219, who has also noted parallels with Romans (and 1
Thessalonians).

[331] Elliott, *1 Peter*, 138–40.

feature in both Jewish and Christian works after the fall of the Jerusalem Temple in AD 70, including Revelation (14:8; 16:19; 17:5; 18:2, 10, 21).[332]

In sum, it seems that "Babylon" most likely refers to Rome, yet, to return to the second additional possibility, it is entirely conceivable that "Babylon" serves the dual purpose proposed by Kelly, and articulated well by Feldmeier:

> It is worth serious consideration that 1 Peter has taken over the traditionally fixed possibility of using Babylon as a codeword for Rome, although in doing this—in contrast to the clearly anti-Rome Apocalypse of John—he has not (primarily) chosen this designation in order to underline the anti-God nature of Rome as the "Whore Babylon" (and at the same time to encode this dangerous criticism from non-Christians), but as a cipher for the Diaspora existence of the Roman community.[333]

If this is the case, "Babylon" (5:13) may not function solely in the geographic sense, but may also work in conjunction with the exilic/diaspora imagery (1:1) as a dynamic metaphor for the life of the Christian church living in that in-between space of "resident-alien-ness": that is, in the world, but no longer of the world (a theme to be explored in §6.6.3.). And while the more likely scenario may be that Babylon stands as a metaphor or cipher for Rome,[334] Feldmeier and Kelly are wise to note that the two options just outlined need not be mutually exclusive.[335]

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[332] While Davids is convinced that "Babylon" does indeed refer to Rome, he is less convinced that it also points to a post-AD 70 date. He states, "The total lack of awareness that the government might be the persecutor is either the result of the use of traditional material or reflects a pre-Neronian persecution date." See Davids, *The First Epistle of Peter*, 10–11 Cf. Schreiner, who suggests that the term "Babylon" would have been natural for anyone familiar with the OT narratives. See *1, 2 Peter, Jude*, 36; cf. 2 Bar. 10:1–2; 11:1; 67:7; 4 Ezra 3:1–2, 28, 31; Sib. Or. 5.143, 158–59, for "Babylon" as a reference to Rome. Nevertheless, see A. J. Beagley, "Babylon," in *DLNT*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove: InterVarsity Press, 1997), 112, for a brief overview of the case that "Babylon" may instead represent Jerusalem (though this is probably less likely). If one accepts and earlier date of composition, it is also possible that 1 Peter sets the precedent for the use of "Babylon" in reference to Rome. So, Ben Witherington, *Letters and Homilies for Hellenized Christians: A Socio-Rhetorical Commentary on 1–2 Peter*, vol. 2 (Downers Grove: IVP Academic, 2006), 37, n. 36.

[333] Feldmeier, *The First Letter of Peter*, 41; cf. Kelly, *The Epistles of Peter and Jude*, 218–20.

[334] So, for example, Achtemeier, *1 Peter*, 354; Best, *1 Peter*, 178; Charles Bigg, *A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude*, ICC (Edinburgh: T&T Clark, 1902), 75–77 (check); Edmund P. Clowney, *The Message of 1 Peter: The Way of the Cross*, BST (Downers Grove: InterVarsity Press, 1988), 224; Cranfield, *The First Epistle of Peter*, 123; Davids, *The First Epistle of Peter*,

### 1.7.2.2. Destination(s)

Clearer than the cryptic "Babylon" is the destination of 1 Peter. The introductory address identifies the regions of Pontus, Galatia, Cappadocia, Asia, and Bithynia (1:1) as the designated locations to which the correspondence is sent.[336] At the time of 1 Peter's composition, it should be noted that Pontus and Bithynia were considered a single province and had been so since 63 BC during the reign of Pompey,[337] as were Galatia and Cappadocia.[338] This has led some to postulate that the locales of 1:1 should rather be understood as districts rather than provinces,[339] but if this were the case, one would expect more specific locations to be identified (e.g., Paphlagonia, Phrygia, Pisidia, and Lycaonia).[340] As an encyclical letter to be distributed over such a vast area (approx. 130,000 mi$^2$, or 336,700 km$^2$),[341] specific details such that we might have for some of Paul's correspondence are lacking. That said, the early mission strategy of the church, according to the narrative of Acts, was

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202; Elliott, *1 Peter,* 883–86; Goppelt, *A Commentary on I Peter,* 374–75; Joel B. Green, *1 Peter,* THNTC (Grand Rapids: Wm. B. Eerdmans, 2007), 183; Grudem, *1 Peter,* 201; Hillyer, *1 and 2 Peter, Jude,* 152; Horrell, *The Epistles of Peter and Jude,* 101; Jobes, *1 Peter,* 322; Simon Kistemaker, *New Testament Commentary: Exposition of the Epistles of Peter and of the Epistle of Jude* (Welwyn: Evangelical Press, 1987), 209; Michaels, *1 Peter,* 311; Pheme Perkins, *First and Second Peter, James, and Jude,* Interpretation: A Bible Commentary for Teaching and Preaching (Louisville: John Knox Press, 1995), 81; Selwyn, *The First Epistle of St. Peter,* 243; Ceslas Spicq, *Les Épîtres de saint Pierre,* SB (Paris: J. Gabalda et Cie, 1966), 181; Witherington, *Letters and Homilies for Hellenized Christians,* 2:37.

[335] The function of "Babylon" in the overall scheme of 1 Peter will be a topic of discussion in ch. 6: Called to Eternal Glory.

[336] Philip Tite has suggested that the destinations be understood metaphorically, though this is unlikely. See *Compositional Transitions in 1 Peter: An Analysis of the Letter-Opening* (San Francisco: International Scholars Publications, 1997), 30.

[337] Stephen Mitchell, *Anatolia: Land, Men, and Gods in Asia Minor (The Celts in Anatolia and the Impact of Roman Rule),* vol. 1 (Oxford: Clarendon, 1993), 31.

[338] Williams, *Persecution in 1 Peter,* 63, n. 1.

[339] E.g., Green, *1 Peter,* 14 (n. 7); following Torrey Seland, *Strangers in the Light: Philonic Perspectives on Christian Identity in 1 Peter,* BibInt 76 (Leiden: Brill, 2005), 28–36.

[340] So, Elliott, *A Home for the Homeless,* 60; also, Kelly, *The Epistles of Peter and Jude,* 3; Goppelt, *A Commentary on I Peter,* 3–4; Schreiner, *1, 2 Peter, Jude,* 37; Williams, *Persecution in 1 Peter,* 63, n. 1. One may also think in modern terms of an author preparing a document for the churches of England, Scotland, Wales, and Northern Ireland, rather than the singular entity, United Kingdom.

[341] Elliott, *A Home for the Homeless,* 60; citing T. R. S. Broughton, "Roman Asia Minor," in *An Economic Survey of Ancient Rome,* ed. Tenney Frank (Baltimore: John Hopkins University Press, 1938), 812–16.

that it proceeded from city to city,[342] meaning that the roads of the Roman Empire would have been used to take the gospel to urban centres before rippling out further to villages and rural areas.[343] The order in which the destinations are listed is best explained as the route via which the letter would be distributed (by Silvanus [5:12]), starting with Pontus, before finishing in Bithynia.[344]

### 1.7.2.3. Recipients

The question over who the recipients were also raises questions of ethnicity, and of socio-political status. Most modern scholars favour the notion that the Anatolian churches to whom Peter writes were predominantly gentiles,[345] although other alternatives have been suggested including (1) a predominantly Jewish audience;[346]

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[342] Adolf von Harnack, *The Acts of the Apostles* (London: Williams and Norgate, 1909), 61–62; cf. Roland Allen, *Missionary Methods: St. Paul's or Ours? A Study of the Church in the Four Provinces*, repr., 2011 (Mansfield Centre: Martino Fine Books, 1912), 13; Bosch, *Transforming Mission*, 129–31; Harvie M. Conn and Manuel Ortiz, *Urban Ministry: The Kingdom, the City, & the People of God* (Downers Grove: InterVarsity Press, 2001), 127–29; tentatively, with qualifications, Eckhard J. Schnabel, *Early Christian Mission: Paul and the Early Church*, vol. 2 (Downers Grove: IVP Academic, 2004), 1293–1300 (see especially, pp. 1299–1300). While acknowledging the urban focus of mission, Schnabel also offers a few caveats: e.g., we know little about Paul's first fifteen years in Arabia, Syria, and Cilicia; (2) so far as we know, Paul never visited Ancyra during his time in Galatia; (3) Acts 13:48–49 shows Paul going to people in the villages.

[343] Among those supporting an urban setting, see Williams, *Persecution in 1 Peter*, 69–74; Horrell, *Becoming Christian*, 100–132 (esp. 118–20); cf. the original in David G. Horrell, "Aliens and Strangers? The Socio-Economic Location of the Addressees of 1 Peter," in *Engaging Economics: New Testament Scenarios and Early Christian Reception*, ed. Bruce W. Longenecker and Kelly D. Liebengood (Grand Rapids: Wm. B. Eerdmans, 2009), 176–202 For a rural setting, Elliott, *1 Peter*, 90; *A Home for the Homeless*, 62–63; also, Jobes, *1 Peter*, 22.

[344] F. J. A. Hort, *The First Epistle of St Peter: I.1–II.17* (London: Macmillan, 1898), 167–84; more recently, Colin J. Hemer, "The Address of 1 Peter," *ExpTim* 89 (1978): 239–43.

[345] E.g., Mark Dubis, "Research on 1 Peter: A Survey of Scholarly Literature since 1985," *CurBR* 4, no. 2 (2006): 204-05; Achtemeier, *1 Peter*, 50–51; also, Best, *1 Peter*, 19; Davids, *The First Epistle of Peter*, 8–9; Kelly, *The Epistles of Peter and Jude*, 4; Michaels, *1 Peter*, xlv–xlvi; Schreiner, *1, 2 Peter, Jude*, 38–39 According to Bechtler, *Following in His Steps*, 61–63, First Peter addresses only gentile Christians.

[346] An extended defence for a predominantly Jewish audience is offered by Witherington, *Letters and Homilies for Hellenized Christians*, 2:22–39; see also, James D. G. Dunn, *Beginning from Jerusalem*, Christianity in the Making 2 (Grand Rapids: Wm. B. Eerdmans, 2009), 1158–60 A more recent defence has been presented by Kelly D. Liebengood, "'Don't Be Like Your Fathers': Reassessing the Ethnic Identity of 1 Peter's 'Elect Sojourners',"' in *Letters of James, Peter, and Jude Seminar Group* (Society of Biblical Literature, New Orleans, 2009), 1–16 (though this currently remains unpublished). Wuest, *First Peter in the Greek New Testament: For the English Reader*, 14, argues

(2) a thoroughly mixed audience;[347] or (3) God-fearers (i.e., gentiles who converted first to Judaism, then to Christianity).[348] This issue will be left open for the time being to consider the socio-political nature of the recipients.

One feature that is peculiar to 1 Peter is that the addressees are addressed in such peculiar terms as ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς ("elect exiles [or sojourners] of the diaspora," 1:1), παροικίας ("exile", 1:17), and παροίκους καὶ παρεπιδήμους ("sojourners and resident aliens," 2:11). Elliott has taken this in primarily socio-political terms to argue that Peter's addressees are, for the most part, literally strangers and aliens in the Anatolian context.[349]

Elliott's position has not been widely accepted for a variety of reasons,[350] many of which have been outlined in detail by Horrell.[351] Key among these reasons include, (1) the use of πάροικος to denote non-citizens rather than resident aliens;[352] (2) pairing παροίκους and παρεπιδήμους in 2:11 suggests that they are functioning as a *hendiadys,* i.e., they complement each other so as to describe the shared experience of believers rather than their socio-political status; (3)

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for a Jewish audience based on linguistic parallels regarding the use of diasporas in John 7:35 and James 1:1. Calvin, *Hebrews, 1 & 2 Peter,* 245, also presumed a Jewish audience.

[347] Selwyn, *The First Epistle of St. Peter,* 42–44; likewise, Elliott, *A Home for the Homeless,* 65 Most recently, Egan, *Ecclesiology, Scriptural Narrative,* 32; who follows Trebilco's work in suggesting a strong Jewish presence in Asia Minor among several of the cities along the likely route of 1 Peter's circulation. See Paul R. Trebilco, *Jewish Communities in Asia Minor,* SNTSMS 69 (Cambridge: Cambridge University Press, 1991), especially his work on Sardis (pp. 37–54).

[348] W. C. van Unnik, "The Redemption in I Peter I.18–19 and the Problem of the First Epistle of Peter," in *Sparsa Collecta: The Collected Essays of W. C. van Unnik,* NovTSup 30 (Leiden: Brill, 1980), 30–82; idem, "Christianity According to I Peter," in *Sparsa Collecta: The Collected Essays of W. C. van Unnik,* NovTSup 30 (Leiden: Brill, 1980), 114–16; also, Scot McKnight, *1 Peter,* NIVAC (Grand Rapids: Zondervan, 1996), 24.

[349] Elliott, *A Home for the Homeless,* 37–49; *1 Peter,* 100–102; also, Barth L. Campbell, *Honor, Shame, and the Rhetoric of 1 Peter,* SBLDS 160 (Atlanta: Scholars Press, 1998), 21–22; McKnight, *1 Peter,* 25, 48–51 The most recent defence of Elliott's position is to be found in Paul A. Himes, *Foreknowledge and Social Identity in 1 Peter* (Eugene: Pickwick Publications, 2014), 38–71.

[350] For an early and thorough critique, Moses Chin, "A Heavenly Home for the Homeless: Aliens and Strangers in 1 Peter," *TynBul* 42, no. 1 (1991): 96–112; more recently, see Jason J. F. Lim, "'Visiting Strangers and Resident Aliens' in 1 Peter and the Greco-Roman Context," *S&I* 4, no. 1 (2010): 92–109.

[351] See especially, Horrell, *Becoming Christian,* 116–20.

[352] Cf. Bechtler, *Following in His Steps,* 71–73.

furthermore, this same pairing of words indicates Septuagintal influence by appropriating the language applied to Abraham in Gen 23.4 (πάροικος and παρεπιδήμος), while further texts in the LXX indicate a spiritualizing of expression beyond its literal designation[353] (for example, see esp. 1 Chron 29:15, *πάροικοί ἐσμεν ἐναντίον σου καὶ παροικοῦντες ὡς πάντες οἱ πατέρες ἡμῶν· ὡς σκιὰ αἱ ἡμέραι ἡμῶν ἐπὶ γῆς, καὶ οὐκ ἔστιν ὑπομονή.* / "because we are *resident aliens before you* and live as *resident aliens,* like all our fathers. Our days on earth are like a shadow, and there is no endurance" [*NETS*]);[354] (4) Torrey Seland has also shown how these words are used metaphorically to designate *converts* to Judaism and that the language is being similarly employed by 1 Peter.[355] He goes on to conclude that the language evokes, "leaving polytheism for monotheism, leaving one's country, family, and kinfolk, becoming enemies of families and friends at the risk of one's own life, and entering a community of fictive kinship and brotherly love";[356] most, if not all of which are major themes in 1 Peter.

It is, therefore, probably best to see the use of such displacement language, not in terms of a literal, socio-political status, but rather a figurative, socio-spiritual status; i.e., the Anatolian church's status as resident aliens, exiles, and sojourners is the result of their conversion, rather than a potential cause of conversion, as Volf has so aptly remarked:

> That the members of the Petrine community might have become Christians because many of them were socially marginalized seems an intelligent hypothesis. That they became alienated from their social

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[353] Reinhard Feldmeier, "The 'Nation' of Strangers: Social Contempt and Its Theological Interpretations in Ancient Judaism and Early Christianity," in *Ethnicity and the Bible*, ed. Mark G. Brett (Leiden: Brill, 1996), 240–70 (especially, pp. 244–47); idem, *Christen als Fremde*, 39–54, 207–8. Both cited by, Horrell, *Becoming Christian*, 117–18.

[354] Horrell, *Becoming Christian*, 118, cites this verse himself, though he uses the ESV (emphasis ours).

[355] Torrey Seland, "Πάροικος καὶ Παρεπίδημος: Proselyte Characterizations in 1 Peter?," *BBR* 11, no. 2 (2001): 249; republished in Seland, *Strangers in the Light*, 39–78.

[356] Seland, "Πάροικος καὶ Παρεπίδημος," 268.

environment in a new way when they became Christians is what the epistle explicitly states.[357]

Thus far, it has been established that the recipients of 1 Peter are considered exiles, sojourners, strangers, and resident aliens, because of their conversion, while leaving the question of ethnicity open. Our reason for this is that the vast area to which the letter is addressed almost certainly means an equally vast array of geo-socio-political situations and people.[358] Stephen Mitchell comments that a significant number of diaspora Jews did indeed live among gentiles within Anatolia as early as the mid-first century BC.[359] Yet, curiously, Peter does not use language that might help identify the nature of the audience with any confidence. This may, in fact, be by design, for as Max-Alain Chevallier has noted, "Cependant, pour notre auteur, le peuple de Dieu eschatologique a une très grande originalité par rapport au peuple d'Israël, c'est qu'il n'a plus aucune base ethnique ou nationale; il n'est qu'une vaste «fraternité à travers le monde» comme le dit 5,9."[360] In Joseph's words, the church's "marginal" status overrides notions of ethnicity.[361] The church suffers, not because of where they are from, but because they are "Christians" (4:16),[362] and it is this fact, over and above any ethnic identity that is at the forefront of Peter's mind.

## *1.8. Summary and Point of Departure*

Summarising the perspective from which the ensuing thesis will unfold: we accept the letter as authentic, being written or dictated by the Apostle Peter during the

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[357] Volf, "Soft Difference," 18.

[358] Joseph, *A Narratological Reading of 1 Peter,* 26.

[359] Stephen Mitchell, *Anatolia: Land, Men, and Gods in Asia Minor (The Rise of the Church)*, vol. 2 (Oxford: Clarendon, 1993), 33.

[360] Max-Alain Chevallier, "Condition et vocation des chrétiens en diaspora: Remarques exégétiques sur la 1re Épitre de Pierre," *RSR* 48, no. 3 (1974): 391, translated: "However, to our author [of 1 Peter], the eschatological people of God is a great originality in relation to the people of Israel, for it no longer has any ethnic or national basis; there is a wide 'brotherhood throughout the world', as 5.9 states."

[361] Joseph, *A Narratological Reading of 1 Peter,* 28.

[362] Horrell, *Becoming Christian,* 164–210.

early-mid sixties AD, though no later than June 9, AD 68, the day of Nero's death (Suetonius, *Nero*, 49, 57). We also take it as likely—though not certain—that "Babylon" is a reference to Rome (5:12), albeit with the secondary function to complement the exilic/diaspora motif presented at the outset of the letter (1:1). Finally, our understanding of Peter's recipients is that they are primarily (but not exclusively), urban Christians from various socio-economic and ethno-religious backgrounds. It is because of their faith in Christ that they now suffer and live on the margins of their respective societies.

## *1.9.  Outline of Thesis*

Having provided an overview of the relevant literature, the language of καλέω, our methodology, and preliminary matters of 1 Peter, I draw this introduction to a close by previewing the chapters that are to come. The thesis includes five core chapters (chapters 2–6) and a conclusion (chapter 7), each of which is outlined below.

Chapter 2 begins the investigation with an analysis of the call to Anatolian believers to be holy in their conduct (1:13–21). We might refer to this as the *character* of the calling. I will seek to demonstrate how the dual narratives of Israel in Exodus, and of Christ in his death, resurrection, and eventual return, are brought to bear on the identity and mission of the Anatolian believers. I also seek to show how the use of familial language whereby God is referred to as their Father (πατέρα, 1:17), and believers are referred to as children of obedience (ὡς τέκνα ὑπακοῆς, 1:14), grants a new paternity and way of life that stands in contrast to the former way of life that was inherited from their forefathers (1:14, 18).

Chapter 3 considers the call out of darkness into God's marvellous light (2:4–10. The emphasis here falls on the *commission* of calling. Here I will seek to demonstrate that Jesus is presented to the Anatolian believers as a prototype/exemplar in two specific ways: firstly, those that come to Christ as the Living (Corner)Stone, will likewise be rendered as living stones and be built in the

new temple (2:4–5) to declare God's excellencies (2:9); secondly, Jesus also stands as a prototype/exemplar for the church in his dual-status as elect before God and rejected by the world—a status in which the church also shares. I will also explore how the stone imagery of 2:6–8 in conjunction with the crescendo of 2:9–10, re-tells Israel's story to categorise, identify, and compare the destinies of the elect and non-elect in relation to Christ.

Chapter 4, investigates the *consequences* of the call (2:18–25) in specific relation to household servants (οἰκέται), and the potential abuse they might undergo because of their Christian faith. I aim to show that the *Haustafel of* 1 Peter is unique on two fronts: (1) placing οἰκέται at the head of the *Haustafel* (2:18–20) as exemplars for the whole church (like Christ in the previous chapter), serves as a bold act of *social creativity* that cuts against the grain of ancient culture; and (2) by placing οἰκέται alongside the extended treatment of Isaiah's suffering servant (2:21–25), they are held in honour, next to Christ, as prototypical θεοῦ δοῦλοι ("servants of God", 2:16), who endure suffering graciously.

Chapter 5 takes up the *call* of the church to bless those who cause their suffering (3:8–17); what we might call the *commitment* of the calling to be a blessing. In this chapter, I seek to establish three aspects of blessing in the context of 1 Pet 3:8–17 to which Anatolian believers are summoned: (1) blessing as the active absorption of evil, that is, a refusal to retaliate when wronged (3:9); (2) blessing as a means of seeking the *shalom* (i.e., the holistic wellbeing), of their opponents (3:11); and (3) blessing as proclaiming the gospel with gentleness and respect when called upon to do so (3:15).

Chapter 6 is the final core chapter, taking on the task of examining the call to eternal glory (5:6–14), or the *consummation* of the calling. Here I will probe how the letter draws to a close by recapitulating certain key ideas of the text, including humility before God and man; naming the chief opponent of the church; God's role in bringing salvation to completion (*called to eternal glory*); and how SIT and NTT

bring to the foreground the way that "Babylon" may function in the development of the church's identity in Christ as well as impacting their relationships within their local contexts.

Chapter 7 brings the study to an end, synthesising and summarising the key contributions of the research, especially how Christian identity and mission are related within 1 Peter, and further discussing contemporary implications for how the church might understand its own calling in relation to its identity and mission in the world today.

# Chapter 2: Called to be Holy[1]
## 1 Peter 1:13–21

### 2.1. Introductory Comments

In *The Drama of Doctrine,* Kevin Vanhoozer imagines life before God theatrically: "life is divine-human interactive theater, and theology involves both what God has said and done for the world and what we must say and do in grateful response."[2] First Peter, particularly 1:3–2:10, seeks to show where the new Anatolian believers fit into God's drama. Comprehending this drama, or story, is indispensable if one is to live rightly, as Alasdair MacIntyre has stated:

> I can only answer the question "What am I to do?" if I can answer the prior question "Of what story or stories do I find myself a part?" We enter human society, that is, with one or more imputed characters— roles into which we have been drafted—and we have to learn what they are in order to be able to understand how others respond to us and how our responses to them are apt to be construed.[3]

As a result of their *calling,* therefore, these new Anatolian Christians must learn the new story into which they have been drafted, as well as what that *call* entails for their daily lives and interactions. This new reality begs the question, what is the nature of the story that Peter is seeking to impress upon his recipients?

Our first point of contact with the language of καλέω appears in 1 Pet 1:13–21, a section of the epistle that has "consistently been treated as disjointed and haphazard."[4] Be that as it may, if one takes 1:1–2 as the introductory greeting and

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[1] Portions of this chapter were presented as David M. Shaw, "Narrating Holiness: Narrative Transportation and Persuasion in 1 Peter 1:13–16" (Sharing Theological Passions Colloquium, Perth, Western Australia, 2016), 1–16.

[2] Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical Linguistic Approach to Christian Doctrine* (Louisville: Westminster John Knox Press, 2005), 37–38.

[3] Alasdair MacIntyre, *After Virtue: A Study in Moral Theory,* 3rd ed. (Notre Dame: University of Notre Dame Press, 2007), 216; similarly cited in J. de Waal Dryden, *Theology and Ethics in 1 Peter: Paraenetic Strategies for Christian Character Formation,* WUNT, 2/209 (Tübingen: Mohr Siebeck, 2006), 57, though he cites an earlier edition.

[4] Dryden, *Theology and Ethics in 1 Peter,* 99. Dryden finds most students of the epistle to over-generalise the themes of this section, citing Elliott (hope and holiness) and Prasad ("foundations of

1:3–12 as the introductory blessing or benediction, the significance of the passage lies in that it is the first pericope of the main body of the letter.[5] Therefore, what Peter writes here, and how one understands it, will necessarily shape how one understands the rest of the epistle.[6] Central to the passage is the exhortation to be holy like the God who called them (v. 15); the motive for the exhortation is provided by a quotation from Leviticus, "You shall be holy, for I am holy" (11:44–45; 19:2; 20:7; cf. 20:26). This call to be holy in 1 Peter, however, is best understood by taking into account the surrounding context of 1:13–21.

It goes without saying that 1 Peter is heavily dependent on the OT; in the words of D. A. Carson, citations and allusions appear "in rich profusion",[7] and Peter's hermeneutical approach towards the OT is broadly considered to be laid out in 1:10–12,

> [10] Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, [11] inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. [12] It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.

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the Christian way of life") as prime examples (n. 25). Additionally, while Dryden takes the section all the way to 2:3, we stop at 1:21, seeing "hope" as the *inclusio* that brings the pericope to an end. In my view, 1:22–2:3 acts as a bridging unit before the next major section, 2:4–10, which will be the focus of our next chapter; cf. John H. Elliott, *1 Peter: A New Translation with Introduction and Commentary*, AB 37B (New Haven: Yale University Press, 2000), 354–55; also, Jacob Prasad, *Foundations of the Christian Way of Life according to 1 Peter 1, 13–25: An Exegetical Theological Study*, AnBib 146 (Rome: Editrice Pontifico Instituto Biblico, 2000).

[5] Following William L. Schutter, *Hermeneutic and Composition in I Peter*, WUNT, 2/30 (Tübingen: J. C. B. Mohr, 1989), 100.

[6] For the most comprehensive analysis of this passage, see Prasad, *Foundations of the Christian Way of Life*.

[7] D. A. Carson, "1 Peter," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 1015.

Although a thorough exegesis of the text is beyond the scope of this thesis,[8] three points may be made regarding these verses:[9]

1. On v. 10, it seems that Peter believed that OT prophets had some idea of grace for the people of God beyond their present day ("the grace that was *to be yours*"). The nature of this "grace" is, however, disputed.

2. On v. 11, Peter appears to understand the prophets to be speaking of Christ, especially regarding his suffering and glory (cf. 1:19–21; 2:21–25; 3:18–4:19). Further, it is the Spirit of Christ speaking *through* the prophets ("the Spirit of Christ *in them*"). Like the nature of "grace" above, how best to understand the "Spirit of Christ" is also disputed.

3. On v. 12, Peter appears to suggest that the prophets laboured not only for Israel's benefit, but also for the gentile believers of Anatolia ("they were not serving themselves but *you*"); moreover, the Spirit that aided the OT prophets is the same Spirit that empowered the messengers through whom the Anatolian churches received the gospel message ("in the things that have now been announced to you *through those who preached the good news to you by the Holy Spirit* sent from heaven").

A bigger question that remains a source of contention pertains to whether Peter's OT citations function more within an exilic/restoration or Exodus framework. Concerning the former, both Mark Dubis and Andrew Mbuvi argue that 1 Peter functions within an exilic/restoration framework. Dubis, for instance, sees the suffering/glory motif as being in accord with that of exile/restoration,[10] on the basis of his reading of Isaiah 40–55.[11] Mbuvi, building on the work of Dubis, argues that Exodus "provides the linguistic framework [for 1 Peter] . . . just as prophets

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[8] For a full treatment, see Schutter, *Hermeneutic and Composition in I Peter*, 100–123, who refers to 1:10–12 as the "hermeneutical key" to the whole letter, particularly with regards to 1 Peter's use of the OT (p. 109). More recently, see Benjamin Sargent, *Written to Serve: The Use of Scripture in 1 Peter*, LNTS 547 (London: Bloomsbury T&T Clark, 2015), 18–49; idem, Benjamin Sargent, "The Narrative Substructure of 1 Peter," *ExpTim* 124, no. 10 (2013): 487–88.

[9] These three observations are broadly in line with Richard J. Bauckham, "James, 1 and 2 Peter, Jude," in *It Is Written: Scripture Citing Scripture: Essays in Honour of Barnabas Lindars*, ed. D. A. Carson and H. G. M. Williamson (Cambridge: Cambridge University Press, 1988), 310, who suggests that 1:10–12 is indicative of the early Christian view of the OT.

[10] Mark Dubis, *Messianic Woes in First Peter: Suffering and Eschatology in 1 Peter 4:12–19*, StBibLit 33 (New York: Peter Lang, 2002), 187; see also, pp. 46, 59.

[11] Dubis, *Messianic Woes in First Peter*, 48.

like Isaiah were able to recast the anticipated restoration from Babylonian exile as a 'New Exodus.'"[12] He goes on, nevertheless, to state that such Exodus "echoes" are "subsumed into the exile imagery", largely in accordance with the prevailing "Second Temple mindset of 'continuing exile.'"[13]

By contrast, Allan Chapple has suggested that 1 Peter be read with a predominantly Exodus framework in mind,[14] noting against Mbuvi in particular that "If exile and restoration are seen in terms of a 'new exodus', then it is not exile but exodus that is the more fundamental concept of the two."[15] Against Dubis, Chapple notes further that the reasons for suffering were fundamentally different for the Babylonian exiles in comparison to the Anatolian believers: the Babylonian exiles suffered as a result of God's judgment on Israel's persistent sin, while the Anatolian believers have been redeemed from their sin (1:18–19 2:6–7a, 9; 2:24; 3:18), that is to say, their "exile" is over, and that they have been restored to right relationship with God.[16] Their suffering, therefore, must have a different source and be of a different kind (on which, see chapter 4 below, "Called to Gracious Endurance").

More positively, by building on evidence supplied by 1 Pet 1:15–16 (cf. Lev 19:2) and 1 Pet 2:9 (cf. Exod 19:6), Chapple argues that there are at least thirteen allusions to the Exodus narrative within 1 Peter 1, while the rest of the letter may contain, at a minimum, a further thirteen.[17] The pertinence of this insight is that the Exodus is presented within the OT as the paradigmatic act of salvation in Israel's

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[12] Andrew Mūtūa Mbuvi, *Temple, Exile, and Identity in 1 Peter*, LNTS 345 (London: T&T Clark, 2007), 43, but see pp. 28–46 for the wider argument; cf. Dubis, *Messianic Woes in First Peter*, 49–51.

[13] Mbuvi, *Temple, Exile, and Identity in 1 Peter*, 43.

[14] Allan Chapple, "The Appropriation of Scripture in 1 Peter," in *All That the Prophets Have Declared: The Appropriation of Scripture in the Emergence of Christianity*, ed. Matthew R. Malcolm (Milton Keynes: Paternoster, 2015), 165–68. A similar case was made earlier by Paul E. Deterding, "Exodus Motifs in First Peter," *ConcJ* 7, no. 2 (1981): 58–65; cf. Samuel Bénétreau, *La Première épître de Pierre*, 2nd ed., CEB (Vaux-sur-Seine: Édifac, 1992), 66–68; Abson Prédestin Joseph, *A Narratological Reading of 1 Peter*, LNTS 440 (London: T&T Clark, 2012), 59–61.

[15] Chapple, "Appropriation of Scripture," 163.

[16] Chapple, "Appropriation of Scripture," 162.

[17] Chapple, "Appropriation of Scripture," 165–66. In 1 Peter 1, Chapple draws attention to 1:1, 2, 4, 15–16, 18, 19 as being explicit; more implicitly, he points to 1:3, 5 & 9 (σωτηρία), 6 & 8 (ἀγαλλιᾶσθε), 6 (πειρασμοῖς), 13, 17, 22.

history, and thus "became the ground or rationale for Israel's obedience, identity and belief."[18] Given that Luke's Gospel also identifies Jesus as speaking of his own death as an exodus (Luke 9:31, lit. ἔξοδον),[19] and that the death of Jesus features in the present Petrine passage (1:19–21) alongside the aforementioned Leviticus quotation (1:15–16 [Lev 19:2], i.e., in the midst of the Exodus narrative), we have good reason to approach this passage with the understanding that the story Peter is working to integrate into the lives of the Anatolian Christians will have persistent resonance with the Exodus.[20] As Bénétreau notes, "L'Exode d'Israël fournit tous les moyens d'exprimer la condition unique, paradoxale du peuple de Dieu".[21]

Therefore, the hermeneutic provided by 1:10–12, together with the Exodus motif gives warrant for our exegesis to be informed by both Social Identity and Narrative Transportation theories. Social identity, we recall (§1.4), may be defined as a person's "knowledge of their membership in a social group (or groups) together with the value of and emotional significance attached to that membership,"[22] while NTT suggests that well-construed narratives have the power

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[18] Leland Ryken, James C. Wilhoit, and Tremper Longman III, eds., *Dictionary of Biblical Imagery* (Downers Grove: IVP Academic, 1998), 255.

[19] Cited by Vanhoozer, *The Drama of Doctrine*, 41.

[20] On the idea of "Exodus of the Church", see Bruce K. Waltke and Charles Yu, *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach* (Grand Rapids: Zondervan, 2007), 392–93.

[21] Bénétreau, *La Première épître de Pierre*, 67, translated: "The Exodus of Israel provides all the means to express the unique, paradoxical condition of the people of God", based on Chapple's own translation; see "Appropriation of Scripture," 167, who observes further that it is "not Israel in exile but Israel in the wilderness, that provides the closest model for Peter's readers." To put it another way, the church, like Israel, lives as sojourners between the inauguration and consummation of God's promised inheritance. Similarly, M. Eugene Boring, *1 Peter*, ANTC (Nashville: Abingdon Press, 1999), 58, notes that, "Their life is lived on the historical sojourn between creation and eschaton . . . with their new identity as the people of God who are always in tension with the structures and values of this world and its powers". It may be for this reason that Victor Paul Furnish, "Elect Sojourners in Christ: An Approach to the Theology of 1 Peter," *PSTJ* 28, no. 3 (1975): 3, translates παρεπιδήμοις as "sojourners".

[22] Henri Tajfel, ed., *Social Identity and Intergroup Relations*, repr., 2010; first paperback printing, European Studies in Social Psychology (Cambridge: Cambridge University Press, 1982), 2; idem, *Human Groups and Social Categories: Studies in Social Psychology*, repr., 2010 (Cambridge: Cambridge University Press, 1981), 255, 331.

to shape people's beliefs and actions in the real world (§1.5).[23] In collectivist cultures such as those of the NT era, it was almost impossible to conceive of an identity in purely individualistic terms, or without reference to one's history (for the Jews, the annual Day of Atonement, and their various other festivals [Leviticus 23] provide a case in point). Social identity can, consequently, be an especially potent source of self-understanding: a person could, conceivably, understand themselves only in relation to their respective group memberships, "nearly to the exclusion of personal identity."[24] In the context of 1 Pet 1:13–21, this will prove significant as the Anatolian believers are *called* (καλέσαντα) to holy conduct (ἅγιοι ἐν πάσῃ ἀναστροφῇ), in accordance with God's character (1:15–16), which meant leaving behind the passions of their former ignorance, and the futile ways of their forefathers (1:14, 18). That is, the call to holiness is a call *out from* a family, community, and culture, that was once home; and *into* a new family, community, and culture in which God is their father (1:17), and the community of faith is their new family (1:22–23; 2:9–10, 17).

In other words, their social world, their conduct, and even their eternal destiny, has undergone a *eucatastrophic* shift in orientation because of their conversion (i.e., a new social identity has been, and is being, formed). Yes, they may have been ostracised and/or suffered on account of their conversion (1:1–2, 17; 2:11; 3:14–17; 4:16), but in Christ, they are adopted and welcomed into God's elect community (1:3–5, 14, 17; 2:4–10), and will also share in his eternal glory (1:13; 5:10). This is the new eschatological reality in which Peter's recipients now live. And because this reality is expressed through the adaptation of the Exodus narrative throughout the passage, coming to a correct understanding of how that background is employed will be vital to discerning how the churches of Anatolia are to conceive

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[23] Melanie C. Green and Timothy C. Brock, "The Role of Transportation in the Persuasiveness of Public Narratives," *J. Pers. Soc. Psychol.* 79, no. 5 (2000): 703.

[24] John C. Turner, "Towards a Cognitive Redefinition of the Social Group," in *Social Identity and Intergroup Relations,* ed. Henri Tajfel, repr., 2010; 1st paperback printing, European Studies in Social Psychology (Cambridge: Cambridge University Press, 1982), 19.

of their identity and mission. Thus, with the Exodus as our guiding framework, alongside SIT and NTT as lenses by which to view the text, attention may be directed to 1 Pet 1:13–21.

## *2.2.    Present Action; Future Hope (1 Peter 1:13)*

[13] Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν νήφοντες τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

[13] Therefore, preparing your minds for action,[25] and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.

The transitional διό in 1 Pet 1:13 provides a pivot point from the benediction of 1:3–12 to the body proper (1:13ff) and thus sets the tone for what follows.[26] On the one hand, διό looks back to 1:3–12 as the impetus for the exhortations that follow;[27] on the other hand, it looks forward, acting as a summary statement under

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[25] Literally, "Gird up the loins of your mind" (so KJV). Or, more colloquially, "Having rolled up the sleeves of your mind"; see Elliott, *1 Peter*, 355.

[26] J. N. D. Kelly, *A Commentary on the Epistles of Peter and Jude*, BNTC (London: Adam & Charles Black, 1969), 65, argues that διό is placed in the emphatic position at the head of the sentence. Also, Karen H. Jobes, *1 Peter*, BECNT (Grand Rapids: Baker Academic, 2005), 109.

[27] So, for example, F. J. A. Hort, *The First Epistle of St Peter: I.1–II.17* (London: Macmillan, 1898), 64; also Charles Bigg, *A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude*, ICC (Edinburgh: T&T Clark, 1902), 112; Kelly, *The Epistles of Peter and Jude*, 65; Ernest Best, *1 Peter*, NCBC (Grand Rapids: Wm. B. Eerdmans, 1971), 84; Wayne A. Grudem, *1 Peter: An Introduction and Commentary*, repr., 2009, TNTC 17 (Nottingham: Inter-Varsity Press, 1988), 80; J. J. Janse van Rensburg, "The Use of Intersentence Relational Particles and Asyndeton in First Peter," *Neot* 24, no. 2 (1990): 294; Prasad, *Foundations of the Christian Way of Life*, 155; Jobes, *1 Peter*, 109; Dryden, *Theology and Ethics in 1 Peter*, 99; Joel B. Green, *1 Peter*, THNTC (Grand Rapids: Wm. B. Eerdmans, 2007), 36; cf. Mark Dubis, *1 Peter: A Handbook on the Greek Text*, BHGNT (Waco: Baylor University Press, 2010), 23, who suggests that διό ought to be considered inclusive of 1:1–12; similarly Thomas R. Schreiner, *1, 2 Peter, Jude*, NAC 37 (Nashville: Broadman & Holman, 2003), 77, though he incorrectly cites van Rensburg in support.

which vv. 14–21 may be seen to elaborate,[28] beginning with dual commands toward mental vigilance in the present, together with an eye to future grace.[29]

A point of discussion surrounding the grammatical structure of v. 13 warrants mentioning upfront, and concerns how best to render the participles ἀναζωσάμενοι ("gird up") and νήφοντες ("be sober-minded"). Specifically, should they be considered imperatival participles[30] or otherwise?[31] In the most thorough study of the problem in recent times, Travis Williams chastises scholars for misapprehending the use of the imperatival participle.[32] He notes that:

> The imperatival force comes not from another imperative [contra. Achtemeier, Jobes, Schreiner, among others,] but from the participle itself. Therefore, if a participle is in any way dependent upon a finite imperative (aside from the attendant circumstance usage), it must carry one of its usual adverbial forces (e.g., means, purpose, concession, etc.).[33]

On balance, the simplicity of Schreiner's proposal (instrumental usage, see n. 31), together with Williams' warning (that we not import the imperatival force from the main verb, "hope"), seems most appropriate in this context. Given that only ἐλπίσατε is in the imperative mood, we may see ἀναζωσάμενοι and νήφοντες elaborating as to how one should set their hope on the future grace that is to be

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[28] Dryden, *Theology and Ethics in 1 Peter*, 100; cf. Bauckham, "James, 1 and 2 Peter, Jude," 310, where a similar modus operandi is used in relation to 1 Pet 2:4–5 which sets the scene for vv. 6–10 that follow.

[29] C. E. B. Cranfield, *The First Epistle of Peter* (London: SCM Press, 1950), 31, who notes succinctly that "Christian ethics follow from divine grace"; so also, Edmund P. Clowney, *The Message of 1 Peter: The Way of the Cross*, BST (Downers Grove: InterVarsity Press, 1988), 61.

[30] E.g., Betsy J. Bauman-Martin, "Women on the Edge: New Perspectives on Women in the Petrine Haustafel," *JBL* 123, no. 2 (2004): 278.

[31] E.g., Paul J. Achtemeier, *1 Peter: A Commentary on First Peter*, Hermeneia (Minneapolis: Fortress Press, 1996), 118, n. 11, who suggests causal or attendant circumstance; Jobes, *1 Peter*, 110–11, who suggests they be rendered adverbial with imperatival force based on the imperative, "hope"; Schreiner, *1, 2 Peter, Jude*, 77–78, who argues for instrumental usage with imperatival force, also based on the imperative, "hope"; following, Scot Snyder, "Participles and Imperatives in 1 Peter: A Re-Examination in the Light of Recent Scholarly Trends," *FilNeo* 8 (1995): 190.

[32] Travis B. Williams, "Reconsidering the Imperatival Participle in 1 Peter," *WTJ* 73, no. 1 (2011): 76, n. 52.

[33] Williams, "Reconsidering the Imperatival Participle," 76, n. 52.

theirs at Jesus' return; namely, by bracing one's mind for action and remaining sober-minded. Or, to put it another way, if Anatolian believers are to live faithful lives for the long haul, they must set their hope on their future reward with a single-minded fortitude that is both deliberate and disciplined.[34]

That said, v. 13 appears to demonstrate immediately the stated hermeneutic laid out in 1:10–12, by alluding to the Exodus: ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν (cf. Exod 12:11, αἱ ὀσφύες ὑμῶν περιεζωσμέναι; also, Luke 12:35).[35] On this view, the imagery that Peter uses—"gird up the loins of your mind"—recalls Israel on the brink of deliverance from Egypt; that is, the time of preparation and readiness to depart Egypt *before* the LORD rescued them. The expression, ἀναζωσάμενοι τὰς ὀσφύας, commonly refers to the act of binding up one's robe and tucking into their belt for the purposes of travel (Exod 12:11); work (Luke 12:37); or battle (Eph 6:14).[36] In other words, the people of Israel were to be braced for action—both mentally and physically—when God summoned them to depart from slavery in Egypt towards new life in the Promised Land. This readiness was to be demonstrated in the girding of one's loins as the Passover was eaten.

The natural corollary of having one's mind and body braced for action, is that the person(s) should also be clear-headed or "sober-minded" (νήφοντες). Similar language appears later in the epistle in relation to prayerfulness (νήψατε, 4:7), and resisting the devil (νήψατε, 5:8). This may be indicative of maintaining a Godward

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[34] Dubis, *1 Peter*, 23. Dubis writes "it is by means of mental preparation and discipline that one is able to set one's hope *fully* on the coming eschatological consummation" (emphasis original).

[35] Though this is disputed: those in favour, see Deterding, "Exodus Motifs," 62; Dan G. McCartney, "The Use of the Old Testament in the First Epistle of Peter" (PhD diss., Westminster Theological Seminary, 1989), 106; Norman Hillyer, *1 and 2 Peter, Jude,* NIBC (Peabody: Hendrickson Publishers, 1992), 44; Joseph, *A Narratological Reading of 1 Peter,* 84; for those against, see Schreiner, *1, 2 Peter, Jude*; Achtemeier, *1 Peter,* 118; R. H. Gundry, "'Verba Christi' in I Peter: Their Implications Concerning the Authorship of I Peter and the Authenticity of the Gospel Tradition," *NTS* 13 (1967): 339; Ernest Best, "1 Peter and the Gospel Tradition," *NTS* 16 (1970): 104–5. Those opposing an Exodus referent tend to cite Luke 12:35 as being in view. But against this, one must overcome numerous Exodus allusions replete within 1 Peter, especially in ch. 1. So, Chapple, "Appropriation of Scripture," 165–66.

[36] Paul A. Holloway, *Coping with Prejudice: 1 Peter in Social-Psychological Perspective,* WUNT 244 (Tübingen: Mohr Siebeck, 2009), 158, n. 11, in which each of the above references appear.

orientation, particularly in difficult circumstances when a believer may be tempted to abandon the faith and return to their former way of life (in accordance with the warning of 1:14, and general thrust of 1 Peter). Thus, according to Grudem, Anatolian believers are to beware of "letting the mind wander into any other kind of mental intoxication or addiction which inhibits spiritual alertness, or any laziness of mind which lulls Christians into sin through carelessness (or 'by default')."[37] More positively, it is the deliberate focus towards "keeping in mind one's apocalyptic hope [i.e., the grace to be theirs at Jesus' return] despite present distractions."[38]

But what is significant about this part of the Exodus narrative and why begin the body of the epistle by alluding to this part of the story? A basic reason people tell stories is to make an impact on their listeners. This could be anything from simply proving a point or transferring information, to something more substantial like influencing emotions or shaping beliefs.[39] As people listen to these stories, they seek to align new information with what they already know.[40] By drawing on the Exodus, Peter gives his audience a new narrative by which they might understand the "resident-alien-ness" (2:11) that has been thrust upon them because of their conversion. Having forsaken the passions of their former ignorance (1:14) and the ways of their forefathers (1:18), Peter grafts his recipients into a new family history by which they can make sense of their place in the world.[41]

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[37] Grudem, *1 Peter*, 81.

[38] Holloway, *Coping with Prejudice*, 159.

[39] Roger C. Schank and Tamara R. Berman, "The Pervasive Role of Stories in Knowledge and Action," in *Narrative Impact: Social and Cognitive Foundations*, ed. Melanie C. Green, Jeffrey J. Strange, and Timothy C. Brock (Mahwah: Lawrence Erlbaum Associates, 2002), 291.

[40] Schank and Berman, "Pervasive Role of Stories," 292.

[41] James D. G. Dunn, *Neither Jew nor Greek: A Contested Identity*, Christianity in the Making 3 (Grand Rapids: Wm. B. Eerdmans, 2015), 728, finds such a situation "eirenic". While he understands the epistle to be written to a mostly Jewish audience, he grants that gentiles (assuming they are present), are being wooed towards a more Jewish worldview through the use of fundamental OT motifs, thus giving them a sense of belonging (though we would be quick to add that this "Jewish" worldview in 1 Peter is understood "christotelically"); following, Chapple, "Appropriation of Scripture," 168.

## 2. Called to be Holy

The significance of this fact is apparent, for it is the Exodus that directly shapes the identity of Israel.[42] Exodus 12:11 pictures the fledgling nation on tenterhooks awaiting their rescue from slavery in Egypt and deliverance into the Promised Land to be a priestly kingdom. They would no longer belong to Pharaoh as slaves but would belong to God as his chosen people and treasured possession (Exod 19:4–6). Likewise, the Anatolian believers are God's chosen people, to be his royal priesthood and treasured possession—ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς; βασίλειον ἱεράτευμα . . . λαὸς εἰς περιποίησιν (1 Pet 1:1; 2:9)—they have experienced their own "Exodus" from sin through the death and resurrection of Christ (1 Pet 1:3–4, 18–21), and this is to be the basis of their new identity.[43] Moreover, as Israel awaited their deliverance from Egypt to the Promised Land, so too the Anatolian believers await the grace that is to be theirs at Jesus' return (1:13b). Thus, the life and experience of the Anatolian church mirrors, or parallels, that of Israel in Exodus; they are living the same narrative that underscores the life of God's people between the promise and inheritance of that promise.[44]

Having drawn on Israel's past, Peter transitions to the hope of the Anatolian believers that is set "on the grace that will be brought to you at the revelation of Jesus Christ". The importance of this transition in *time* for the purposes of social identity development cannot be overstated. Stephen Reicher and Nick Hopkins have noted concerning the past, that it "is powerful in defining contemporary identity because it is presented in terms of a narrative structure which invites those in the

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[42] Ryken, Wilhoit, and Longman III, *Dictionary of Biblical Imagery*, 255.

[43] L. Michael Morales observes that during the Passover, the Israelite families essentially took on priestly duties, thus preparing them for their priestly commissioning (Exod 19:4–6). See L. Michael Morales, *Who Shall Ascend the Mountain of the Lord? A Biblical Theology of the Book of Leviticus*, NSBT 37 (Downers Grove: InterVarsity Press, 2015), 81. Similarly, it is the death of Jesus that prepares the church for its priestly ministry (1 Pet 2:4–10).

[44] This expression draws on Chapple, "Appropriation of Scripture," 169, who speaks of believers being "poised between redemption (1:18) and inheritance (1:4)."

present to see themselves as participants in an ongoing drama."[45] Simultaneously, a cohesive social group must also share a vision for the future, what Daniel Bar-Tal refers to as, "valued [and]/or desired future specific states for the group"[46], or, in the words of S. Scott Bartchy, "a sense of shared destiny".[47] As Susan Condor has perceived, identity formation requires both retroactive memory (remember where you have come from), and proactive memory (remember where you are going).[48] In v. 13a, Peter stimulates the retroactive memory to ground the Anatolian believers in Israel's sojourning identity (where they have come from); while in v. 13b, the imperative to "hope" (ἐλπίσατε) enters the picture to stimulate proactive memory (where they are going).

John Piper has pointed out that "hope" in 1 Peter is virtually synonymous with "faith" in Paul's epistles.[49] In 1 Peter, the noun ἐλπίς appears three times (1:3; 1:21; 3:15), while the verb ἐλπίζω appears once (here in 1:13, as an imperative). Contextually, one's understanding of the "grace" hoped for should be informed by 1:3–9 and 1:20–21. In 1:3, the reader is told that their "living *hope*" comes through the resurrection of Jesus (similarly, 1:20–21); furthermore, this hope is connected with an "inheritance . . . kept in heaven . . . ready to be revealed in the last time" (1:4–5; cf. 5:10).[50] Moreover, the testing of their faith—should they remain

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[45] Stephen Reicher and Nick Hopkins, *Self and Nation: Categorization, Contestation and Mobilization* (London: SAGE, 2001), 150. We will return to this idea in the next chapter with regards to Peter identifying the church as a "holy nation" (2:9).

[46] Daniel Bar-Tal, *Group Beliefs: A Conception for Analyzing Group Structure, Processes, and Behavior*, Springer Series in Social Psychology (New York: Springer-Verlag, 1990), 53.

[47] S. Scott Bartchy, "Community of Goods in Acts: Idealization or Social Reality?," in *The Future of Early Christianity: Essays in Honor of Helmut Koester*, ed. Birger A. Pearson et al. (Minneapolis: Fortress Press, 1991), 313.

[48] Susan Condor, "Social Identity and Time," in *Social Groups and Identities: Developing the Legacy of Henri Tajfel*, ed. W. Peter Robinson, International Series in Social Psychology (Oxford: Butterworth-Heinemann, 1996), 303.

[49] John Piper, "Hope as the Motivation of Love: 1 Peter 3: 9–12," *NTS* 26, no. 2 (1980): 215.

[50] N. T. Wright notes that the term inheritance (Gk. κληρονομία), is used in reference to the Promised Land within the Exodus narrative (further supporting our earlier hypothesis re. the Exodus narrative as providing a framework through which to understand the epistle). See N. T. Wright, *The Resurrection of the Son of God*, Christian Origins and the Question of God 3 (London: SPCK, 2003), 465; so also, Chapple, "Appropriation of Scripture," 165. Wright observes, moreover, that the author

steadfast—will bring "praise and glory and honor *at the revelation of Jesus Christ*" (1:7).[51] Presumably, then, the "grace to be [theirs]" (1:13) finds its referent in the promises of 1:3ff; namely, the promise of resurrection and an inheritance kept in heaven. In other words, their hope is directed towards the consummation of their present salvation which will be fulfilled at Christ's return.[52]

It is this future hope—as well as their integration into a new family and history—that motivates the behaviour of the Anatolian church in the present, i.e., their call to holiness in all their conduct (vv. 15–16). It is interesting to note from an SIT perspective that Condor uses the term "faith" to describe aspects of this phenomenon, and on this point, she is worth quoting at length:

> A sense of ontological continuity involves not just a sense of a past self but also of a future self. A faith that "I" (or "we") will *continue to be* in the near and the distant future may be manifested in a sense of self as an ongoing career or as an unfinished project [or calling?], a concern for reputation and a sense of personal responsibility, including the responsibility for inventing, maintaining and changing our selves. In so far as we have this faith in the future continuity of our selves—as individuals or as collectivities—our behaviour may be anticipatory as well as reactive.[53]

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may be drawing on the Pauline tradition, in which case, one should understand the verses here in a similar manner to that found in Paul. On this point, Wright follows, Achtemeier, *1 Peter*, 95f.

[51] "[A]t the revelation of Jesus Christ" is repeated exactly in 1:7 and 1:13 (ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ).

[52] Kelly, *The Epistles of Peter and Jude*, 67, (citing Did. 6:10 as a parallel text); also, Best, *1 Peter*, 85; Achtemeier, *1 Peter*, 119; contra, Elliott, *1 Peter*, 356–57, who seems to lean more towards taking it as a present reception of the gospel in connection with 1:10–12 prior. In contrast to Elliott, we see the present reception of the gospel later in the present passage (1:20), where Peter refers to Christ being made manifest in the last time for the sake of these churches to which he writes. It is thus preferable to see a future referent at work here in 1:13, in accordance with other NT and early Christian writings (e.g., 1 Thess 5:6–8; 2 Tim 4:3–5; Luke 12:35–40; Did. 16:1), verses to which Elliott himself calls attention. Also against Elliott, it is difficult to make sense of the participles to gird the loins of one's mind or to be sober-minded if indeed Peter has a present salvation event in mind. After all, why would one need to prepare for something if it has already happened? See also, David C. Parker, "The Eschatology of 1 Peter," *BTB* 24, no. 1 (1994): 27–32 (esp. p. 29), who argues stridently for a more present-tense reading of the text.

[53] Condor, "Social Identity and Time," 305, emphasis original.

What Condor (and other SIT proponents) help us to see here, is that an individual and/or social group's perception of its past and future will have direct implications for how they act in the present. Such action, as Condor observes, is an act of *faith* because it necessitates a belief that who I am (or who "we" are) and what I do (or what "we" do) matters, and will have an enduring impact into the future whether one lives to see the fruit of their labour or not.[54] What, then, might we say further about this hope to which Peter refers in 1:13?

The essence of the hope that Christians share has three facets worthy of mention. Firstly, is its all-encompassing nature; that is, the Christian is to set their hope τελείως ("completely"), on the grace that is to be theirs. Michaels is among the few modern commentators to link τελείως with νήφοντες rather than ἐλπίσατε, thus translating the meaning as being "perfectly attentive" or paying "perfect attention."[55] He adds further that it might be difficult to understand what "hoping perfectly" could possibly mean. Schreiner, on the other hand, while acknowledging that τελείως could modify νήφοντες, suggests that it more likely modifies ἐλπίσατε which is clearly acting as the main verb.[56]

Schreiner's position seems to be preferable given the grammatical context, but it does not answer Michaels' question as to how "hoping perfectly" might be understood. In answer to that question, the Epistle of James proves helpful by way of contrast. There, James encourages his recipients to ask for wisdom in faith without doubting, but describes the man who doubts as being δίψυχος ("double-minded") (Jas 1:5–8). Our response to Michaels would be that the double-minded man James portrays for his own recipients stands in stark contrast to the complete

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[54] Condor, "Social Identity and Time," 306–7; contra, David Lowenthal, "The Death of the Future," in *Contemporary Futures: Perspectives from Social Anthropology*, ed. Sandra Wallman (London: Routledge, 1992), 23–35.

[55] J. Ramsey Michaels, *1 Peter*, WBC 49 (Waco: Word, 1988), 55. Michaels argues that, "[A]bverbs ending in –ως tend to follow rather than precede the verbs that they modify . . . unless the participles have the article, in which case the adverb may stand in the attributive position"; cf. Hort, *First Epistle of St Peter*, 65.

[56] Schreiner, *1, 2 Peter, Jude*, 77, n. 88.

hope that Peter urges upon his recipients. Peter is asking for a single-minded hope that does not waver or return to futile ways (1:14, 18).

Secondly, it is not the quality of hope that Peter refers to, so much as its content. It matters little whether one holds great hope or is barely hanging on, so much as one hopes in the right thing. Negatively, Davids sets the hope of the church's future reward at Christ's return against anything transitory or corrupt.[57] Clowney states the same truth more positively, noting that hope is, "not so much an attitude to be cultivated as a reality to be recognized. To set [one's] hope is to believe the gospel."[58] As Boring rightly observes, "Hope is . . . the comprehensive term that summarizes Christian existence."[59]

Finally, hope is risk-laden. Goppelt puts it thus, "[Hope] . . . takes the risk of exodus into the existence of foreigners and holds fast to the afflicted people of God without fearing the powerful, even if this costs one standing in society."[60] The very act of converting to Christian faith leads to an exodus from the world and a life of marginalisation (e.g., 1 Pet 1:1, 17; 2:11–12). Christians are but sojourners and aliens because of their new faith, their rebirth in Christ rendering them dead to the world (1 Pet 1:3). As Gustaf Stählin has perceived, "When a person becomes a believer, then he [or she] moves from the far country to the vicinity of God . . . There now arises a relation of reciprocal foreignness and estrangement between Christians and the world."[61] Put bluntly, the risk that goes with hoping in Christ is a life of exile and alienation from the world.

It is for this reason that the exhortations of v. 13 to gird the loins of one's mind and to be sober-minded make perfect sense. The temptation to return to a

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[57] Peter H. Davids, *The First Epistle of Peter*, NICNT (Grand Rapids: Wm. B. Eerdmans, 1990), 65.

[58] Clowney, *The Message of 1 Peter*, 61–62.

[59] Boring, *1 Peter*, 74–75.

[60] Leonhard Goppelt, *A Commentary on I Peter*, ed. Ferdinand Hahn, trans. John E. Alsup, 1st English ed. (Grand Rapids: Wm. B. Eerdmans, 1993), 108.

[61] Gustaf Stählin, "Ξένος," in *TDNT*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley, vol. V (Grand Rapids: Wm. B. Eerdmans, 1967), 29.

former way of life while awaiting the return of Jesus would be an ever-present reality. Encouragement to stay focussed on the final goal (the hope of future grace), therefore, is not only understandable but necessary given the tumultuous context of Peter's recipients. Having grafted his recipients into a new family history (Israel in Exodus), and by pointing them to a future hope in Christ by which they might understand their existence as a new social entity, Peter moves to consider their life in the present. How are these sojourners, newly-aligned as they are with Israel and with Christ, to live out their new identity?

## 2.3.   Called to be Holy (1 Pet 1:14–16)

[14] ὡς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις [15] ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, [16] διότι γέγραπται ὅτι ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιός εἰμι.

[14] As obedient children, do not be conformed to the passions of your former ignorance, [15] but as he who called you is holy, you also be holy in all your conduct, [16] since it is written, "You shall be holy, for I am holy").

### 2.3.1.   Children of Obedience (1:14)

Within the present pericope, it is in v. 14 that the process of social identity formation begins. From our introduction (§1.4.2.) we recall that the three basic stages of social identity are *categorisation* (how one classifies their social networks into various distinguishable groups); *identification* (whereby one considers themselves a member of a group); and *comparison* (whereby a group seeks to attain, or maintain, positive social identity by comparing itself to other groups in order to view itself more favourably). The act of categorisation is accomplished by Peter naming his recipients "children of obedience" (v. 14). This is, of course, not the first time, nor will it be the last time that he engages in this practice (e.g., "elect

sojourners" [1:1]; "living stones" [2:4] etc.), but what is achieved here, particularly, is a sense of belonging and family (τέκνα being a familial term).[62]

Equally notable is that Peter does not contrast the Anatolian believers with local "out-groups" (a common feature in social identity formation),[63] but with their own former way of life. This strategy is a subtle act of social creativity by which Peter utilises the believer's former way of life as the point of comparison, rather than identifying an out-group to disparage (i.e., the believer's former life represents a pseudo "out-group" to which they compare their new life in Christ). By engaging in strategic categorisation (obedient children), and social creativity (contrasting the believer's former life), Peter avoids unnecessarily offending those outside the church whilst retaining the prospect for out-group engagement in a way that is both loving and respectful (e.g., 2:13–17; 3:8–17). In this manner, Peter respects the missional resolve of the church as well as creating an essential familial bond between numerous people groups (from Pontus, Galatia, Cappadocia, Asia, and Bithynia), that would not otherwise consider each other family.

The Exodus narrative that we highlighted in v. 13 above, continues into vv. 14–16, especially with the explicit reference to Lev 19:2 and the call to be holy (v. 15). The content of verse 14 marks a transition in social categories for the Anatolian believers. They are addressed as τέκνα ὑπακοῆς ("obedient children"),[64] which aligns with earlier imagery of being set apart for obedience (1:2), being "born again" (1:3, also 1:23; 2:2),[65] as well as the church calling on God as Father in prayer

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[62] BDAG, 808.

[63] B. Ann Bettencourt et al., "Status Differences and Ingroup Bias: A Meta-Analytical Examination of the Effects of Status Stability, Status Legitimacy, and Group Permeability," *Psychol. Bull.* 127, no. 4 (2001): 521; also, Marilynn B. Brewer, "Ingroup Identification and Intergroup Conflict," in *Social Identity, Intergroup Conflict, and Conflict Reduction*, ed. Richard D. Ashmore, Lee Jussim, and David Wilder, vol. 3, Rutgers Series on Self and Social Identity (New York: Oxford University Press, 2001), 24.

[64] Among English translations, the following render v. 14 as "obedient children": NIV, KJ21, KJV, NKJV, ESV, HCSB, Phillips, NASB, NCV, NLT, NSV, and RSV. Only in the ASV and Mounce is the idiomatic formula retained.

[65] Achtemeier, *1 Peter*, 119. Other examples of the Semitism include, "children of transgression" (Isa 54:7), "sons of arrogance" (2 Macc 2:47), "sons of truth" (4Q416 frag. 1:10–16),

(1:17).[66] However, the Semitic idiom[67] might be better rendered more literally as "children of obedience" since it more clearly reveals the genitive's attributive function that is more difficult to observe when translated adjectivally.[68] This new identity stands in juxtaposition, for example, to "sons of disobedience" and "children of wrath" (Eph 2:2–3) that characterized the former life of Ephesian church members.[69]

In Troy Martin's view, this metaphor ("children of obedience") governs the content of vv. 14–16, making sense of the call to a holy way of life that follows.[70] In the Greco-Roman world, it was expected that children would be obedient to their parents,[71] and more particularly to their fathers, as the following quote from Epictetus demonstrates:

> Next bear in mind that you are a Son. What is the profession of this character? To treat everything that is his own as belonging to his father, to be obedient to him in all things, never to speak ill of him to anyone else, nor to say or do anything that will harm him, to give way

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the playful nickname, "Sons of Thunder," given by Jesus to James and John (Mark 3:17), "children of the flesh" (Rom 9:8).

[66] Elliott, *1 Peter*, 365.

[67] E.g., Bigg, *Epistles of St. Peter and St. Jude*, 113; also, Norbert Brox, *Der erste Petrusbrief*, 4th ed., 1993, EKKNT, Bd. 21 (Zürich: Benziger Verlag; Neukichen-Vluyn: Neukirchener Verlag, 1979), 75; Michaels, *1 Peter*, 56.

[68] See Clinton E. Arnold, *Ephesians*, ZECNT 10 (Grand Rapids: Zondervan, 2010), 132, who writes that the expression, "Sons of . . ." was a common form in both the OT and NT as "a way of characterizing people by the genitive expression that follows, which should be understood as an attributive genitive."

[69] Francis Wright Beare, *The First Epistle of Peter: The Greek Text with Introduction and Notes*, 3rd ed., revised and enlarged (Oxford: Blackwell and Mott, 1970), 97, believes that the Petrine author reflects dependence on Eph 2:1–3; likewise, Brox, *Der erste Petrusbrief*, 75. However, Davids, *The First Epistle of Peter*, 67–68, is probably right in suggesting that this wording more likely reflects a common tradition shared in the early church.

[70] Troy W. Martin, *Metaphor and Composition in 1 Peter*, SBLDS 131 (Atlanta: Scholars Press, 1992), 167.

[71] Trevor J. Burke, *Family Matters: A Socio-Historical Study of Fictive Kinship Metaphors in 1 Thessalonians*, JSNTSup 247 (London: T&T Clark, 2003), 90. For a recent treatment of both Jewish and Greco-Roman relational attitudes between parents and children, see pp. 36–96.

to him in everything and yield him precedence, helping him as far as is within his power (Epictetus, *Diss*. II.10.7).[72]

Of course, the same sentiment can be found in both the OT and NT: "Honor your father and your mother, that your days may be long in the land that the Lord your God is giving you" (Exod 20:12 cf. Eph 6:2). According to the Jewish philosopher Philo, the child who fails to honour their parents should "cover their faces in shame, and reproach themselves for disregarding those things which they ought to have cared for alone" (*Dec.* 118).[73] Here, we see significant overlap between Judeo-Christian and Greco-Roman cultures with regards to honouring one's parents. Nevertheless, it is at just this point that friction becomes inevitable. Dryden rightly observes that v. 14 "strikes the chords of conversion and moral antithesis."[74] That is, conversion to Christian faith equates to a new identity that must be expressed by living in holiness as they have been called (vv. 15–16). Thus, for Anatolian believers' social identity as "children of obedience" to hold true, Peter articulates a two-step process for his addressees stated in a negative/positive formulation: on the negative side, there must be a thorough refutation of their former way of life, that is, the "passions of their former ignorance". On the positive side, they are to be holy, like the Holy One who called them.[75] We will deal with each one in turn.

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[72] Epictetus, *Discourses*, trans. W. A. Oldfather, repr., 1956, LCL 131 (Cambridge, MA: Harvard University Press, 1925), 277. I owe this reference to Martin, *Metaphor and Composition*, 167–68, who cites a different translation.

[73] Direct quotations from Philo will be taken from Philo, *The Works of Philo: Complete and Unabridged*, trans. C. D. Yonge, New Updated ed. (Peabody: Hendrickson Publishers, 1993).

[74] Dryden, *Theology and Ethics in 1 Peter*, 100.

[75] Taking his cue from ancient philosophical schools, Dryden notes the difference between an "adherent" and a "convert" as being that the "adherent" may see their commitment to a school of philosophy as merely the next step in their personal development. In other words, there is little life change immediately apparent, nor perhaps necessary. The "convert", however, experiences a radical shift; the contrast between their old way of life and new way of life is dramatic. See Dryden, *Theology and Ethics in 1 Peter*, 91–98.

The Greek μὴ συσχηματιζόμενοι ("do not be conformed") is in the participial form, but should be understood to work as an imperative given the context here.[76] Following Williams, we see the positive command to be holy (ἅγιοι . . . γενήθητε) acting in continuity with the negative command to non-conformity (μὴ συσχηματιζόμενοι), thus we may take the participle (μὴ συσχηματιζόμενοι) to convey the same force as the finite imperative (ἅγιοι . . . γενήθητε).[77] Similar phrasing may also be found in Rom 12:1–2, whereby Paul directs the Roman church, in view of God's mercy, to offer themselves as living sacrifices, *holy* and acceptable to God. According to Douglas Moo, Rom 12:2 gives "the means by which we can carry out the sweeping exhortation of v. 1."[78] That is to say that one may offer their body to God as a pleasing sacrifice only if they are transformed by the renewal of their mind and thus refuse to conform to the world.[79] The same type of exhortation is true of 1 Pet 1:14, that is, a believer cannot be a "child of obedience", without first turning from the "passions of [their] former ignorance."[80] Only then may they be considered holy, like the Holy One who called them.

To what, exactly, is Peter referring when he speaks of the passions of their former ignorance? The Greek, ἐπιθυμίαι, likely refers to "passions" or "desires". On

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[76] Dubis, *1 Peter*, 26. Dubis sees the ἀλλὰ of v. 15 as decisive in that it effectively "[marks] this participial phrase as the prohibitive counterpart to the positive command ἅγιοι . . . γενήθητε in v. 15"; cf. Schreiner, *1, 2 Peter, Jude*, 79; similarly, Williams, "Reconsidering the Imperatival Participle," 73 (n. 45), 76 (n. 51).

[77] Williams, "Reconsidering the Imperatival Participle," 76; contra. David Daube, "Participle and Imperative in 1 Peter," in *The First Epistle of St. Peter: The Greek Text with Introduction, Notes, and Essays*, by Edward Gordon Selwyn, 2nd ed; repr., 1972 (London: The Macmillan Press Ltd, 1947), 482; also against, Achtemeier, *1 Peter*, 120.

[78] Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Wm. B. Eerdmans, 1996), 754.

[79] Moo, *The Epistle to the Romans*, 754–55.

[80] Hillyer, *1 and 2 Peter, Jude*, 45–46 citing Lev 18:2–4, sees a further allusion to the Exodus narrative in v. 14 that often goes overlooked by other commentators. He suggests that the Levitical warning to Israel not to look back to Egypt may parallel Peter's warning the Anatolian believers not to return to their former way of life. The Leviticus quote reads as follows: "Speak to the people of Israel and say to them, 'I am the Lord your God. You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not walk in their statutes. You shall follow my rules and keep my statutes and walk in them. I am the Lord your God'" (Lev 18:2–4).

occasion, it possesses a positive meaning (e.g., Jesus *earnestly desired* to share the Passover with his disciples [Luke 22:15]; or, Paul *desired*, at one point we know of, to depart and be with Christ [Phil 1:23]) But in the Petrine correspondence it is always applied negatively (e.g., 1:14; 2:11; 4:2–3).[81] When it comes to our given passage, the reader might align ἐπιθυμίαι with the list of vices in 4:3 (sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry), or perhaps the futile practices of voluntary associations, the imperial cult, or worshiping the traditional gods (see further below). However, Goppelt contends that ἐπιθυμίαι goes beyond the character deficiencies outlined in 1 Pet 4:3 towards the innate disposition of humanity to seek life apart from God (1 Pet 4:2);[82] i.e., ἐπιθυμίαι may not be desires that are inherently evil, but should they become a "functional saviour," or "ultimate thing," they would be rendered idolatrous and futile.[83]

### 2.3.2.   Called to be Holy (1:15–16)

At this juncture, we come to the central concern of our chapter: the *call* to be holy. This calling—to "be holy like the Holy One who called you"[84]—stands as the positive counterpart to the negative command to disavow the passions of one's former ignorance (v. 14). To discern what this statement means, we must consider the command to be holy as grounded in God's *character* and his *call* with specific

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[81] Grudem, *1 Peter*, 83. Grudem himself cites these verses.

[82] Goppelt, *A Commentary on I Peter*, 110. In reading this, one cannot help but recall Luke's account of two prodigal sons, each "striving to procure life for themselves" apart from their father (see Luke 15:11–32); cf. Davids, *The First Epistle of Peter*, 68; also, Michaels, *1 Peter*, 57, who suggests similarly that, "ἐπιθυμίαι does not refer exclusively to 'lust' in the sense of sexual desire, but more generally to all kinds of self-seeking, whether directed toward wealth, power, or pleasure."

[83] Davids, *The First Epistle of Peter*, 68; cf. Michaels, *1 Peter*, 57, "ἐπιθυμίαι does not refer exclusively to 'lust' in the sense of sexual desire, but more generally to all kinds of self-seeking, whether directed toward wealth, power, or pleasure". See also the pastoral work by Timothy Keller, *Counterfeit Gods: When the Empty Promises of Love, Money and Power, Let You Down* (London: Hodder & Stoughton, 2009), who talks about good things becoming "ultimate things" (pp. xiv–xv), or "functional saviors" (pp. 145, 174).

[84] Per Dubis, *1 Peter*, 26, the Greek can be interpreted in two different ways: (1) take τὸν καλέσαντα as substantival and ἅγιον as predicate adjective; or (2) to take τὸν καλέσαντα as adjectival and τὸν. . . ἅγιον as a title, i.e., "the Holy One". The latter may be the more accurate rendering in light of κατά being used as a preposition, meaning that no verb can appear in the prepositional phrase; cf. Michaels, *1 Peter*, 51, 58; contra, Achtemeier, *1 Peter*, 121, who takes the former view.

reference to Lev 19:2, and the surrounding Levitical narrative.[85] Only then will we be able to make inferences as to the nature of holy living in an environment that is hostile to those of the Christian faith.

It will be recalled from our introduction (§1.3.3.1) that καλέω, at least in the letters of Paul, often denotes conversion,[86] and it is likely that this is how the participle (καλέσαντα) functions here.[87] John Elliott has noted further that *calling* in the OT was often aligned with a task, and that by the time of Second Isaiah, had become "synonymous with Israel's divine election and privileged status."[88] For Calvin, *calling* was nothing short of Peter's language for adoption into God's family[89] which aligns with Peter's familial language of new birth and God as Father in the surrounding context (e.g., 1:3, 14, 17, 23). Calvin elaborates, "we are adopted on the ground that He should in turn have us as His obedient children . . . all that God requires of us has this end in view, that His image should shine forth in us."[90] The relating of such imagery that Calvin brings into view here was not uncommon in antiquity. Indeed, in Greek mythology, Diodorus of Sicily recounts the adoption/new birth of Heracles to Zeus and Hera:

> after [Heracles'] apotheosis Zeus persuaded Hera to *adopt* him as her son and henceforth for all time to cherish him with a mother's love, and this *adoption*, they say, took place in the following manner. Hera lay upon a bed, and drawing Heracles close to her body then let him fall through her garments to the ground, *imitating in this way the actual*

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[85] As Jobes observes, this verse is almost certainly a direct quotation from Lev 19:2 LXX. See Jobes, *1 Peter*, 114; although, cf. Schreiner, *1, 2 Peter, Jude*, 80, who contends that Peter may not have this verse exclusively in mind as holiness is a theme woven throughout Leviticus. That being the case, it is possible that Lev 19:2 served Peter's purpose as a "nutshell" of Levitical theology understood through a Christological hermeneutic.

[86] Stephen J. Chester, *Conversion at Corinth: Perspectives on Conversion in Paul's Theology and the Corinthian Church* (London: T&T Clark, 2005), 59, esp. n. 2.

[87] Schreiner, *1, 2 Peter, Jude*, 80; so also, Hillyer, *1 and 2 Peter, Jude*, 47.

[88] Elliott, *1 Peter*, 360.

[89] John Calvin, *The Epistle of Paul the Apostle to the Hebrews and the First and Second Epistles of St Peter*, trans. William B. Johnston (London: Oliver and Boyd, 1963), 244.

[90] Calvin, *Hebrews, 1 & 2 Peter*, 244.

*birth*; and this ceremony is observed to this day by the barbarians whenever they wish to *adopt* a son (*Diod. Sic*. 4.39).[91]

 In contrast to Diodorus, Peter presents re-birth and new life through the language of calling: that by virtue of the God's call, those who hope in him are given new identity, belonging to him and his family.[92] Additionally, this *calling* comes with the responsibility to bear witness to God's character as will be elaborated below and in later chapters of the present thesis.

While 1 Pet 1:13 may allude to the beginning of the Exodus, and 1:14 may echo Lev 18:2–4, 1:15–16 undoubtedly draws Peter's recipients to Mt Sinai at the heart of the Exodus narrative. Having been rescued from Egypt, Israel receives the holiness code as summons to life with YHWH and love of neighbour,[93] including the foreigner (Lev 19:18, 33).[94] Israel's *cultus* was, thus, to demonstrate a concern for both right worship of YHWH, *and* mission to the nations, which would be achieved through Israel being made holy, which, as pointed out by Morales, was essential if the fledgling nation was to both enjoy God's presence and fulfil her commission.[95]

Throughout Leviticus, the Lord describes himself as holy,[96] indeed, throughout the OT, God is often identified as the "Holy One" or the "Holy One of Israel" (e.g., Job 6:10; Is. 40:25; 43:15; Hos 11:9; Hab 1:12; 3:3; Ezek 39:7, 2 Kgs 19:22; Isa 1:4; 43:3; Jer 50:29; 51:5).[97] Although the etymological Hebrew root of

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[91] Diodorus of Sicily, *Diodorus of Sicily in 12 Volumes: Books II.35–IV.58*, trans. C. H. Oldfather, vol. II, LCL 303 (Cambridge, MA: Harvard University Press, 1967), 469, emphasis added. I owe this reference to Martin, *Metaphor and Composition*, 168.

[92] Michaels, *1 Peter*, 59.

[93] Morales, *Who Shall Ascend?*, 31, 208.

[94] Walter C. Kaiser Jr., *Mission in the Old Testament: Israel as a Light to the Nations*, 2nd ed. (Grand Rapids: Baker Academic, 2012), 16.

[95] Morales, *Who Shall Ascend?*, 210.

[96] E.g., Lev 11:44, 45; 19:2; 20:26; 21:8; 22:2.

[97] David Peterson, *Possessed by God: A New Testament Theology of Sanctification and Holiness*, NSBT 1 (Downers Grove: InterVarsity Press, 1995), 16 (the verses listed here are as cited by Peterson). Such language is also found in the inter-testamental literature, e.g., 1 En. 93.11; 3 En. 27:2–3; 28:2, 4–5, 7–8; Hel. Syn. Pr. 4:28; T. Sol. 4:12; similarly, T. Levi 3:4; 5:2.

the noun "holiness" (*qōdeš*) and the adjective "holy" (*qādôš*) is difficult to trace,[98] it might be said to refer to "the essential nature that belongs to the sphere of God's being or activity and that is *distinct* from the common or profane,"[99] hence the common suggestion that holiness means to "set apart" in contrast to its opposite, "profane" or "common" (Heb. *ḥōl*, cf. Lev. 10:10).[100]

Conversely, Joosten argues that more primary to the understanding of holiness is the idea of that which is fundamentally "good" or "beautiful", with separateness being a secondary aspect.[101] For Joosten, separation is a *result* of holiness, not holiness itself. He notes further that holiness is connected to the Hebrew root *kbd* (glory, e.g., Isa 6:3; Ex 29:23; Lev 10:3; Ezek 28:22).[102] Joosten's points are well taken though the aspect of separateness may still be retained. A helpful nuance is provided by William Dumbrell who posits that *glory* may be regarded as the outward manifestation of God's holiness, while *holiness* refers to his internal character, which centres on his justice and love.[103] To be holy as God is holy, therefore, is to live in such a way that demonstrates God's justice and love.

From the perspectives of SIT and NTT, the remarkable features of this text are, firstly, that YHWH himself is presented as the group exemplar who displays the characteristics that are to define the group ("be holy, like the Holy One who called you")![104] Christians, therefore, are not to define themselves in relation to their

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[98] For an extended treatment of the issue see Helmer Ringgren, "קדש Qdš," in *TDOT*, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. Douglas W. Stott, vol. XII (Grand Rapids: Wm. B. Eerdmans, 2003), 521–45.

[99] Jackie A. Naudé, "קדש," in *NIDOTTE*, ed. Willem VanGemeren, vol. 3 (Grand Rapids: Zondervan, 1997), 879; quoted in full by David Peterson, "Holiness," in *NDBT*, ed. T. Desmond Alexander and Brian S. Rosner (Downers Grove: InterVarsity Press, 2000), 545.

[100] Peterson, "Holiness," 545.

[101] Jan Joosten, *People and Land in the Holiness Code: An Exegetical Study of the Ideational Framework of the Law in Leviticus 17–26*, VTSup 67 (Leiden: Brill, 1997), 123.

[102] Joosten, *People and Land in the Holiness Code*, 123.

[103] William J. Dumbrell, *The Faith of Israel: A Theological Survey of the Old Testament*, 2nd ed. (Grand Rapids: Baker Academic, 2002), 47; affirmed also by Morales, *Who Shall Ascend?*, 209; cf. Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress Press, 1997), 290, who affirms purity and justice as representing God's holy character.

[104] Hort, *First Epistle of St Peter*, 69.

opponents or detractors ("us" versus "them"), but rather in relation to the One who has called them to himself and made them holy.[105] This means that the Christian life is not one of animosity or withdrawal from the world at large; rather, it is a life of love directed towards believers and unbelievers alike.[106] It is a life of loving, holy engagement as aliens in this world as the church awaits Jesus' return.[107] Secondly, the whole Exodus narrative utilised by Peter "transports" the Anatolian believers, figuratively as it were, to the base of Mt Sinai with Israel, called out of slavery to belong to a new benevolent master whose holy character they are to display to the nations. This raises the questions: how can a holy God be in relationship to people who are fundamentally not holy?[108] Further, how does a holy people, set apart by God, relate to the culture in which it lives?

In relation to Israel walking in holiness we may say four things, following the work of Morales:[109] (1) Israel's holiness was contingent on their relationship to the Holy One, who redeemed them from Egypt.[110] Without YHWH's presence among his people, there could be no holiness; God alone was the source of Israel's holiness.[111] (2) Holiness, furthermore, means belonging exclusively to YHWH: with regards to everyday life, this means living aligned to God's purposes, in surrender to his will.[112] This point simultaneously looks back to Exod 19:4–6, and, for Peter's purposes, anticipates the priestly commissioning laid out in 2:4–10. As Peterson has

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[105] Joel B. Green, "Living as Exiles: The Church in the Diaspora in 1 Peter," in *Holiness and Ecclesiology in the New Testament* (Grand Rapids: Wm. B. Eerdmans, 2007), 316–17, 324.

[106] Peterson, "Holiness," 549.

[107] Green, "Living as Exiles," 323.

[108] W. Ross Blackburn, *The God Who Makes Himself Known: The Missionary Heart of the Book of Exodus*, NSBT 28 (Downers Grove: IVP Academic, 2012), 86, similarly asks, "If God is righteous, then how can one stand before him?"

[109] Morales, *Who Shall Ascend?*, 207–20.

[110] Peterson, *Possessed by God*, 19.

[111] Morales, *Who Shall Ascend?*, 209.

[112] Morales, *Who Shall Ascend?*, 209–10; likewise, Chester, *Conversion at Corinth*, 88; see also, Nijay Gupta, "A Spiritual House of Royal Priests, Chosen and Honored: The Presence and Function of Cultic Imagery in 1 Peter," *PRSt* 36, no. 1 (2009): 63, who writes that, "The notion of sanctification possesses the idea of setting apart and making holy, which follows the general concept of ἅγιος. The idea of consecration, however, also implies the notion of being set apart for a particular task" (emphasis original).

well-noted, Israel (and by extension, the Anatolian churches to whom Peter writes) are to be:

> uniquely at God's disposal. As a "holy nation", they were to *demonstrate* what it means to live under the direct rule of God, with God's sanctifying presence in their midst. As a "priestly kingdom" they were to serve the Lord exclusively and thus be a people through whom his character and will might be *displayed* to the world.[113]

The emphasis on *demonstrating* life under a holy God and *displaying* his character to the world reveals a missional concern behind the call to holiness, in so far as the world might see an accurate reflection of life under the reign of God.[114]

(3) Holiness is to be pursued by seeking the presence of YHWH. On this point, Morales employs a helpful analogy: just as spending time in the sunshine brings health to the body, so also spending time in God's presence brings holiness.[115] In Israel's case, they were to pursue holiness *by* pursuing God himself; to quote Morales, "Sabbath engagement with God was not only the goal of holiness, but also the means to that holiness."[116] (4) Finally, the goal of holiness is communion and fellowship with God; what Peter refers to eschatologically as "eternal glory in Christ" (1 Pet 5:10). The *telos* of the call to holiness, is that YHWH might once again dwell with his people in fulfilment of his covenant.[117]

The all-encompassing nature of the command to be holy may also shed light on Peter's use of ἀναστροφή, which literally means "conduct," "behaviour," or "way of life," and is commonly used in reference to moral conduct or the way in which one "walks."[118] It is a significant theme in the Petrine corpus with eight of thirteen NT appearances found in the letters: six times in 1 Peter, and twice in 2 Peter. Its

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[113] Peterson, "Holiness," 545, emphasis added. idem, *Possessed by God*, 20.

[114] Blackburn, *The God Who Makes Himself Known*, 93; so also, Eric W. Zeller, "Intertextuality in 1 Peter 2:9–12: Peter's Biblical-Theological Summary of the Mission of God's People" (PhD diss., Dallas Theological Seminary, 2013), 41–42.

[115] Morales, *Who Shall Ascend?*, 214.

[116] Morales, *Who Shall Ascend?*, 215.

[117] Morales, *Who Shall Ascend?*, 218.

[118] BDAG, 61; cf. Georg Bertram, "Στρέφω," in *TDNT*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley, vol. VII (Grand Rapids: Wm. B. Eerdmans, 1971), 717.

first two appearances emerge in close proximity (vv. 15, 18). In the present verse, as already discussed, the exhortation is to a holy way of life patterned after the Holy One who called them. By contrast, v. 18 concerns their former life characterised by the pursuit of futile ways inherited from their forefathers (see further below). The contrast is poignant: to be holy as God is holy means leaving behind all that was once considered honourable in pursuit of a God who revealed himself through a crucified servant-redeemer (Mark 10:45; 1 Pet 2:23–25). Holiness, then, is not merely a catalogue of exhortations to perform; rather, it is a life characterised by love[119] that has the Holy One at its centre with the rest of life flowing out of that reality and ordered accordingly.[120] The result ought to be a life in which the believer exudes holiness as they fellowship with God and interact with their neighbours in the everyday transactions of life,[121] rather than a vague, privatised, internal spirituality in which one remains withdrawn from the world.

In summary, we may say that the call to be holy is a holistic enterprise involving salvation, covenant, repentance, submission, service, and mission. Furthermore, Israel's holiness is all of God's doing; from her salvation in Egypt, to her coming under God's sovereign rule, to God's dwelling with her, through to her witness to the nations as she mirrors God's character. The laws that follow in the

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[119] *The Message of 1 Peter*, 67.

[120] Philip Peter Jenson, *Graded Holiness: A Key to the Priestly Conception of the World*, JSOTSup 106 (Sheffield: JSOT Press, 1992), 215.

[121] Boring, *1 Peter*, 79–80. Furthermore, it is noteworthy that although the term ἀναστροφῇ is not used in 1 Corinthians, we find Paul constantly challenging the Corinthian church's "way of life" by urging them towards holiness in an ethical sense because they are already sanctified in a relational sense. As it stood, the external conduct of many in the Corinthian church was failing to align with their new identity. Although the Corinthian believers possessed holy standing before God, actions that expressed such holiness in everyday life was lacking. This explains Paul's various instructions to the Corinthians concerning, for example, removing from the congregation a man engaged in unrepentant sexual sin (ch. 5); whether to eat meat sacrificed to idols (10:23–30); or the need for orderly worship for the sake of outsiders (14:20–25). Undoubtedly, holy conduct was a missional concern for Paul. Gordon D. Fee, *The First Epistle to the Corinthians*, Revised ed., NICNT (Grand Rapids: Wm. B. Eerdmans, 2014), 270 puts it thus, in reference to 1 Cor 6:11: "Your own conversion, effected by God through the work of Christ and the Spirit, is what has removed you from being amongst the wicked, who will not inherit the kingdom . . . Therefore, live out this new life in Christ and stop being like the wicked."

rest of the Pentateuch are all directed towards preserving Israel's holiness and preventing her from profaning the name of the Lord who had saved them.[122] Drawing from Chester's earlier observations concerning the nature of God's call (§1.3), what is observed here is God's *creative* call in which he acts as progenitor, creating a people for himself for the task of priestly ministry of proclaiming and representing God's justice and love to the nations (anticipating 2:4–10).[123]

Thus, in appropriating the Levitical call to be holy, Peter draws on a rich tradition to illuminate his point for the Anatolian believers. Holiness for God's new covenant people is no less holistic than its original formulation in Leviticus, and significantly, it expresses a concern for insiders and outsiders alike. The initial commands of Leviticus 19 concerned Israel's love for their neighbour *including the outsider*. For example, Lev 19:9–10 directs the Israelites to make sure there is food for the poor and the sojourner by not reaping all the way to the edge of their fields. Towards the conclusion of Leviticus 19, YHWH urges Israel to consider the sojourner as a native among them and to love them accordingly because they too were once sojourners in Egypt (19:33–34).[124] Similarly, in 1 Peter, holiness is to characterise the church's whole way of life and, likewise, show a concern for both insiders and outsiders; this is a holiness for the sake of others (see 1:11; 1:22; 2:11–17; 3:1; 3:7; 3:15; 4:8–10; 5:1–3).[125] The call to holiness is, therefore, comprehensive

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[122] Peterson, "Holiness," 546.

[123] Chester, *Conversion at Corinth*, 77–78, 86–88.

[124] Later in Leviticus, the Israelites were to consider themselves as sojourners with regards to their own status before God (25:23).

[125] Aaron J. Kuecker, "As He Who Called You Is Holy: Missional Holiness and the People of God in 1 Peter," in *GOCN Forum on Missional Hermeneutics* (Society of Biblical Literature Annual Meeting, Atlanta, 2010), 9–11; contra, Elliott, who asserts that imitation of the Holy One, "[e]ntails dissociation from all who are unholy. It thus has social as well as religious significance in 1 Peter as in Leviticus, and in 1 Peter undergirds the dissociative stance implied in the conversion and advocated in v. 15 as well as 4:2–4." See Elliott, *1 Peter*, 363. This attitude, however, reflects more the isolationist view of the Qumran communities than that of the Christian communities to whom Peter writes (e.g., 1QH9 2:18–19; 1 QpHab 11:13, in reference to boundaries between the Qumran communities and impure Israelites of uncircumcised lips and hearts). See again, Elliott, *1 Peter*, 361. If Elliott is right, one wonders why Peter did not encourage Christian wives to leave their unbelieving husbands. Furthermore, the command to bless those who persecute them (3:9) and to

in nature. God's purpose in saving Israel and making her holy was that she would

worship him exclusively and that she would reveal his character to the nations.[126]

For Peter, the same is also true for the Anatolian churches.

## 2.4.   A New Paternity (1 Peter 1:17–19)

[17] καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ
ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,
[18] εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας
ὑμῶν ἀναστροφῆς πατροπαραδότου [19] ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου
καὶ ἀσπίλου Χριστοῦ

[17] And if you call on him as Father who judges impartially according to
each one's deeds, conduct yourselves with fear throughout the time of your
exile, [18] knowing that you were ransomed from the futile ways inherited
from your forefathers, not with perishable things such as silver or gold,
[19] but with the precious blood of Christ, like that of a lamb without
blemish or spot.

The holiness to which the Anatolian churches are called to is to reflect the

holiness of God who called them; what one might call a divine case of "like Father,

like son". And it is here in vv. 17–19 that Peter presents God as a Father, impartial

Judge, and Redeemer in quick succession. Herein, the fullness of God's character is

put on display and set in the context of the future consummated hope to be had at

Jesus' return (1:13), as well as the inaugurated hope found in Jesus' death and

resurrection (vv. 20–21). The *new paternity* that Peter sets forth in vv. 17–19

provides a necessary pillar needed towards motivating a life of holiness within the

Anatolian churches to which he writes, and it is here where we begin to elaborate

further on the nature of Christian identity in 1 Peter.

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have a defence prepared for those who would inquire of their faith (3:15) presupposes a certain level
of engagement with so-called "unholy" people.

[126] Blackburn, *The God Who Makes Himself Known*, 95.

### 2.4.1.  *Fearing the Father who Judges Impartially (1:17)*

It is assumed by Peter that believers will "call on" God who is both their Father, and impartial Judge. To call upon God almost certainly refers to the language of prayer as set out by Jesus in the Gospel tradition (Matt 6:9–13; 7:11; 10:32; 11:25–27; 18:35; 23:9; Luke 11:2–4; John 5:19–20; 17:1–26; 20:17),[127] yet it is not without OT precedent (e.g., 2 Sam 17:4; Pss 2:7; 88:27 LXX, Jer 3:19; Mal 1:6; 2:10; cf. Wis 2:16; 3 Macc 5:7). And although this is the first time God has been referred to as Father of believers, this reality is hinted at earlier in the epistle, specifically where God is referred to as Father in relation to Jesus Christ, and by extension to those who have been born again, not to mention believers being denoted as obedient children (1:2–3, 14, respectively).[128] Praying to God as Father rightly conjures images of intimacy and closeness, but immediately Peter adds a note of sobriety by reminding his addressees that their Father is also the impartial Judge to whom all people will one day answer.[129] Thurén goes so far as to suggest that the language used may be conceived as a threat.[130]

Πατέρα ("father") is placed in the emphatic position to draw attention to the contrast between God as Father and Judge,[131] and influences the content up to the end of the pericope (v. 21).[132] Fathers were held in high regard within both Jewish

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[127] Kelly, *The Epistles of Peter and Jude*, 71, who suggests there may be an echo of the Lord's prayer; so also, Davids, *The First Epistle of Peter*, 70; and Green, *1 Peter*, 45; cf. Grudem, *1 Peter*, 85, who sees the nuance of one calling for help.

[128] Reinhard Feldmeier, *The First Letter of Peter: A Commentary on the Greek Text*, trans. Peter H. Davids (Waco: Baylor University Press, 2008), 108; cf. Elliott, *1 Peter*, 365.

[129] Elliott, *1 Peter*, 364. Elliott's insight here is noteworthy. When the metaphor "Father" is applied to God it implies several functions, including (1) God's progenerating his human children into existence, (2) his authority over them, (3) his paternal affection, protection, and care for them, (4) and his function as a Father to the fatherless. He goes on to note that paternal authority included the right and responsibility of judging and disciplining the behaviour of family members (p. 365).

[130] Lauri Thurén, *Argument and Theology in 1 Peter: The Origins of Christian Paraenesis*, JSNTSup 114 (Sheffield: Sheffield Academic Press, 1995), 113, while Thuren may be overstating his case, the warning may certainly be received as a strong admonishment.

[131] Achtemeier, *1 Peter*, 124.

[132] Martin, *Metaphor and Composition*, 169.

and Greco-Roman cultures:[133] among their responsibilities was the need to procreate; maintain hierarchy and authority; provide care, nurturing, and education; and a positive example that their children might emulate.[134] Given the overall context of 1 Pet 1:15–17 in particular, attention will be directed briefly at the notions of authority and example: authority because God is presented as Father (v. 17), and believers are to be obedient children (v. 14); and example, because God himself is presented as the exemplar concerning the church's holiness.[135]

Concerning authority, the OT is replete with commands to honour one's parents (e.g., Exod 20:12; Lev 19:3; Deut 5:16; Prov 13:1; 15:5, etc.), and this theme continued into Second Temple literature. In this regard, Sir 3:1–16 proves instructive as observed in a brief sampling here:

> Honor your father by word and deed, that his blessing may come upon you. For a father's blessing strengthens the houses of the children, but a mother's curse uproots their foundations . . . Whoever forsakes a father is like a blasphemer, and whoever angers a mother is cursed by the Lord." (vv. 8–9, 16).[136]

Philo likewise upholds the honour of parents (e.g., *Dec.* 106–20; *Spec. Leg.* 2:224–41). For Philo, parents operate in the space between the mortal and immortal: the mortal with regards to their perishable nature; the immortal with the God-given ability to procreate (*Dec.* 107; also *Spec. Leg.* 2:225). Moreover, Philo affirms parents as benefactors, not only bringing children into existence in a creative capacity but also caring for them in providing food and education (*Spec. Leg.* 2:229).

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[133] Philip Harland has demonstrated that titles such as, "father" and "mother" were used not only within families, but also in civic associations as a means of conveying honour, or positive relations with benfactors or leaders. See Philip A. Harland, *Dynamics of Identity in the World of the Early Christians: Associations, Judeans, and Cultural Minorities* (New York: T&T Clark, 2009), 87, 89. See also the table (p. 88), with a list of primary references to various familial titles including "father". See also the earlier article, idem, "Familial Dimensions of Group Identity (II): 'Mothers' and 'Fathers' in Associations and Synagogues of the Greek World," *JSJ* 38 (2007): 57–79.

[134] Burke, *Family Matters*, 95–96.

[135] Many of the citations that follow are also referenced in Burke, *Family Matters*, 36–96. I have, however, pursued the primary sources myself, as is exemplified in a couple of instances where I correct Burke's erroneous citations (see below).

[136] Direct quotations from the Apocrypha will be from the NRSV unless stated otherwise.

Similarly, Josephus presents a child who rejects their parents' counsel as effectively

rejecting God and his Law; in fact, dishonour toward the father was keenly felt by

God because "[God] thinks that there is dishonor at the same time for those who

have the same title as Himself when they do not obtain from their children what is

fitting for them" (*Ant*. 4.262). Such attitudes may be the reason why Selwyn

suggests that "it was the father's function *par excellence* to command and to teach,

which was held to be a more august function than the judge's giving rewards and

punishment."[137]

Greco-Roman sentiment for the father was equally reverent, sometimes more

so: Aristotle, for instance, likened the relationship between a father and son to that

of a king and his subjects:

> The friendship of a king for his subjects is one of superiority in
> beneficence . . . The friendship of a father for his child is of the same
> kind . . . For it is as natural for a father to rule his children, and
> forefathers those descended from them, as for a king to rule his
> subjects (*Eth. Nich*. 8.11.1–2).

Plutarch, meanwhile, places parents second only to the gods with regards to

commanding respect:

> both Nature and the Law, which upholds Nature, have assigned to
> parents, after gods, first and greatest honour; and there is nothing
> which men do that is more acceptable to gods than with goodwill and
> zeal to repay to those who bore them and brought them up the favours
> "long ago lent to them when they were young" (*Frat. amor*. 4).[138]

Among the Stoics, Hierocles articulates a similar line of thinking to Plutarch.

Yet surprisingly, because of their proximity (presumably both relationally and

physically), parents should nevertheless be honoured "more highly than the gods"

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[137] Edward Gordon Selwyn, *The First Epistle of St. Peter: The Greek Text with Introduction, Notes, and Essays,* 2nd ed; repr., 1972 (London: The Macmillan Press Ltd, 1947), 142.

[138] Plutarch, *Moralia,* trans. W. C. Helmbold, vol. VI, LCL 337 (Cambridge, MA: Harvard University Press, 1939), 257.

(4.25.53).[139] Significantly, given that parents act in some ways as benefactors to their children, he also asks rhetorically, "For whose *possession* would we rather be than those through whom we exist?" (4:25.53).[140]

Concerning parents' example in the Jewish tradition, Josephus is perhaps most explicit in his concern that fathers and elders provide an example for those who follow them:

> from the very beginning their [children's] upbringing should be in sober moderation. And it gave instruction to teach reading, in relation to the laws, and that they know about the exploits of their forebears, in order that they *imitate* the latter (*Apion* 2.204, emphasis added).[141]

An especially compelling parallel is provided by Philo, who, like Peter here, offers God as one worthy to be imitated: "men never act in a manner more resembling the gods than when they are bestowing benefits; and what can be a greater good than for mortal men to imitate the everlasting God?" (*Spec. Leg.* 4.73).[142]

In Greco-Roman thought, it was largely assumed that fathers would provide a laudable example for their children. On this front, Plutarch encourages fathers to act as a paradigm (παράδειγμα) for his children both regarding the avoidance of a negative example ("not misbehaving") and a positive example ("doing as they ought to do"):

> Fathers ought above all, by not misbehaving and by doing as they ought to do, to make themselves a manifest example to their children,

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[139] Hierocles, "On Duties: How to Conduct Oneself Toward One's Parents," in *Moral Exhortation: A Greco-Roman Sourcebook,* by Abraham J. Malherbe, Library of Early Christianity 4 (Philadelphia: Westminster Press, 1986), 91.

[140] Hierocles, "On Duties . . . Toward One's Parents," 91, emphasis added. The parallel of the Anatolian believers belonging to God (1 Pet 2:9) through whom they have been given new birth (1:3) and become his children (1:14) is remarkable.

[141] Also cited by Burke, *Family Matters*, 50, though he incorrectly references Book 1, rather than Book 2.

[142] Also cited by Burke, *Family Matters*, 50, but, again, referenced mistakenly, citing 4.83 instead of 4.73. Should one follow Burke to *Spec. Leg.*, 4.83, they will find Philo waxing lyrical, drawing comparisons between herpes and evil desires.

so that the latter, by looking at their fathers' lives as at a mirror, may be deterred from disgraceful deeds and words (*Lib. ed.* 20).[143]

Similarly, Seneca warns of avoiding men who do not "walk the talk", and instead encourages one to look towards those who by their actions model exemplary lives: "men who teach us by their lives, men who tell us what we ought to do and then prove it by practice" (*Ep.* 52.8).[144] Hierocles also observes that when a child takes care of his parents, he or she merely "imitates" the love and service that was provided to the child in infancy,[145] thus the parents have provided a model by which the child learns to live appropriately.

In several respects, therefore, Peter's exhortation to "be holy like the Holy One who called you" (1:15), stands in continuity with both Jewish and Greco-Roman sentiment vis-à-vis honouring one's parents. As "children of obedience" (1:14), they are to manifest God's holiness in their own lives (1:15–16) because he is their heavenly Father (1:17). The church lives out its identity and mission in such a manner that they imitate the character of the God who called them. In this sense, "Father" does not express childish sentimentality, but rather respectful deference to one in benevolent authority.[146] Kelly, in a similar tone, warns one against taking their relationship with God for granted as, "the writer's point is that, since the God whom his readers address as Father is to be their judge, they would be wise to have a healthy dread of his judgment and shape their behaviour accordingly."[147]

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[143] Plutarch, *Moralia*, trans. Frank Cole Babbitt, vol. I, LCL 197 (Cambridge, MA: Harvard University Press, 1927), 67.

[144] Seneca, *Epistles*, trans. Richard M. Gummere, vol. IV, LCL 75 (Cambridge, MA: Harvard University Press, 1917), 349.

[145] Hierocles, "On Duties . . . Toward One's Parents," 92.

[146] James Barr, "'Abba, Father' and the Familiarity of Jesus' Speech," *Theology* 91 (1988): 179. Barr notes that contrary to what has become popular belief, "'Abba' was not at all the nuance of childish prattle, but the nuance of solemn and responsible adult speech."; see also, idem, "'Abbā Isn't 'Daddy,'" *JTS* 39, no. 1 (1988): 28–47. Perhaps the best way to understand 'Abbā is as "respectfully familial."

[147] Kelly, *The Epistles of Peter and Jude*, 71; cf. Martin Luther, *The Catholic Epistles*, ed. Jaroslav Pelikan and Walter A. Hansen, Luther's Works 30 (St. Louis: Concordia Publishing House, 1967), 34.

## 2. Called to be Holy

The reason for this is that God is also their *impartial* judge. The adverb, ἀπροσωπολήμπτως occurs only here in the NT, although it does appear in early Christian tradition (1 Clem. 1:3; Barn. 4:12),[148] and OT and Jewish tradition (Deut 10:17; 2 Chron 19:7; Sir 35:12; Job 5:16; 33:18; 2 Bar. 13:8; Pss. Sol. 2:18–19).[149] The term is taken to mean impartiality, negatively derived from the Hebrew idiom to receive the face of a person, i.e., to show favouritism.[150] Significantly, its positive form is also found on the lips of Peter in Acts 10:34 in his conversation with Cornelius.[151] There, Peter marvels that God shows no partiality between Jews and gentiles, although here the line of reasoning seems to be that unbelievers and Christians alike will be judged. Elect (1:1) and called of God (1:15; 2:10) the church may be, but they will still be subject to judgment (4:17)[152] and for Peter this should (quite literally!) put the fear of God in all believers.

The nature of what judgment entails here is subject to dispute. Some, such as Wayne Grudem, see judgment here referring specifically to God's disciplining of believers in the present time and not to the judgment at the *eschaton*.[153] On the other hand, Thomas Schreiner takes Grudem to task arguing that the tense of a participle is not necessarily decisive nor always a clear indication of time; and (2) that judgment in relation to works is a recurring theme in both Jewish and NT literature.[154] One must wonder if a false dichotomy has been created here. The injunction to be holy (1:15–16) certainly refers to the present, perhaps supporting

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[148] Elliott, *1 Peter*, 365.

[149] See Achtemeier, *1 Peter*, 124.

[150] Michaels, *1 Peter*, 61.

[151] Could this be a small piece of evidence in the direction of genuine authorship?

[152] Michaels, *1 Peter*, 61.

[153] So, Grudem, *1 Peter*, 86. Grudem cites the construction of τὸν κρίνοντα (articular present participle), and the fact that fear would be inappropriate for Christians who need not worry about final judgment.

[154] See Schreiner, *1, 2 Peter, Jude*, 83, who cites numerous references inc. (Jewish lit: Pss 28:4; 62:12; Prov 24:12; Jer 17:10; 25:14; 32:19; 51:24; Ezek 33:20; 1QS 10:16–18; Pss. Sol. 2:15–17, 33–35; 9:4–5; 2 Bar. 13:8; 44:4; 54:21; NT lit: Matt 16:27; Rom 2:6, 11, 28–29; 14:12; 1 Cor 3:13; 2 Cor 5:10; 2 Tim 4:14; Rev 2:23; 20:12–13; 22:14); cf. Michaels, *1 Peter*, 60, who notes that in 1 Peter, judgment begins with the household of God (1 Pet 4:14–19).

Grudem's position. Schreiner's end time judgment may also be in view, however, when considering Jesus' return (1:13), not to mention the immediate context and its summons to "fear" (φόβῳ). The context of this pericope, with one eye on Jesus' future return (1:13), and holy living in the present (vv. 15–16), may in fact support a both/and reading of the text. In either scenario, the fear of God is the appropriate posture whether in reference to the Lord's present discipline or at the final judgment.

If we can say that God relates to his people in both a paternal and judicial sense as Father, Judge, and Redeemer, and further that he has the authority to act in judgment at any time, what might be said of the nature of the Christian's fear? It is commonly asserted that the "fear" in view here is not one of being terrified but rather of reverence and awe.[155] Some even see it as the key theme of the whole paragraph.[156] Yet, the fear of the Lord is more holistic than often realised. While fear of judgment with a view to obedient living may be in view given the immediate context, this is not the end of the matter. A cursory glance at the OT and Second Temple literature reveals that the fear of God has multiple facets: it is associated with obedience (Deut 6:2; 13:4; 17:19); ceasing from idolatry (Josh 24:14; 2 Kgs 17:35); wisdom (Prov 1:7; 2:5; 3:7; 9:10; 15:33; Ps 111:10; Job 28:28, Sir 1:16), humility and confidence (Prov 14:26; 22:4); the love of God (Deut 10:12; Ps 33:18;103:13; 118:4; 147:11; Prov: 16:6); hatred of evil (Prov 3:7; 8:13; 16:6); provision (Ps 34:9); worship (Ps 2:11; 22:23; 40:3; 2 Kgs 17:36); friendship (Ps 25:14); loving one's neighbour (Lev 19:14, 25:17); salvation (Josh 10:8; 2 Kgs 17:36–39; Ps 115:11); and justice (2 Chron 19:7). Suddenly, Peter's imperative to live in fear takes on a far more comprehensive meaning, far beyond living in light of

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[155] E.g., see the essay by David G. Horrell, "'Honour Everyone . . .' (1 Pet. 2.17): The Social Strategy of 1 Peter and Its Significance for Early Christianity," in *To Set at Liberty: Essays on Early Christianity and Its Social World in Honor of John H. Elliott*, ed. Stephen K. Black, SWBA, 2/11 (Sheffield: Sheffield Phoenix Press, 2014), 192–210, who observes that "fear" is reserved for God in the sense of worship, in contrast to the emperor who is to be "honoured".

[156] Jobes, *1 Peter*, 115; cf. Achtemeier, *1 Peter*, 124; Schreiner, *1, 2 Peter, Jude,* 81; Thurén, *Argument and Theology*, 114.

Christ's return and judgment (though that is, of course, still present). In this light, Feldmeier's words on this issue are insightful:

> "The fear of God" does not mean an obsessive religious dread of God; rather in early Jewish literature it can be paralleled with love of God; as such, it does not diminish life but as the "beginning of wisdom" virtually heightens it: "The fear of the Lord gives honor and fame and grandeur and then crown of joy. The fear of the Lord will refresh the heart and give cheerfulness and joy and length of days" (Sir 1:11f).[157]

To walk in holiness before God, then, is to balance a healthy fear of God's judgment with a humble confidence in God's paternal love, thus empowering one to love their neighbour(s) as themselves, flee idolatry, and to hate evil. In accordance with the psalmist, it appears that Peter considers a life that fears God as synonymous with—or otherwise, complementary to—the life of hope to which believers are called (1:13, 21). If not one and the same, then they must be two sides of the same coin, for the one who fears God also hopes in God (Ps 147:11).

Christians are to live such lives during the time of their sojourn (παροικίας). As discussed in the introductory chapter, we believe that while it is certainly possible—and maybe even likely—that at least some of the Anatolian churches to which Peter writes may have had members who were exiles in the literal sense,[158] it is more likely that παροικίας here refers to the spiritual status of the whole church.[159] The noun παροικία occurs only here and in Acts 13:17 where it refers to Israel's time in Egypt prior to the Exodus. Such language is intimately connected with Israel's history, going back to Abraham, who described himself as a πάροικος καὶ παρεπίδημος ("resident alien and sojourner") among the Canaanites (Gen 23:4

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[157] Feldmeier, *The First Letter of Peter*, 114. The reference to Sirach is Feldmeier's.

[158] Elliott, *1 Peter*, 366–68; also, John H. Elliott, *A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy* (Philadelphia: Fortress Press, 1981), 41–49; cf. Jobes, *1 Peter*, 32–41.

[159] Moses Chin, "A Heavenly Home for the Homeless: Aliens and Strangers in 1 Peter," *TynBul* 42, no. 1 (1991): 96–112.

*NETS*).[160] As already stated, the Israelites were to consider themselves "sojourners" even in the Promised Land once they had entered (Lev 25:23).

Drawing on the work of Fredrik Barth,[161] Philip Esler has observed that ethnic identity in antiquity was often tied to one's homeland (whether through being present in the land, or as in the case of diaspora, through symbolic attachment).[162] Moreover, certain characteristics of people were often attached to the land from which they came[163] (e.g., Cretans are liars, Titus 1:12). Given the history of Israel—from their enslavement in Egypt, the destruction of their temple and subsequent exile in Babylon, their return to Jerusalem to rebuild both the city and the temple, their persecution under Antiochus IV (Epiphanes), and eventual destruction of the temple in AD 70—Esler is surely right in attributing the language of displacement (e.g., diaspora, sojourn, resident alien, etc.), as appropriate and vital to Israelite identity.[164] It is, therefore, highly significant that Peter would draw on such imagery in describing his own recipients and their social situation.

It is a reasonable parallel to draw, for just as Israel were sojourners awaiting God's redemption—first in Egypt and later in Babylon—so too the church has been redeemed in Christ's first coming and awaits the consummation of their redemption at his return. In the meantime, the time of the church's sojourn, they too re-live the experience(s) of Abraham and Israel who lived between the promise of inheritance, and the fulfilment of that promise. Once again, through the strategic use of language, Peter "transports" his auditors into defining moments of Israel's history, and in so doing imparts new identity. It is this context in which the church's mission is based. Israel was called out from Egypt to be a blessing to the nations.

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[160] The ESV translates "sojourner and foreigner"; the NRSV, "stranger and alien"; the KJV, "stranger and sojourner".

[161] Fredrik Barth, ed., *Ethnic Groups and Boundaries: The Social Organization of Culture Difference* (London: George Allen and Unwin, 1969).

[162] Philip F. Esler, *Conflict and Identity in Romans: The Social Setting of Paul's Letter* (Minneapolis: Fortress Press, 2003), 62ff.

[163] Esler, *Conflict and Identity in Romans*, 63.

[164] Esler, *Conflict and Identity in Romans*, 62, 64.

Having failed in that mission, Israelites were exiled to Babylon, yet remarkably, they were called to seek the welfare for Babylon's sake as well as their own. That is, God's mission for Israel remained in force:

> [4] Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: [5] "Build houses and live in them; plant gardens and eat their produce. [6] Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. [7] But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare" (Jer 29:4–7).

According to Jeremiah, the way YHWH saw blessing unfolding for his people by maintaining their identity in YHWH himself *rather than the land,* while simultaneously putting down roots in Babylon. They would enact this by building homes and families, and thus by extension, contributing to the economic and spiritual climate of the city. To use Jesus' term, they were to be a "city on a hill" (Matt 5:14). This is hardly what an ancient Israelite would have expected, but it is nevertheless what they were called to. This command of the Lord was important because the exiles would not return to Jerusalem for some seventy years. For some of the Israelites, exile would be the *only* life they would ever know; the promise of return to Jerusalem would not be fulfilled in their lifetime, but in the lives of their grandchildren and great-grandchildren. Peter, it would appear, sees the life of the Christian in similar terms. That is, by virtue of their faith, believers have been reborn by the Holy Spirit and are rendered sojourners and foreigners in the lands of their residence, regardless of their literal social status. In the meantime, they live on mission with God as holy sojourners seeking the peace and prosperity of their communities, even as they wait patiently for Christ to return and bring them into their true heavenly home.[165]

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[165] Clowney, *The Message of 1 Peter,* 67–68. See especially n. 3.

### 2.4.2. A Blood-Stained Ransom (1:18–19)

Peter now presents a further reason for the Anatolian churches to live in reverence of their heavenly Father. Not only is he their Judge, but he is also the one who ransomed them from the ignorant/futile way of life inherited from their forefathers (vv. 14, 18, respectively). Thus, Peter immediately draws a contrast between the church's *new paternity*, and their *former paternity*. God the Father, who is holy and calls his people to be holy is set in contra-distinction to Anatolian forefathers who walk(ed) in futile ways. From the perspective of SIT, this is another act of comparison (see earlier v. 14), that serves to build the identity of believers. Significantly, as before, Peter again draws upon the tactic of social creativity by refusing to compare *people* directly, but rather the former and present ways of life. In the first instance, believers were encouraged to leave behind former ways and pursue holiness in accordance with the character of God. In this case, there is acknowledgement that those ignorant and futile ways were inherited from their forefathers. But what are the futile ways of which Peter speaks?

In his now published PhD thesis,[166] Travis Williams considers several potential causes that may have sparked conflict faced by Christians in Roman Anatolia. Firstly, withdrawal from various voluntary clubs or associations was one such cause. Williams highlights that in many cases there was a close relationship between the social and religious aspects within the clubs such Christians may have formerly attended.[167] Additionally, the imperial cult played a prominent role in most people's lives. Such was its prevalence through local municipalities that Williams suggests it would have been almost impossible to avoid.[168] Finally, and perhaps most critically, was the worship of traditional gods. Because Christians now worshiped Christ exclusively, they were perceived as being "atheistic" because of their

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[166] Originally, Travis B. Williams, "Contextualizing Conflict: The Persecutions of 1 Peter in Their Anatolian Setting" (PhD thesis, University of Exeter, 2010); now published as *Persecution in 1 Peter: Differentiating and Contextualizing Early Christian Suffering*, NovTSup 145 (Leiden: Brill, 2012).

[167] Williams, *Persecution in 1 Peter*, 242.

[168] Williams, *Persecution in 1 Peter*, 246–50.

disregard for the traditional gods they once held dear.[169] Williams offers Polycarp as an example of one who was accused of being ὁ τῶν ἡμετέρων θεῶν καθαιρέτης "the destroyer of our gods" (Mart. Pol. 12.2), for discouraging worship and sacrificing to the gods,[170] and demonstrates further that even denial of the gods could lead to death threats (Justin, *1 Apol.* 25.1; cf. Tertullian, *Apol.* 10.1).[171] Williams concludes that when all is considered, withdrawal from pagan worship—be it with regards to a voluntary association, imperial cult, or traditional gods—would have been a significant factor that was likely to result in public backlash.[172]

It is probable that this multitude of worship practices and the associated activities that are now seen as immoral (cf. 4:2–4), are also the futile ways to which Peter is referring. The futile ways of these Anatolian Christians were πατροπαραδότου ("inherited", or "handed down from one's forefathers or ancestors").[173] The word appears only here in the whole NT and it does not appear at all in the LXX. In his well-regarded study on the word, van Unnik draws five conclusions:[174] (1) πατροπαραδότου can mean "handed over to them by the fathers" with connotations of "traditional," "venerable," or "recommendable"; (2) The "fathers" may refer either to ancient forebears or immediate parents; (3) the term connotes a living reality, rather than a lifeless ritual; (4) the "traditional"/"ancestral" character strongly suggests religious influence in their way

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[169] Williams, *Persecution in 1 Peter*, 255–58.

[170] Williams, *Persecution in 1 Peter*, 255.

[171] Williams, *Persecution in 1 Peter*, 255–56.

[172] Williams, *Persecution in 1 Peter*, 257–58; see also, Larry W. Hurtado, *Destroyer of the Gods: Early Christian Distinctiveness in the Roman World* (Waco: Baylor University Press, 2016), 15–105, who observes that Christian distinctiveness, especially with regards to withdrawal from pagan and imperial worship practices, was a likely cause of antagonism towards Christians.

[173] BDAG, 637. Interestingly, there is a possible echo from Jeremiah which, though not explicit, may be in view. YHWH speaks through the prophet, "They have turned back to the iniquities of their *forefathers*, who refused to hear my words. They have gone after other gods to serve them" (11:10, emphasis added). In this case, YHWH laments the fact that both Israel and Judah have returned to the idolatries of their forebears. First Peter clearly shares a similar concern for its recipients (1:14–19; 4:2–4).

[174] W. C. van Unnik, "The Critique of Paganism in 1 Peter 1:18," in *Neotestamentica Et Semetica: Studies in Honour of Matthew Black*, ed. Ellis E. Earle and Max Wilcox (Edinburgh: T&T Clark, 1969), 140.

of life; (5) Christian authors used the word pejoratively, connecting it with a way of life that has since been abandoned (e.g., Eusebius, *Hist. eccl.* 10.4.16). It is furthermore possible that Peter, in using the term μάταιος ("futile" or "worthless") to describe πατροπαραδότου, is connecting the concept with idolatry in the LXX.[175]

All five points are pertinent in relation to 1 Pet 1:18 as each nuance emphasises the value of that being inherited, be it the fact that such traditions are "venerable"; that the honour of both parents and ancestors may be in view; that the tradition is conceived as life-giving, and so forth. Certainly, Peter would have been aware of the nuances associated with such a loaded term. In both the Greco-Roman and Jewish cultures, such traditions were passed down from generation to generation by the father to his children, particularly to his son(s) who would perpetuate the family line and the traditions therein.[176] It would be shameful, particularly for those of so-called high birth for a member of one's family *not* to be able to recall the names and titles of various ancestors. Indeed, in a letter to Atticus, Cicero lamented the ignorance of Scipio Metellus for such ignorance of his lineage:

> Doesn't this Scipio Metellus know that his great-grandfather never
> held the Censorship? . . . What disgraceful ignorance! . . . It is
> disgraceful not to know that one's great-grandfather was never Censor,

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[175] van Unnik, "The Critique of Paganism in 1 Peter 1:18," 141; cf. O. Bauernfeind, "Μάταιος," in *TDNT*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley, vol. IV (Grand Rapids: Wm. B. Eerdmans, 1967), 519–24. However, the Apostle Paul also alludes to the futility of such a life regarding Judaism in Phil 3:4–8: "If anyone else thinks he has reason for confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ".

[176] Francesca Prescendi, "Children and the Transmission of Religious Knowledge," in *Children, Memory, and Family Identity in Roman Culture*, ed. Véronique Dasen and Thomas Späth, Online ed. (Oxford: Oxford University Press, 2010), 78–79. Prescendi contends that daughters would also participate in family ceremonies, learning the "ritual syntax and rules of a system of thoughts" which would be useful when she married into a new family. Moreover, it was not uncommon that a woman would bring her gods or ancestral images into the house of her husband.

especially as no Cornelius became Censor after his Consulship and during his lifetime. (Cicero, *Att*. 6.1.17–18).[177]

 If this is the derision one expected for lacking knowledge of their ancestors, Christians surely fared little better, given that they appeared not merely unknowledgeable, but were perceived as wilfully dissociating themselves from their family heritage. Forms of persecution likely included verbal and physical abuse, and legal action, as well as the prospect of spousal tension and/or abuse, economic oppression, social ostracism, and spiritual/religious affliction.[178] At this point, it is not difficult to see how radical Christian conversion would appear in the Greco-Roman world, especially given the numerous negative consequences one might conceivably endure.

For a married couple this could have especially serious consequences. In *Advice to the Bride and Groom*, Plutarch encourages the woman to all but forego any gods except those belonging to her husband:

> Wherefore it is becoming for a wife to worship and to know only the
> gods that her husband believes in, and to shut the front door tight
> upon all queer rituals and outlandish superstitions. For with no god
> do stealthy and secret rites performed by a woman find any favour
> (*Conj. praec.* 19).[179]

One could well imagine a convert, be they a slave, a child, a wife (or even a husband[180]), being perceived as committing a form of apostasy or betrayal against the family to which they belonged by either refusing to serve or worship the gods of the household, or abandoning them in favour of something "superstitious" as

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[177] Cicero, *Letters to Atticus: 90–165A*, ed. and trans. D. R. Shackleton Bailey, vol. II, LCL 8 (Cambridge, MA: Harvard University Press, 1999), 123, 125; similarly cited in, Catherine Baroin, "Remembering One's Ancestors, Following in Their Footsteps, Being Like Them," in *Children, Memory, and Family Identity in Roman Culture*, ed. Véronique Dasen and Thomas Späth, Online ed. (Oxford: Oxford University Press, 2010), 21.

[178] See esp., Williams, *Persecution in 1 Peter*, 299–326, who provides all the primary documentation.

[179] Plutarch, *Moralia*, trans. Frank Cole Babbitt, vol. II, LCL 222 (Cambridge, MA: Harvard University Press, 1928), 311, emphasis added.

[180] So argues Carl D. Gross, "Are the Wives of 1 Peter 3:7 Christians?," *JSNT*, no. 35 (1989): 89–96.

Plutarch describes above (cf. Suetonius, *Nero* 16.2; Tacitus, *Annals* 15.44.2–5). The husband or son may have come under greater scrutiny because they were expected to honour their forebears, and that they would make every effort to follow in their footsteps (*vestigia sequi*).[181] In this light, one sees the offence caused by turning away from their earthly father and ancestry to walk in the footsteps of a holy God (who is Father and Judge), and who initiated their redemption through a crucified Messiah. For this reason, Peter grounds this young church in the history of Israel whose patriarchs and matriarchs offer examples of living faith and whose story climaxes in Jesus Christ, the one who paid their ransom with his own blood in order to save them from their former futility.

The word used by Peter to describe the believer's ransom is ἐλυτρώθητε (aorist, indicative, passive, of the root λυτρόω), and it covers a broad range of ideas from both Jewish and Greco-Roman background.[182] Martin Williams discerns that during the NT era, λυτρόω was used to convey the meaning of "release from some form of captivity by the payment of a ransom price."[183] Concerning the Hebrew background, λυτρόω occurs some 109 times in the LXX, usually translating the words פדה (*pdh*, "ransom" 42x) and גאל (*gaal*, "redeem", "act as kinsman," 45x).[184] Within the LXX, instances in which God is the subject of the verb usually emphasise God as the redeemer and his ensuing deliverance,[185] including Israel's

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[181] Baroin, "Remembering One's Ancestors," 32–33; cf. Harland, *Dynamics of Identity*, 150, who cites *ISardBR* 221, where Sokrates Pardalas, son of Polemaios, is praised "for following in his ancestors footsteps" with regards to his piety towards Zeus and benefaction to Zeus's therapeutists.

[182] For a thorough overview of the term and its uses, see Martin Williams, *The Doctrine of Salvation in the First Letter of Peter*, SNTSMS 149 (Cambridge: Cambridge University Press, 2011), 82–89; Carson, "1 Peter," 1018–19; See also, Schreiner, *1, 2 Peter, Jude*, 84, who suggests that the broad range of OT associations probably indicates that Peter primarily had the OT in mind, although Michaels argues that the Greco-Roman understanding is also likely in view. See Michaels, *1 Peter*, 65.

[183] Williams, *Doctrine of Salvation*, 85.

[184] Williams, *Doctrine of Salvation*, 85.

[185] Williams, *Doctrine of Salvation*, 86. The reason for this emphasis on God's action as redeemer and resulting deliverance rather than on a price paid may be because the payment had not yet been paid and nor would it be until the death and resurrection of Christ.

redemption from slavery in Egypt (Deut 7:8), and exile in Babylon (Isa 52:3).[186] In the NT, λυτρόω only occurs twice outside of 1 Peter:[187] the first is in Luke 24:21 where two of Jesus' disciples lament his death and that he will not restore Israel to its former glory reflecting archetypal Jewish longing in the face of Roman domination.[188] The second instance is from Titus 2:14, which in its greater context, shares parallels with our present passage:

> [11] For the grace of God has appeared, bringing salvation for all people, [12] training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age (cf. 1 Pet 1:14, 17), [13] waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ (cf. 1 Pet 1:13, 21), [14] who gave himself for us to redeem us (λυτρώσηται) from all lawlessness (cf. 1 Pet 1:18) and to purify for himself a people for his own possession who are zealous for good works (cf. 1 Pet 2:9–10) (Titus 2:11–14).

Williams is correct in seeing Titus 2:14 as emphasising the ransom price ("himself"; i.e., Jesus), its substitutionary nature (for us), and its effect (to redeem us from lawlessness and purify for himself a people for his own possession…).[189] What sets 1 Peter apart from Paul's letter to Titus, per Williams, is how forthright the author is in his description that the price paid is not with perishable, earthly wealth, but by Christ's precious blood (οὐ θαρτοῖς ἀργυρίῳ χρυσίῳ, ἐλυτρώθητε . . . ἀλλὰ τιμίῳ αἵματι Χριστοῦ).[190]

The concept of payment directs one towards the Greco-Roman commercial background that may also lie behind ἐλυτρώθητε.[191] Peter's use of οὐ . . . ἀλλὰ may

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[186] Carson, "1 Peter," 1019.

[187] It also exists in its noun form, λύτρον, in Mark 10:45.

[188] Leon Morris, *The Apostolic Preaching of the Cross*, 3rd revised ed. (Grand Rapids: Wm. B. Eerdmans, 1965), 38.

[189] Williams, *Doctrine of Salvation*, 87.

[190] Williams, *Doctrine of Salvation*, 87–88.

[191] Contra, Beare, *The First Epistle of Peter*, 78.

indicate that he knowingly contrasted the type of payment that would free a man from bondage to futile ways and what would not.[192] As Howard Marshall puts it:

> The comparison with a monetary payment suggests that a parallel is being drawn with the state of slavery, from which people could be released by a ransom. But in the case of sinners a sacrifice is involved. Their way of life stands under condemnation from God, and only by a sacrifice can the condemnation be cancelled. The cancellation of the condemnation carries with it release from the captivity to the futile way of life.[193]

In sum, it appears that Peter chose ἐλυτρώθητε to express redemption in Christ because (for want of a better expression), it covered all the bases. Jewish readers would have understood both the salvific and cultic background immediately, while the Greco-Roman notion of a price paid to ransom a slave dovetails nicely with the concept. In fact, the Greco-Roman understanding could only be enhanced by its association with the Jewish background. In this way, Peter's audience continues to be subtly "transported" into Israel's story, and the story of Christ.

The sacrifice that brought redemption came at the cost of the precious blood of Christ (τιμίῳ αἵματι Χριστοῦ), providing the anti-thesis against redemption with gold or silver.[194] The death of Christ provided, as the title of this section suggests, "a blood-stained ransom." Schreiner argues that Peter's reference to Jesus as a "lamb without blemish or spot" is probably a conflation of three traditions, namely the Passover of the Exodus tradition (Exod 12:21–23), the sacrificial cult in general (Leviticus), and the prophetic tradition connected with the Suffering Servant of

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[192] Williams, *Doctrine of Salvation*, 88.

[193] I. Howard Marshall, "Redemption," in *DLNT*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove: InterVarsity Press, 1997), 1002; similarly, Bénétreau, *La Première épître de Pierre*, 105, who states, "l'idée de rançon comme prix payé est bien présente ici, comme le prouve la comparaison avec l'argent et l'or, moyens habituels de paiement." Translated: "as evidenced by comparison with silver and gold, the usual means of payment, the idea of ransom as the price paid is present here"; cited in Williams, *Doctrine of Salvation*, 88, n. 23.

[194] Dryden, *Theology and Ethics in 1 Peter*, 104–5, who notes that the blood is superior to gold or silver on account of its incorruptable source, i.e., Christ, the Lamb without blemish or spot.

Isaiah 53.[195] If this is correct, then Peter's point is simple: all the OT traditions are fulfilled in the sacrifice of Christ. But there is another, subtler alternative. Here, we *tentatively* suggest that v. 19 continues to retain a predominantly Exodus motif, but rather than referring to the original Passover in Exodus 12, instead alludes to the second Passover in Num 9:1–5. Our reasoning for this is that we detect Peter following a narrative that traces highlights from Exodus through Numbers:

1. The first allusion to Exodus narrative, as already referred to, appears in 1 Pet 1:13, "gird up the loins of your mind" (cf. Exod 12:11). Significant to this reference is that the first Passover looked *forward* to future salvation, in much the same way the church was to look *forward* to Christ's return.
2. The second allusion appears in 1:14, with the warning against returning to one's former way of life (cf. Lev 18:2–4).
3. The third appearance of the Exodus motif is a direct quotation in 1:16, "You shall be holy, for I am holy" (cf. Lev 19:2).
4. The fourth allusion appears in 1:18–19, we believe, referencing the second Passover in Num 9:1–5, for the following reasons:
    a. Ἐλυτρώθητε, given its aorist tense and context, *looks back* to the past, "you were ransomed . . . by the precious blood of Christ". In the same way, Num 9:1–5, celebrates the Passover for the second time, *looking back* to Israel's original salvation from Egypt, which began with the first Passover in Exod 12:1–28, thus remembering God's faithfulness to rescue them. In the same way, 1 Pet 1:18 now encourages Anatolian believers to *look back* on the blood-stained ransom, that likewise recalls God's faithfulness to rescue them through the willing sacrifice of Christ.
    b. While the language in 1 Pet 1:19 refers to "a lamb without blemish or spot" (cf. Exod 12:5), Num 9:3 indicates that the second Passover would be kept "according to *all* its statutes and all its rules", including, presumably, "a lamb without blemish or spot" (emphasis added).

We may show the parallels in a thematic table with biblical references below:

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[195] Schreiner, *1, 2 Peter, Jude*, 86–87.

## 2. Called to be Holy

*Table 2: Tracing the Exodus-Wilderness narrative motifs in 1 Peter 1:13–19*

| Loins girded: future hope | Former lives: slavery and sin | New life: holiness | Remembrance: blood ransom |
|:---:|:---:|:---:|:---:|
| Exod 12:11 | Lev 18:2–4 | Lev 19:2 | Num 9:1–5 |
| 1 Pet 1:13 | 1 Pet 1:14 | 1 Pet 1:15–16 | 1 Pet 1:18–19 |

If we are correct, one may view 1 Pet 1:13–19 as recounting an abridged history of Israel's most identity-defining moments from the Exodus-wilderness narrative. This brief selection of verses encompasses all the elements for Peter's recipients to be "transported" into the narrative. Identifiable characters presented include Israel in Exodus and wilderness; the believers themselves with regards to their present and former lives; God as Father/progenitor, creator, and example of holy character for the New Covenant community; the forefathers in whose ways the Anatolian believers once walked and have now left behind; and Christ, their resurrected saviour, by whose blood they have been redeemed. These verses, we have argued, also follow a plot that takes the reader on the journey of Israel's redemption from the first Passover in Exodus, to Mt Sinai in Leviticus, and to the wilderness of Numbers. This plot unfolds in such a way that it aligns with the experience of the Anatolian believers, thus proffering the verisimilitude that readers or listeners require to be absorbed into and sympathise with the characters presented. In so doing, Peter seeks to shape the identity, beliefs, values, and actions of newly-converted gentiles that would manifest itself in holy living (1:15–16), on account of Christ's blood sacrifice which ransomed them (1:18–19) from slavery to sin (1:14), and giving them a hope for the future (1:13).

Finally, it must be noted that the value of Jesus' self-sacrifice was contingent upon his remaining holy, without which the mission for which he came, i.e., to give his life as a λύτρον ("ransom") for the guilt of sinners (Mark 10:45) could not occur. It is likely that Peter understood this to be the case as twice in Acts, Jesus is

referred to as the *holy servant* (τὸν ἅγιον παῖδά, 4:27, 30) in a context where Peter is present. Each reference probably looks back to the "Servant of the Lord" imagery presented in Isaiah (42:1; 61:1) and points to the messianic mission of Jesus to offer himself as a holy sacrifice for others (53:10).[196] A similar understanding of Scripture is implicit in Jesus' "Farewell Discourse" in John 17. Here, Jesus promises he will send the disciples into the world after his sacrificial death, just as he had been sent by the Father, and that they would be sanctified by both the truth of God's word and by Jesus consecrating himself (John 17:17–19). In other words, for those who are "in Christ," (i.e., the church), the same holiness that belonged to Jesus would now be afforded to the church at large.[197] In 1 Peter, the missional holiness of Christ is presented as the exemplar on which the church is to model itself. That is, if holiness is vital, indeed, necessary for Jesus to fulfil his mission, it is likewise true of the church and its own mission. We therefore agree with Kuecker that holiness "is the precondition for life-giving encounter with the 'other,'"[198] be it with regards to Jesus and his mission, or with regards to the church and her mission.

### 2.5.  Hope in Jesus' Death and Resurrection (1 Peter 1:20–21)

[20] προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς [21] τοὺς δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

[20] He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you [21] who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

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[196] Otto Procksch and Karl Georg Kuhn, "Ἅγιος," in *TDNT*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley, vol. I (Grand Rapids: Wm. B. Eerdmans, 1964), 102.

[197] Similar sentiments are expressed by Ross Hastings, *Missional God, Missional Church: Hope for Re-Evangelizing the West* (Downers Grove: IVP Academic, 2012), 284.

[198] Kuecker, "As He Who Called You Is Holy," 10; similarly, Hastings, *Missional God, Missional Church*, 284, "The mission of the people of God is wrapped up in their embodied possession and progress in holiness."

We now turn our attention to the final section of our present pericope. If Jesus' return is a part of the Christian's future hope (1:13), then that hope is predicated on the past event of Jesus' own death and resurrection (1:20–21). Peter extrapolates this for his Anatolian audience by first showing that Christ's death and resurrection were part of God's eternal plan. Peter explains further that this plan was put in place specifically for *their* benefit ("for the sake of you"). Finally, Peter shows how the resurrection compels the believer's faith and hope in God, thus forming an *inclusio* that brings his recipients back to the "hope" mentioned previously (vv. 3, 13). We will look at each of these aspects in turn.

### 2.5.1.   *A Ransom from Eternity Past (1:20)*

In the first instance, Peter makes the startling claim that the ransom referred to in 1:18 was in fact part of God's eternal plan for Christ, thus Χριστοῦ at the end of v. 1:19 acts as the antecedent for the two participial phases here in 1:20.[199] Schreiner notes that Χριστοῦ appears at the end of v. 19, five words removed from αἵματι, to show that Christ was the subject of the coming participles in v. 20.[200] The question that naturally follows is does προεγνωσμένου, which leads off v. 20, refer to God's plan for salvation in Christ,[201] or does it refer to Christ's pre-existence in eternity past? Despite objections to the contrary,[202] it mostly likely refers to Christ's pre-existence.[203] Achtemeier observes that because the two participles, προεγνωσμένου and φανερωθέντος, describe Christ and not God's plan, it would be strange if

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[199] Achtemeier, *1 Peter*, 130.

[200] Schreiner, *1, 2 Peter, Jude*, 87.

[201] Schreiner, *1, 2 Peter, Jude*, 88. See n. 144 for various references.

[202] E.g., Earl J. Richard, "The Functional Christology of First Peter," in *Perspectives on First Peter*, ed. Charles H. Talbert, NABPR Special Studies Series 9 (Macon: Mercer University Press, 1986), 131; James D. G. Dunn, *Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation*, 2nd ed., repr. 1996 (London: SCM Press, 1989), 236–37; Elliott, *1 Peter*, 377.

[203] The most comprehensive study is to be found in Paul A. Himes, *Foreknowledge and Social Identity in 1 Peter* (Eugene: Pickwick Publications, 2014), 131–61. See especially, pp. 59–61, for the discussion of 1 Pet 1:20.

Christ's pre-existence was not in view.[204] Windisch, in fact, believes that Christ's pre-existence is the most "natural" meaning to be taken from the text, "Natürlich ist Christus auch persönlich präexistent gedacht".[205]

Further support for this view is put forward by Clowney, Horrell, and Kelly who suggest that the expression "made manifest" may also prod the reader toward understanding Christ's pre-existence as being assumed by the author.[206] Moreover, the preponderance of apocalyptic Jewish literature and early Christian writing commonly sees the Messiah as existing in heaven waiting to be revealed[207] (e.g., 1 En. 48:6; 62:7; 4 Ezra 12:32; 13:52;[208] cf. Ign. *Magn.* 6:1; 2 Clem. 14:2; Herm. Sim. 12:2–3). Taking the above evidence cumulatively, the case for seeing Christ's pre-existence in view here is to be preferred to the alternatives.[209]

This is not to say, however, that God's plan is not in view at all. To the contrary, what is said of the Messiah may likewise be said concerning God's salvific plan,[210] for as Grudem says, "'foreknowledge' was really an act of God in eternity past whereby he determined that his Son would come as the Saviour of mankind."[211]

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[204] Achtemeier, *1 Peter*, 132.

[205] Hans Windisch, *Die Katholischen Briefe*, 2nd ed., HNT 15 (Tübingen: Mohr Siebeck, 1930), 57.

[206] Kelly, *The Epistles of Peter and Jude*, 76; Clowney, *The Message of 1 Peter*, 73, n. 3; David G. Horrell, *The Epistles of Peter and Jude,* EC (London: Epworth, 1998), 34.

[207] Michaels, *1 Peter*, 67.

[208] Cited from James H. Charlesworth, ed., *OTP*, vol. 1 (London: Darton Longman & Todd Ltd, 1983), 35, 43, 550, 553 respectively.

[209] By way of contrast, Rudolf Bultmann, "Bekenntnis- und Liedfragmente im ersten Petrusbrief," in *Coniectanea Neotestamentica in Honorem Antonii Fridrichsen*, ConBNT 11 (Lund: C. W. K. Gleerup, 1947), 10–12, posits that the participles indicate a liturgical formulation to be conjoined to 1 Pet 3:18–19, 22; cited by Schreiner, *1, 2 Peter, Jude*, 87, n. 143. On the other hand, Clowney, *The Message of 1 Peter*, 70, appears to be less speculative, viewing the material as rooted in Apostolic preaching (see n. 1, for further sources).

[210] Michaels, *1 Peter*, 67.

[211] Grudem, *1 Peter*, 90. Jesus is recorded in John's Gospel as claiming, "I am the good shepherd. The good shepherd lays down his life for the sheep . . .  For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father" (John 10:11, 17–18). Thus, Jesus was not simply bowing to the whim of an abusive Father, nor was he the victim of the political or religious establishment. To the contrary, he laid down his life simultaneously of his own accord and in submission to the

This was a plan that was put in place before the foundation of the world and was revealed ἐπ' ἐσχάτου τῶν χρόνων (in the last times) for the sake of you. This phrase acts to signal the inauguration of the last days of salvation history which began with Jesus' ministry, death, and resurrection[212] and is thus to be differentiated from ἐν καιρῷ ἐσχάτῳ in v. 5 which refers to the final consummation of God's plan.[213] What we have in 1 Peter, then, is inaugurated, but yet to be consummated eschatology.[214]

All of this was, Peter writes, δι' ὑμᾶς ("for the sake of you"). Its positioning at the end of the clause indicates the emphasis that Peter wished to stress.[215] It is *for you* that God has acted in such a way, for such is the "for-you-ness" nature of the gospel message.[216] This simple phrase, δι' ὑμᾶς, perhaps indicates a further hint of the missional element that is laced throughout the letter of 1 Peter. Goppelt rightly notes that this is "the pledge that brings one under the universal obligation of mission because Jesus' commission—as I Peter holds in dialectical tension—applies to everyone."[217] This should instil in the reader a sense of fear (v. 17) and a heart for mission, because as Calvin rightly perceives, with greater revelation comes greater

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Father's will. This was for the sake of his sheep that they might have life to the full (John 10:10). Interestingly, Michael Horton, *The Christian Faith: A Systematic Theology for Pilgrims on the Way* (Grand Rapids: Zondervan, 2011), 512, observes that rooting atonement doctrine in the eternal plan of God (with references to Isaiah 53, John 10:18, Acts 4:28, and 1 Peter 1:20–21), helps to guard against anti-Semitic understandings of the cross. It is YHWH who offers up his Servant for the sake of the people; it is Jesus, the Good Shepherd, who lays down his life of his own accord; contra, Betsy Bauman-Martin, "Speaking Jewish: Postcolonial Aliens and Strangers in First Peter," in *Reading First Peter with New Eyes: Methodological Reassessments of the Letter of First Peter*, ed. Robert L. Webb and Betsy J. Bauman-Martin, LNTS 364 (London: T&T Clark, 2007), 161, who argues that the Petrine author engages in colonialism by hijacking Jewish Scriptures for the exclusive benefit of Christians. She states, "[the author] engaged in the typical exclusivism and heightened hierarchies of subaltern literature, including a suppression of the integrity of Jewish identity, by metaphorizing, decontextualizing, and displacing it."

[212] Schreiner, *1, 2 Peter, Jude*, 88; see also, Jobes, *1 Peter*, 119.

[213] Michaels, *1 Peter*, 68; cf. Schreiner, *1, 2 Peter, Jude*, 88.

[214] Steven Richard Bechtler, *Following in His Steps: Suffering, Community, and Christology in 1 Peter*, SBLDS 162 (Atlanta: Scholars Press, 1998), 131–32; contra, the general sentiments of Parker, "The Eschatology of 1 Peter."

[215] Achtemeier, *1 Peter*, 132.

[216] Elliott, *1 Peter*, 378.

[217] Goppelt, *A Commentary on I Peter*, 120. See further references in n. 73.

responsibility.[218] More will be said on this missional element as the rest of the thesis unfolds.

### 2.5.2. Resurrection Hope (1:21)

Just as the last word of v. 19, Χριστοῦ, acts as the referent for v. 20, so too, the last word of v. 20, ὑμᾶς, acts as the referent for v. 21.[219] Thus τοὺς δι' αὐτοῦ πιστοὺς[220] εἰς θεὸν ("through whom, you are *believers*[221] in God"), indicates that it is through Jesus Christ—and especially through his ransoming death and resurrection—that the people to whom Peter writes have become believers in this God who raised Christ from death and gave him glory.

Christ's resurrection and glorification serve as the vindication for his ministry and sufferings, and taken together they provide the paradigm for the Christian life.[222] As the Lord's elect sojourners it is their lot to suffer in the present (2:20–21), but in Christ is the hope of resurrection glory (5:10).[223] Holding this paradoxical tension not only allows the church to endure all that the world will throw at it, but it will give it the power to bless their enemies even as they are reviled (1 Pet 3:9),[224] and may even provide the opportunity to give testimony towards the reason for their hope in Christ (1 Pet 3:15). Thus, following on from "for the sake of you" in v. 20, we have here a further indication of missional implications for the church. How is this so?

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[218] Calvin, *Hebrews, 1 & 2 Peter*, 249.

[219] Achtemeier, *1 Peter*, 132.

[220] Bruce M. Metzger, *TCGNT*, 3rd ed., corrected, 1975 (London: United Bible Societies, 1971), 688. Metzger notes that πιστοὺς is only preserved in A, B, 398, and vg, but is to be preferred over πιστεύοντας as the more difficult reading and the inclination of scribes to express ideas in more commonplace vernacular.

[221] Dubis, *1 Peter*, 34. "It would be unusual for an adjective to modify a pronoun, and thus it is best to take it as substantival ([i.e.,] believers)" which fits well with its preceding referent ὑμᾶς.

[222] Schreiner, *1, 2 Peter, Jude*, 89.

[223] Schreiner, *1, 2 Peter, Jude*, 89.

[224] See chapter 5, "Called to Bless" for an in-depth study of this concept.

## 2. Called to be Holy

It is worth noting with Grudem that the glory to which Peter refers is likely in reference to the ascension of Christ.[225] The ascension of Jesus is critical for the unfolding mission of the church, for without it, the Holy Spirit does not come (John 16:7), and the church remains unable to fulfil her mission (Luke 24:49). Given this connection with mission, Michaels' conclusion that the imperatives of hope and godly fear in this pericope are more concerned with eschatological expectations than with ethics probably misses the mark,[226] for in doing so he creates a false dichotomy that runs the risk of libertinism or fatalism.[227] Jobes is probably on the right track as she observes that the call to be holy is initially given in reference to its opposite; namely to not be conformed to their former ignorant passions.[228] The recipients of the epistle undoubtedly knew the ethical implications, even if Peter did not spell them out immediately here because, "[T]he sweeping nature of the transformation is commensurate with the sweeping nature of the new birth and the consequential new identity of the people to whom Peter writes."[229] This new identity, derived from new birth, gives rise to a new hope and a new mission that is grounded in the death and resurrection of Christ.

Peter concludes this pericope with a statement of purpose concerning the death and resurrection of Christ: ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν ("so that your faith and hope are in God"). Some take ἐλπίδα to be predicate nominative which would render the above phrase, *so that your faith may also be your hope in God*.[230] This, however, is unlikely because as Grudem notes, the adverbial καί (which appears 656 times in the NT), never once occurs in conjunction with a

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[225] Grudem, *1 Peter*, 91, cf. Phil 2:9; Eph 1:20–23.

[226] Michaels, *1 Peter*, 71.

[227] The Corinthian and Thessalonian correspondences offer two examples respectively. Michaels' conclusion also begs the question, why set holiness against futile practices of a former way of life if ethics are not in view?

[228] Jobes, *1 Peter*, 113.

[229] Jobes, *1 Peter*, 113.

[230] William J. Dalton, "'So That Your Faith May Also Be Your Hope in God' (1 Peter 1:21)," in *Reconciliation and Hope: New Testament Essays on Atonement and Eschatology Presented to L. L. Morris on His 60th Birthday*, ed. R. Banks (Exeter: Paternoster, 1974), 273–74; So also Elliott, *1 Peter*, 379.

predicate nominative with εἰμί or γίνομαι.[231] It therefore seems more reasonable to conclude with Achtemeier and Kelly that they indicate two aspects of the same reality with τὴν modifying both πίστιν and ἐλπίδα,[232] concluding a line of thought that began back in v. 18. The train of thought thus runs as follows: the believers to whom Peter writes are informed that they have been ransomed from a futile way of life by the blood of Jesus, as part of the eternal plan of God that has now been revealed to them *so that* their faith and hope might be in God.

This brings us back to the beginning of our pericope in 1:13. Hope is the concept that creates an *inclusio*. While Schreiner sees hope in v. 21 performing double-duty to close a line of thinking with both 1:3 and 13,[233] we believe it better to suggest the following: the inaugurated hope of Christ's death and resurrection in 1:20–21 acts as the basis for the consummated hope of Jesus' return in 1:13. Taken together, 1:13 and 1:20–21 form the sum of the "living hope" that Christians have been reborn into, that is described in 1:3ff. Jobes sums up the entirety of the pericope well:

> [T]o have faith and hope in Christ is to have faith and hope in the God of ancient Israel, for God raised Jesus from the dead and glorified him. This thought is especially reassuring for Jewish Christians who need to realize that obedience to Christ's demands is *not* apostasy from the covenant faith of their fathers but the fulfilment of it . . . Peter views the Christians' trust in God through Christ to be one with the redemptive work that God had begun with his chosen people, ancient Israel.[234]

## *2.6. Conclusion*

The present chapter has sought to discern the nature of *calling* in the greater context of 1 Peter 1:13–21. We established that the call of God in vv. 14–16 represents God's action as progenitor/Father to create for himself a priestly people who will be

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[231] Grudem, *1 Peter*, 91–92, n. 30.
[232] Achtemeier, *1 Peter*, 133; so also, Kelly, *The Epistles of Peter and Jude*, 78.
[233] Schreiner, *1, 2 Peter, Jude*, 89.
[234] Jobes, *1 Peter*, 119–20, emphasis added.

exclusively devoted to his cause; namely, to make his justice and love known amongst the nations. In this sense, holiness is the necessary pre-condition for the mission of the church. In the greater context of the pericope, and with the assistance of NTT, we observed how Peter appropriated Israel's Exodus-wilderness narrative to "transport" his recipients with goal of shaping their identity, beliefs, and actions.

More specifically, we argued that the narrative takes the recipients from Passover and liberation out of Egypt (Exodus); to Mt Sinai for consecration (Leviticus); and on to the wilderness in anticipation of a promise to be fulfilled (Numbers). This plot, along with its designated characters aligns with the experience of the Anatolian believers, thus providing a life-like narrative by which the Anatolian Christians may understand their experience and life with God. We also observed that Peter engages in subtle strategies described by SIT including categorisation and social creativity, such that the identity of the Anatolian believers was never developed at the expense of an out-group, but against their own former way of life, or in comparison with the holiness of God. In this way, Peter maintained the integrity of the church's mission by avoiding unwarranted offence and retaining the prospect of out-group love.

Having focussed here on the *character* of the calling to be holy in 1:13–21, attention in the next chapter will be given to the *commission* of the calling in 2:4–10. Herein, we will consider how Jesus is presented as a prototype/exemplar for the church community in terms of his elect/reject status before God and the world respectively. We will also investigate how Peter continues to utilise the OT in re-telling Israel's story to further develop Christian identity and mission for the sake of the Anatolian church.

# Chapter 3: Called Out of Darkness
## 1 Peter 2:4–10

### *3.1.    Introductory Comments*

In the previous chapter, one of the key features highlighted was Peter's use of familial language: e.g., "children of obedience" (1:14), and calling on God as "Father" (1:17), to develop a sense of identity and belonging among the new Anatolian Christians. In the current passage, such familial terms, though still present (e.g., γένος ἐκλεκτόν [2:9]), give way to a predominantly cultic focus (e.g, βασίλειον ἱεράτευμα [2:9]). Or, put differently, 1 Peter's narrative transitions from the *character* of the "call" in 1:13–21, to the *commission* of the "call" in 2:4–10.

Few passages in 1 Peter have been subject to as much scrutiny as 2:4–10. Its tight and meticulous weaving of OT references has made it a favourite among academics, providing fertile soil for rich scholarly debate,[1] and it is within this pericope that we find our second reference to καλέω (2:9). The present chapter will trace further the trajectory of καλέω in 1 Peter by considering it within its greater context of 2:4–10. As in the previous chapter, I will demonstrate that the language of καλέω continues to retain an emphasis on God's *creative* call by drawing on OT salvific events and imagery to further cultivate Christian identity and vocation. Insights from SIT and NTT will continue to be vital as one considers how Peter develops his narrative from OT sources for the benefit of his audience, and the impact it should have on their daily lives and interactions.

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[1] For a substantial bibliography on 1 Pet 2:4–10 see John H. Elliott, *1 Peter: A New Translation with Introduction and Commentary*, AB 37B (New Haven: Yale University Press, 2000), 455 cf. J. Ramsey Michaels, *1 Peter*, WBC 49 (Waco: Word, 1988), 92 For specific references pertaining to the "priesthood of believers", see Mark Dubis, "Research on 1 Peter: A Survey of Scholarly Literature since 1985," *CurBR* 4, no. 2 (2006): 220 One of the most recent expositions of this text (especially, vv. 9–10), is by Rolex Cailing, "'That You May Proclaim His Excellencies': The Missional Use of the Old Testament in 1 Peter," *TorchTrinJ* 16, no. 2 (2013): 138–55.

# 3. Called Out of Darkness

In recent times, two PhD theses have focussed almost exclusively on 1 Pet 2:9ff,[2] however for our purposes, we think it best to look at 1 Pet 2:4–10 as a coherent whole. Following Richard Bauckham, we see 2:4–5 as stating the theme of the pericope upfront, which is then supported and expanded by appealing to various OT referents and supplying their interpretation in 2:6–10; more specifically, 2:4 serves to pre-empt 2:6–8, while 2:5 pre-empts 2:9–10.[3] Given this set-up, two further reasons may provide a rationale for covering the pericope from 2:4–10, rather than focussing on 2:9 exclusively. Firstly, based on the outline presented, the call out of darkness (2:9–10), must be understood in connection to its preface (2:5) (the same logic also applies for the relationship between 2:4, 6–8). Secondly, several antitheses presented: e.g., rejection/election; honour/shame; belief/unbelief; darkness/light, provide the comparisons by which Peter shapes the believer's identity and mission which are key foci within the present thesis. As these contrasts are broadly collected in 2:6–8 and 2:9–10 respectively, one may fully understand the call out of darkness in v. 9 only by keeping in mind what has been presented before in vv. 6–8. For these reasons our contemplation of the "call out of darkness" (2:9), necessarily considers the greater context of 2:4–10.

Our investigation of the text will begin with 2:4–5, observing Peter's use of cultic metaphors ("living stones", "holy priesthood") by which to identify believers. Also worth noting is that while God the Father was earlier presented as an exemplar

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[2] E.g., Eric W. Zeller, "Intertextuality in 1 Peter 2:9–12: Peter's Biblical-Theological Summary of the Mission of God's People" (PhD diss., Dallas Theological Seminary, 2013); and Douglas Holm, "Holy Engagement: Doing Good and Verbal Witness as Missional Activity in 1 Peter" (PhD thesis, University of Bristol / Trinity College, 2014).

[3] Richard J. Bauckham, "James, 1 and 2 Peter, Jude," in *It Is Written: Scripture Citing Scripture: Essays in Honour of Barnabas Lindars*, ed. D. A. Carson and H. G. M. Williamson (Cambridge: Cambridge University Press, 1988), 310; similarly, R. T. France, "First Century Bible Study: Old Testament Motifs in 1 Peter 2:4–10," *JEPTA* 18 (1998): 29; David G. Horrell, *1 Peter*, NTG (London: T&T Clark, 2008), 68 For an alternative view, see Andrew Mūtūa Mbuvi, *Temple, Exile, and Identity in 1 Peter*, LNTS 345 (London: T&T Clark, 2007), 96, who suggests a chiastic structure on the basis of "λίθος" language. Jocelyn Williams is also worth noting in that she sees a move from the Christological to the ecclesiological through the passage. See Jocelyn A. Williams, "A Case Study in Intertextuality: The Place of Isaiah in the 'Stone' Sayings of 1 Peter 2," *RTR* 66, no. 1 (2007): 37–55.

concerning holy character (1:15–16), here, it is Jesus who is presented as a *prototype* concerning his election by God and rejection by the world. It is these initial assertions that are elaborated on in the verses that follow (vv. 6–10). In vv. 6–8, Peter utilises citations from Isaiah 28, Psalm 118, and Isaiah 8 to contrast the destinies of those who come to Jesus (the Living Stone), in faith, and those who "stumble" over him. These OT citations share a thematic nuance that is stressed through the repeated use of "stone" language that began in vv. 4–5 (λίθον [v.4]; λίθοι [v. 5]; λίθον [v. 6]; λίθος [v. 7]; λίθος [v. 8]). It is people's response to this "stone" that provides the point of comparison between the destinies of believers and non-believers, and further enhances the social identity of the group through the strategic use of the OT.

Finally, 2:9–10 provides the climax of the first half of the epistle. In these verses Peter elaborates on the honour (vv. 6–7a) for those who are *called out of darkness* (v. 9), by identifying believers in terms drawn primarily from Exodus, Isaiah, and Hosea. These verses describe believers' belonging, function, and status (e.g., "chosen kindred"; "a people belonging to God", etc.), as God's new, eschatological temple community. The overall challenge of this chapter, then, is to understand the *call* out of darkness within its larger setting, by determining the ways in which the OT narrative is utilised to cultivate Christian identity and its missiological implications. Thus, questions to be considered in this chapter include to whom and to what end are believers *called*? What is the effect of this *calling*? How is identity shaped by this *calling*? How does this *calling* play out in terms of the corporate mission of the church? And, what is the significance of Peter's use of the OT in order to "narrate" this calling?

### 3.2.    Called to Jesus, the Living Stone (1 Peter 2:4–5)

[4] πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον, [5] καὶ αὐτοὶ ὡς λίθοι

ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς[4] ἱεράτευμα ἅγιον ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ.

[4] As you come to him, a living stone rejected by men, but in the sight of God chosen and precious, [5] you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

In 1 Pet 2:4–5, there is a subtle move away from the familial language of 1:13–21 that so vividly described the reader's identity and call to be holy, towards more cultic language that describes the role that God's children are to play in relation to both himself and to the world around them. Initially, Jesus is presented as the "Living Stone" (v. 4), the prototype whom believers approach, and through whom they are rendered "living stones" and built into a new temple and priesthood (v. 5). The purpose of this holy priesthood is to offer spiritual sacrifices through Jesus Christ. Additionally, these verses present an identity-defining antithesis of rejection/election that anticipates later antitheses of shame/honour and unbelief/belief that in turn shape the corporate character and outlook of the Anatolian churches. Our analysis of these verses will begin with Jesus, the "Living Stone", before looking at the church's multifaceted identity as "living stones", a "spiritual house", and a "holy priesthood".

### 3.2.1. Coming to the Living Stone (2:4)

Initially, 1 Pet 2:4 hints at the theme of worshipful living that comes full circle by 2:9. Προσερχόμενοι, "As you come to him", or "As you approach him", is a word often used in relation to approaching God to offer worship (e.g., Heb 4:16; 7:25; 10:1, 22), or to offer sacrifices in God's tabernacle (e.g., Exod 12:48; 16:9; Lev 9:7–8).[5] This understanding fits the present context given Peter's later exhortations to

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[4] "Εἰς" is absent from Textus Receptus, later uncials (e.g., K, L, P), and many minuscules. However, it is strongly attested to in P72, ℵ, A, B, C, 5, 88, 307, 322, among others. See Bruce M. Metzger, *TCGNT*, 3rd ed., corrected, 1975 (London: United Bible Societies, 1971), 689–90; cf. Thomas R. Schreiner, *1, 2 Peter, Jude*, NAC 37 (Nashville: Broadman & Holman, 2003), 105, n. 219.

[5] Wayne A. Grudem, *1 Peter: An Introduction and Commentary*, repr., 2009, TNTC 17 (Nottingham: Inter-Varsity Press, 1988), 103.

believers, that they offer themselves as spiritual sacrifices (v. 5) and proclaim God's excellencies (v. 9) in fulfilment of their role as God's new priestly community (vv. 5, 9). Such language resumes the Exodus motifs that helped guide our understanding of 1 Pet 1:13–21 in the previous chapter. The same motifs continue to emerge in 2:4–10 and will inform our understanding of the text as necessary.

Προσερχόμενοι appears in the participle form resulting in considerable debate as to whether it should be considered an imperatival participle or as an indicative. Michaels, among others, argues that the greater context of the passage (i.e., οἰκοδομεῖσθε as indicative [2:5]), more likely supports an indicative understanding of προσερχόμενοι, rather than being imperatival.[6] The primary reason for this may be that the thrust of the whole passage should be understood as God's action among his people. God, in Christ, is the protagonist in this passage; that is, through Christ the Living Stone, believers are being built up as living stones into a spiritual house, given honour, declared by God to be a chosen race, royal priesthood, holy nation, and recipients of mercy. While the response of the church is to offer spiritual sacrifices (2:5) and proclaim God's excellencies (2:9), the emphasis of the passage is squarely on God's salvific work in calling people out of darkness to belong to him. For these reasons, the participle προσερχόμενοι should be understood as indicative,[7] showing how one comes to be integrated into God's eschatological temple community, namely by coming to the Living Stone, Jesus Christ.

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[6] Michaels, *1 Peter*, 97; likewise, Edward Gordon Selwyn, *The First Epistle of St. Peter: The Greek Text with Introduction, Notes, and Essays*, 2nd ed; repr., 1972 (London: The Macmillan Press Ltd, 1947), 159; also, J. N. D. Kelly, *A Commentary on the Epistles of Peter and Jude*, BNTC (London: Adam & Charles Black, 1969), 89; and David G. Horrell, *The Epistles of Peter and Jude*, EC (London: Epworth, 1998), 39 In favour of the imperative understanding, see Leonhard Goppelt, *A Commentary on I Peter*, ed. Ferdinand Hahn, trans. John E. Alsup, 1st English ed. (Grand Rapids: Wm. B. Eerdmans, 1993), 140, n. 28.

[7] We recall, again, the caution of Williams that with a truly imperatival participle, the imperatival force is derived from the participle itself. See Travis B. Williams, "Reconsidering the Imperatival Participle in 1 Peter," *WTJ* 73, no. 1 (2011): 76, n. 52.

"Living Stone" (λίθον ζῶντα) appears as a surprising, yet apt metaphor that serves a dual purpose for Peter. On the one hand, it anticipates the spiritual house imagery (v. 5) and further "stone" imagery to follow (vv. 6–8) providing a narrative facet to consider. On the other hand, it may also be argued that Christ—as the Living Stone—stands in antithesis to the idols and futile ways referenced prior in 1:14, 18, providing an identity aspect to ponder.[8] That is, coming to the λίθον ζῶντα is an expression of repentance that stands as the positive counterpart to leaving behind the old way of life; it is a *turning from* former ignorant passions and the futile ways (vv. 14, 18), *to come* to the Living Stone in a posture of reverence and worship; a point that concurs with our understanding of προσερχόμενοι laid out previously.

Jesus, as the *Living* Stone, is worthy of reverence and worship by virtue of his resurrection.[9] Indeed, Albert Vanhoye is right when he states in light of the Easter event:

> L'Apôtre évoque la résurrection du Christ: depuis Pâques, le Christ est désormais 'le vivant', celui qui a définitivement triomphé de la mort humaine . . . c'est par sa résurrection que le Christ est devenue pierre vivante.[10]

The fact that Peter immediately speaks of Jesus' rejection/chosen-ness here in v. 4 suggests that he drew this motif from Ps 118:22 which he explicitly cites later in v. 7. If, as we suppose, Peter is the author of this epistle, he would have been aware of this correlation for some years having made the same connection

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[8] Michaels, *1 Peter*, 98.

[9] John H. Elliott, *The Elect and the Holy: An Exegetical Examination of I Peter 2:4–10 and the Phrase "Βασίλειον Ἱεράτευμα,"* NovTSup 12 (Leiden: E. J. Brill, 1966), 34; cf. Elliott, *1 Peter*, 410; Schreiner, *1, 2 Peter, Jude*, 103-04; Karen H. Jobes, *1 Peter*, BECNT (Grand Rapids: Baker Academic, 2005), 147–48; Edmund P. Clowney, *The Message of 1 Peter: The Way of the Cross*, BST (Downers Grove: InterVarsity Press, 1988), 87; Horrell, *The Epistles of Peter and Jude*, 39.

[10] A. Vanhoye, "L'Epître (1 Pt 2:1–10): La maison spirituelle," *AsSeign* 43 (1964): 20. Translated: "The Apostle evokes the resurrection of Christ: since Easter, Christ is now 'the living one,' the one who finally triumphed over human death . . . it is by his resurrection that Christ became a living stone"; similarly cited by, Martin Williams, *The Doctrine of Salvation in the First Letter of Peter*, SNTSMS 149 (Cambridge: Cambridge University Press, 2011), 63.

earlier in his life during a speech to Jewish religious authorities (Acts 4:11–12).[11] In fact, it is entirely possible that he learned of this interpretation from Jesus himself (Mark 12:10–11; Matt 21:42–44; Luke 20:17–18).[12]

Jesus, the Living Stone, exists simultaneously in a perpetual state of rejection and "chosenness". He is rejected by men, but chosen (ἐκλεκτόν)[13] and precious; loved of God. In this sense, Jesus is the prototypical "elect-sojourner" in whose steps all Christians follow: elected of God but rejected by the ones he came to serve. As Volf so aptly put it,

> The root of Christian self-understanding as aliens and sojourners lies not so much in the story of Abraham and Sarah and the nation of Israel as it does in the destiny of Jesus Christ, his mission and his rejection which ultimately brought him to the cross. "He came to what was his own, and his own people did not accept him" (John 1:11). He was a stranger to the world because the world into which he came was estranged from God.[14]

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[11] Granting that Luke is accurate in his portrayal of what Peter said. This is not, however, to assume that the speeches in Acts are recorded verbatim by Luke.

[12] Jobes, *1 Peter*, 146–47; cf. R. H. Gundry, "'Verba Christi' in I Peter: Their Implications Concerning the Authorship of I Peter and the Authenticity of the Gospel Tradition," *NTS* 13 (1967): 340; also, R. H. Gundry, "Further Verba on Verba Christi in First Peter," *Bib* 55 (1974): 221–22; contra, Ernest Best, "1 Peter and the Gospel Tradition," *NTS* 16 (1970): 101. Jobes goes on to note that identifying the stone imagery with the Messiah was nothing new. The LXX of Isaiah 28:16–17a speaks of a "highly valued cornerstone for its foundations, and the one who believes in him will not be put to shame" (NETS, emphasis added by Jobes). Additionally, she points out that Targum Jonathan of the same verses understands the stone imagery in the Hebrew text to refer to a mighty king. All this to say that a messianic understanding of these verses likely predated early Christianity meaning that the question was not "Does the stone imagery refer to the Messiah?", so much as identifying who that stone was. The early Christians settled on Jesus based on his own testimony as presented in the Gospels; cf. Norman Hillyer, "'Rock-Stone' Imagery in 1 Peter," *TynBul* 22 (1971): 58–59.

[13] Williams contends, rightly, that the central thrust of the passage concerns the elect character of the Lord's new eschatological temple community. Indeed, ἐκλεκτὸν, appears in vv. 4, 6, and 9 beginning with the election of Christ and ending with the election of believers. See Williams, *Doctrine of Salvation*, 61–62; contra, Barth Campbell who argues that any other theme in 2:4–10 is subordinate to the honour/shame motif. See *Honor, Shame, and the Rhetoric of 1 Peter*, SBLDS 160 (Atlanta: Scholars Press, 1998), 85. Williams is to be preferred because both honour and shame are corollary to God's saving action; honour is to be bestowed upon the elect, while shame is to be bestowed upon those who reject the "Cornerstone".

[14] Miroslav Volf, "Soft Difference: Theological Reflections on the Relation between Church and Culture in 1 Peter," *ExAud* 10 (1994): 17; cf. M. Eugene Boring, *1 Peter*, ANTC (Nashville:

In SIT terms, a prototype is one who embodies the essential attributes of a group, modelling the thinking, feeling, and behaving, that ought to characterise fellow group members.[15] As such, group prototypes often become exemplars and leaders within a group setting because they are seen by their peers to personify best their shared social identity;[16] they are, in essence, "one of us."[17] Thus, when new group members (such as the Anatolian believers) begin to psychologically identify with a group, they begin to view the world "through the lens of the prototype—[having] one's perceptions, attitudes, feelings, and behaviors . . . configured and dictated by the group's prototype."[18] In 1 Pet 1:13–21, God the Father was presented as prototypical in terms of his holiness, "Be holy, like the Holy One who called you." (1:15–16). Later, Jesus is presented as prototypical in terms of his suffering (2:18–25, the focus of our next chapter). Here, in 2:4–5, Jesus is prototypical as the Living Stone in his "chosenness" *and* "rejectedness"; he is elect and granted honour and glory by God, yet rejected and despised by the world. Similarly, those who come to the Living Stone in faith are *likewise* both chosen and rejected. As church members follow in Christ's footsteps (2:21), they will suffer, be despised and rejected, yet like the Living Stone into whom they are built, they are chosen, honoured, and destined for glory.[19] As such, the "elect-sojourning" character and identity of the church is Christologically based.[20]

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Abingdon Press, 1999), 97; Reinhard Feldmeier, *The First Letter of Peter: A Commentary on the Greek Text*, trans. Peter H. Davids (Waco: Baylor University Press, 2008), 138.

[15] Michael A. Hogg, Zachary P. Hohman, and Jason E. Rivera, "Why Do People Join Groups? Three Motivational Accounts from Social Psychology," *Soc. Personal Psychol. Compass* 2, no. 3 (2008): 1273–74.

[16] Martha Augoustinos and Stephanie De Garis, "'Too Black or Not Black Enough': Social Identity Complexity in the Political Rhetoric of Barack Obama," *Eur. J. Soc. Psychol.* 42, no. 5 (2012): 565.

[17] S. Alexander Haslam, Stephen D. Reicher, and Michael J. Platow, *The New Psychology of Leadership: Identity, Influence and Power* (Hove: Psychology Press, 2011), 108.

[18] Hogg, Hohman, and Rivera, "Why Do People Join Groups?," 1274.

[19] Schreiner, *1, 2 Peter, Jude*, 104.

[20] Feldmeier, *The First Letter of Peter*, 134–35; cf. Schreiner, *1, 2 Peter, Jude*, 104.

In many respects, this insight provides the baseline by which the church is to understand itself and its conflict with the world. We may express this reality by describing the flipside of Volf's earlier insight (p. 145, n. 14): If Jesus was a stranger to the world because of the world's estrangement from God, then the same must also be true of the church: namely that those who come to Christ in faith also find themselves, like Christ, estranged from the world. It is for this reason that the church is slandered and its members suffer as evil-doers despite their honourable conduct (2:12, 20; 3:14–17; 4:12–16; etc. See further, chapters 4–5 below).

### 3.2.2. *Called into God's Eschatological Temple Community (2:5)*

Social Identity theorists also speak of *categorisation* and *identification*. Categorisation, we recall (§1.4.2.1.), is the process whereby one organises their social world into various, recognisable group entities and then identifies with one or several of those groups. Distinctions with out-groups may be exaggerated, while differences within the group tend to be minimised in order to enable the appropriate recognition and response towards in-group members and outsiders respectively.[21] Having offered Jesus as the church's prototype and protagonist (2:4), Peter promptly categorises the church in relation to him (2:5). Earlier in the letter, Peter identified his addressees as "elect sojourners of the dispersion" (1:1), "born again" (1:3), and "obedient children" (1:13). Here in 2:5, Peter's recipients are defined in quick succession as "living stones," a "spiritual house," and a "holy priesthood;" complementary terms that, again, allude to the Exodus narrative (Exod 19:6),[22] and simultaneously define their relationship to Jesus, along with the role to which they are commissioned. As can be seen by Brown's insight above (n. 21), the individual is depersonalised and viewed in relation to the group. By necessity the person is

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[21] Rupert Brown, *Group Processes: Dynamics Within and Between Groups,* 2nd ed. (Oxford: Blackwell Publishing, 2001), 268.

[22] Norman Hillyer, *1 and 2 Peter, Jude,* NIBC (Peabody: Hendrickson Publishers, 1992), 62. The reference to "holy priesthood" and "spiritual house" also anticipates the fuller treatment and explicit quotations that Peter provides in 2:9–10.

"blurred" together with the rest of the group (λίθοι ζῶντες), an outcome known as "intragroup homogeneity" (or "out-group homogeneity", when expressed in relation to other groups).[23]

Individual members of the church are rendered "living stones" by their coming to Jesus, the Living Stone, in faith (v. 4).[24] At the outset, Peter imparts to his recipients an identity based on their relationship to Christ. But they do not remain living stones in an individual sense. Peter immediately seeks to integrate these "living stones" into a structure for a specific purpose. They are to be "built up as a spiritual house, to be a holy priesthood", for the stated purpose of "offering spiritual sacrifices acceptable to God through Jesus Christ" (v. 5). Importantly, the passive voice of the verb οἰκοδομεῖσθε in this verse functions as an indicative,[25] showing that it is Christ who builds his church, not the church that builds itself (cf. Matt 16:18). In other words, this new eschatological temple community exists only because of God's creative call (see §3.4., below).

A key feature of social groups hypothesised by Marco Cinnirella is the drive to create shared "life stories" that enables members to draw together their history, present situation, and future hope into a coherent narrative.[26] In the case of 1 Pet 2:5, Peter assures his recipients that in coming to Christ they will be integrated into

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[23] Rupert Brown, "Social Identity Theory: Past Achievements, Current Problems and Future Challenges," *Eur. J. Soc. Psychol.* 30 (2000): 750–51.

[24] Goppelt, *A Commentary on I Peter*, 139; cf. Schreiner, *1, 2 Peter, Jude*, 105; Michaels, *1 Peter*, 99.

[25] F. J. A. Hort, *The First Epistle of St Peter: I.1–II.17* (London: Macmillan, 1898), 109; Michaels, *1 Peter*, 100; Schreiner, *1, 2 Peter, Jude*, 106; Selwyn, *The First Epistle of St. Peter*, 159; Elliott, *The Elect and the Holy*, 16; Paul J. Achtemeier, *1 Peter: A Commentary on First Peter*, Hermeneia (Minneapolis: Fortress Press, 1996), 155; Peter H. Davids, *The First Epistle of Peter*, NICNT (Grand Rapids: Wm. B. Eerdmans, 1990), 87; contra, Goppelt, *A Commentary on I Peter*, 139–40; Troy W. Martin, *Metaphor and Composition in 1 Peter*, SBLDS 131 (Atlanta: Scholars Press, 1992), 181 To be fair, Martin understands the spiritual house to be built by the Messiah or God, arguing that the author "summons the readers to provide the materials and give their consent." Note, however, Michaels' rebuttal, "stones cannot be commanded to be 'built up' (passive) or to 'build themselves up' (middle), for the initiative rests with the builder." Additionally, Schreiner observes that in seven NT occurrences, it is never rendered as an imperative, and in the LXX it is rendered an imperative only twice out of forty-eight occurrences (Ezra 6:3; Ps 50:20).

[26] Marco Cinnirella, "Exploring Temporal Aspects of Social Identity: The Concept of Possible Social Identities," *Eur. J. Soc. Psychol.* 28, no. 2 (1998): 235–36.

God's eschatological temple community; a community that not only spans the present generation, but integrates believers with all generations, past, present, and future.[27] This "grand narrative" of God's is, therefore, not only ongoing, reaching into the future, it is based in the past bringing to the fore his faithful dealings with Israel. This new temple of living stones thus finds itself rooted firmly in Israel's past and possesses a bright future, continuing to be built up as more and more people come to the "Living Stone", until the believer's hope in Christ's return is fulfilled (1:13).

When it comes to understanding the term οἶκος πνευματικός ("spiritual house") most scholars see temple imagery as being in view. Elliott however has argued forcefully against this position,[28] seeing a domestic motif in play rather than cultic. However, given that the immediate context presents such terms as "priesthood," and "spiritual sacrifice" (v. 5), "Zion," the location of the temple (v. 6), together with the climactic nature of vv. 9–10, it is near impossible not to see temple imagery here. This is not to mention several LXX and NT references of οἶκος alluding to the temple (e.g., 2 Sam 7:13; 1 Kgs 3:2; Matt 21:13; John 2:16–17; Acts 7:47, 49).[29] Elliott, in all likelihood, underestimates the significance of the temple as God's house in the OT,[30] while at the same time overestimates the importance of the word οἶκος given that the house is made up of a people who comprise its priestly function.[31] This is not to completely deny Elliott's insight that a family motif remains present (see further below), but to insist that the emphasis here is on the *cultic function* of this new family, not on the family itself.

One alternative approach worth noting is offered by Nijay Gupta who puts forth a both/and understanding of the text, seeking to bring the family and the

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[27] Jobes, *1 Peter*, 149.

[28] Elliott, *The Elect and the Holy*, 149–59; idem, *A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy* (Philadelphia: Fortress Press, 1981), 165–266; idem, *1 Peter*, 414–18.

[29] As noted by Schreiner, *1, 2 Peter, Jude*, 105 (see n. 214 for numerous LXX references that contain the verb "build" in combination with "house" to refer to the temple).

[30] Schreiner, *1, 2 Peter, Jude*, 105, n. 16.

[31] Michaels, *1 Peter*, 100.

cultic together. He suggests that the author of 1 Peter may have avoided using the word "temple" deliberately in order to bring both cultic and domestic images to mind. Such notions of temple embodiment and familial integration, Gupta argues, may enable the believing community to come to a fresh understanding of their social trials and tribulations.[32] But if one is serious in taking οἶκος as "temple" here, then we have to concede that domestic language is not primarily in view in 2:4–10.

That said, Gupta's suggestion has merit and one may accept his insight by integrating the familial language of 1:13–21 with the cultic language of 2:4–10. The familial language of 1:13–21—"children of obedience" and calling on God as "Father,"—taken together with the cultic language of priesthood and sacrificial imagery in 2:4–10 would certainly enable the church community to take a fresh perspective on their circumstances. Recall that in 1:13–21, the call to holiness was, in part, motivated by familial language that reveals God is a Father who acts as both Judge and Redeemer. Understanding that God—as Father, Judge, and Redeemer— had *called* believers to be his children and to a life of holiness comes prior to receiving the call to serve in a priestly community and to offer spiritual sacrifices through Christ (2:5). Before one functions in the priesthood and temple of which Christ is the cornerstone, one is called to be holy in light of the Father's character on the basis of the Son's redeeming work.

Peter's integration of familial and cultic identity markers develops a superordinate identity for the Anatolian believers, amid a society that was increasingly antagonistic towards them. As Matthew Marohl has noted, superordinate identity may be developed by drawing upon shared membership within group environments (e.g., a school, company, nation, [or church?!]).[33] In 1 Pet 2:4–5, this superordinate identity centres on the "Living Stone" by whom all

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[32] Nijay Gupta, "A Spiritual House of Royal Priests, Chosen and Honored: The Presence and Function of Cultic Imagery in 1 Peter," *PRSt* 36, no. 1 (2009): 72.

[33] Matthew J. Marohl, "Letter Writing and Social Identity," in *T&T Clark Handbook to Social Identity in the New Testament*, ed. J. Brian Tucker and Coleman A. Baker (London: Bloomsbury T&T Clark, 2014), 101.

believers are likewise rendered "living stones", imagery associated simultaneously with election by God and rejection by the world (recalling once more that Christ is "one of us"; specifically, in terms of his election and rejection [see p. 146]). This paradoxical "election-rejection" imagery, and its associated implications continue to be developed through 2:6–10 utilising exilic and Exodus-Wilderness motifs, by which Peter's recipients will continue to be "transported" evermore into the experiences of Israel, and of Christ, in whose experiences they share.

Peter's categorisation of the church in reference to Christ here is important in terms of building what one might call a "God-esteem" or "Christ-esteem", by which I mean building an identity on God as revealed in Jesus Christ. In SIT terms, the process of *identification* is happening with the goal of developing a superordinate identity. Success in this objective occurs when a person perceives themselves to *belong* to the group. As stated earlier (see §1.4.2.2.), two reasons people may wish to identify with a particular group that have been suggested are the maintenance of self-esteem (or in our case, a "Christ-esteem"), and the desire to generate a sense of stability and structure in inherently uncertain circumstances.[34] Both reasons are positive: the first arises from the fact that groups can provide both personal and social solidarity, while the second develops from the knowledge that groups may offer assets or other benefits that would ordinarily be unavailable to the outsider.[35]

Given the circumstances in which the recipients of 1 Peter found themselves, both reasons were likely in view and perfectly understandable. Peter defines the church's relationship "vertically" (i.e., between the church and God) before he defines their relationships "horizontally" (i.e., with fellow church members

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[34] Michael A. Hogg, "Intragroup Process, Group Structure and Social Identity," in *Social Groups and Identities: Developing the Legacy of Henri Tajfel*, ed. W. Peter Robinson, International Series in Social Psychology (Oxford: Butterworth-Heinemann, 1996), 73–74. Although it must be noted with Hogg that "it has proven difficult to establish how self-esteem is related to social identification or self-categorization at a more fundamental social-cognitive level."

[35] Aaron J. Kuecker, *The Spirit and the "Other": Social Identity, Ethnicity and Intergroup Reconciliation in Luke-Acts*, LNTS 444 (London: T&T Clark, 2011), 28.

internally, as well as with non-believing neighbours outside the church).[36] If churches and their members do not understand themselves in terms that God defines—in this case, in accordance with the Living Stone—they will inevitably take on the task themselves. Outside of a Christ-centred identity, the early church, as a low-status group, would have had little option but to resort to negative comparisons and/or negative forms of social creativity with perceived inferior groups in order to build their own sense of positive social identity. This would have inevitably led to a divisive "us" versus "them" mentality[37] that would destroy any sense of mission that Peter is working towards.

Peter's utilisation of Israel's redemptive history to reinforce the church's new superordinate identity as "elected-rejected" is, therefore, highly significant. By providing the Anatolian believers with a sense of family and home ("once you were not a people, but now you are God's people" [2:10]); a priestly vocation (to offer spiritual sacrifices [2:5; cf. 2:9]), and a long-term vision ("called to eternal glory in Christ" [5:10]), Peter provides the requisite narrative elements to stand firm (1 Pet 5:12) in a world that had effectively exiled them because of their faith.[38] By giving the church community what we have called a God-esteem, or Christ-esteem, along with a priestly task to fulfil, Peter generates unity, stability, and structure in a tempestuous environment; the very things that they needed if they were to love one another *and* the "other", and so be effective missionaries in their various

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[36] Williams, *Doctrine of Salvation*, 47, has a similar understanding, stating his case regarding 1 Pet 1:1–2.

[37] A charge sustained at length (incorrectly in my view) by Betsy Bauman-Martin, "Speaking Jewish: Postcolonial Aliens and Strangers in First Peter," in *Reading First Peter with New Eyes: Methodological Reassessments of the Letter of First Peter*, ed. Robert L. Webb and Betsy J. Bauman-Martin, LNTS 364 (London: T&T Clark, 2007), 150–73.

[38] This is what Paul Ricoeur would define as "narrative identity". See Paul Ricoeur, "Narrative Identity," in *On Paul Ricoeur: Narrative and Interpretation*, ed. David Wood (London: Routledge, 1991), 188, who states that a narrative identity is one "that human beings acquire through the mediation of the narrative function". Also cited by Coleman A. Baker, "A Narrative-Identity Model for Biblical Interpretation: The Role of Memory and Narrative in Social Idenity Formation," in *T&T Clark Handbook to Social Identity in the New Testament*, ed. J. Brian Tucker and Coleman A. Baker (London: Bloomsbury T&T Clark, 2014), 105.

communities. This familial-cultic identity will be fleshed out further in vv. 9–10, wherein the language of *calling* becomes pertinent.

Peter concludes v. 5 by writing that this newly established priesthood fulfils its obligations by offering spiritual sacrifices to God through Jesus Christ. But what does Peter mean when referring to "spiritual sacrifices"? If we accept the point that 2:6–10 is the substance of the passage and that 2:4–5 serves as a concise introductory encapsulation that precedes it, we may suggest, at the very least, that "proclaim[ing] God's excellencies" (2:9), is included,[39] though whether this means proclaiming in terms of worship, preaching, or conduct, will be answered below. The surrounding context (e.g., 1:22–23; 2:12) would indicate that Peter also has godly conduct in mind, be it toward the outsider (2:12) or the insider (1:22–23); themes that are expounded throughout the rest of the letter (2:11ff).

We may also note here that similar wording is found in both Rom 12:1 and Heb 13:15–16. In the former instance, it may be suggested that Paul unpacks the meaning of "offering your body as a living sacrifice" throughout the next four chapters of Romans (12:2–15:7), which is largely concerned with the conduct of Christian believers. Concerning Hebrews, the author speaks of worship and, as in 1 Peter and Romans, godly conduct also.[40] Jobes is likely correct to conclude, therefore, that "spiritual sacrifices" may be broadly understood to mean all conduct that is born as a result of the Holy Spirit's transformative work in the life of the believer.[41] Martin Luther, characteristically, puts it more robustly, and applies the notion of "spiritual sacrifices" not only to so-called ministry, but to the daily life of the average Christian, "A cobbler, a smith, a peasant—each has the work and office of his trade, and yet they are all consecrated priests and bishops . . . in this way many kinds of work may be done for the bodily and spiritual welfare of the

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[39] Schreiner, *1, 2 Peter, Jude,* 107.
[40] So also, Michaels, *1 Peter,* 101-02, concerning 1 Peter 2:5.
[41] Jobes, *1 Peter,* 151.

community."[42] To offer "spiritual sacrifices" to God through Jesus Christ, then, is to offer one's whole life—body, soul, mind, and strength; blood, sweat, and tears; work, rest, and play—in complete devotion to the glory of God (cf. 1 Cor 10:31).

In the next sections (2:6–8; 9–10), Peter contrasts the fates of those who stumble over the Living Stone and those who come to him in faith. In SIT terms these sections offer a significant point of *comparison,* while NTT will continue to offer insight as what follows is a smorgasbord of OT citations and allusions, each utilised to convey a particular story by which believers are to understand themselves and their faith community in relation to the world. As stated previously, 2:9–10 elaborates upon 2:5 with regards to the new priesthood. But attention will be directed first to 2:6–8 which builds upon what has been presented in 2:4, namely Jesus Christ, the chosen-yet-rejected Living Stone.

### *3.3.  One Cornerstone; Two Destinies (1 Peter 2:6–8)*

[6] διότι περιέχει ἐν γραφῇ· ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ. [7] ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπιστοῦσιν δὲ λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας [8] καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἳ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν.

[6] For it stands in Scripture: "Behold, I am laying [appointing] in Zion a stone, a cornerstone elect and precious, and whoever believes in him will not be put to shame." [7] So the honour is for you who believe, but for those who do not believe, "The stone that the builders rejected has become the cornerstone," [8] and "A stone of stumbling, and a rock of offense." They stumble because they disobey the word, as they were destined to do.

Following 2:4–5, Peter presents a coalition of "stone" passages cited from Isa 28:16, Ps 118:22, and Isa 8:14 respectively. These verses articulate the so-called "Stone Christology" summarised prior in v. 4,[43] that we earlier suggested as having

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[42] Martin Luther, "To the Christian Nobility," in *Luther's Works*, ed. James Atkinson, trans. Charles M. Jacobs, repr., 1980, vol. 44 (Philadelphia: Fortress Press, 1966), 130.

[43] Feldmeier, *The First Letter of Peter*, 136–37.

an embedded election-rejection motif. In what follows we see Peter engage in strategies of social creativity and comparison as he continues to develop further the social identity of the fledgling Anatolian churches.

It has already been demonstrated that comparison and social creativity are important concepts within 1 Peter, primarily because Peter does not engage in them in the way that SIT experts would usually expect. In the previous chapter, it was demonstrated how Peter engaged in social creativity by drawing comparisons *not* between believers and outsiders directly, but with the believers' own former way of life, while at the same time exhorting them to be Holy like the God who had called them. Here in vv. 6–8, and later in vv. 9–10, Peter utilises the strategy of social creativity in a similar way, this time to compare how believers and non-believers each respond to Jesus (the "Cornerstone"), and the two respective destinies of those who encounter him, i.e., honour for those who find him precious and believe in him (2:6–7a, quoting Isa 28:16), and shame for those who find him offensive and thus reject him (2:7b–8, quoting Ps 118:22 and Isa 8:14). Each portion will be dealt with in turn.

### 3.3.1.  The Cornerstone that Brings Honour (2: 6–7a)

Peter prepares his recipients for the various OT quotes to come by writing διότι περιέχει ἐν γραφῇ. The lack of the article before γραφῇ has led some to suggest that Peter may be referring not to the OT but to a general writing instead[44] or even a reference to a hymn.[45] However, given that three OT citations immediately follow, γραφῇ is best understood as simply referring to the OT Scriptures.[46]

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[44] Selwyn, *The First Epistle of St. Peter*, 163.

[45] Ralph P. Martin, "The Composition of I Peter in Recent Study," *VE* 1 (1962): 31.

[46] Schreiner, *1, 2 Peter, Jude*, 108; cf. Jobes, *1 Peter*, 151, who notes γραφῇ is anarthrous, likely because Peter is about to refer to several locations within the OT; also, Achtemeier, *1 Peter*, 159, who, although largely in agreement with our position, makes the unusual statement that LXX authors had no concept of "the Scriptures" because the specific phrase "ἐν τῇ γραφῇ" does not appear in the LXX (nor the NT for that matter, although see Matt 21:42, 'ἐν ταῖς γραφαῖς'). Even if the exact phrasing does not exist, there are surely some very close alternatives suggesting a concept of "the Scriptures" among LXX authors (e.g., 1 Kings 2:3, "καὶ φυλάξεις τὴν φυλακὴν κυρίου τοῦ

# 3. Called Out of Darkness

By citing three OT passages in succession (with more to follow in vv. 9–10), Peter is clearly seeking to re-tell a particular story with the assistance of Israel's history. Neal R. Norrick has demonstrated that the re-telling of familiar stories serve to foster a sense of group rapport, ratify group membership, and portray shared values.[47] It will become clear that Peter is quoting the various passages that follow for these very purposes. The task that we are faced with is to determine the precise nature of the narrative that Peter is seeking to develop and for what purpose. Although we will look at each OT quote in isolation, it is the sum of their parts that will reveal the point that Peter is making for the sake of his audience.

The first verse cited is Isa 28:16. And rather curiously, although Peter is largely indebted to the LXX for his quotation, it is not cited verbatim.[48] In its original context, Isaiah 28 reflects a message of judgement on Ephraim (v. 3), Jerusalem (v. 14), and, ultimately, the whole land of Judah (v. 22). Judgement is coming upon Israel—and particularly her leaders—as a result of their acting in unbelief by pursuing foreign alliances instead of trusting YHWH for deliverance (cf. Isaiah 30–31). This theme of judgement is developed further by Peter in 2:7b–8 (see §3.3.2., below), but within the judgements pronounced in Isaiah 28 are also promises of hope for those who trust in YHWH for their salvation (e.g., 28:5; esp. 28:16). Significantly, Peter opens his selection of OT quotations with these promises of salvation for those who believe in the Cornerstone in 1 Pet 2:6–7a.

θεοῦ σου τοῦ πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ φυλάσσειν τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα καὶ τὰ κρίματα τὰ γεγραμμένα ἐν νόμῳ Μωυσέως, ἵνα συνίῃς ἃ ποιήσεις κατὰ πάντα, ὅσα ἂν ἐντείλωμαί σοι"; cf. Deut 28:58; 29:20–21; Josh 1:8; 8:31; 2 Kings 14:6; Ezra 3:2–4; Neh 8:14–15; Dan 9:11–13). The statement, "as it is written in the Law of Moses", and others similar to it, surely suggest some acknowledgement towards a concept of "the Scriptures" in Septuagintal thought. Perhaps even stranger is Achtemeier's claim (p. 317, n. 171), that 1 Peter's author only introduces a quotation once in the letter (1:16). Granted the author does not use the same formula each time, but "διότι" in 1:24; 3:10, and especially "διότι περιέχει ἐν γραφῇ" here in 2:6 could be considered to introduce an OT quotation.

[47] Neal R. Norrick, "Twice-Told Tales: Collaborative Narration of Familiar Stories," *Lang. Soc.* 26, no. 2 (1997): 199–220.

[48] For a comprehensive treatment of the various problems accompanying the translation and understanding of Isa 28:16, see Dan G. McCartney, "The Use of the Old Testament in the First Epistle of Peter" (PhD diss., Westminster Theological Seminary, 1989), 75–79.

Peter's use of Isa 28:16 LXX may have been determined by two factors outlined here: first, flexibility is offered in the LXX by being able to substitute ἐμβάλλω with τίθημι. The question is why? In the first instance, the word τίθημι is particularly important in 2:4–10. The original ἐμβάλλω is translated from the Hebrew יְסַד (*ysd*), usually meaning to "establish, found, fix", or to "lay [a foundation]."[49] Τίθημι holds the same meanings with the added notion of "appoint".[50] Thus, given the theme of election that undergirds this passage, the reason that Peter may have altered the LXX translation becomes obvious; τίθημι captures both nuances perfectly. Jesus is the cornerstone who is *laid* by God for the *appointed* purpose/task of building a new priestly community that offers spiritual sacrifices back to the Father, through Jesus.[51] Bauckham observes similarly concerning the author's selection of τίθημι:

> [T]he author of 1 Peter has *selected* it for *his* purpose, because it can also mean "appoint", and so again stresses the theme of election at the outset of his series of texts. The use of the same verb in this sense at the end of verse 8 (ἐτέθησαν) forms an *inclusio* with τίθημι in v. 6, and so marks the theme of election.[52]

The second reason Peter uses the LXX may be the inclusion of the prepositional phrase, ἐπ' αὐτῷ ("on it" or "in him", referencing the stone), which

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[49] M. E. J. Richardson, ed., *HALOT*, trans. M. E. J. Richardson, Study Edition, vol. I (Leiden: Brill, 2001), 417. I've chosen to cite the full bibliographical reference here because The SBL Handbook of Style (2014), refers to the four-volume set. The edition that I cite comes in only two volumes.

[50] BDAG, 1003–4.

[51] Paul A. Himes, "Why Did Peter Change the Septuagint? A Reexamination of the Significance of the Use of Τίθημι in 1 Peter 2:6," *BBR* 26, no. 2 (2016): 240. I came to a similar conclusion in 2013 independent of Himes whilst working on the present chapter.

[52] Bauckham, "James, 1 and 2 Peter, Jude," 311, emphasis original; similarly, Williams, "A Case Study in Intertextuality," 43–44; cf. McCartney, "The Use of the Old Testament," 55–56; also, Klyne R. Snodgrass, "I Peter II. 1–10: Its Formation and Literary Affinities," *NTS* 24, no. 1 (1977): 105-06, who notes: "The arrangement is the author's, but the material that had been selected had a long history of use in both Judaism and the early Church, serving as 'testimonies' to the Messiah and his followers" and further that, "the practice of the author of I Peter was typical for many in the early Church. Like Paul, he had a personal acquaintance with the OT text and wrestled to adapt its message to Christian understanding and existence."

appears to have been taken to insinuate messianic connotations, demonstrated in

Targum Jonathan, but otherwise absent from the MT:

> Therefore, thus saith the Lord God, Behold, I appoint a King in Zion; a
> King mighty, powerful, and terrible: I will make Him powerful, and I
> will strengthen Him, saith the prophet. But the righteous, who believe
> these things shall not be moved, when distress shall come (Tg. Ps.-J.
> 28:16).[53]

The substitution of "king" for "stone" renders the passage suitable for

Peter's purposes in establishing his so-called "Stone Christology."[54] This further

allowed Peter to continue building a sense of Christian identity with respect to the

church's relationship to Christ. Hort has suggested that Peter may have been

dependent on Paul for his use of Isaiah,[55] but Peter's use of the text differs from

both Paul (who links Isa 28:16 to Isaiah 8 without reference to Psalm 118 [Rom

9:33]), and the Qumran community (who see themselves as God's precious

cornerstone [1QS 8:7–8]). It is more likely, given the unique arrangement of the

three OT citations together, that Brox is right in suggesting that the author of 1

Peter formulated the construction himself:

> Das Arrangement der Zitate aus verschiedensten biblischen Büchern .
> . . stammt offensichtlich vom Verfasser und nicht, was denkbar wäre,

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[53] See the English translation online at, C. W. H. Pauli, trans., "Targum Jonathan Ben Uziel on Isaiah," *Targum Jonathan Ben Uziel: The Chaldee Paraphrase on the Prophet Isaiah*, 1871, http://juchre.org/targums/isaiah/benisa.htm#28, (accessed, 16 Jan 2017). I owe the Tg. Ps.-J. reference to Jobes, *1 Peter*, 146–47.

[54] Jobes, *1 Peter*, 146–47. Indeed, Jobes goes on to note that identifying the stone imagery with the Messiah was nothing new. Isaiah 28:16–17a LXX speaks of a "highly valued cornerstone for its foundation, and the one who believes in him will not be put to shame" (NETS, emphasis added by Jobes). Taken in conjunction with Tg. Ps.-J, quoted above, it is likely that a messianic understanding of these verses likely predated early Christianity, meaning that the question was not so much, "Does the stone imagery refer to the Messiah?", as much as identifying who that stone is. The early Christians apparently settled on Jesus based on his own testimony as presented in the Gospels. (This messianic understanding of ἐπ' αὐτῷ may also explain the appearance of Isa 28:16 LXX in the work of Paul [Rom 9:33], and the Qumran community [1QS 8:7–8]). also, Himes, "Why Did Peter Change the Septuagint?," 235–36; Karl Hermann Schelkle, *Die Petrusbriefe—Der Judasbrief*, HTKNT, XIII, 2 (Freiburg im Breisgau: Herder, 1980), 61; Snodgrass, "I Peter II. 1–10," 100; Hillyer, "'Rock-Stone' Imagery in 1 Peter," 58–59.

[55] Hort, *First Epistle of St Peter*, 116; cf. Francis Wright Beare, *The First Epistle of Peter: The Greek Text with Introduction and Notes*, 3rd ed., revised and enlarged (Oxford: Blackwell and Mott, 1970), 95.

aus einer Testimoniensammlung, oder einer sonstigen Vorlage, wie
ihre Folge und Einbindung in den Brieftext zeigen.[56]

Himes offers a third point in support of Peter's use of τίθημι, namely that it
serves Peter's discourse by creating a chiastic structure. Himes' structure is laid out
as follows:[57]

A: The "set" One [τίθημι] is
    B: honor [ἡ τιμή] to
        C: The believer [τοίς πιστεύουσιν] *but*
        C': To the unbeliever/disobedient one
    B': dishonor [προσκόμματος and σκανδάλου]
A': [Namely to] those who are "set" [τίθημι] for the purpose of disobedience.

Himes suggests that τίθημι not only frames the passage, but also provides the
contrasting connection that draws the social comparisons that Peter is seeking to
make between believers and unbelievers.[58] Moreover, Himes submits that this
insight dovetails well with the work of Dietrich-Alex Koch, who places
"cornerstone" as the pericope's central motif.[59] When one takes Himes' insights
together with our prior observation concerning the messianic overtures of Pseudo-
Targum Jonathan, we affirm with Schreiner that we may be cautiously confident
that Isa 28:16 was understood to hold a level of eschatological fulfilment, and that
the early church saw it as being consummated in Christ.[60]

Jesus is described in the second part of 2:6 as an elect and precious
cornerstone, but what is meant by "cornerstone" (ἀκρογωνιαῖον), has been the

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[56] Norbert Brox, *Der erste Petrusbrief*, 4th ed., 1993, EKKNT, Bd. 21 (Zürich: Benziger Verlag; Neukichen-Vluyn: Neukirchener Verlag, 1979), 95, translated: "The arrangement of the quotes from various biblical books . . . obviously comes from the author and not, as might be possible, from a collection of testimonia, or other template, as shown by its impact and involvement in the text of the epistle."

[57] Himes, "Why Did Peter Change the Septuagint?," 240–41.

[58] Himes, "Why Did Peter Change the Septuagint?," 241.

[59] Himes, "Why Did Peter Change the Septuagint?," 241; Dietrich-Alex Koch, "The Quotations of Isaiah 8,14 and 28,16 in Romans 9,33 and 1Peter 2,6.8 as Test Case for Old Testament Quotations in the New Testament," *ZNTW* 101, no. 2 (2010): 226.

[60] Schreiner, *1, 2 Peter, Jude,* 109.

subject of much conjecture.[61] Tertullian, for instance, saw the "cornerstone" as referring to something lifted up as opposed to something foundational (*Marc.* 3.7).[62] More recently, Best has suggested that ἀκρογωνιαῖον may refer to the keystone placed in the entrance archway to act as a locking-stone for the whole building.[63] Hillyer himself opts for a both/and approach stating: "It seems likely, therefore, that both for Jews and for Christians, in biblical times as well as later, the name 'Rock' or 'Stone' evoked a range of ideas wider than merely the foundation-theme on the one hand or the notion of the top-stone on the other."[64]

While these interpretations appear to have the advantage of "lifting" Christ up to the highest place, the literary context counts against any attempt to understand the cornerstone in an elevated position. First, in the immediate context, v. 8 shows that this is a stone to be *stumbled over*, while Isa 28:16, which is the point of reference for v. 6, explicitly posits the stone as *foundational* (Gk. Θεμέλια).[65] Additionally, it may be pointed out that 2:5 suggests that this new eschatological temple is still being built, which is to say that this community is open to new converts. Consequently, this spiritual house is still growing, meaning that any capstone to be used in the building will not be placed until the last of the elect is brought in. And since Christ has already been appointed, and the "construction" of

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[61] For a concise summary, see Hillyer, "'Rock-Stone' Imagery in 1 Peter," 68–72; see also, R. J. McKelvey, "Christ the Cornerstone," *NTS* 8, no. 4 (1962): 258, who suggests in relation to Eph 2:11–22, that the Cornerstone is where Jews and gentiles are united. See further, n. 4 (also p. 258), "Is it too fanciful to suppose with Theodoret [P.G. LXXXII, 525] and Calvin [comm. on Eph. ii, C.R. 174–6] that the two walls represent the Jews and the Gentiles?".

[62] Tertullian, "Against Marcion," in *The Ante-Nicene Fathers: Translations of the Writings of the Fathers down to A.D. 325*, ed. Alexander Roberts and James Donaldson, American reprint of the Edinburgh ed., vol. III (Grand Rapids: Wm. B. Eerdmans, 1993), 326; idem, Adv. Jud. 14 (p. 172). see also the comments in J. Jeremias, "Ἀκρογωνιαῖος," in *TDNT*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley, vol. I (Grand Rapids: Wm. B. Eerdmans, 1964), 791–93.

[63] Ernest Best, *One Body in Christ* (London: SPCK, 1955), 166; cited by Hillyer, "'Rock-Stone' Imagery in 1 Peter," 70.

[64] Hillyer, "'Rock-Stone' Imagery in 1 Peter," 72.

[65] McKelvey, "Christ the Cornerstone," 352–59; cf. Michaels, *1 Peter*, 103; Elliott, *1 Peter*, 425; Schreiner, *1, 2 Peter, Jude*, 41; Horrell, *The Epistles of Peter and Jude*, 109 Kelly argues that the context is unclear regarding whether a capstone or foundational stone is in view. He suggests that "[the author's] concern is not so much with the stone's function in a building as with its character as chosen and honoured." See Kelly, *The Epistles of Peter and Jude*, 94–95.

the temple remains in progress, Peter's use of ἀκρογωνιαῖον, most likely refers to a foundational cornerstone upon which an entire structure can be built.

The repetition of ἐκλεκτὸν ἔντιμον (elect and precious) from v. 4 indicates that Isa 28:16 was already in the mind of our Petrine author. But on what basis is Christ elect and precious? In the context of 1 Peter, the answer appears to be his death and resurrection (1:3; 18–21; 2:4; possibly also 1:23). This contention is supported further by looking beyond the present epistle to the Gospel of John which records Jesus saying:

> For this reason the Father *loves me* [Jesus], because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father (John 10:17–18, emphasis added).

According to the Johannine tradition, the reason that Jesus gives regarding the Father's love for him (or, to use Peter's terms, why he is "precious" to the Father), is because, in accordance with the Father's will, he voluntarily lays down his life and takes it up again for the sake of his sheep.

This aligns with the theme of election found throughout the present pericope, and it is on the basis of the Son's status before the Father as ἐκλεκτὸν ἔντιμον that all believers are, likewise, considered elect and precious, and as such will not be put to shame. Rather, they will be honoured before the Father as they are built into his new eschatological temple community. Egan suggests that this new temple community being founded in Zion indicates "the restoration of the Lord's presence among the people of God through the reestablishment of the temple",[66] but we would nuance this further. Specifically, we would add that Christ, having been laid down as the foundation of this new temple community, assumes

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[66] Originally in Patrick T. Egan, "'This Word Is the Gospel Preached to You': Ecclesiology and the Isaianic Narrative in 1 Peter" (PhD thesis, University of St Andrews, 2011), 79; since published as idem, *Ecclesiology and the Scriptural Narrative of 1 Peter* (Eugene: Pickwick Publications, 2016), 102.

the *disestablishment* of the former temple. Therefore, it is not so much a "reestablishment" that is taking place, but a grand opening of an entirely new temple to which the old temple pointed.[67] This temple would not be built with bricks and mortar, but with Christ himself as its Living Cornerstone, and with "living stones" who are God's own people, born again to a living hope and filled with his presence by his Spirit.

To conclude this section, we consider 1 Pet 2:7a: ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν ("So the honour is for you who believe"). Our focus centres on the meaning of τιμή: namely, should it be translated as "honour" or as "precious", and further, to whom should the word be applied (i.e., to Christ, or to believers?). This question is significant for our purposes because how one understands τιμή determines how one perceives the church's social identity. As Michaels observes, many Bible translations take ἡ τιμή as both predicate and adjective thus rendering the sentence, "To you who believe, he [i.e., the stone; Jesus] is *precious*"[68] However, the majority of commentators take ἡ τιμή to function as the subject of the sentence, thus rendering, "So the honour is for you who believe."[69] This latter interpretation is to be preferred in light of the passage's designated goal in contrasting the destiny of those who believe against those who do not, i.e., Peter is making an ecclesiological point: that there is honour for those who believe, and shame for those who do not.[70]

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[67] Mbuvi, *Temple, Exile, and Identity in 1 Peter*, 94.

[68] Michaels, *1 Peter*, 104, emphasis added. Among Bible translations, see for example, the KJV, NKJV, GNB, RSV, NIV. The NASB, is rather obscure, in translating, "This precious value, then, is for you who believe..."

[69] Charles Bigg, *A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude*, ICC (Edinburgh: T&T Clark, 1902), 131; Achtemeier, *1 Peter*, 160–61; Michaels, *1 Peter*, 104; cf. Selwyn, *The First Epistle of St. Peter*, 164; Kelly, *The Epistles of Peter and Jude*, 93; Elliott, *1 Peter*, 427; Schreiner, *1, 2 Peter, Jude*, 110; Jobes, *1 Peter*, 152; Horrell, *The Epistles of Peter and Jude*, 42; Feldmeier, *The First Letter of Peter*, 138; Goppelt, *A Commentary on I Peter*, 145. Bible translations that take this route include the ESV, HCSB, and CEB.

[70] Steve Moyise, "Isaiah in 1 Peter," in *Isaiah in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken, NTSI (London: T&T Clark, 2005), 181.

Some see this honour being bestowed upon believers at Jesus' return (see also 1 Pet 1:7).[71] However, J. N. D. Kelly suggests an already/not yet understanding, stating that:

> the honour belongs to them [the church]. This honour includes (a) their privileged status here and now, on which he will dwell more fully in 9 f., but also (b) their triumph over their mocking assailants and their salvation on the last day.[72]

Given the honorific identities proffered in 2:9–10 that belong to the church in its present condition, Kelly's position is probably correct. Thus, the narrative that Peter seeks to underline is that in this present life, the church lives simultaneously as those honoured of God, and yet exiled and rejected in relation to the world, thus building on the narrative established in 2:4.

From the perspective of SIT, we find the author of 1 Peter engaging once more in a form of *social creativity*, this time by presenting Jesus as the prototype for the church in relation to his election and rejection. A name, or a label, is among the most public statements of identity,[73] meaning that the ability to be able to invert the accepted connotations that go with that name or label is a powerful strategy. Remarkably, this is exactly what we see the author of 1 Peter doing. Specifically, Peter is inverting accepted definitions of honour and shame based on the Christian doctrine of election, thus affirming further his earlier *categorisation* of the churches according to the Living Stone and his goal of developing a superordinate identity.

In NTT terms, Peter achieves this by starting with Jesus Christ as his key protagonist and prototype, the chosen-yet-rejected Living Stone, who was publically disgraced in his crucifixion. Then, according to Peter, Jesus' resurrection acts as the

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[71] E.g., Schreiner, *1, 2 Peter, Jude*, 109; cf. Goppelt, *A Commentary on I Peter*, 145; Michaels, *1 Peter*, 104.

[72] Kelly, *The Epistles of Peter and Jude*, 93; so also, Horrell, *The Epistles of Peter and Jude*, 42; cf. Campbell, *Honor, Shame, and the Rhetoric of 1 Peter*, 86, 93, 95; I. Howard Marshall, *1 Peter*, IVPNTC (Downers Grove: IVP Academic, 1991), 72.

[73] David Milner, "Children and Racism: Beyond the Value of Dolls...," in *Social Groups and Identities: Developing the Legacy of Henri Tajfel*, ed. W. Peter Robinson, International Series in Social Psychology (Oxford: Butterworth-Heinemann, 1996), 265.

great reversal and proof of God's honouring his son. What the world saw as shame and disgrace, God turned into honour and triumph. And for those who would come to Christ, their honour is that they too get to share in that same reality. By defining these connections between Christ and the church, Peter seeks a sense of empathy in his recipients[74] because the churches' status as "elect-rejects" aligns precisely with the experience of Israel in exodus and wilderness, as well as the experience of Christ in his ministry, which in turn prepares them for the exhortations still to come. How the church is to act in line with this reality is portrayed in 2:9–10, discussed further below.

Accordingly, Peter engages in a paradoxical act of social creativity: by being *in Christ,* the churches' shame in the world becomes the highest of honours before God; their disgrace becomes a source of joy. In our view, then, Peter's use of Isa 28:16 LXX is a socio-theological move that acts as a significant element in the development of Christian identity. Jesus Christ is shown to be the prototypical elect and precious Cornerstone who is laid down and appointed for the specific purpose of building a new eschatological temple community, which like him, will be rejected by the world but honoured before God.[75] The author of 1 Peter continues his social creativity strategy concerning those who reject Christ in verses 7b–8 that follow.

### 3.3.2.  *The Cornerstone that Brings Shame (2:7b–8)*

At this point, Peter engages in what SIT specialists call *comparison*. Peter will speak more of the honour that God has bestowed on believers in vv. 9–10, but prior to that, he contrasts the destiny of those who reject the Living Stone by quoting Ps 117:22 LXX (1 Pet 2:7b), followed by Isa 8:14 (1 Pet 2:8). Psalm 117:22 LXX deals

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[74] Tom van Laer et al., "The Extended Transportation-Imagery Model: A Meta-Analysis of the Antecedents and Consequences of Consumers' Narrative Transportation," *J. Consum. Res.* 40, no. 5 (2014): 799; also Michael D. Slater and Donna Rouner, "Entertainment-Education and Elaboration Likelihood: Understanding the Processing of Narrative Persuasion," *Comm. Theory* 12, no. 2 (2002): 185–87.

[75] Abson Prédestin Joseph, *A Narratological Reading of 1 Peter,* LNTS 440 (London: T&T Clark, 2012), 90.

directly with the priority of Jesus despite his rejection by non-believers, while Isa 8:14 focuses on the consequences of rejecting Jesus. Each will be considered in the order that they appear.

Firstly, unlike Isa 28:16, with its many translational difficulties, Psalm 117 LXX corresponds well to the MT. Overall, the composition of the psalm describes a festive procession into Jerusalem after a great deliverance or military victory.[76] Early on, the psalm summons God's people to worship him for his enduring love (1–4), followed by what appears to be a personal testimony, perhaps that of a king, of God's rescue from distress (vv. 5–18).[77] The psalm concludes with a liturgical occasion at the temple, which involves the whole congregation again, led by the victorious king (vv. 19–29).[78] (This is, perhaps, another reason why we should take "spiritual house" as temple in the greater context of 1 Pet 2:4–10). It is the latter verses that are of particular importance for understanding 1 Pet 2:7ff. Given the context of the psalm, the rejected cornerstone was the Davidic king, while the builders are the foreign nations who reject his rule.[79] Thus, Peter's earlier election/rejection motif laid out in 2:4 above begins to be fleshed out here with the help of the psalmist. The stone that the builders rejected proves to be the very cornerstone around which the Lord will build his new eschatological temple community.

In the NT, the Psalm is quoted on a number of occasions revealing a further expansion in meaning.[80] While in the original context of Ps 117 LXX, the builders are said to refer to the nations who reject the Israelic king, Jesus takes it to refer to the religious leaders of his own day with respect to their relationship with himself (Mark 12:10; Matt 21:42; Luke 20:17), a pattern which, according to Luke, Peter

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[76] Leslie C. Allen, *Psalms 101–150*, WBC 21 (Waco: Word, 1983), 124.

[77] Allen, *Psalms 101–150*, 124.

[78] Allen, *Psalms 101–150*, 124–25.

[79] Schreiner, *1, 2 Peter, Jude*, 111.

[80] Jobes, *1 Peter*, 154; cf. Michaels, *1 Peter*, 105.

also followed (Acts 4:11).[81] Here in 1 Peter, the application of the verse appears to be extended further to include anyone who rejects Christ, regardless of their background. The result of rejecting Christ, the Cornerstone, is that one experiences him as a stone of stumbling and offence (Isa 8:14).

Peter's use of Isa 8:14 differs from the previous citations in that it is probably best seen more as an allusion than as a direct quote, and is more in line with the MT than with the LXX.[82] The original context of Isaiah 8 concerns the impending Syrian invasion and Israel's desperate attempts to seek an alliance with Egypt. YHWH's response through Isaiah is that they are to fear him, not Assyria; they are to trust YHWH, not Egypt; and if they do that, YHWH will be to them a sanctuary (Isa 8:14a). But for those who do not trust YHWH, to those who seek deliverance through Egypt instead of YWWH, for them, he will be "a stone of offence and a rock of stumbling" (Isa 8:14b–15). John Oswalt summarises the sentiment well:

> To those who sanctify him [YHWH], who give him a place of importance in their lives, who seek to allow his character to be duplicated in them, he becomes a sanctuary, a place of refuge and peace. But to those who will not give him such a place in their lives, he becomes a stone to trip over. He does not change; only our attitude determines how we experience him . . . As the NT makes plain, it is in Jesus that the double-edged nature of God's self-revelation becomes most pointed: to those who accept him as God's suffering sacrifice, he is life and peace; to those who refuse to do so, he becomes a fact over which to stumble again and again.[83]

Peter goes on to explain that unbelievers stumble *because* they disobey the word. Grammatically, this section is difficult, but as Achtemeier notes, given that ἀπειθέω takes up τῷ λόγῳ as the object in 3:1, as well as τῷ τοῦ θεοῦ εὐαγγελίῳ in 4:17, it is probably correct to follow the same pattern here. It may, therefore, be best to understand οἳ as a relative pronoun, and as the subject of προσκόπτουσιν,

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[81] Michaels, *1 Peter*, 105.
[82] Schreiner, *1, 2 Peter, Jude*, 111.
[83] John N. Oswalt, *The Book of Isaiah: Chapters 1–39*, NICOT (Grand Rapids: Wm. B. Eerdmans, 1986), 234.

instead of working to modify ἀπειθοῦντες. The dative, τῷ λόγῳ, on the other hand, may be seen to act as the object of the participle ἀπειθοῦντες rather than the verb προσκόπτουσιν.[84] Λόγῳ, moreover, likely refers to the living word—that is, the gospel message—that has the power to bring about new birth (1:23–25),[85] and obedience (1:14) in those who receive it. This same word, when it is rejected, inevitably leads to disobedience and results in stumbling; as Jobes rightly observes, to reject this word is to reject Christ himself.[86] Goppelt elaborates, "Either one sees and becomes a 'living stone' or one stumbles as a blind person over Christ and comes to ruin, falling short, i.e., of one's Creator and Redeemer and thereby of one's destiny."[87]

Concluding v. 8 is a provocative line, written in such a way as to almost appear an afterthought, and, frustratingly for the reader, Peter declines to elaborate its meaning. The phrase is εἰς ὃ καὶ ἐτέθησαν, and is translated "as they were destined to do" or "as they were appointed to". It is no understatement when Jobes writes that this throw-away line "brings readers up short and raises thorny exegetical and theological issues."[88] It is, thus, unsurprising that commentators are divided as to how to understand Peter's remarks. Broadly speaking, however, one may divide the various positions into three streams: (1) those who say that disobedience of the word will necessarily lead to stumbling, but that God does not specifically appoint people to disobedience;[89] (2) others argue that God does, in fact, appoint people to disbelief;[90] (3) finally, there are those who suggest a more

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[84] Achtemeier, *1 Peter*, 162; Vanhoye, "La Maison spirituelle (1 Pt 2:1–10)," 25; Schreiner, *1, 2 Peter, Jude*, 112.

[85] Schreiner, *1, 2 Peter, Jude*, 112.

[86] Jobes, *1 Peter*, 154.

[87] Goppelt, *A Commentary on I Peter*, 146.

[88] Jobes, *1 Peter*, 155.

[89] Elliott, *1 Peter*, 433–34; Bigg, *Epistles of St. Peter and St. Jude*, 133; Hillyer, *1 and 2 Peter, Jude*, 64; Marshall, *1 Peter*, 73; Campbell, *Honor, Shame, and the Rhetoric of 1 Peter*, 93.

[90] So, Achtemeier, *1 Peter*, 162–63; also Beare, *The First Epistle of Peter*, 126; Best, "1 Peter and the Gospel Tradition," 106; John Calvin, *The Epistle of Paul the Apostle to the Hebrews and the First and Second Epistles of St Peter*, trans. William B. Johnston (London: Oliver and Boyd, 1963), 264–65; Feldmeier, *The First Letter of Peter*, 138; Grudem, *1 Peter*, 107-08; Horrell, *The Epistles of Peter and Jude,*

nuanced version of the first option seeing not two distinct appointments (i.e., Christ being appointed as cornerstone and unbelievers to unbelief), but rather a single appointment with two outcomes (Christ as cornerstone; two consequential outcomes, i.e., acceptance or rejection of Christ as cornerstone).[91] The overall sense of the verses seems to suggest that the second option is the most viable. And while not determinative, it is also interesting to observe that those who support the second option are spread broadly across the theological spectrum suggesting that an honest reading of the text leads to such a conclusion regardless of one's theological presuppositions.

There may, however, be another way to approach this verse. It is important to note that in the biblical worldview, humans are not morally neutral beings. Rather, "all have sinned and fallen short of the glory of God" (Rom 3:23), are considered sinful from the mother's womb (Ps 51:5), and are *by nature* children of wrath (Eph 2:3). Therefore, when Peter says that unbelievers are destined (or appointed) to stumble because of disobedience to the word, it may be that he is simply acknowledging the natural state of humankind outside the redeeming work of Christ.[92] What we may say, therefore, is that the appointment of Christ as the cornerstone *reveals* the hearts of those who encounter him, and so also their destiny according to how they respond: viz., that those who reject him *remain in their original state* (i.e., as children of wrath, sinful from the mother's womb), and are consequently destined for dishonour and shame. By contrast, those who respond in

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42–43; Hort, *First Epistle of St Peter*, 123; Kelly, *The Epistles of Peter and Jude*, 94; Schreiner, *1, 2 Peter, Jude*, 113. Feldmeier remarks, "If faith does not have its origin in the human will, then that must also be true for unbelief." It should also be noted that both Beare and Hort see Jewish people in view here based on Romans 9–11. However, Jobes, *1 Peter*, 156, rightly observes that 1 Peter is unlikely to be dependent on Romans and nor does 1 Peter explicitly mention Jews in his letter.

[91] So, Michaels, *1 Peter*, 107; Jobes, *1 Peter*, 155; Scot McKnight, *1 Peter*, NIVAC (Grand Rapids: Zondervan, 1996), 109.

[92] Contra Feldmeier (n. 91, above), we would maintain that unbelief in the biblical worldview is humankind's default position. As such, faith requires an act of God in the life of anyone who would come to believe. Hence, the author of 1 Peter acknowledges that believers had to be "called . . . out of darkness into [God's] marvellous light."

repentance by drawing close to the Living Stone are built into God's spiritual house and thus *re-destined* for glory and honour.[93] This aligns with the narrative displayed in 1 Peter's successive use of Isaiah 28, Psalm 117 LXX, and Isaiah 8, that each testify to Israel's (and others), ongoing refusal to trust God or his representative, resulting in judgment, while those who come to God in faith find him to be a sanctuary.

What then, is the cumulative sum of 1 Pet 2:6–8? What narrative is Peter seeking to convey as he recounts Isa 28:16; Ps 117:22 LXX; and Isa 8:14 concurrently, and what is he hoping such a narrative will achieve? In each instance, the story is one of rebellious people rejecting God's means of salvation and thus facing his judgement. In SIT terms, the rebellious of the OT provide the warning and the counter-exemplar that the Anatolian believers are to avoid. The narrative also provides the necessary verisimilitude by drawing on the chequered relationship YHWH has with both Israel and the nations. Isaiah 28:16 warns of judgement for pursuing foreign alliances rather than trusting in God; Ps. 117:22 LXX recounts the rejection of a victorious king; and Isa 8:14, like Isaiah 28, also warns of trusting in foreign alliances rather than God. The upshot for Peter, therefore, is that Jesus is God's ultimate means of salvation. To reject Jesus as the cornerstone is to reject the rule of God and consequently face judgment, while embracing him in faith brings honour and glory (so 2:9–10. See §3.4., below).

In composing such a narrative, Peter simultaneously encourages and warns those who are in Christ, as well as warning those who are yet to come to him in faith. It bears mentioning again that Peter is *not* comparing believers and unbelievers directly, as if somehow those who believe are better or worthier than those who do not believe. Quite the contrary, those who have come to the Living Stone have only done so because of God's merciful *calling* (see 2:9–10 below). And

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[93] By "re-destined" I mean God's action expressed in 1 Peter 2:9 of believers being "called . . . out of darkness into [God's] marvellous light." This act of calling on God's part works in real time to "re-destine" believers from darkness to light; from death to life; from judgment to mercy.

because God can call anyone at any time, hope remains even for those who continue in a state of rebellion. We must, therefore, acknowledge with Jobes that Peter in no way insinuates that shame and judgement is the final state for all who currently do not believe.[94] Quite the opposite; Peter's addressees are exhorted to live in such a way that the gospel should appeal to unbelievers in the hope that they too might be won to the faith (2:11–12; 3:1; 9; 15).[95]

## 3.4.  Called Out of Darkness (1 Peter 2:9–10)

[9] ὑμεῖς δὲ γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· [10] οἵ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

[9] But you are a chosen kinsfolk, a royal priesthood, a holy nation, a people for God's possession, that you may proclaim the excellencies [virtues] of him who called you out of darkness into his marvellous light. [10] Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

The second reference to καλέω in 1 Peter appears towards the end of the present pericope (2:9), bringing vv. 4–8 (indeed, 1:13–2:10), to a climax,[96] elucidating to what end the church has been *called* to a life of holiness as they live as God's elect within a world that largely rejects them. Having described Jesus as both a "Living Stone" and "cornerstone", as well as discussing the varying responses and corresponding destinies of those who encounter him, Peter turns his attention to fleshing out the "honour" that is for believers who come to Jesus in faith. Peter continues to apply OT imagery in composing a narrative for his recipients, returning especially to the Exodus motif, whilst also continuing to draw on Isaiah, and two other prophets (Hosea and Malachi). Most prominent is how Peter applies

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[94] Jobes, *1 Peter*, 156.
[95] Feldmeier, *The First Letter of Peter*, 139.
[96] Horrell, *1 Peter*, 68.

particular epithets, each of which cuts to the heart of Israel's corporate identity,[97] to this group of Anatolian believers (whether Jewish or gentile), inviting them evermore into the history of Israel and seeking to elicit a response of praise for what God has achieved. In this respect, we might say that vv. 9–10 bridge the theological and pastoral emphases of the epistle.[98] Here, we aim to set out each epithet's individual nuance, before establishing their corporate emphasis in the overall scheme of 1 Pet 2:4–10.

### 3.4.1. Identifying God's Eschatological Temple Community (2:9a)

As previously noted, NTT suggests that people may be absorbed into narratives to such a degree that they impact their beliefs in the real world.[99] Green and Brock's research targeted the use of stories rather than rhetorical materials since "transportation is less likely to occur with rhetorical passages and because stories may be held to different truth standards than rhetorical messages."[100] (Negatively, this might mean that stories may allow the storyteller to bend, stretch, or even fudge the truth if required. More positively, stories have greater flexibility in terms of how a message is presented and are, therefore, more likely to "transport" listeners). Green and Brock add further that other modes of communication, such as a powerful speech (e.g., a sermon, perhaps?), might also stimulate transportation.[101]

But what happens when the line between that (hi)story and rhetoric is blurred? In some ways, this is the situation we find in 1 Pet 2:9–10. Given the forthrightness with which Peter applies Israel's history and identity to the Anatolian believers—perhaps especially here in 2:9–10—it is easy to appreciate how, for example, Achtemeier might suggest that, "In 1 Peter, the language and hence the reality of Israel pass without remainder into the language and hence the reality of

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[97] Horrell, *1 Peter*, 170.
[98] Cailing, "That You May Proclaim His Excellencies," 147.
[99] Melanie C. Green and Timothy C. Brock, "The Role of Transportation in the Persuasiveness of Public Narratives," *J. Pers. Soc. Psychol.* 79, no. 5 (2000): 701.
[100] Green and Brock, "The Role of Transportation," 702.
[101] Green and Brock, "The Role of Transportation," 702.

the new people of God."[102] Achtemeier's own language reflects the language of "transportation", and the challenge presented here is to discern Peter's purpose in applying such substantial sobriquets to his audience as well as the significance of our second occurrence of καλέω.[103]

"But you" (ὑμεῖς δὲ) serves to contrast what has preceded it, i.e., the fate of those who do not believe (vv. 7b–8) is juxtaposed against the fate of those who come to the Living Stone in faith.[104] Thus, the honour for believers that was referenced briefly (v. 7a), is now unpacked in vv. 9–10, and is highlighted all the more by the negative contrast that preceded it.[105] At the same time, however, although ὑμεῖς δὲ pinpoints this contrast, the epithets with which Peter marks his recipients draw upon broader themes about which he has already written.

Γένος ἐκλεκτόν (typically "chosen race") is the first epithet which Peter applies to his recipients and is an allusion to Isa 43:20.[106] Ἐκλεκτόν ("elect", "chosen") appears three times prior to this point (in reference to the church as *elect* sojourners, or exiles [1:1]; in reference to Jesus as the *chosen* and precious Living Stone [2:4]; and again in reference to Jesus as the *chosen* and precious Cornerstone [2:6]). Its position at the head of this series of epithets gives the election theme pride of place as Elliott has rightly observed.[107] Whatever else this community is, it is first and foremost ἐκλεκτόν of God. One might go so far as to say that 1 Pet 2:4–10 is a discourse concerning election. In 1 Pet 2:9 γένος is translated variously as "race" (ESV, HCSB, NASB, NRSV), "people" (CEV, NIV, NLT), or "generation"

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[102] Achtemeier, *1 Peter*, 69; similarly, Martin H. Scharlemann, "Exodus Ethics: Part One — 1 Peter 1:13–16," *ConcJ* 2 (1976): 165, who states as a matter of fact that "the Triune God created the church as His new Israel by way of the resurrection of Jesus Christ from the dead."

[103] Cailing, "That You May Proclaim His Excellencies," 149, suggests that Peter's use of the OT essentially "ushers Peter's readers [into] their true identity".

[104] Schreiner, *1, 2 Peter, Jude*, 114.

[105] Lauri Thurén, *Argument and Theology in 1 Peter: The Origins of Christian Paraenesis*, JSNTSup 114 (Sheffield: Sheffield Academic Press, 1995), 127.

[106] Elliott, *The Elect and the Holy*, 142, believes that Isa 43:20 is an interpolation preceding the Exodus allusions that follow. Even if this is the case, it serves the author's purpose well and should not be considered out of place in the context.

[107] Elliott, *1 Peter*, 435; cf Williams, *Doctrine of Salvation*, 73; Achtemeier, *1 Peter*, 163.

(KJV, NKJV). Numerous dictionaries also give γένος a broad range of meaning including "descendants of a common ancestor," "family or relatives," "nation or people," and "class or kind."[108] The question that must be asked is what nuance best suits γένος, especially given that all the epithets overlap somewhat in meaning, and what unique contribution does γένος bring to the whole?

To determine this, it may be best to consider first the context in which γένος ἐκλεκτόν is originally found (Isaiah 43), and then consider the wider context of 1 Peter. First, in the context of Isaiah 43, it seems that γένος may be best understood in terms of ancestry, descendants, or relatives, i.e., the descendants of Abraham.[109] Given the likelihood of a mixed audience for Peter's letter, those of Jewish descent would naturally make the connection to their Abrahamic ancestry, but in what sense could gentile believers comprise a form of γένος in accordance with Isaiah 43? The familial language of 1 Peter presented prior to 2:9 offers several clues that strengthen our suggestion for a more familial nuance. First, the immediate context of 1 Pet 2:4–10 offers a familial sense of γένος by presenting the imagery of believers coming to the Living Stone and in so doing becoming living stones themselves (2:4–5). Working back further, 1:23 speaks of being *born again from imperishable seed* (cf. 1:3), while 1:14, 17 envisage believers as obedient *children* calling on God as *Father*. Further familial language is also suggested in terms such as receiving an *inheritance* (1:4) and extending *brotherly* love (1:22; 2:17).

Taken together, perhaps a translation of γένος with a more familial nuance ought to be preferred here, such as "kinsfolk", as opposed to the more common translations of "race" or "people". What sets this γένος ("kinsfolk") apart from that in Isaiah 43, however, is that they are a γένος born not of physical birth but of new birth by the Spirt that is granted as one comes in faith to the Living Stone,[110]

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[108] BDAG, 156; see further, F. Büchsel, "Γένος," in *TDNT*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley, vol. I (Grand Rapids: Wm. B. Eerdmans, 1964), 684–85.

[109] Jobes, *1 Peter*, 158; cf. Williams, *Doctrine of Salvation*, 73.

[110] Williams, *Doctrine of Salvation*, 73; also, Elliott, *1 Peter*, 435.

irrespective of whether one is Jew or gentile. On this point, Kuecker has shown how the Pentecost narrative displayed in Acts 2 presents *"a miracle of universal particularity"*;[111] i.e., the Holy Spirit "explicitly *affirmed* ethno-linguistic diversity by allowing the crowd to hear Peter's address in the diverse languages of their respective births."[112] The result of the Spirit's work at Pentecost was thus a celebration of ethnic diversity that is nevertheless incorporated under a new, superordinate *Christian* identity.[113] In a similar vein, Chester provides valuable insight in his study of conversion in 1 Corinthians. Commenting on *calling* and ethnic status in Paul's writings, Chester argues regarding salvation that ethnic status is rendered a non-issue which naturally leads to further sociological consequences. Specifically, Chester argues against any suggestion of forging Christian identity as a "third race" because:

> Paul does not believe those called to be Christians have ceased to be either Jews or Gentiles; his aim is not to obliterate difference . . . Paradoxically, *Paul issues a demand for the maintenance of ethnic distinction in order to demonstrate its ultimate insignificance.* His ideal is not a church in which ethnic distinction is obliterated, but one in which it *continues* without defining or impairing the community.[114]

Thus, we suggest that the first epithet in 2:9, γένος ἐκλεκτόν, drawing on Israel's exilic history presented in Isa 43:20 speaks primarily to the church's *familial*

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[111] Kuecker, *The Spirit and the "Other,"* 117, emphasis original.

[112] Kuecker, *The Spirit and the "Other,"* 117.

[113] Kuecker, *The Spirit and the "Other,"* 118.

[114] Stephen J. Chester, *Conversion at Corinth: Perspectives on Conversion in Paul's Theology and the Corinthian Church* (London: T&T Clark, 2005), 93–94, emphasis added. Although, see 1 Cor 10:32, which may be construed as three ethnic categories, "give no offense to Jews or to Greeks or to the church of God". This is perhaps best understood broadly to mean that those within the church should seek to live in such a way that they do not unwittingly offend those within or without the church. For ancient use of this terminology, see, e.g., Tertullian, Nat. 1.8, 20; Scorp. 10. See also the excursus, "Christianity as a Third Race, in the Judgment of their Opponents" in Adolf von Harnack, *The Mission and Expansion of Christianity in the First Three Centuries,* ed. and trans. James Moffatt, 2nd, enlarged and revised ed., vol. I (London: Williams and Norgate, 1908), 266–78.

identity in Christ, reiterating once more the familial language used earlier in 1 Peter as the first body section of the letter edges to a close.[115]

If γένος ἐκλεκτόν indicates the believer's *status* as chosen kinsfolk by their coming to the Living Stone, then βασίλειον ἱεράτευμα ("royal priesthood") may be taken to indicate their *function* because of their coming to the Living Stone (cf. v. 5). Βασίλειον ἱεράτευμα and ἔθνος ἅγιον ("holy nation") are both taken from Exod 19:6, but before getting to the OT context, we must first deal with a translation issue raised most forcefully by Elliott, who argues that the words βασίλειον ἱεράτευμα should be taken individually, so that βασίλειον ought to be translated as "a royal residence", and ἱεράτευμα as "priestly community."[116] Kelly, who holds the same position as Elliott, brings six points to bear on the issue as follows:[117]

1. The Hebrew lying behind the first of the two words, מַמְלֶכֶת (*mamleket*), is a noun, i.e., "kingdom".
2. The adjectival use of βασίλειον, (i.e., "royal"), is uncommon in Biblical Greek. Indeed, as Ross Blackburn notes, the full phrase מַמְלֶכֶת כֹּהֲנִים (Gk. βασίλειον ἱεράτευμα ("kingdom of priests", or "priestly kingdom" [Blackburn's translation]), occurs only here in the OT (Exod 19:6).[118]
3. The most common use of βασίλειον in the LXX is as a neuter noun (e.g., with such meanings as "sovereignty", "crown", "monarchy" [2 Sam 1:10; 1 Chron 28:4; Wis 1:14; 2 Macc 2:17, respectively], or [mostly in plural] "palace" [Esth 1:9; 2:13; Prov 18:19; Nah 2:7; Dan 6:19]). In the secular Greek, it often means "royal residence" (e.g., Xenophon, *Cyrop.* ii.4.3; Herodotus, *Hist.* i.30.178—in plural, or else "royal capital" [Polybius, *Hist.* iii.15.3].
4. The exegesis of Hellenistic Judaism suggests that βασίλειον in Exod 19:6 LXX was interpreted as a substantive: cf. 2 Macc 2:17 ("kingdom"); Philo, *De sobr.* 66 and *De Abr.* 56 ("royal house").

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[115] While Horrell acknowledges that familial language may be represented in γένος, he sees it active in 1 Peter in a primarily ethno-racial sense. See David G. Horrell, *Becoming Christian: Essays on 1 Peter and the Making of Christian Identity*, LNTS 482 (London: Bloomsbury, 2013), 153–63.

[116] Elliott, *1 Peter*, 435–38; cf. *The Elect and the Holy*, 149–54.

[117] Kelly, *The Epistles of Peter and Jude*, 97. NB: All biblical and extra-biblical references are cited by Kelly himself.

[118] W. Ross Blackburn, *The God Who Makes Himself Known: The Missionary Heart of the Book of Exodus*, NSBT 28 (Downers Grove: IVP Academic, 2012), 89–90.

5. Rev 1:6, 10 also seems to have read βασίλειον ἱεράτευμα as two independent nouns, i.e., "'a royal house, priests to God . . .'; 'a royal house and priests'" (Kelly's own translation [p. 97]).
6. Stylistic considerations may also favour taking βασίλειον as substantive. If it were adjectival, one would anticipate it to be placed after its noun as in the other respective cases.

In response, a few points may be noted: firstly, given the immediate context—2:9 looking back to 2:5—one could equally argue, contra Kelly, that the adjectival understanding is to be preferred stylistically. Understanding βασίλειον ἱεράτευμα as two separate epithets may, in fact, serve to *reduce* the author's rhetorical effect, whereas understanding the phrase adjectivally enhances it. As Achtemeier notes, "each of the other nouns in the list designates a group of people, a point that is preserved if βασίλειον is understood as an adjective."[119] Additionally, as previously noted, our author is not above substituting words to suit his purpose (see §3.3.1., above). If this is the case, there is nothing to prevent Peter from using βασίλειον adjectivally (which the immediate context readily suggests), even if it is/was more commonly held to be substantive.[120] Furthermore, Hort notes that if Peter had intended to use βασίλειον ἱεράτευμα as two substantives, he would not have left out the conjunction καί to establish the fact.[121] Finally, Beare's observation that the Petrine author puts little emphasis on the idea of kingship here, while the notion of priesthood is clearly stressed, also argues in favour of taking βασίλειον as adjectival.[122] Thus, if the author does not emphasise the notion of kingship, neither

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[119] Achtemeier, *1 Peter*, 164–65.
[120] The unusual word ordering of βασίλειον can be accounted for by reference to the LXX from which Peter takes his cue. See Achtemeier, *1 Peter*, 164; cf. Michaels, *1 Peter*, 108; Goppelt, *A Commentary on I Peter*, 148–49, n. 65; Williams, *Doctrine of Salvation*, 74.
[121] Hort, *First Epistle of St Peter*, 125.
[122] Beare, *The First Epistle of Peter*, 130–31.

should one's translation of the term.[123] We agree, then, with the traditionally accepted translation that takes βασίλειον ἱεράτευμα as "royal priesthood".[124]

The royalty that describes this priesthood comes by virtue of their new birth and being in Christ who is King, which signals their *calling* from darkness to light; from the kingdom of the world to kingdom of God, under whose reign they now live.[125] Yet even more may be in view here, for as Beale discerns, Adam's vocation, prior to "The Fall" was conceived in both priestly and *kingly* terms, and only after the "fall" were priestly and kingly offices separated.[126] Given that in Pauline theology, Jesus is presented as a second/final Adam (see 1 Cor 15:45, Rom 5:12–17), what we may have here in 1 Peter is a reuniting of the kingly/priestly offices in light of Jesus' redemptive work. The term "royal priesthood" may, therefore, re-establish the unity of the priestly-kingly office, which is to say that believers in Christ may be considered vice-regents with priestly duties under the reign of God.

Having established our understanding of βασίλειον ἱεράτευμα as "royal priesthood" what is its NT function? To determine this, we must step back into the OT, where the priesthood, led initially by Aaron, had two primary functions: the priests represented YHWH to Israel and simultaneously represented Israel to YHWH, in a form of bipartisan mediation.[127] Israel's relationship with YHWH was, therefore, dependent on the priesthood who were set apart and given privileged

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[123] Davids, *The First Epistle of Peter*, 91–92, n. 30 (in contrast with Rev 1:6, 10).

[124] It should be noted that although, Elliott, *The Elect and the Holy*, 80–81, takes βασίλειον ἱεράτευμα as two nouns, he nevertheless offers a good summary of the adjectival position. Goppelt, in contrast to Elliott, takes βασίλειον ἱεράτευμα to have adjectival force, but states that "no major substantive difference results" whether one takes βασίλειον ἱεράτευμα to be two substantives or adjectival. See *A Commentary on I Peter*, 149, n. 65.

[125] Jobes, *1 Peter*, 161; similarly, D. A. Carson, "1 Peter," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 1031; and Cailing, "That You May Proclaim His Excellencies," 150, who affirm that the OT context is fundamentally concerned with, as Cailing puts it, "obedience, holiness, privilege, mission, and self-identity under God's good purposes".

[126] G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God*, NSBT 17 (Downers Grove: InterVarsity Press, 2004), 70.

[127] Blackburn, *The God Who Makes Himself Known*, 91.

access to YHWH for the purpose of interceding between the Lord and his people.[128] According to Blackburn, this gives insight into the priestly function of Israel, viz., that as the priesthood represented YHWH to Israel, so Israel was to represent YHWH to the nations; likewise, as the priesthood represented Israel to YHWH, so Israel was to represent the nations before YHWH.[129] Consequently, Blackburn suggests, Israel's priestly presence and function makes possible a relationship between the Lord and the nations.[130] The implication for the Anatolian believers is that there is a clear missional element to the priesthood. To be a priesthood not only concerns the vertical aspect between believers and God, but also contains a horizontal element as believers represent God to unbelievers. The Anatolian churches, Peter says, now assume this priestly ministry in both its vertical and horizontal manifestations.

While conceding that this theme is not developed in Exodus, Blackburn submits that the analogy hints that Israel was meant to serve the role of bringing the nations before the Lord "for remembrance".[131] This insight leads us to the further observation that the priestly *function* (with its missional element), existed and was exercised by those who knew YHWH long before the Aaronic priesthood was commissioned in Exodus. In fact, as we have already noted, this priestly function can be traced back to Adam in Genesis.[132] The vocabulary used is particularly suggestive to the point that Beale writes:

> Genesis 2:15 says God placed Adam in the Garden to "cultivate [i.e., work] it and to keep it." The two Hebrew words for "cultivate and keep" are usually translated "serve and guard [or keep]" elsewhere in the Old Testament . . . When, however, these two words (verbal [*'ābad and šāmar*] and nominal forms) occur together in the Old Testament (within an approximately 15-word range), they refer either to the Israelites "serving" God and "guarding [keeping]" God's word

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128 Blackburn, *The God Who Makes Himself Known*, 92.
129 Blackburn, *The God Who Makes Himself Known*, 92.
130 Blackburn, *The God Who Makes Himself Known*, 92.
131 Blackburn, *The God Who Makes Himself Known*, 92.
132 Beale, *The Temple and the Church's Mission*, 66–70, 81–87.

(approximately 10 times) or to *priests* who "keep" the "service" (or "charge") of the tabernacle (see Num. 3:7–8; 8:25–26; 18:5–6; 1 Chr. 23:32; Ezek. 44:14).[133]

On this basis, Beale suggests further that Adam's priestly role extended to "managing the affairs of the sacred place where God's presence dwelt and maintaining its orderliness in contrast to the disordered space outside."[134] Following Walton,[135] Beale adds that the goal of Adam's priestly service was to extend the Garden beyond its original location to eventually spread God's presence throughout the whole earth, particularly as he and Eve procreated, thus bringing into existence more *image bearers* who would similarly reflect God's glory, provided that they lived in obedience to God's commands.[136]

This priestly function may also be traced through Genesis following many of Israel's forefathers. Noah is identified as a herald of righteousness (2 Pet 2:5) as he represented God to those who would ultimately die in the flood; Abraham is presented as interceding and pleading on behalf of Sodom and Gomorrah (Gen 18:22–33), thus representing *his enemies* before the Lord; Joseph, acts in both a priestly *and* prophetic manner by interpreting Pharaoh's dreams, thus representing the Lord to Pharaoh and bringing God's word to him (Gen 41:1–36), the result of which was the saving of many lives. Following in Joseph's footsteps, Moses is also commissioned to act in both a prophetic and priestly role: his prophetic role of declaring YHWH's word to his people and to (a later) Pharaoh. At the same time, he fulfilled a priestly function by representing YHWH to the would-be nation of Israel (and to Pharaoh) as well as representing the would-be nation of Israel to YHWH throughout the Pentateuch (e.g., Exod 3:9–10; 5:1ff; 15:25; 16:9–12; 32:14, etc.).

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[133] Beale, *The Temple and the Church's Mission*, 66–67, emphasis added.
[134] Beale, *The Temple and the Church's Mission*, 85.
[135] John H. Walton, *Genesis*, NIVAC (Grand Rapids: Zondervan, 2001), 186.
[136] Beale, *The Temple and the Church's Mission*, 85.

We may add further that the priestly function of God's people also existed during their Babylonian exile, away from both the Promised Land and the temple. In writing to the exiles, Jeremiah encourages them to put down roots in Babylon, to *cry out to the Lord on the city's behalf,* and seek its peace and prosperity (Jer 29:4–7). Jeremiah's command from the Lord has the effect of calling the exiles to a priestly ministry that would have them representing Babylon before the Lord for seventy years. Moreover, the command to have children and give their sons and daughters in marriage harkens back to the Genesis mandate to procreate so that God's presence might be extended through Israelite families as they resided in Babylon.

Hence, in the OT, and exemplified in Exod 19:5–6, there was a missional aspect to the priestly function, displaying not only a vertical dimension between God and his people, but also a horizontal dimension whereby God's people represent him to those who do not know him.[137] It is these same functions that carry over to the NT church. The question of *how* believers are to represent God to unbelievers will be dealt with further in chapters 4–5. Here, we may say that the Aaronic priesthood of OT Israel was forged under the law and offered temporal physical sacrifices. In this role, the Aaronic priesthood foreshadowed the new royal priesthood presented in 1 Peter which, in contrast to the Aaronic priesthood, is not forged by the law but by the Holy Spirit. Moreover, while the Aaronic priesthood offered temporal, physical sacrifices in a temple, Anatolian believers now constitute a new temple by their coming to the Living Stone (and second Adam), Jesus Christ, in faith, and offer their own bodies as living sacrifices holy and pleasing to God (cf. Rom 12:1). This new reality is made possible through Christ, who offered himself as the once-for-all sacrifice for sins (so, 1 Pet 1:18–19 cf. Heb 7:27; 9:12, 26; 10:10).

Therefore, paralleling Volf's insight earlier that the Christian's self-understanding of its alien/sojourner identity goes not so much back to Abraham as it does to Jesus Christ, we may say something similar concerning the church's

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[137] Zeller, "Intertextuality in 1 Peter 2:9–12," 36–48.

priestly function: i.e., the church does not trace its priesthood back to Adam, Aaron, or even Israel, although each one acts to foreshadow it. Rather, Peter interprets the language of the OT priesthood Christologically; that is, the priesthood of the church is firmly rooted in Christ, the second Adam and new cornerstone (Rom 5:12–17; 1 Pet 2:7), who fulfils the original purpose of both the Jewish temple and priesthood.

If γένος ἐκλεκτόν ("elect kinsfolk") identifies the status of the church, and βασίλειον ἱεράτευμα ("royal priesthood") her function, then ἔθνος ἅγιον ("holy nation") may be said to define her *character*. This epithet, stands in apposition to βασίλειον ἱεράτευμα and is likewise drawn from Exod 19:6.[138] As a community, the Anatolian churches are to be set apart, or consecrated, for a particular purpose that will soon be articulated (1 Pet 2:9b). As Williams puts it, "the term ἅγιον points to the covenant community's separation from all that (and who) is unholy, and separation unto God who is holy (cf. 1:14–16)."[139] So, in a paradoxical way, the church's priestly function to represent God to unbelievers stands alongside a bi-directional notion of separation: separation *from* the world, and a separation *to* God. Joel Green describes this tension as a "holy engagement".[140] In Green's words this:

> [e]xilic identity is a matter of disciplined life oriented toward survival as a distinct people, so, in the present, they are to embody the call to Israel in Exodus and Exile to be holy. As a priestly people, a holy nation, they would embrace the missional vocation to be "holy"—that is, "different," or "distinctive"—in the midst of the Gentiles.[141]

Green's language corresponds to the language of "transportation" and proves insightful. The church is to *embody the call to Israel*. For this new community of faith, embodying the call of Israel would mean the corporate embracing of a holiness of engagement for the sake of *all* non-believers, Jew or gentile alike. As a holy *nation,*

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[138] Mark Dubis, *1 Peter: A Handbook on the Greek Text*, BHGNT (Waco: Baylor University Press, 2010), 56.

[139] Williams, *Doctrine of Salvation*, 74.

[140] Joel B. Green, "Living as Exiles: The Church in the Diaspora in 1 Peter," in *Holiness and Ecclesiology in the New Testament* (Grand Rapids: Wm. B. Eerdmans, 2007), 323.

[141] Green, "Living as Exiles," 315–16.

their ministry must be inter-*national*; *all* people are to be engaged, and *none* are to be disregarded. It is an engagement that *calls* the church to both suffer (2:18–25; cf. 4:12–19), and—remarkably—to bless those who would cause their suffering (3:8–17) (see ch's 4–5, below). As they do so, they will follow in the footsteps and example of Jesus who sought to bless even as he was both rejected (1 Pet 2:4, 6–8) and suffered (1 Pet 2:21–24). In this sense, Israel's story is encapsulated in Christ's story, and Peter applies both stories to the church.

Λαὸς εἰς περιποίησιν ("a people for his [God's] possession") is the final epithet of this significant quartet. Unlike the previous three however, this is not a direct quotation. Instead, it appears to take influence from a variety of sources including Isa 43:21, Exod 19:5, and Mal 3:17 (the former two both appearing in the prior context).[142] That Isa 43:21 LXX reads λαόν μου, ὃν περιεποιησάμην τὰς ἀρετάς μου διηγεῖσθαι ("my people whom I have acquired to set forth my excellencies", *NETS*), makes it mostly likely that Peter had this verse primarily in mind given how v. 9 concludes. Exodus 19:5 is also likely in view (though more in the background than is Isaiah 43), where one reads ἔσεσθέ μοι λαὸς περιούσιος (Heb. סְגֻלָּה, *sglh*, "you will be to me a special [or treasured] people"), and so too Mal 3:17, ἔσονταί μοι . . . ἐγὼ ποιῶ εἰς περιποίησιν ("and they will be mine . . . I make my special possession").[143] The resulting sum of this composite of OT references is to describe the church as "a people of God's treasured possession" showing that Peter is summarising his thoughts concerning the identity of God's people.

Drawing specifically on the language of Israel's exodus from Egypt and the promise of a second exodus—viewed through a Christological framework—the church is grafted, indeed, they are *transported* into the history and identity of Israel,

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[142] Williams, *Doctrine of Salvation*, 75–76.
[143] So Hort, *First Epistle of St Peter*, 127.

defined as an elect kinsfolk, a royal priesthood, and a holy nation.[144] Each of these

titles emphasises that ultimately, the church and her members are God's special

possession, [145] and, in this sense, stand in continuity with Israel.[146] They have been

made into such a community, for the very purpose of being God's treasured

people.[147] It is important to note, however, that the Israelic privileges bestowed

upon the church ought not imply that the church in some way *replaces* Israel (see

Romans 9–11, esp. 11:13–16, 23–24). What Peter affirms here in 2:4–10, rather, is

that the covenant blessings for Jews and gentiles alike, are only to be found by being

in Christ.[148] Put differently, based on Peter's hermeneutic outlined in 1:10–12, we

might say that all Christian believers are incorporated into Israel's history and share

in her identity as understood in terms of the Christ event. As Willard Swartley has

aptly stated: "This creative use of Scripture testifies to deep intratextuality [*sic*]

whereby the story of God's people's past infuses the identity-forming text for the

readers of this epistle."[149]

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[144] Similarly, Kelly D. Liebengood, "Participating in the Life of God: Exploring the Trinitarian Foundation of 1 Peter's Missional Identity," *MJT* 15, no. 2 (2016): 81–82, who argues that Peter understands the promised second exodus of Isaiah 42–43 to be "actualized in Jesus".

[145] Feldmeier, *The First Letter of Peter*, 140–41.

[146] Carson, "1 Peter," 1032; similarly, Zeller, "Intertextuality in 1 Peter 2:9–12," 156, who states that "Peter's writing reflects a belief that the history of Israel is the history of the church and that there is divinely-ordained correspondence between the events earlier in the history of God's peopel and the situation of believers in the church".

[147] Williams, *Doctrine of Salvation*, 76; cf. Elliott, *1 Peter*, 439 However, it has been argued by Stanislas Halas, "Sens dynamique de l'expression λαὸς εἰς περιποίησιν en 1 P 2,9," *Bib* 65, no. 2 (1984): 254–58, that λαὸς εἰς περιποίησιν is better translated as "a people destined for salvation", or "a people on the way to salvation". But as Williams points out, the present tense is clearly in view with an implied ἐστέ at the beginning of v. 9, meaning that all the predicates that follow maintain a present sense. Verse 10 adds further support with νῦν repeated twice, emphasising that the church is God's people; that they have been saved in the here and now; and that they are not just on their way to salvation, but have been saved, even if that salvation awaits full consummation.

[148] Edwin A. Blum, "1 Peter," in *The Expositor's Bible Commentary: Hebrews—Revelation*, ed. James Montgomery Boice and Merrill C. Tenney, vol. 12 (Grand Rapids: Zondervan, 1981), 231; cited by Grudem, *1 Peter*, 120, n. 56.

[149] Willard M. Swartley, "Intertextuality in Early Christian Literature," in *DLNT*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove: InterVarsity Press, 1997), 538; also cited by Zeller, "Intertextuality in 1 Peter 2:9–12," 156–57, although he incorrectly cites p. 540 (see p. 157, n. 88), instead of p. 538.

### 3.4.2. *The Purpose of God's Eschatological Temple Community (2:9b)*

To what end are God's people constituted an elect kinsfolk, royal priesthood, and holy nation? "That [they] may proclaim the excellencies of him who called [them] out of darkness into his marvellous light" (ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·).[150] As previously alluded to, Isa 43:21 is almost certainly in view, the context of which is the promise of God bringing his people out from exile in Babylon. Yet even here, Exodus motifs linger, leading Dubis to the conclusion that, for Isaiah, Israel's liberation from Babylonian exile is presented as a second exodus, while Israel's bondage in Egypt is considered a first exile.[151] The right response to God's saving work in this respect is to proclaim the ἀρετάς ("excellencies", "mighty acts", "praises") of God who had saved them, who had *called* them out of the *darkness* of Babylon and Egypt, into the *light* of the Promised Land where the people would dwell with God once again. So too, the church is to proclaim God's excellencies for calling them out of the darkness of their former idolatry into his marvellous light.[152]

Commentators are divided as to how best translate the meaning of ἀρετάς, translating it variously as "praiseworthy deeds", "mighty deeds", "glorious deeds", etc.[153] Drawing on the historical context of Isa 43:21 (God's rescuing Israel from

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[150] In the view of Christoph W. Stenschke, "Reading First Peter in the Context of Early Christian Mission," *TynBul* 60 (2009): 121, v. 9b is emphatic in its endorsement of verbal gospel proclamation.

[151] Mark Dubis, *Messianic Woes in First Peter: Suffering and Eschatology in 1 Peter 4:12–19*, StBibLit 33 (New York: Peter Lang, 2002), 49, 51. (For Exodus imagery in Isaiah, see, for example, Isa 43:3 [cf. Exod 20:2]; 43:16–17 [cf. Exod 14:21–31]; 43:19b–20b [cf. Exod 15:22–25; 17:1–17; Num 10:11–13; 20:2–13]).

[152] As Cailing, "That You May Proclaim His Excellencies," 152, observes, the mission of the Anatolian believers is buttressed in the OT notion of Israel as "a mediatorial body, a light to the nations whose task is to reveal God's glory (Ex 19:6; Is 43:20)"; cf. Andreas J. Köstenberger, "Mission in the General Epistles," in *Mission in the New Testament: An Evangelical Approach*, ed. William J. Larkin and Joel F. Williams, American Society of Missiology Series 27 (Maryknoll: Orbis Books, 1998), 202.

[153] E.g., Michaels, *1 Peter*, 110, suggests "praiseworthy deeds"; Achtemeier, *1 Peter*, 166, "mighty deeds" or "saving acts"; similarly, Jobes, *1 Peter*, 163; Horrell, *The Epistles of Peter and Jude*, 43, proposes "glorious deeds"; Elliott, *1 Peter*, 439–40; Grudem, *1 Peter*, 118–19, suggests "excellencies"; Schreiner, *1, 2 Peter, Jude*, 115–16, accepts "praises".

exile), and the "call" of God present in the passage, Holm is likely correct in affirming that the best translation of ἀρετάς is "God's 'mighty acts' which result in praising him."[154] This understanding suits the overall context of the passage, especially with its OT references to Exodus and exile which serve to highlight God's saving work.[155] In the context of 1 Peter 2, the "mighty acts" for which God is to be praised would include his salvific work in *calling* this new eschatological temple community into being, specifically via Jesus Christ, the elect and precious "Living Stone", who is also the "Cornerstone" of the new eschatological temple into which believers are built. This reality is affirmed further by acknowledging that once these Anatolian believers were not a people, but are now God's people, having received his mercy (1 Pet 2:10). Looking back to 1 Peter 1, God's "mighty acts" are expounded further. Beginning in 1:3 we may note that Peter blesses God for: (1) being born again to a living hope in accordance with Christ's resurrection (1:3); (2) an inheritance to be received on the day of one's vindication (1:4–5); (3) grace that will come at Christ's return (1:13); (4) for God becoming a Father to the church (1:14–17); and (5) the church's ransom from futile ways through Christ's death and resurrection (1:18–19).

Two further issues must be discussed here. First, what does ἐξαγγείλητε ("proclaim") mean in practice? And second, what is the nature of the calling? Concerning ἐξαγγείλητε, if, as we believe, this verse holds strong ties to 2:5, then proclamation may be understood not only as worship but also as gospel proclamation in both word and deed.[156] Having said that, Balch has argued vigorously against this understanding. Based on Septuagint evidence, Balch

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[154] Holm, "Holy Engagement," 176–77.

[155] Cf. Paul E. Deterding, "Exodus Motifs in First Peter," *ConcJ* 7, no. 2 (1981): 62; Williams, *Doctrine of Salvation*, 77–78.

[156] Following Stenschke, "Reading First Peter," 117–22; also, Torrey Seland, "Resident Aliens in Mission: Missional Practices in the Emerging Church of 1 Peter," *BBR* 19, no. 4 (2009): 583–85; and Holm, "Holy Engagement," 177–82.

proposes that "proclaiming is always to God in worship."[157] Specifically, he argues

that (1) it is mistaken to associate Isa 42:6–9 with Isa 43:20–21 as background to 1

Pet 2:9; (2) allusions to Exod 19:6 in Rev 1:6, and 5:10 appear to limit priestly

service towards God based on the dative form (e.g., ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ

[1:6]); and (3) Balch also argues for a connection between the proclamation of 1 Pet

2:9 with the speaking gifts outlined in 1 Pet 4:10–11.[158]

In response, both Torrey Seland and Douglas Holm present strong cases

against Balch's position.[159] Here, we outline Holm's responses to each of Balch's

contentions: (1) concerning the Isaiah references, Holm argues that the proximity of

Isa 42:6–9 to Isa 42:12, together with the lexical parallels in 1 Pet 2:9 (φῶς, σκότος,

ἀρετή, γένος, ἔθνος, and καλέω), indicate that Peter likely has a greater literary

context in view.[160] (2) Holm suggests that Balch does not go far enough in regarding

the intercessory ministry associated with the priests as they mediate between

YHWH and his people.[161] (3) Finally, Holm finds Balch's connecting the

proclamation ministry of 1 Pet 2:9 with the speaking gifts outlined in 1 Pet 4:10–11

as "dubious" because it fails to account for the corporate emphasis of 2:9 which

does not limit the purpose clause to worshiping God exclusively before other

believers.[162] Considering Holm's critiques, with which we agree, Michaels'

cautionary comment regarding our understanding of the text is appropriate:

> [t]he line of distinction in Jewish worship between praise and
> testimony is often difficult to draw. There is little difference between

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[157] David L. Balch, *Let Wives Be Submissive: The Domestic Code in 1 Peter*, SBLMS 26 (Chico: Scholars Press, 1981), 133.

[158] Balch, *Let Wives Be Submissive*, 133.

[159] Seland, "Resident Aliens in Mission," 583–85; Holm, "Holy Engagement," 177–81.

[160] Holm, "Holy Engagement," 179.

[161] Holm, "Holy Engagement," 178; drawing on Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove: IVP Academic, 2006), 331, whom he quotes concerning the service of priesthood which "was thus a two-directional representational or mediatory task between God and the rest of the Israelites, bringing the knowledge of God to the people and bringing the sacrifices of the people to God".

[162] Holm, "Holy Engagement," 179–80.

saying to God, "How great thou art," and saying to the congregation [and the wider world], "Great is the Lord."[163]

The same is true of the church. When proclamation of God's salvific work occurs in the presence of guests, be it in worship, preaching, communion, baptism, or any number of good works, there is no reason why that activity, even if directed towards God, may not also have evangelistic or missional impact. Consequently, we find Balch's suggestion to be too narrow when the practical implications are considered because at a fundamental level, worship is a deep expression of Christian identity that cannot be separated from its mission to the world.

The church—in worship, word, and deed—is to proclaim the greatness of the God who *called* them out of darkness into his marvellous light. The language of calling is salvific language[164] and in 1 Peter, this is the second such occurrence (following 1:15) with three more to follow (2:21; 3:9; 5:10). The influence on the language chosen (darkness to light) is subject to debate,[165] but given the Isaianic and Exodus locales of the epithets given immediately prior, Williams is likely correct in perceiving that the Christian believer's calling from darkness to light is presented in terms of Israel's own liberation from both Egyptian and Babylonian captivity.[166] Additionally, the idea of darkness in the OT can represent sin and ignorance[167] which finds parallels in 1 Pet 1:14, 18. In the context of 1 Peter, the call from darkness to light should therefore be understood in several ways. First, the call out of darkness to light may be a call away from that which was once "home"; not primarily in the spatial sense (though that may be present), but in the relational sense (i.e., the ignorant and futile ways of their forefathers [1:14–18]). This simultaneously results in the church being rendered outsiders in their own families

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[163] Michaels, *1 Peter*, 110.

[164] Achtemeier, *1 Peter*, 166–67; cf. Elliott, *The Elect and the Holy*, 44; Kelly, *The Epistles of Peter and Jude*, 100; Schreiner, *1, 2 Peter, Jude*, 116.

[165] Achtemeier, *1 Peter*, 167, n. 231.

[166] Williams, *Doctrine of Salvation*, 78.

[167] Selwyn, *The First Epistle of St. Peter*, 168; cf. Achtemeier, *1 Peter*, 166.

and communities. Second, the call to Jesus Christ, the Living Stone, is a call into a new family and royal-priestly vocation (2:4–10). Peter's use of liberation imagery from the Exodus-Exilic narratives of the OT thus invites the church to share in Israel's history which foreshadows the NT church's own liberation from sinful idolatry into the saving light of Christ and his community.

Moreover, we may also consider calling in terms of God's activity. In this sense, the call into the light of Christ is also a *creative* call. As Chester well notes, God *calls* things into existence.[168] Indeed, when Paul writes "God chose what is low and despised in the world, *even things that are not, to bring to nothing things that are*" (1 Cor 1:28, emphasis added), he is taking those who do not "exist" in the world's eyes and granting them an "existence" in God's own eyes.[169] The same truth applies equally to the Petrine churches who once were not a people, but by coming to the Living Stone have become God's people (1 Pet 2:4–5, 10), and have been integrated into his new eschatological temple community (2:4–5, 9). God's saving call is essentially an act of *re-creation*, both personally (new birth) and corporately (chosen kinsfolk, royal priesthood, etc.). Prior to coming to Christ, it was inconceivable that the geographically and ethnically diverse Anatolian believers would have considered themselves as ever constituting a single people. But because of the *call* of God, they are now a united entity, a new community of *re-created* people, built around a Living (Corner)stone as a new eschatological temple, with a common mission.

This common mission is a call to *communal* witness, "that you [*all together*] may proclaim the mighty acts of him who called you…" Members of the church are called into the light (φῶς) that they might *be* the light of the world (Matt 5:14; cf. John 8:12). So far as I have found, this parallel usage of φῶς in relation to Matt 5:14 has not been noted, which is surprising given the commonly held understanding

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[168] Chester, *Conversion at Corinth*, 77–81.
[169] Chester, *Conversion at Corinth*, 79.

that 1 Pet 2:12, with its acknowledgement of good works leading to glory given to God, likely took inspiration from the Gospel tradition presented in Matt 5:16.[170]

One may also notice a further parallel with Matt 5:14–16, regarding the concept of *community*. As has already been discussed, the church community in 1 Pet 2:9 has been described as "an elect kinsfolk, a royal priesthood, a holy nation, a people belonging to God," while in Matt 5:14, the reference is to "a city on a hill." The corporate emphasis is difficult to miss and can hardly be coincidental. The three parallels between 1 Pet 2:4–12 and Matt 5:14–16, i.e., light, community, and conduct that leads to God being given glory (with reference to conversion and/or judgement), suggest that Peter had more than just Israel's history in the back of his mind as these verses were penned. Indeed, the fact that a certain kind of conduct is fleshed out in both 1 Peter 2:11ff and Matthew 5–7 suggests that the Gospel tradition, and perhaps more specifically, the Sermon on the Mount, may also have been on Peter's mind alongside various OT references.[171]

### 3.4.3. A "Mercied" People (2:10)

Οἵ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες. ("Once you were not a people, but now you are God's people; one you had not received mercy, but now you have received mercy"), is taken primarily from Hos 2:23 (2:25 LXX). According to the biblical narrative, Hosea raised three children through Gomer, his unfaithful wife, whose names were *Jezreel, Lo-Ruḥamah*, (No Mercy), and *Lo-ammi* (Not My People). Of the three children, Hosea only fathered Jezreel, while Lo-Ruḥamah and Lo-ammi were born of Gomer's adultery. The focus of 1 Pet 2:10 falls on these latter two names. Insightfully, Robert Vasholz notes that both these names

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[170] Hort, *First Epistle of St Peter*, 136; cf. Achtemeier, *1 Peter*, 177; Beare, *The First Epistle of Peter*, 137; Goppelt, *A Commentary on I Peter*, 160–61; Grudem, *1 Peter*, 124; Elliott, *1 Peter*, 469; Clowney, *The Message of 1 Peter*, 103; Schreiner, *1, 2 Peter, Jude*, 123; Jobes, *1 Peter*, 171; so also, Gundry, "Verba Christi," 340; idem, "Further Verba," 224; Best, "1 Peter and the Gospel Tradition," 109–10.

[171] The Sermon on the Mount is clearly echoed elsewhere in 1 Peter. E.g., 2:23; 3:9; 4:14.

reveal Hosea's denial of fatherhood,[172] thus enacting God's sentiment towards Israel, that they were no longer his people, at least for a period (1:9). In Hosea 2, the tables are turned and God's compassion for Israel is renewed, "And I will have mercy on No Mercy, and I will say to Not My People, 'You are my people'" and he shall say, 'You are my God.'" (Hos 2:23). Significantly, Hosea's children are renamed in light of God's mercy.

Given the context, it is remarkable that Peter would have the audacity to apply such verses to churches that were almost certainly of mixed ethnicity (i.e., Jewish and *gentile*).[173] What Peter may be emphasizing when he cites Hosea to state that these churches were once "not a people", is that they did not know God as Father (see §2.4., concerning "new paternity"). What now sets them apart is that they have experienced God's mercy in Christ, and in so doing have become God's children and special possession; having been "born again to a living hope" (1:3), they now have a heavenly Father who has reconciled them to himself through his own son's redeeming work (1:18–21).

The phrase, οἵ ποτε οὐ λαὸς νῦν δὲ λαὸς, may also work in another vital way given the diversity within Anatolian churches because of their ethnic, geographic, and religious affiliations.[174] Consider the following: natives of Anatolia would have worshiped the likes of Zeus, various Mother Goddesses such as Cybele, Mēn, and other champions of justice and vengeance such as "Holy and Just", each of which

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[172] Robert I. Vasholz, "Hosea," in *ESV Study Bible* (Wheaton: Crossway Bibles, 2007), 1623 (see the study notes for Hos 1:6).

[173] Although, for a recent defence of a primarily Jewish audience, see Ben Witherington, *Letters and Homilies for Hellenized Christians: A Socio-Rhetorical Commentary on 1–2 Peter*, vol. 2 (Downers Grove: IVP Academic, 2006), 22–37; cf. Kelly D. Liebengood, "'Don't Be Like Your Fathers': Reassessing the Ethnic Identity of 1 Peter's 'Elect Sojourners'," in *Letters of James, Peter, and Jude Seminar Group* (Society of Biblical Literature, New Orleans, 2009), 1–14 See also the discussion and critique provided by Travis B. Williams, *Persecution in 1 Peter: Differentiating and Contextualizing Early Christian Suffering*, NovTSup 145 (Leiden: Brill, 2012), 91–95, who settles on a predominantly gentile audience.

[174] On the ethnic diversity of ancient Anatolia, see Stephen Mitchell, *Anatolia: Land, Men, and Gods in Asia Minor (The Celts in Anatolia and the Impact of Roman Rule)*, vol. 1 (Oxford: Clarendon, 1993), 170–76.

had unique local manifestations.[175] Additionally, during the reign of Claudius (AD 41–54), colonisers from Rome brought with them their own gods, including the Imperial Cult, significantly, without wiping out the indigenous gods.[176] We may also note that Diaspora Jews, proselytes (and possibly God fearers?), also resided in various parts of Anatolia including Cappadocia, Pontus, and Asia (Acts 2:9–11).[177]

In that multi-ethno-religious environment, Peter's statement that "once [all of] you [regardless of your socio-ethno-religious backgrounds] were not a people", works not only in the vertical sense in terms of being a part of God's family, but also in the horizontal sense in terms of human relations and interactions: i.e., in terms of their locales, religions, and ethnicities, there was no conceivable way that these Anatolian believers would have thought of themselves as a united "people" or "family", outside of their encounter with the gospel of Christ. Yet God's calling them "out of darkness into his marvellous light," means that they are grafted together into a new family, a new people of God in Christ, because of his mercy. In this way, then, the whole of 1 Pet 1:3–2:10 may be understood in light of God's demonstrating mercy (note the *inclusio* of ἔλεος [1:3], and ἐλεηθέντες [2:10]).[178] Through Peter's use of Israel's history as presented in the OT, the Church may see herself like Israel: as a *mercied* people, *called out of darkness to be a holy people* (2:9,

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[175] For an overview, see Stephen Mitchell, *Anatolia: Land, Men, and Gods in Asia Minor (The Rise of the Church)*, vol. 2 (Oxford: Clarendon, 1993), 11–31. Interestingly, these deities often took their name from a locality (e.g., Zeus Narenos, Zeus Sarnendenos in Galatia [p. 23]; Mēn Andronēnos and Mēn Gaineanos [p. 25]).

[176] Mitchell, *Anatolia*, 1993, 2:29. As Mitchell points out, the Romans actively adopted the gods of their colonies. One fine example from 67 BC, prior to Claudius' reign, is that of a devotio set up by Publius Servilius who offered vows to whichever gods or goddesses had protected Isaura Palaia prior to colonization!

[177] Mitchell, *Anatolia*, 1993, 2:32. Some Jews were, in fact, held in high regard in the province of Asia where the largest synagogue in Asia Minor has been discovered in Sardis, possibly as part of a Roman bath-gymnasium complex! Although, see n. 184, for diverging opinions on this evidence. If true, Mitchell is right to say that, "There could be no more telling architectural illustration of the integration of a privileged and respected Jewish community into a Greco-Roman city." On the other hand, some have argued that no synagogue existed in the gymnasium complex until the 4th Century AD. This possibility does not, however, detract from our point concerning the diversity of people groups within Asia Minor during the mid-late first century AD.

[178] So, Feldmeier, *The First Letter of Peter*, 142.

1:15), who are to display and declare the *mercy* of God in their dealings with one another and with outsiders regardless of their circumstances.

### *3.5.   Conclusion*

The goal of this chapter was to consider the *call* out of darkness in its greater context of 1 Pet 2:4–10, utilising SIT and NTT to help us see how Peter seeks to build a sense of Christian identity and its influence on the missional dimensions of the church. In §3.2, concerning 1 Pet 2:4–5, Jesus, as the "Living Stone", was shown to be the prototype/exemplar to whom believers are called in two specific ways. Firstly, he is the prototype by which believers become "living stones" and who, through faith, are built into God's eschatological temple community. Secondly, he is the prototype in his elect-reject status (or elect-sojourning status) in which the church also shares. That is, just as Jesus is elect of God and rejected by the world, so too the church shares in the same fate. The way this plays out in the daily life of believers is that this calling to Christ, the Living Stone renders them a holy priesthood who offer themselves as spiritual sacrifices to God through Christ which, consequently, draws them away from the idols of their former life as they are incorporated into and live in the new temple community. This elect-sojourning status anticipates the suffering of the church that will be discussed in relation to Christ's own suffering in the next chapter.

In §3.3, we identified Peter's use of "stone imagery" (2:6–8) as reinforcing the elect-sojourning aspect of a superordinate Christian identity by narrating significant events and motifs of Israel's history to categorise, identify, and compare the destinies of the elect and non-elect in relation to Jesus, the elect (Corner)stone. As such the call out of darkness is also a call to the elect-reject Cornerstone of the new temple community. Each OT citation provided by Peter offered a counter-exemplar of those who refused to trust YHWH and thus come under his judgment and shame, in contrast to those who did trust YHWH and found him to be a

sanctuary, finding mercy and glory. The antitheses of judgment/glory and shame/honour also portray an act of social creativity whereby Peter inverts ancient definitions of honour and shame based on the Christian doctrine of election.

Finally, in §3.4, we considered 1 Pet 2:9–10 and how Peter creatively sought to further integrate the Church into Israel's history (Exodus 19; Isaiah 43; etc.), and so encourage a way of life characterised by holiness and mercy (2:9–10). The language of calling and the associated appellations draw heavily on terms presented in relation to Israel's liberation from slavery in Egypt and Babylon. Peter's use of such motifs calls the church to share in Israel's history which foreshadows the NT church's own liberation from the darkness of idolatry and slavery to sin into the light of Christ and his royal-priestly family. Thus, the *call* out of darkness is a creative call to be part of God's new "chosen kinsfolk", that is a part of his family, thus reinforcing the familial aspects of our previous chapter. The *call* out of darkness, further, is a call to be a royal priesthood, whereby one is honoured to represent God to the people and the people to God. Additionally, the *call* out of darkness is to enter a holy nation that displays the character of God to the nations as his treasured possession and as recipients of his mercy.

The call out of darkness is also a call to communal witness in terms of worship, word, and deed (2:5, 9). This missional aspect of 2:4–10 is grounded in the tension that exists between their new royal-priestly identity as God's elect, while at the same time requires them to embrace their sojourning status caused by the world's rejection of them. As a royal priesthood, part of their mission will be to act as those who bring holistic blessing to those whom they encounter (see chapter 5), yet at the same time, their elect-sojourning status anticipates the likelihood of suffering (discussed next in chapter 4).

Thus far, we have considered the *character* of the call, and the *commission* of the call. In the next chapter, we consider *consequences* of God's *call* in specific reference to the suffering that may be experienced by household servants who come

to the Christian faith. We will continue to draw on SIT and NTT to provide insight into our text which, in the next instance, draws heavily from the Suffering Servant motif of Isaiah 52–53.

# Chapter 4: Called to Gracious Endurance
## 1 Peter 2:18–25

### *4.1.   Introductory Comments*

The first two chapters of this thesis investigated the use of καλέω and the wider epistolary context in which this language appeared, specifically in 1 Pet 1:13–21 and 2:4–10, respectively. Therein it was established that καλέω is salvific language that revolves around the development of a new identity based on God's *creative* call. The development of this new identity drew specifically upon the narrative of Israel's history and upon the person and work of Christ. In 1 Pet 1:13–21, our focus was on the *character* of the call, wherein Peter's recipients are exhorted to be "holy like the Holy One who *called* you" (1:15–16). This call to be holy is (1) grounded in the Exodus-wilderness narrative; (2) motivated by knowing God as Father, Judge, and Redeemer; (3) looks back to Christ's saving action; and (4) looks forward to the future grace that will belong to the church at the eschaton. The reason for the call to be holy became apparent in 1 Pet 2:4–10, wherein we considered the *commission* of the call. This community of believers have, through faith in Christ, the "Living Stone" (2:4), been constituted a people belonging to God, consecrated to be a new royal priestly community and temple (2:9), of which Jesus is the "Cornerstone" (2:7). Their expressed purpose is declaring the "mighty acts" of God who *called* them out of darkness into his marvellous light (2:9). Like the call to be holy, the call out of darkness also drew upon Exodus themes, particularly as they pertained to the church being a royal priesthood (2:5, 9).

In the present chapter, we turn our attention to the *consequences* of the call that are laid out to the recipients in 1 Pet 2:18–25.[1] Specifically, this is a *call* to the gracious endurance of suffering; thus, we move from questions concerned primarily

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[1] Portions of this chapter were presented in an unpublished essay as David M. Shaw, "Isaiah 53 and Social Creativity in 1 Pet 2:18–25," in *Letters of James, Peter, and Jude Seminar Group* (Society of Biblical Literature Annual Meeting, Atlanta, 2015), 1–12.

with identity to questions concerned with mission and cultural engagement (though identity still plays a crucial role). In this sense, Peter begins to broaden his use of καλέω, although continuity with his previous usage remains in four significant ways. Firstly, Peter's call to gracious endurance follows the preceding chapters by continuing to draw on Israel's history, this time referencing the Suffering Servant of Isaiah 52–53. Secondly, Peter also continues drawing upon Jesus as the exemplar who embodies the gracious endurance of suffering that the Anatolian congregations are to emulate. Thirdly, Peter continues to challenge cultural elements of social status: in 1:13–21, forefathers were held in contrast to the believers' Father in heaven, while in 2:4–10, Peter subverted notions of honour and shame. Here, in 2:18–25, this pattern of social subversion continues by placing household servants alongside Jesus as exemplars for the rest of the church community to follow. Finally, the language of καλέω here, "For to this you were *called...*" (2:18–25; cf. 3:8–17), implies a response. In 1:13–21, the response was to "*be holy* like the Holy One who called you"; in 2:4–10, the response was to "*proclaim* the mighty acts of him who called you out of darkness in his marvellous light". In the present case, the response concerns how believers should react to suffering. Peter's inclination towards including human response in relation to God's calling stands in contrast to Paul's use of καλέω, which focuses on God's initiative in conversion.[2]

What makes 1 Pet 2:18–25 unique when compared to other household codes is of interest and deserves considerable attention, though there is some debate as to how the passage is structured. Initially, it is obvious that our passage is part of a larger *Haustafel* (household code) wherein bondservants are addressed first (2:18–20), followed by wives and then husbands (3:1–7). It is also of note that this *Haustafel* is book-ended by instructions to the whole church (2:13–17; 3:8–17); it is within this *inclusio* that it is best understood. In fact, Mary Schertz goes further,

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[2] Stephen J. Chester, *Conversion at Corinth: Perspectives on Conversion in Paul's Theology and the Corinthian Church* (London: T&T Clark, 2005), 105.

suggesting that the household code features a chiastic structure that places the Christological paradigm of 2:21–25 at the centre as follows:[3]

> A: Exhortation to all Christians (2:13–17)
>> B: Address to a marginalized social group (2:18–20)
>>> C: Christological paradigm (2:21–25)
>> B': Address to a marginalized people group (3:1–7)[4]
> A': Exhortation to all Christians (3:8–12)

Alternatively, drawing on José Cervantes Gabarrón's concentric arrangement of 1 Peter, Carlos Montaño Vélez provides a slightly different arrangement by designating 2:11–3:7 as one section, with 2:18–25 becoming the central focus of the entire letter. He goes on to quote Cervantes, who states that 2:18–25 is "donde todas las características literarias de la carta convergen y configuran una perícopa teológico-cristológica preciosa."[5] Whether one follows Schertz's or Cervantes' construction, what is clear is that 1 Pet 2:18–25 is of significance for both the household code, and the epistle at large.

Secondly, while this *Haustafel* has clear similarities with the others within the NT, it is equally clear that there are significant differences. Unlike the other household codes, for example, servants are addressed first. Why this is the case will be investigated during this chapter. Thirdly, the use of Isaiah 52–53 *within* the household code is unique to 1 Peter. Why such an extended conflation of verses from Isaiah 52–53 is placed in the middle of the household code is a further

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[3] Mary H. Schertz, "Radical Trust in the Just Judge: The Easter Texts of 1 Peter," *WW* 24, no. 4 (2004): 431–32. More recently, Sean M. Christensen, "The Balch/Elliott Debate and the Hermeneutics of the Household Code," *TJ* 37, no. 2 (2016): 189.

[4] Christensen, "The Balch/Elliott Debate," 189, adds the caveat that husbands would not ordinarily be classified as a marginalised people group (see n. 49 re. 1 Pet 3:7). However, if we follow Carl Gross in thinking that husbands of non-believing wives may be in view, there is every chance that such a husband may find himself on the outer with regards to his extended family. See Carl D. Gross, "Are the Wives of 1 Peter 3:7 Christians?," *JSNT*, no. 35 (1989): 89–96.

[5] Carlos Montaño Vélez, "Cristo siervo sufriente de Yahvé Prototipo de identidad para los Cristianos perseguidos: Estudio socio-científico de la Primera de Pedro a partir de 1Pe 2:18–25" (PhD thesis, Universidad de Deusto, 2016), 183–84, translated: "where all the literary characteristics of the letter converge, configuring a precious theological-Christological pericope" (p. 184, my translation). José Cervantes Gabarrón, *La pasión de Jesucristo en la Primera Carta de Pedro: Centro literario y teológico de la carta,* Institución San Jerónimo 22 (Estella [Navarra]: Verbo Divino, 1991), 106, 108.

question that will be discussed. From these observations alone, it appears that the household code of 1 Peter serves a different purpose than those found elsewhere within the NT, and thus warrants our attention.[6]

In all of this, our goal will be to establish what the Anatolian churches are called to given their holy and priestly identity. The chapter will proceed as follows with this aim in mind: at the outset, we will set our specific text from 1 Peter 2:18–25 in its greater context of 2:11–3:17 and ask questions related to the use of Isaiah 53 through the lens of SIT, specifically the concept of *social creativity*. Having laid out the background of the household code and groundwork pertaining to unique aspects of the text, we will then delve into an exegesis of 1 Pet 2:18–25, continuing to utilise SIT and NTT to gain further insight as to how Peter seeks to influence his recipients towards a Christ-like life. Our exegesis will begin first with the example of Christ in whose footsteps believers are *called* to follow (2:21–23). Attention will then be directed to the purpose of Christ's example in terms of substitution and new life for believers (2:24–25), before coming back to instructions to household servants (2:18–20), and by extension, the rest of the church. The reason for proceeding in this fashion is that we are following Joel Green who observes that this passage is one in which Christology appears in the service of ecclesiology (see further below).[7] This being the case, we consider it wise to contemplate the

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[6] For various takes on the household codes see, for example, David L. Balch, *Let Wives Be Submissive: The Domestic Code in 1 Peter*, SBLMS 26 (Chico: Scholars Press, 1981); idem, "Household Codes," in *ABD*, ed. David Noel Freedman, vol. 3 (New York: Doubleday, 1992), 318–20. See also the overview in, P. H. Towner, "Household Codes," in *DLNT*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove: InterVarsity Press, 1997), 513–20. More extensive treatments include, John H. Elliott, *A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy* (Philadelphia: Fortress Press, 1981), 165–266, who engages extensively with Balch; cf. David L. Balch and Carolyn Osiek, eds., *Early Christian Families in Context: An Interdisciplinary Dialogue*, Religion, Marriage, and Families (Grand Rapids: Wm. B. Eerdmans, 2003); Carolyn Osiek and David L. Balch, *Families in the New Testament World: Households and House Churches*, The Family, Religion, and Culture (Louisville: Westminster John Knox Press, 1997). More recently, from a feminist, post-colonial point of view, see Jennifer G. Bird, *Abuse, Power and Fearful Obedience: Reconsidering 1 Peter's Commands to Wives*, LNTS 442 (London: T&T Clark, 2011).

[7] Joel B. Green, *1 Peter*, THNTC (Grand Rapids: Wm. B. Eerdmans, 2007), 83.

Christology of the passage (2:21–25), before returning to the ecclesiological implications (2:18–20), since the former is foundational to the latter.

## *4.2. Isaiah 53 and Social Creativity in 1 Peter 2:21–25*

It has been observed by William Schutter that Peter's reference to Isaiah 53 is the most "elaborate reorganisation or rewriting of Is. 53" from the time of the early church.[8] Karen Jobes, in step with Schutter, suggests further that "Suffering Servant Christology" may have its genesis in Peter's writings.[9] As noted in our introduction to this chapter, one interesting feature of Peter's *Haustafel* is the mere fact of its use of Isaiah 53 and its "Suffering Servant" motif. No other NT household code makes such a significant exegetical move in the same context and, as D. A. Carson points out, pagan household codes of the time said nothing of appropriate suffering.[10] Given this fact, it is remarkable, as David Horrell has observed, that:

> Jesus's death as a criminal on a cross marked him as a rebel who ended his days in degradation and shame, but the early Christians insisted that his death was instead a moment of glory and not shame, or, at least, that the verdict of the cross was reversed by the vindication of the resurrection . . . This reversal of societal judgements, the insistence that the very opposite is in fact the case, was one means, essential to early Christianity, whereby attempts to were made to construct and sustain a positive sense of group identity.[11]

Clearly then, something unique is occurring within the letter of 1 Peter that warrants investigation, something that Horrell has put his finger on in terms of social identity development. From our introduction (§1.4.3.), it may be recalled that low-status groups with unsatisfactory social identity have several strategies at their

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[8] William L. Schutter, *Hermeneutic and Composition in I Peter*, WUNT, 2/30 (Tübingen: J. C. B. Mohr, 1989), 143.

[9] Karen H. Jobes, *1 Peter*, BECNT (Grand Rapids: Baker Academic, 2005), 193.

[10] D. A. Carson, "1 Peter," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 1033.

[11] David G. Horrell, *Becoming Christian: Essays on 1 Peter and the Making of Christian Identity*, LNTS 482 (London: Bloomsbury, 2013), 209.

disposal to attain a positive social identity. The first strategy to be identified was *individual mobility,* in which a person attempts to climb out of their lower status group into a higher status group.[12] Another strategy touched upon briefly was *social competition* whereby a minority group engages in direct competition for status and resources by means of collective social action.[13] On the basis of Peter's exhortations to submission and service (e.g., 2:13–14, 16, 18; 3:1, 4:10; 5:2–3), we can discount both of these strategies from the present context.

The final option this leaves one with is *social creativity,* which may happen in any number of ways. Referring again to our introduction (§1.4.3.2.), we saw that social creativity may involve (1) redefining the comparative criteria between the in-group and the out-group; (2) inverting previously negative comparisons and claiming them as positive; or (3) selecting a new out-group with which to compare the in-group. Each strategy is pertinent in this section of 1 Peter. What I suggest here is that Peter is engaging in social creativity, specifically by appropriating portions of Isaiah 52–53 and interpreting it through the lens of the gospel.[14] Peter inverts his audience's previous notions of both suffering and servanthood by portraying in Christ, the Suffering Servant, as the one through whom they are redeemed and upon whom they are to model their lives.

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[12] David Milner, "Children and Racism: Beyond the Value of Dolls…," in *Social Groups and Identities: Developing the Legacy of Henri Tajfel*, ed. W. Peter Robinson, International Series in Social Psychology (Oxford: Butterworth-Heinemann, 1996), 263.

[13] Aaron J. Kuecker, *The Spirit and the "Other": Social Identity, Ethnicity and Intergroup Reconciliation in Luke-Acts*, LNTS 444 (London: T&T Clark, 2011), 32.

[14] Allan Chapple, "The Appropriation of Scripture in 1 Peter," in *All That the Prophets Have Declared: The Appropriation of Scripture in the Emergence of Christianity*, ed. Matthew R. Malcolm (Milton Keynes: Paternoster, 2015), 168–70. When Chapple says that Peter reads Isaiah 53 through the lens of the gospel he means, (1) that Scripture is to be read "Christotelically," i.e., that the OT narrative reaches its telos in the person and work of Christ. (2) A gospel lens also means reading the Scriptures, "Laocentrically," i.e., it is focussed on the people of God. Christology and ecclesiology, thus belong together. (3) Reading the Scriptures through the lens of the gospel also means reading it eschatologically. Because God's salvific work has been acheived in Christ, one now lives in the "last days" during which time the gospel is preached to as many people as possible until Christ returns. Moreover, it is the time between the promise and final inheritance of God's salvation of which believers have a foretaste in this life. (4) Finally, to read Scripture through the gospel lens is to read it typologically, that is, what God is doing in the here and now through the gospel was foreshadowed in the story of Israel, i.e., "God was at work in Israel with Christ and the church in view."

Furthermore, by utilising these aspects of social creativity in relation to Isaiah 52–53, Peter engages his recipients in a narrative that continues to build on all that has come before. In 1:13–21, there were hints of potential suffering on account of Peter's recipients leaving behind the futile ways of their forefathers, paving the way for family conflict that may arise out of following Christ. This narrative was further developed in 2:4–10, through the development of the election/rejection motif, where to be elect of God is to face almost certain rejection from the world. All of this prepares the recipients for what comes in 2:18–25, where what was previously hinted at becomes explicit. In this respect, Peter continues to pursue narrative transportation in order to prepare his recipients for a life marked by suffering. In this instance, he draws on Isaiah's "Suffering Servant" narrative that was so vital to both Israel's and Christ's self-understanding. Once more, Peter invites his churches to share in Israel's and Christ's story as it pertains to their own experience.

Horrell's study of the term Χριστιανός has shown convincingly that social creativity is a strategy in which the Petrine author engages,[15] thus offering new ways in which 1 Peter may be appreciated. For example, 1 Peter engages in social creativity from the very opening of the letter. The use of labels that in standard parlance would potentially have negative connotations are infused with positive meaning throughout 1 Peter. For example, the recipients are referred to at various junctures as elect *sojourners* or *exiles* (1:1, cf. 1:17; 2:11),[16] as *children* and *infants* (1:14; 2:2, respectively).[17] Even the enigmatic phrase "living stones" (2:4–5) is striking in that, ordinarily, stones are not *living,* but rather lifeless, which can hardly be considered a positive thing. Finally, and important for the verses under present

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[15] Horrell, *Becoming Christian,* 164–210.

[16] See, e.g., Victor Paul Furnish, "Elect Sojourners in Christ: An Approach to the Theology of 1 Peter," *PSTJ* 28, no. 3 (1975): 1–11, who utilises the term "sojourners" rather than "exile" in his own translation.

[17] On ancient attitudes towards children, see Beryl Rawson, ed., *The Family in Ancient Rome: New Perspectives* (Ithaca: Cornell University Press, 1986); Thomas Wiedemann, *Adults and Children in the Roman Empire* (London: Routledge, 1989).

consideration is Peter's use of the expression θεοῦ δοῦλοι ("servants [or slaves] of God", 2:16).

It is this expression that reveals Peter engaging in social creativity with regards to his *Haustafel*. Peter writes, ὡς ἐλεύθεροι καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν ἀλλ᾽ ὡς θεοῦ δοῦλοι ("Live as people who are free, not using your freedom as a cover-up for evil, but living as servants [or slaves] of God"). Here, Peter refers to all believers as both free *and* θεοῦ δοῦλοι, that is, they are simultaneously free *and* slaves (or bondservants) of God. And this expression serves as an umbrella term for every member of the churches to whom Peter addresses in the *Haustafel,* that is, the whole church.[18] Thus, when Peter addresses the household servants (οἰκέται) (v. 18), he is addressing them as θεοῦ δοῦλοι; when he addresses wives and husbands (3:1, 7), he does so as θεοῦ δοῦλοι; and when he re-addresses the whole congregation to conclude the *Haustafel* (3:8), he does so as θεοῦ δοῦλοι. It is this fact that explains why the οἰκέται are addressed first in 1 Peter's household code. Following Christ, they embody the prototypical characteristics to which the whole church is called. As such, they are exemplars for the rest of the congregations as it is they who most closely resemble Jesus, God's own "Suffering Servant", in terms of those prototypical characteristics spelled out in 1 Pet 2:22–24.[19] Therefore, what applies to the household servants who are addressed specifically here, applies also to the rest of the church at large.[20]

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[18] Abson Prédestin Joseph, *A Narratological Reading of 1 Peter*, LNTS 440 (London: T&T Clark, 2012), 111; also, Jobes, *1 Peter*, 188.

[19] It is important to remember that "prototype" is an abstract concept conveying the ideal characteristics of the in-group. The "exemplar" is the person (or persons), who best embody those characteristics. See Eliot R. Smith and Michael A. Zárate, "Exemplar and Prototype Use in Social Categorization," *Soc. Cogn.* 8, no. 3 (1990): 244–46; similarly cited by Philip F. Esler, "An Outline of Social Identity Theory," in *T&T Clark Handbook to Social Identity in the New Testament*, ed. J. Brian Tucker and Coleman A. Baker (London: Bloomsbury T&T Clark, 2014), 33.

[20] Most recently, Todd D. Still and Natalie R. Webb, "'Aliens' among 'Pagans', 'Exiles' among 'Gentiles': Authorial Strategy and (Social) Identity in 1 Peter," in *T&T Clark Handbook to Social Identity in the New Testament*, ed. J. Brian Tucker and Coleman A. Baker (London: Bloomsbury T&T Clark, 2014), 461, 469; cf. Kelly D. Liebengood, *The Eschatology of 1 Peter: Considering the Influence of Zechariah 9–14*, SNTSMS 157 (Cambridge, UK: Cambridge University Press, 2013), 79; also Paul J.

It is no secret that the life of a servant/slave was tenuous. Seneca's forty-seventh epistle gives extended insight into the common treatment of slaves and how he thought they ought to be treated. Here, Seneca is worth quoting at length:

> The master eats more than he can hold, and with monstrous greed loads his belly until it is stretched and at length ceases to do the work of a belly; so that he is at greater pains to discharge all the food than he was to stuff it down. All this time the poor slaves may not move their lips, even to speak. The slightest murmur is repressed by the rod; even a chance sound, — a cough, a sneeze, or a hiccup, is visited with the lash. There is a grievous penalty for the slightest breach of silence. All night long they must stand about, hungry and dumb . . . They are not enemies when we acquire them; we make them enemies . . . for we maltreat them, not as if they were men, but as if they were beasts of burden (Seneca, *Ep.* 47.2–5).[21]

Seneca continues to document that slaves may even be subject to sexual abuse:

> Another, who serves the wine, must dress like a woman and wrestle with his advancing years; he cannot get away from his boyhood . . . and though he has already acquired a soldier's figure, he is kept beardless by having his hair smoothed away or plucked out by the roots, and he must remain awake throughout the night, dividing his

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Achtemeier, *1 Peter: A Commentary on First Peter*, Hermeneia (Minneapolis: Fortress Press, 1996), 192; Steven Richard Bechtler, *Following in His Steps: Suffering, Community, and Christology in 1 Peter*, SBLDS 162 (Atlanta: Scholars Press, 1998), 152–53; M. Eugene Boring, *1 Peter*, ANTC (Nashville: Abingdon Press, 1999), 117; Norbert Brox, *Der erste Petrusbrief*, 4th ed., 1993, EKKNT, Bd. 21 (Zürich: Benziger Verlag; Neukichen-Vluyn: Neukirchener Verlag, 1979), 128; Barth L. Campbell, *Honor, Shame, and the Rhetoric of 1 Peter*, SBLDS 160 (Atlanta: Scholars Press, 1998), 143; Chapple, "Appropriation of Scripture," 164; Patrick T. Egan, *Ecclesiology and the Scriptural Narrative of 1 Peter* (Eugene: Pickwick Publications, 2016), 131; John H. Elliott, *1 Peter: A New Translation with Introduction and Commentary*, AB 37B (New Haven: Yale University Press, 2000), 542; Green, *1 Peter*, 77–78; Wayne A. Grudem, *1 Peter: An Introduction and Commentary*, repr., 2009, TNTC 17 (Nottingham: Inter-Varsity Press, 1988), 128; Jobes, *1 Peter*, 187; J. Ramsey Michaels, *1 Peter*, WBC 49 (Waco: Word, 1988), 135; Thomas R. Schreiner, *1, 2 Peter, Jude*, NAC 37 (Nashville: Broadman & Holman, 2003), 134; Lauri Thurén, *Argument and Theology in 1 Peter: The Origins of Christian Paraenesis*, JSNTSup 114 (Sheffield: Sheffield Academic Press, 1995), 140.

[21] Seneca, *Epistles*, trans. Richard M. Gummere, vol. IV, LCL 75 (Cambridge, MA: Harvard University Press, 1917), 303, 305, cf. Suetonius, *Aug.* 67.2; *Cal.* 32.1–7; Tacitus, *Ann.* 4.54; 16.19; Dio Cassius, 54.23.1–2; Petronius, *Satyr.* 45, 53; Achilles Tatius, *Leuc. Clit.* 4.15.6; the latter references are cited by Travis B. Williams, *Persecution in 1 Peter: Differentiating and Contextualizing Early Christian Suffering*, NovTSup 145 (Leiden: Brill, 2012), 301, n. 6. See also, Keith R. Bradley, *Slaves and Masters in the Roman Empire: A Study in Social Control* (Oxford: Oxford University Press, 1987), 113–38.

time between his master's drunkenness and his lust; in the chamber
he must be a man, at the feast a boy (Seneca, *Ep.* 47.7).[22]

In contrast to such treatment, Seneca recommends to his friend, Lucilius,
that he ought to, "Treat your inferiors as you would be treated by your betters" . . .
"Associate with your slave on kindly, even affable terms" (47.12). On this point,
Seneca was likely in the minority when it came to the humane treatment of slaves.
Nevertheless, Harrill notes that the goal of Seneca's admonitions was not the end of
slavery, but rather the strengthening of the institution by keeping its abuses in
check.[23] He concludes that, "Despite claims by some NT scholars, ancient slavery
was not more humane than modern slavery."[24] This agrees with Keith Bradley's own
assessment of the situation faced by the majority of slaves; he writes that for the
average Roman slave it was "a matter of course, [that they] could become the object
of physical abuse or injury at any time";[25] in fact, it was probably the norm.[26]

This being the case, Carson's (understated!) observation, noted earlier, that
Peter's use of the "Suffering Servant" theme would seem strange to its audience
applies also to his use of θεοῦ δοῦλοι, particularly if the addressees did not come
out of a Jewish background. The reason that the notion of a group being labeled
θεοῦ δοῦλοι would seem so striking is that the Greco-Roman world did not think in
such categories. As Bartchy has noted, "Neither Greeks nor Romans used the

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[22] Seneca, *Epistles,* IV:305.

[23] J. Albert Harrill, "Slavery," in *DNTB,* ed. Craig A. Evans and Stanley E. Porter (Downers Grove: InterVarsity Press, 2000), 1125.

[24] Harrill, "Slavery," 1125. For a full treatment of slaves and slavery in the NT era, idem, *Slaves in the New Testament: Literary, Social, and Moral Dimensions* (Minneapolis: Fortress Press, 2009); Jennifer A. Glancy, *Slavery in Early Christianity* (Minneapolis: Fortress Press, 2006); cf. Murray J. Harris, *Slave of Christ: A New Testament Metaphor for Total Devotion to Christ,* NSBT 8 (Downers Grove: IVP Academic, 2001), 25–46; also, Dale B. Martin, *Slavery as Salvation: The Metaphor of Slavery in Pauline Christianity* (New Haven: Yale University Press, 1990), 1–49.

[25] Keith R. Bradley, *Slavery and Society at Rome,* KTAH (Cambridge, UK: Cambridge University Press, 1998), 4.

[26] Bradley, *Slaves and Masters in the Roman Empire,* 118.

phrase 'slave of God' in self-description, for the lack of freedom implied by such a metaphor would have been intolerable."[27]

On the other hand, θεοῦ δοῦλοι ("slave or servant of God") was an idea and expression that had Jewish roots and was, furthermore, a positive designation as it indicated a close relationship with YHWH.[28] In the OT, for example, Abraham, Isaac, and Jacob are honoured as servants of the Lord (Exod 32:13; Deut 9:27; cf. Ps 105:6, 42). Additionally, in Isa 41:8, Abraham is also referred to as a *friend* of YHWH, making him both a servant and friend. Others too could be noted including Moses (Num 11:11; 12:7–8), David (2 Sam 3:18; 1 Chron 17:4; Jer 33:26) and Job (Job 1:8; 2:3; 42:7–8.) On a communal level, the nation of Israel was herself referred to as θεοῦ δοῦλοι (e.g., Deut 32:36; Ps 104:25 LXX).[29] Yet perhaps most critical for understanding the present passage, because it echoes both of our previous chapters' work, is Lev 25:55 LXX, which states: ὅτι ἐμοὶ οἱ υἱοὶ Ισραηλ οἰκέται, παῖδές μου οὗτοί εἰσιν, οὓς ἐξήγαγον ἐκ γῆς Αἰγύπτου· ἐγὼ κύριος ὁ θεὸς ὑμῶν ("For unto me the *children* of Israel are *servants*; they are my *servants* whom I brought forth out of the land of Egypt: I am the LORD your God", KJV, emphasis added).

In this solitary verse, we see that in the context of the Exodus narrative, the sojourning people of Israel are simultaneously referred to as children and servants who are brought forth out of Egypt. All this recalls imagery laid out in 1 Peter (e.g., sojourners [1:1; 2:11–12], children [1:14], a people called out of darkness to be God's possession [2:9–10], and servants [2:16]). In the Hebrew Bible, there is no contradiction between being children or servants of God. On the contrary, the two go hand in hand, and Peter makes use of this symbiotic relationship to invert the

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[27] S. Scott Bartchy, "Slave, Slavery," in *DLNT* (Downers Grove: InterVarsity Press, 1997), 1099; idem, *ΜΑΛΛΟΝ ΧΡΗΣΑΙ: First-Century Slavery and 1 Corinthians 7:21*, Scholars Press, SBLDS 11 (Atlanta: Society of Biblical Literature, 1973), 124–25.

[28] Bartchy, "Slave, Slavery," 1099. This point alone should mean exercising caution regarding a complete appropriation of Balch's assimilation hypothesis influenced by Greek thinking. David L. Balch, "Hellenization/Acculturation in 1 Peter," in *Perspectives on First Peter*, ed. Charles H. Talbert, NABPR Special Studies Series 9 (Macon: Mercer University Press, 1986), 79–101.

[29] Likewise noted by Chapple, "Appropriation of Scripture," 166.

prevailing Greco-Roman social standards of his day. He is deliberately taking a negative label, δοῦλοι, and injecting it with fresh, positive meaning in a clear-cut act of social creativity, that is applied to the congregation both individually and corporately. In fact, as we shall see, to be a *servant* as Peter understands it, far from being humiliating, is instead honourable. Moreover, Peter's subsequent use of the "Suffering Servant" imagery to follow up his use of θεοῦ δοῦλοι reveals to his listeners that servanthood is not only honourable, but also *Christ-like*. It therefore stands to reason that Peter would give priority to the household servant as he proceeds through his *Haustafel*.

## 4.3.    Christ: Servant of God & Prototype of Gracious Endurance (1 Peter 2:21–23)

[21] εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ, [22] ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὑρέθη δόλος ἐν τῷ τόματι αὐτοῦ, [23] ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως·

[21] For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. [22] He committed no sin, neither was deceit found in his mouth. [23] When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.

While the idea of persons being θεοῦ δοῦλοι was considered honourable in Jewish thought, it would be fair to say that at the time of writing 1 Peter, any notion of a suffering/crucified god or messiah was absurd to both Jews and to gentiles alike (e.g., 1 Cor 1:22–23). Nobody has put it more colourfully than Michael Bird, who notes that:

> To Jewish audiences, worshiping a crucified man was blasphemy; it was about as kosher as pork sausages wrapped in bacon served to Jews for a jihad fundraiser. To Greeks, worshiping a man recently raised

from the dead was like doing obeisance to the first zombie you met in a zombie apocalypse.[30]

What, then, is the "Suffering Servant" of Isaiah 53 doing in the middle of a household code? The idea of a "Suffering Servant" being held up as a prototype or exemplar for a community is nothing short of extraordinary, so to shed new light on this remarkable passage, we will consider of Peter's use of Isaiah 53 through the dual lenses of SIT and NTT, with a focus on *social creativity,* and its narrative impact.[31]

### 4.3.1.   *Called to Follow in the Footsteps of Jesus, the Exemplar (2:21)*

We begin by noting that 2:21 is hermeneutically critical for at least three reasons. The first reason is indicated in the first two clauses, εἰς τοῦτο γὰρ ἐκλήθητε ("For to this, you were called"); and ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν ὑμῖν ὑπολιμπάνων ("because Christ also suffered for your sake leaving you an example"). The former clause likely looks back to 2:18–20 which exhorts household servants to a posture of submission and endurance of suffering, irrespective of their master's treatment of them (see §4.5., below).[32] By contrast, the second clause, with its reference to Christ suffering for your sakes, points forward to the use of Isaiah 53 that follows. In so doing, Peter establishes the bridge between the conduct of household servants and the conduct of Christ who serves as their exemplar.[33]

The second reason v. 21 is hermeneutically critical stems from the first. In pointing forward to the use of Isaiah 53, the author of 1 Peter states the theme for

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[30] Michael F. Bird, "Of Gods, Angels, and Men," in *How God Became Jesus: The Real Origins of Belief in Jesus' Divine Nature — A Response to Bart Ehrman*, ed. Michael F. Bird (Grand Rapids: Zondervan, 2014), 26–27.

[31] For an extended treatment of this subject, see the recent PhD thesis by Montaño Vélez, "Cristo siervo sufriente de Yahvé."

[32] Schreiner, *1, 2 Peter, Jude,* 141; so also, Achtemeier, *1 Peter,* 198; Elliott, *1 Peter,* 523; Michaels, *1 Peter,* 142.

[33] David G. Horrell, "Jesus Remembered in 1 Peter? Early Jesus Traditions, Isaiah 53, and 1 Peter 2.21–25," in *James, 1 & 2 Peter, and Early Jesus Traditions*, ed. Alicia J. Batten and John S. Kloppenborg, LNTS 478 (London: Bloomsbury, 2014), 130.

what follows, i.e., that Christ suffered for your sakes.[34] The methodology that seems to be present in 2:21–25 is akin to the "pesher-like"[35] or "midrashic"[36] pattern observed in our previous chapter whereby it was shown that 1 Pet 2:4–5 provided the theme and laid the foundation for the explanation that followed in 2:6–10.[37]

The third reason 2:21 is so critical is because it serves as the interpretive lens through which 1 Peter views Isaiah 53.[38] Specifically, v. 21 serves to link the suffering servants of 2:18–20 with *the* "Suffering Servant" in 2:22–25. As Egan observes, "The calling of the disciple servants has its basis in the suffering of Christ for his people. The example of Christ, in turn, establishes a pattern by which the disciple servants comport themselves."[39] In this sense, v. 21 serves as an example of the hermeneutic that 1 Peter's audience would have expected in light of 1:10–12, i.e., that the prophets wrote not only for the benefit of Israel, but the church as well.

Verse 21, then, follows on from the description of the potentially perilous situation of the οἰκέται in 2:18–20 (§4.5., below). Peter turns his attention to the motivation behind the way of life to which he exhorts them despite their difficult circumstances. The focus of the passage is not suffering per se, but rather Christ's example in his *response* to suffering.[40] That is, the believer's calling (ἐκλήθητε) is not that they suffer, so much as *how they respond* when they suffer. In short, their response is to be like that of Christ, who is the exemplar of the community.

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[34] Liebengood, *The Eschatology of 1 Peter*, 89.

[35] "Pesher-like" is the term preferred by Schutter, *Hermeneutic and Composition in I Peter*, 138–44.

[36] Michaels, *1 Peter*, 137.

[37] Liebengood, *The Eschatology of 1 Peter*, 89; cf. Richard J. Bauckham, "James, 1 and 2 Peter, Jude," in *It Is Written: Scripture Citing Scripture: Essays in Honour of Barnabas Lindars*, ed. D. A. Carson and H. G. M. Williamson (Cambridge: Cambridge University Press, 1988), 310. Against this position is Horrell, who doubts that Isaiah 53 would have influenced Gospel traditions. He suggests further that it is difficult to determine whether Isaiah 53 has a direct influence on the creedal formula found in 1 Cor 15:3. See "Jesus Remembered," 131–32 (cf. n. 32, for further details).

[38] Egan, *Ecclesiology, Scriptural Narrative*, 145.

[39] Egan, *Ecclesiology, Scriptural Narrative*, 145.

[40] Dan G. McCartney, "The Use of the Old Testament in the First Epistle of Peter" (PhD diss., Westminster Theological Seminary, 1989), 91.

Exemplars, it will be recalled, are an important feature in social identity because they personify the prototypical characteristics of the in-group which are thus projected onto the group as well as individuals who display loyalty to the group.[41] The use of an exemplar is a common strategy in 1 Peter: YHWH himself is presented as an exemplar, "Be holy like the Holy One who called you" (1:15); likewise, Jesus Christ is presented as an exemplar when he is pictured as a Living Stone and Cornerstone who is chosen of God, yet rejected by the people (2:4–8). Other examples in the text include Sarah (3:6), Noah (3:20), and church elders (5:3). In the present context of 2:18–25, it is Christ's example that is set forth, especially in terms of his suffering, righteous conduct, and ultimate vindication.[42]

As stated previously, the first clause, εἰς τοῦτο γὰρ ἐκλήθητε ("For to this you were called"), refers to 2:18–20. Unlike Peter's use of καλέω in 1:13–21, and 2:4–10, which largely emphasised God's salvific-creative capacity, in 2:18–25 the focus is on *response*. Anatolian believers are *called* (ἐκλήθητε), to the gracious endurance of suffering that comes their way because of their mindfulness of God (i.e., faith in Christ). The refusal to retaliate is part and parcel of what it means to be *called* out of darkness (2:9) to be holy (1:15–16). Moreover, a measure of suffering ought to be expected given their elect-sojourning status that was elaborated in 2:4–10.

A further aspect of this calling is that it offers a subtle challenge to social hierarchy in that, like Paul, Peter understands that God's call may be lived in any life situation, whether slave, free, or otherwise.[43] As Stephen Chester notes, "A high social status does not necessarily lead to a high status in Christ, nor a low social

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[41] Eliot R. Smith and Michael A. Zárate, "Exemplar-Based Model of Social Judgment," *Psychol. Rev.* 99 (1992): 3–21; cited by, J. Richard Eiser, "Accentuation Revisited," in *Social Groups and Identities: Developing the Legacy of Henri Tajfel*, ed. W. Peter Robinson, International Series in Social Psychology (Oxford: Butterworth-Heinemann, 1996), 135; also, Kuecker, *The Spirit and the "Other,"* 29.

[42] Gordon M. Zerbe, *Non-Retaliation in Early Jewish and New Testament Texts: Ethical Themes in Social Contexts*, JSPSup 13 (Sheffield: JSOT Press, 1993), 282.

[43] Chester, *Conversion at Corinth*, 102–3, 107–08.

status to a low status in Christ."[44] This point is illustrated well in an incident related to us by Pliny the Younger in correspondence with Emperor Trajan. Pliny is relating his interrogation of Christians and confesses to torturing two slave women who were also deacons: "This made me decide it was all the more necessary to extract the truth by torture from *two slave-women*, whom they call *deaconesses*. I found nothing but a degenerate sort of cult carried to extravagant lengths" (Pliny, *Ep.* 10.96.8, emphasis added).[45] Taking Pliny at his word, it is remarkable to observe that even *slave* women could rise to the office of deacon. And while it is grotesque that vulnerable women were subject to such horrendous treatment, it is hard to imagine better exemplars of gracious endurance of suffering alongside Christ. The calling to gracious endurance of suffering, together with the placement of household servants as exemplars, provides an astounding example of social creativity that inverts social statuses and expected roles in a highly volatile environment.

At this point, in fact, we may be seeing a pattern begin to emerge in which the language of *calling* acts decisively to link Christology and ecclesiology.[46] Looking back to our second chapter which considered 1:13–21, we observed that the church is *called* to "be holy, like the Holy One who *called* you" (1:15–16). Later, in chapter 3 as believers, come to Christ, the Living Stone, they too become living stones (2:4–5), and as Christ is chosen by God and rejected by man, so too the church is chosen by God and rejected by man (2:6–8). It should therefore come as no surprise that the believer's conduct in the face of suffering is to be like that of Christ, the "Suffering Servant" (2:18–25), and that is exactly what we see. As Gordon Zerbe puts it, "[Christ's] pattern of humiliation/endurance as the way to exaltation is that to which Christians are '*called*' (2:21; 3:9)."[47] Moreover, if Christ is the fulfilment of

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[44] Chester, *Conversion at Corinth*, 103.

[45] Pliny the Younger, *Letters: Books 8–10*, trans. Betty Radice, vol. II, LCL 59 (Cambridge, MA: Harvard University Press, 1969), 289.

[46] So Green, *1 Peter*, 83, who aptly notes, "This is Christology in the service of ecclesiology."

[47] Zerbe, *Non-Retaliation*, 283, emphasis added.

Israel's story,[48] then to be in Christ is to share in Israel's history; the prophets did indeed speak for the churches' benefit (1:10–12). The calling for Israel to be holy is the church's calling through Christ (1 Pet 1:13–21); Israel's calling out of darkness in Egypt to worship YHWH in the Promised Land is the church's calling through Christ (1 Pet 2:4–10); and Israel's suffering is the church's suffering through Christ. In the next chapter, Abraham's call to be a blessing to the nations becomes the church's call through Christ.

The second clause, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν ὑπολιμπάνων ("because Christ also suffered for your sake leaving you an example"), reveals that the household servant's (and congregation's) call to endurance of suffering is predicated on Christ's own suffering for them. To be called to something and be shown the example reveals that the author of 1 Peter sees Christ as the one who is both their example and enabler.[49] Understanding *social creativity* here may help us appreciate the full force of what Peter is doing. As Paul notes, to preach Christ crucified, is "a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (1 Cor 1:23–24). Thus, to present a crucified God-man in terms of the "Suffering Servant", in his weakness and shame, and further, to present household servants alongside him as examples and enablers for a community to follow is yet another bold act of social creativity.

The reason that this is the case is because using the "Suffering Servant" motif both inverts and subverts everything that people naturally come to expect of god(s), who are supposed to be powerful and to be served. By contrast, Jesus, according to the Gospels, "came not to be served, but to serve and give his life as a ransom for many" (Mark 10:45; cf. Matt 10:28). This observation dovetails nicely with the suggestion of Kelly Liebengood, who, building on the work of Cervantes[50]

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[48] Following Chapple, "Appropriation of Scripture," 159.
[49] Chapple, "Appropriation of Scripture," 164.
[50] Cervantes Gabarrón, *La pasión de Jesucristo*, 167.

concerning the use of πάσχω in the Gospels, posits that the whole narrative surrounding Christ's death was in view for Peter. He adds further that there may be a possible connection with Mark's Gospel which shows Jesus prefacing his impending death with the words that "the Son of Man must undergo great suffering (παθεῖν) (Mark 8:31)".[51] Thus, in the Gospel of Mark, the Son of Man not only suffers, but also serves; we might easily draw the conclusion, therefore, that in the Gospel of Mark, the Son of Man *is* the Servant who must suffer; and both of these ideas find their expression succinctly in Isaiah 53, making it the ideal place from which Peter might draw inspiration. His use of social creativity is seen in his turning typical understandings of suffering, glory, honour, and shame, on their head by presenting the Suffering Servant as an example to follow.

The final clause, ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ ("so that you might follow in his steps"), reveals the expectation that household servants would follow Christ, their Servant-Master, in regards to their gracious endurance of suffering. The verse also recalls 1 Pet 1:14, 18–19 where our author speaks of his recipients as being obedient children in relation to the fatherhood of God, and to leave the futile ways of their forefathers based on Christ's blood ransom. Citing van Unnik,[52] we suggested earlier that Peter, being aware of Greco-Roman and Judean family sensitivities, chose his words knowing that they would have a particular impact (see §2.4.). In §2.4.2., we cited Cicero's scolding of Scipio Metellus for his lack of familial awareness. In an equally evocative turn of phrase, Cicero also berated Piso,

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[51] Liebengood, *The Eschatology of 1 Peter*, 90–91, duly notes that this point is enhanced further if one accepts Peter as the author of the epistle as well as the primary source behind Mark's Gospel. On this possibility see; Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids: Wm. B. Eerdmans, 2008), 155–239 (especially, pp. 155–82).

[52] W. C. van Unnik, "The Critique of Paganism in 1 Peter 1:18," in N*eotestamentica et Semetica: Studies in Honour of Matthew Black,* ed. Ellis E. Earle and Max Wilcox (Edinburgh: T. & T. Clark, 1969), 140.

consul in AD 58: "O darkened eyes! O bemired and dingy soul! O forgetful of your father's line, with scarce a memory even of your mother's!" (*Pis.* 62).[53]

The issue for Cicero was that familial ignorance meant one was not capable or even worthy to follow in the footsteps of his forebears who held high status positions in the Empire. As such, Piso brought shame upon himself and his family. For Peter, then, to take the phrase ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ (follow in his footsteps) and apply it to a crucified man (an alleged *divine* man at that!), and then saying to his recipients, "*follow in his steps*" (i.e., not those of your forefathers, 1:17) is nothing short of extraordinary. Indeed, it has ramifications for the whole household, which is why the use of Isaiah 53 appears here!

In chapter 2, we noted that the call to be holy as God is holy meant leaving behind all that was considered admirable and praiseworthy with regards to following in the footsteps of one's forebears in pursuit of a God who revealed himself through a man on a cross. The fundamental problem for Balch's thesis in seeing Peter's *Haustafel* as being assimilationist, then, is at just this point. For while there is clearly overlap between Christian and Greco-Roman household codes on the surface (e.g., slaves submitting to their masters, wives to husbands), their *foundational* values could not be more starkly opposed.[54] The Greco-Roman model assumed a posture of honour, power, and authority predicated on the respectability of the father (*paterfamilias*), while Peter's model appropriates the posture of a servant (θεοῦ δοῦλοι).

Thus, even when the Christian husband is addressed as one in authority, it is not an absolute authority. Before the husband is a "head of the household", he is

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[53] Cicero, *In Pisonem*, trans. N. H. Watts, LCL 252 (Cambridge, MA: Harvard University Press, 1931), 215; also cited in Catherine Baroin, "Remembering One's Ancestors, Following in Their Footsteps, Being Like Them," in *Children, Memory, and Family Identity in Roman Culture*, ed. Véronique Dasen and Thomas Späth, Online ed. (Oxford: Oxford University Press, 2010), 31. Her own translation as follows: "You darkness, you filth, you disgrace, you who are forgetful of your father's origin, and scarcely mindful of your mother's!"

[54] Contra Bird, *Abuse, Power and Fearful Obedience*, 107-08, who argues that the author of 1 Peter is guilty of colluding with imperial ideology.

τέκνον ὑπακοῆς (a child of obedience, 1:14), ἀρτιγέννητα βρέφος (newborn infant, 2:2), παροίκους καὶ παρεπιδήμους (sojourner and resident alien, 2:11), and θεοῦ δοῦλος (2:16), who follows in the footsteps of a crucified Messiah. Since wives are coheirs and share equal standing before God through Christ, husbands are to treat them with due respect and care lest they face the judgment of God (3:7).[55] The husband's position is, paradoxically, both that of a servant and that of a leader. Yet the position that is foundational is that of the *servant*. Ordinarily, one would expect the servant to be asked to follow the model laid out by his master,[56] the same way in which a son would be expected to follow the model laid out by his father,[57] yet Peter turns all these expectations on their head by bringing the servant to the forefront as the exemplar for the whole congregation. Contra Balch, this cannot be an act of assimilation, but rather an act of subversion and social creativity that finds its origin and expression in the "Suffering Servant" of Isaiah 53.[58] It is Peter's appropriation of this text in vv. 22–25 and the example laid out therein to which we now turn our attention.

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[55] On the possibility of Christian husbands having non-Christian wives according to the admonition in 1 Pet 3:7, see Gross, "Are the Wives of 1 Peter 3:7 Christians?," 89–96. Gross's suggestion is not as unlikely as it might first appear. While the reference to coheirs hints that the wives might be Christians, the greater context may suggest otherwise (i.e., household servants in relation to non-believing masters, wives in relation to non-believing husbands, as well as the use of the term, "Likewise"). Furthermore, what Peter writes here calls to mind similar sentiments from Paul (e.g., 1 Cor 7:12–14).

[56] Bartchy, "Slave, Slavery" who notes that most slaves adopted the religion and customs of their master; cf. Osiek and Balch, *Families in the New Testament World*, 184.

[57] Although our focus is on the slave here, it is worth noting that husbands or sons may have come under particular scrutiny for it was expected that in order to honour their ancestry that they would make every effort to imitate them, or, follow in their footsteps (*vestigia sequi*). In this light, one sees the offence caused when one chooses to follow in the footsteps of a crucified Messiah rather than follow in the glories of one's forefathers. See Baroin, "Remembering One's Ancestors," 32–33; cf. Philip A. Harland, *Dynamics of Identity in the World of the Early Christians: Associations, Judeans, and Cultural Minorities* (New York: T&T Clark, 2009), 150, who cites *ISardBR* 221, where Sokrates Pardalas, son of Polemaios, is praised "for following in his ancestor's footsteps" with regards to his piety towards Zeus and benefaction to Zeus's therapeutists.

[58] One could well imagine, therefore, any convert, be they a slave, a child, a wife, or even a husband, being perceived as committing a form of apostasy or betrayal against the family to which they belonged by either refusing to serve or worship the gods of the household, or abandoning them in favour of something "quaint" or "superstitious." See Plutarch, *Conj. praec.* 19.

### 4.3.2. *The Example of Christ (2:22–23)*

According to Egan, there are at least four issues pertaining to the use of Isaiah 53 in 1 Pet 2:22–25, including (1) the order in which the quotations and allusions appear; (2) the textual differences between the MT and the LXX; (3) the question of whether the use of the Isaiah 53 here is in fact early Christian hymnic material; and (4) how one determines whether the Isaiah reference in question is a quote or allusion.[59] A couple of these may be set aside immediately. First, the question of 1 Pet 2:21–25 constituting early Christian hymnic material, whilst not impossible, is uncertain, and has been increasingly doubted in recent scholarship.[60] Secondly, the textual differences between the MT and LXX, though not unimportant, need not hinder our consideration of the text as it presently stands. As Egan observes, known plurality within the textual tradition and the use of memory is sufficient reason for any apparent changes in Petrine usage,[61] while Peter's concern for the churches and his perception of their needs may have also shaped his use of Isaiah 53.

Concerning the order in which quotations and allusions to Isaiah 53 appear, it is generally held that the arrangement broadly follows the Passion narrative laid out in the gospels.[62] Specifically, Achtemeier has suggested that vv. 22–23 allude to

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[59] Egan, *Ecclesiology, Scriptural Narrative,* 132 (see pp. 132–42, for the full treatment of the issues).

[60] Defendants of the hymnic tradition included, Hans Windisch, *Die Katholischen Briefe,* 2nd ed., HNT 15 (Tübingen: Mohr Siebeck, 1930), 65, 70; also, Rudolf Bultmann, "Bekenntnis- und Liedfragmente im ersten Petrusbrief," in *Coniectanea Neotestamentica in Honorem Antonii Fridrichsen,* ConBNT 11 (Lund: C. W. K. Gleerup, 1947), 285–97. More recently, however, this position has been opposed. E.g., Thomas P. Osborne, "Guide Lines for Christian Suffering: A Source-Critical and Theological Study of 1 Peter 2:21–25," *Bib* 64, no. 3 (1983): 381–408; also, Michaels, *1 Peter,* 137; Achtemeier, *1 Peter,* 192–93; Reinhard Feldmeier, *The First Letter of Peter: A Commentary on the Greek Text,* trans. Peter H. Davids (Waco: Baylor University Press, 2008), 167–68; Elliott, *1 Peter,* 548–50. Elliott is one scholar who, interestingly, once stood in agreement with Windisch and Bultmann, but has since changed his mind noting that the extended use of Isaiah 52–53 throughout the passage means that we can take it at face value. One of the most recent defenders of a hymnic source behind the present verses is Sharon Clark Pearson, *The Christological and Rhetorical Properties of 1 Peter,* SBEC 45 (Lewiston: E. Mellen Press, 2001), see especially pp. 115–51.

[61] Egan, *Ecclesiology, Scriptural Narrative,* 141–42.

[62] So G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007), 1034; cf. Liebengood, *The Eschatology of 1 Peter,* 91; Horrell, "Jesus Remembered," 130; Leonhard Goppelt, *A Commentary on I Peter,* ed. Ferdinand Hahn,

Jesus' trial while v. 24 refers to his crucifixion.[63] Goppelt goes so far as to identify specific verses from the Gospel tradition (especially Mark), being alluded to, including the abuse and slander after the condemnation in the Sanhedrin (Mark 14:65 par.), the mockery by the guards (Mark 15: 17–20a par.), and the contempt by the crucified thief (Mark 15:29–32 par.).[64] Jesus, furthermore, accepts the injustice of his death in silence and without retaliation (Mark 14:61; 15:5), in stark contrast to the Maccabean martyrs who were outspoken in their calling for God's judgment to be brought against their opponents (2 Macc 7:17, 19, 31, 35; cf. 4 Macc 10:1–3).[65] Finally, Jesus leaves judgment in God's hands (Mark 14:62).[66] All this leaves one with the distinct impression that Peter was familiar with some form of the Passion narrative.

Finally, Peter's use of Isaiah 53 seems to be fluid, moving from quotation to allusion freely as required, all the while following the passion narrative. For example, 1 Pet 2:22 is, for all intents and purposes, a direct quote of Isa 53:9 LXX, save for substituting ἀνομίαν with ἁμαρτίαν.[67] On the other hand, 1 Pet 2:23 is far more subtle; Schreiner acknowledges that we do not have any specific allusion, although the emphasis on Christ's non-retaliatory behaviour echoes the silence of the servant in Isa 53:7c–d.[68] Egan suggests another verbal association in v. 23 with the verb παραδίδωμι which occurs both in Isa 53:6 and 12, with the emphasis in v. 6 being that of the Lord giving up his servant, while in v. 12 this changes bringing the

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trans. John E. Alsup, 1st English ed. (Grand Rapids: Wm. B. Eerdmans, 1993), 211; Schutter, *Hermeneutic and Composition in I Peter*, 140; Paul J. Achtemeier, "Suffering Servant and Suffering Christ in 1 Peter," in *The Future of Christology: Essays in Honor of Leander E. Keck*, ed. Abraham J. Malherbe and Wayne A. Meeks (Minneapolis: Fortress Press, 1993), 180; Jobes, *1 Peter*, 194–95; Feldmeier, *The First Letter of Peter*, 167, 173.

[63] Achtemeier, "Suffering Servant," 180.

[64] Goppelt, *A Commentary on I Peter*, 211.

[65] Goppelt, *A Commentary on I Peter*, 211–12. See especially, n. 59. Also, 2 Macc 7:15 is particularly noteworthy for the threat of God's torture, "Keep on, and see how his mighty power will torture you and your descendants!" (NRSV).

[66] Goppelt, *A Commentary on I Peter*, 212.

[67] See Table 3, below.

[68] Schreiner, *1, 2 Peter, Jude*, 143; similarly, Horrell, "Jesus Remembered," 135.

servant's self-giving to the fore.[69] As can be seen, while Isaiah 53 may be in the background (especially considering the surrounding context which clearly refers to Isaiah 53), it is not at all as explicit as is the case in v. 22.

Given this demonstrated fluidity between the near verbatim quotation of Isaiah in 1 Pet 2:22 and the more subtle allusions in 2:23 (and a similar ongoing pattern through to 2:25), it may be the case that Peter is not solely dependent on Isaiah 53 for his thinking in 1 Pet 2:22–25, but is also influenced by the Passion narrative expressed through the Gospel tradition.[70] The reason for this is that if Peter were *solely* dependent on Isaiah 53 for this section, we would expect a greater level of verbatim usage as we see elsewhere in the epistle (e.g., 2:6–8; 3:10–12). If, however, Peter is also drawing on the Passion narrative in his thinking (as the re-ordering of the Isaian text suggests), then the fluidity of movement between quotation and allusion throughout 2:22–25 would more likely be expected. Thus, both the ordering of Isaiah 53 and its demonstrable flexibility in terms of its usage leads us to agree with Liebengood's suggestion that 1 Pet 2:21–25 might be most accurately referred to as a "Passion 'pesher'"[71] that draws on Isaiah 53, as well as the Passion narratives. Our consideration of the text will keep this in mind as we proceed through 2:22–23.

First Peter 2:21 sets the stage for what is to come, meaning that 2:22–23 describes the prototypical characteristics embodied by Christ, the Suffering Servant, in whose footsteps all church members are expected to follow. The example starts in general terms by informing the recipients that Christ did not sin, followed by the

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[69] Egan, *Ecclesiology, Scriptural Narrative,* 135–36.

[70] For a more in-depth discussion of the Gospel tradition and its relationship to 1 Peter 2:21–25, see Horrell, "Jesus Remembered."

[71] Liebengood, *The Eschatology of 1 Peter,* 93, muses that Peter may have had access to John's Passion narrative. Given the fact that in John 10, Jesus is pictured referring to himself as the "Good Shepherd" and that shepherd imagery appears here in v. 25, Liebengood's suggestion may have some weight. Furthermore, he postulates that the recipients of the letter were familiar with the Passion narrative given that they celebrated the Lord's Supper regularly (a proposition suggested on the basis of Paul's writing in 1 Corinthians 11). See p. 92, nn. 57–58.

specifics of what kind of sin Christ avoided that are likewise to be avoided by the Petrine communities. Peter begins by quoting Isa 53:9 LXX almost verbatim.[72]

*Table 3: Comparison of Isa 53:9b LXX with 1 Pet 2:22*

| Isa 53:9b LXX | 1 Pet 2:22 |
|---|---|
| ὅτι ἀνομίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ. | ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ |

As can be seen, 1 Peter substitutes the Isaian ἀνομίαν (lawlessness) for ἁμαρτίαν (sin). The two words are virtually synonymous. Indeed, as McCartney points out, ἁμαρτίαν also appears in Isaiah 53 and as such it is easy to see how such a change could be made if one were working from memory, the oral tradition, or a catena of Christian testimonies.[73] Schreiner suggests that the change may have been a deliberate manoeuvre so as to correspond with the use of ἁμαρτίας in v. 24 where Isaiah 53 is once again in view.[74] In either event, there is no loss in meaning and the same point is driven home: Christ was sinless in his suffering in the lead up to his death *and* in his life as a whole (a point in agreement with NT testimony, e.g., Matt 24:7; John 7:48; 8:29, 46; 18:38; 2 Cor 5:21; Heb 4:15; 7:27–28; 9:14; 1 John 3:5).[75] Firstly then, Christians are to emulate Christ in their suffering in terms of their innocence; such a way of life embodies the prototypical characteristics modelled in Christ's Passion. As Michaels notes:

> his suffering (vv. 21, 23) was both unprovoked and undeserved. He
> suffered not because of any sin he had committed but rather for doing

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[72] This table appears similarly in Egan, *Ecclesiology, Scriptural Narrative*, 133.

[73] McCartney, "The Use of the Old Testament," 52–53. McCartney's point is well taken. ἁμαρτίας, or variations thereof, appear seven times in Isaiah 53. Specifically, vv. 4, 5, 6, 10, 11, and 12 (twice). So also, Steve Moyise, "Isaiah in 1 Peter," in *Isaiah in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken, NTSI (London: T&T Clark, 2005), 183; Achtemeier, *1 Peter*, 200.

[74] Schreiner, *1, 2 Peter, Jude*, 143.

[75] A point made by both Schreiner, *1, 2 Peter, Jude*, 135; and Horrell, "Jesus Remembered," 134–35, respectively.

good, and therefore "unjustly" (cf. vv. 19, 20). This above all else is what makes Christ the appropriate example for the epistle's readers.[76]

The second half of v. 22 moves from the general (Jesus did not sin) to the specific, (that no deceit was found in his mouth). While this was true of Jesus' whole life and ministry, v. 23 insinuates that the Passion narrative is likely in view.[77] Verse 23 continues the emphasis on sins of speech, thus paralleling, or elaborating on v. 22.[78] Thus, the claim that Jesus did not sin, nor deceit being found in his mouth, is supported by the appeal to his non-retaliatory response toward those who were the cause of his suffering. Yet, while the idea of verbal non-retaliation appears in Isa 53:7, Horrell correctly points out more obvious connections with the Gospel tradition both in terms of Jesus' teaching concerning non-retaliation (Matt 5:38–44; Luke 6:27–31), and the evident living out of his teaching described in the Passion narratives (Mark 14:46–48; Matt 26:51–55; Luke 22:48–53; John 18:3–11, 36).[79]

In fact, Peter's selection of his material in vv. 22–23 is shaped both by the content of Isaiah 53 and by his knowledge of the Passion tradition. This not only corresponds to Jesus' exemplary suffering, but also foreshadows the call to bless in 3:8–17 (see chapter 5), which draws upon the righteous sufferer of Psalm 33 LXX as the emphasised words in the table below demonstrate:

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[76] Michaels, *1 Peter*, 145.
[77] Horrell, "Jesus Remembered," 135.
[78] Michaels, *1 Peter*, 145; cf. Horrell, "Jesus Remembered," 135.
[79] Horrell, "Jesus Remembered," 137.

*Table 4: Comparison of 1 Pet 2:22–23 with 1 Pet 3:9–10*[80]

| 1 Peter 2:22–23 | 1 Peter 3:9–10 |
|---|---|
| [22] ὃς **ἁμαρτίαν** οὐκ ἐποίησεν οὐδὲ εὑρέθη δόλος* ἐν τῷ στόματι αὐτοῦ, | [9] μὴ ἀποδιδόντες **κακὸν** ἀντὶ **κακοῦ** ἢ *λοιδορίαν* ἀντὶ *λοιδορίας*, τοὐναντίον δὲ εὐλογοῦντες ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε. |
| [23] ὃς *λοιδορούμενος* οὐκ *ἀντελοιδόρει*, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως· | [10] ὁ γὰρ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν ἀπὸ **κακοῦ** καὶ χείλη τοῦ μὴ λαλῆσαι δόλον* |

Liebengood has suggested that Isa 53:9 was selected because it corresponds both to the way Jesus suffered and responded, and because it matches the description of the Righteous Sufferer of Psalm 33 LXX which is incorporated in 1 Pet 3:10–12.[81] Indeed, as Liebengood notes, 1 Pet 2:22 and 3:10 share the word δόλος; there is no *deceit* (δόλος) in Jesus mouth, while the Righteous Sufferer keeps his lips from *deceit* (δόλον). Yet, we can also see a further connection between 2:23, and 3:9 through the use of the term λοιδορίαν (revile, reviling). In 2:22 Jesus did not return reviling for reviling and in 3:9, believers are exhorted to the same behaviour. Rather, they are to bless, for that is their *calling*. One could also make the claim that ἁμαρτίαν (sin) in 2:22 corresponds to κακόν (evil) in 3:9–10. Thus, Liebengood's suggestion that Isa 53:9 was also selected in anticipation of 3:10–12 is corroborated further by ongoing parallels that appear in both 2:22–23 and 3:9–10. These parallels also affirm our earlier point that Christ's sufferings are not only paradigmatic for slaves, but for all believers.

It is not surprising that such exhortations to non-retaliation and righteousness should appear consistently through the *Haustafel*. What is interesting is *who* features at various junctures. The Petrine *Haustafel* features the *household*

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[80] The bolded ἁμαρτίαν (2:22) corresponds to **κακὸν** and **κακοῦ** (3:9); δόλος* (2:22) corresponds with δόλον* (3:10); while the underlined/italicised *λοιδορούμενος* οὐκ *ἀντελοιδόρει* (2:23) corresponds with *λοιδορίαν* ἀντὶ *λοιδορίας* (3:9).

[81] Liebengood, *The Eschatology of 1 Peter*, 92.

*servant* who is to walk in the footsteps of Jesus, the Suffering Servant. But the Righteous Sufferer of Psalm 33 LXX echoes the experience of King David during his sojourn in Gath while on the run from Saul (see 1 Sam 21).[82] In the Petrine household code, therefore, we have a trajectory that moves from bondservants (2:18–25), to wives (3:1–6), to husbands (3:7), and finally, to a king (3:8–17 [esp. vv. 10–12], with Jesus, the Suffering Servant as the central focus [2:21–25]).

From the perspective of NTT, the way an author coordinates characters and events into a story inevitably has an impact on recipients' understanding of their past, their future hopes, and how they ought to live in the present.[83] And though these characters appear to have little in common on the surface, the narrative that connects them is that of their election/rejection. Servants and wives, having been called out of darkness to Christ (1 Pet 2:9), are now in the position of facing rejection by their masters and spouses respectively. If we are right that the husbands addressed may have non-believing wives, they too face the threat of rejection from their wives and extended families because of their calling. Even the Psalm that alludes to King David, refers not to his time of glory, but to his time of rejection by King Saul once it was revealed that David would soon ascend the throne on account of God's election.

This trajectory, though it proceeds from a lowly servant to a king, nevertheless presents each person in the honourable position of being elect of God, resulting in their subsequent rejection by another. This narrative has as its central feature, Christ, the Suffering Servant (2:21–25), who was likewise elect of God and rejected by the world, and it is the sharing of this narrative that binds the individual and social identities of these Anatolian believers.[84] Consequently, it is not unreasonable to understand, given the hermeneutical lens of 1 Pet 1:10–12, that

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[82] For more detail, see chapter 5, "Called to Bless".

[83] Ronald N. Jacobs, "The Narrative Integration of Personal and Collective Identity in Social Movements," in *Narrative Impact: Social and Cognitive Foundations,* ed. Melanie C. Green, Jeffrey J. Strange, and Timothy C. Brock (Mahwah: Lawrence Erlbaum Associates, 2002), 206.

[84] Cf. Jacobs, "Narrative Integration," 206.

Jesus is understood and presented not only as the righteous Suffering Servant, but also as the righteous Suffering King, around whom the church is united.

Given what we have established in our previous chapter, concerning the priestly calling of the church, we may say that Peter exhorts Christians to see themselves through the *"triperspectival"* lens of Christ who is their prototypical servant, king, and priest. That is, in Christ, believers are *servants of royalty* through their priestly ministry and are themselves *royal servants and priests*, whose role is to bring blessing. Put another way, as sojourners and servants, the church lives with great humility, yet as children who call on God as Father, they are royalty and heirs with Christ. This is what it means to follow in the footsteps of the Servant King.

Two further points are worth noting concerning Christ's example. He is not only presented as exemplary in terms of his innocence and response to reviling, but also in terms of his context. In Joseph's words, "Christ and believers both suffer at the hands of those who are disobedient to God's will and God's word."[85] The reason that Peter can draw on Isaiah's Suffering Servant is this shared narrative context. The experience of the Suffering Servant in his mission is, likewise, the experience of the Anatolian believers in their mission.[86] Egan goes so far as to say that "Isaiah 53 does not merely depict Christ as the suffering servant, but also propels the church to understand its own suffering as part of the mission to the nations."[87]

To summarise the prototypical characteristics defining the Suffering Servant's conduct that have been brought to attention thus far, the Servant (1) *did not* suffer because of sin; (2) there was *no* deceit in his mouth; (3) he *did not* retaliate; nor (4) threaten to return the favour when abused. Each of the four points are portrayed in the negative; that is, in terms of what Jesus *did not do*. In 1 Pet 2:23b, there is a transition into the positive aspects of what he did do; specifically, he entrusted … to

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[85] Joseph, *A Narratological Reading of 1 Peter*, 107.
[86] Egan, *Ecclesiology, Scriptural Narrative*, 144–45.
[87] Egan, *Ecclesiology, Scriptural Narrative*, 145.

him who judges justly.[88] There is contention as to what the object of the verb is in the sentence, hence the ellipsis above. Three options generally present themselves: (1) Charles Bigg, among others, suggests that Jesus entrusted *himself* to him [God] who judges justly.[89] (2) Kelly and Elliott suggest that Jesus entrusts *his cause or mission*, i.e., his life's work to God who judges justly.[90] (3) Finally, Michaels suggests that Jesus entrusts the fate of *his enemies* to God's just judgment.[91] A fourth possible option is that the object of the verb is left out precisely because all three possibilities are in view,[92] while Osborne suggests that determining the correct understanding is impossible given the context.[93]

Although each option is viable, the immediate context of the pericope and the surrounding context of the letter offer several clues for how we should understand the phrase. Initially, the phrase is prefaced by the non-retaliatory behaviour of Jesus, implying that rather than striking out against his enemies, Jesus entrusted such judgment to his Father (so Michaels). On the other hand, Jesus' non-retaliation could equally imply that he is entrusting God with his own life despite his suffering and eventual death (so Biggs, etc.). Given, as we have suggested above, that the Passion narrative is influential, especially in v. 23, the latter view is entirely plausible. Furthermore, later in 1 Peter 4:19, precisely this point is expressed, "let those who suffer according to God's will entrust *their souls* to a faithful Creator while doing good" (emphasis added). Finally, concerning the

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[88] Joseph, *A Narratological Reading of 1 Peter*, 108.

[89] So, Charles Bigg, *A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude*, ICC (Edinburgh: T&T Clark, 1902), 146; Edward Gordon Selwyn, *The First Epistle of St. Peter: The Greek Text with Introduction, Notes, and Essays*, 2nd ed; repr., 1972 (London: The Macmillan Press Ltd, 1947), 179–80; Peter H. Davids, *The First Epistle of Peter*, NICNT (Grand Rapids: Wm. B. Eerdmans, 1990), 105; Ben Witherington, *Letters and Homilies for Hellenized Christians: A Socio-Rhetorical Commentary on 1–2 Peter*, vol. 2 (Downers Grove: IVP Academic, 2006), 156; Jobes, *1 Peter*, 194. Most recently, Horrell, "Jesus Remembered," 138.

[90] Defended by J. N. D. Kelly, *A Commentary on the Epistles of Peter and Jude*, BNTC (London: Adam & Charles Black, 1969), 121; also, Elliott, *1 Peter*, 531.

[91] Michaels, *1 Peter*, 147.

[92] Schreiner, *1, 2 Peter, Jude*, 144, who notes that, "Since the object is unspecified, it would be a mistake to limit the object's sphere"; cf. Joseph, *A Narratological Reading of 1 Peter*, 134.

[93] Osborne, "Guide Lines for Christian Suffering," 397.

possibility that Jesus' cause or life's work is that which he entrusts to God, we observe that the Passion narrative reveals that Jesus was judged according to his ministry and summarily executed as a blasphemer. Kelly surmises that Jesus entrusts the sum of his life's work to the one true Judge who will ultimately vindicate him: "The point is, not that the Lord was concerned about His own fate, but that, confident though He was of His righteousness, He preferred to leave its vindication to God rather than take action Himself against His enemies."[94]

In one sense, Schreiner is correct in that it would be unwise to limit the object's sphere. He goes on, "Jesus kept 'handing over' (*paradidou*) to God every dimension of his life, including the fate of his enemies."[95] Interestingly, it is this sentence from Schreiner, together with what we find in 1 Pet 4:19 that leads me to suggest more precisely that Jesus entrusted *himself* to him who judges justly, understanding that *himself* be taken in the most comprehensive fashion. That is, by entrusting *himself* to the Father, he is entrusting the vindication of his life's work to the Father (so, Kelly); by entrusting *himself* to the Father, he is entrusting his enemies to the Father's judgement (so, Michaels). The Passion narratives present Jesus as a model of hope committing his Spirit to the Father (Luke 23:46), praying for the forgiveness of his enemies (Luke 23:34), and that his disciples would continue his work (Matt 28:18–20; John 15:27; Acts 1:8).[96]

Furthermore, given that Christ is presented as the exemplar in 1 Pet 2:22–24 and that 1 Pet 4:19 summarises what is expected of those who follow in Christ's example, it is difficult to escape the conclusion that 2:23 has Jesus entrusting his whole self—his life, work, legacy, even his enemies—to the faithful Creator, as Christians likewise are summoned to do in 4:19. The consequence of Jesus being presented as prototypical for Christian conduct in relation to suffering is that it

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[94] Kelly, *The Epistles of Peter and Jude*, 121.
[95] Schreiner, *1, 2 Peter, Jude*, 144.
[96] According to Jason J. F. Lim, "'Visiting Strangers and Resident Aliens' in 1 Peter and the Greco-Roman Context," *S&I* 4, no. 1 (2010): 106, the Suffering Servant is presented as "the model of hope" for Anatolian believers.

discourages in-group projection whereby subgroups within the congregation may seek to assert their own characteristics as normative for the group.[97] Similarly, by proactively placing household servants at the head of the household code as exemplars that embody Christ-like characteristics, Peter encourages Anatolian church members to remain humble in their respective circumstances.[98]

It is Jesus' trust in the just Judge that enables his non-retaliation, his willingness to forgive those who know not what they do, and his ability to graciously endure suffering. Reflecting on these issues towards the end of *Exclusion and Embrace*, Miroslav Volf asks "Our question must be how to live under the rule of Caesar in the absence of the reign of truth and justice. *Does the crucified Messiah have any bearing on our lives in a world of half-truths and skewed justice?*"[99] After arguing extensively against Enlightenment and modern solutions for peace, each of which eschews the judgment of God, Volf, looking to the climax of the Passion, proposes four ways in which the cross challenges violence. We summarise them briefly here:[100] (1) the cross breaks the cycle of violence through its active absorption of evil.[101] (2) "The cross lays bare the mechanism of scapegoating."[102] For Volf, it is Christ's innocence that made him a threat to a world of deception and oppression, and for this reason he had to be disposed of; (3) Jesus' death stands as an act of rebellion against a world "infested with sin".[103] Thus, to proclaim the "mighty acts" of God (2:9), and kingdom of truth and light is to wage war against Satan's

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[97] See the work by Michael Wenzel et al., "The Ingroup as Pars Pro Toto: Projection from the Ingroup onto the Inclusive Category as a Precursor to Social Discrimination," *Pers. Soc. Psychol. Bull.* 29, no. 4 (2003): 461–73 (see abstract on p. 461, and discussion on pp. 469–71); also cited by Kuecker, *The Spirit and the "Other,"* 34–35 (though he incorrectly cites p. 261, instead of p. 461).

[98] Contra, Martin, *Slavery as Salvation*, 54, who suspects that such language should not be understood to connote humility because the expression, "slave of Christ/God", had come to acquire leadership status (e.g., Jas 1:1; 2 Pet 1:1; Jude 1), and that such overtones continued in pseudepigraphical literature.

[99] Miroslav Volf, *Exclusion & Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon Press, 1996), 277, emphasis added.

[100] Volf, *Exclusion & Embrace*, 291–95.

[101] Volf, *Exclusion & Embrace*, 291.

[102] Volf, *Exclusion & Embrace*, 292.

[103] Volf, *Exclusion & Embrace*, 293.

kingdom of "deception and oppression."[104] (4) Through the crucified and resurrected Christ, "One can embrace perpetrators in forgiveness because God has embraced them through atonement."[105]

Volf continues that only belief in a just Judge can enable a person to live without retaliation in a violent world. Here, he sounds unmistakeably like 1 Peter:

> Without entrusting oneself to the God who judges justly, it will hardly be possible to follow the crucified Messiah and refuse to retaliate when abused. The certainty of God's just judgment at the end of history is the presupposition for the renunciation of violence in the middle of it.[106]

Thus, for Volf, the only way one can live as Jesus lived, that is, turning the other cheek and in so doing absorbing the evil perpetrated against them, is precisely by believing in a God who judges justly. If one does not share the belief in a God who will administer justice, one must be compelled to seek justice of his or her own accord. One must return reviling for reviling (or worse), because one has no other recourse.

The call to endure suffering graciously has its foundation in Christ's own life. In a world that valued honour and kinship, the presentation of a crucified Messiah as an example to follow would have been utterly counter-cultural. Such a way of life would almost certainly lead to ostracism and even persecution, whether by family, friends, or the community at large. Peter's exhortation to turn the other cheek and trust in the judgment of God is, therefore, a remarkable act of faith as it has the potential to put believers of all types in harm's way, yet there can be no doubting that it is also a forceful act of social creativity on the author's part.

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[104] Volf, *Exclusion & Embrace*, 293; similarly, Willard M. Swartley, *Covenant of Peace: The Missing Peace in New Testament Theology and Ethics* (Grand Rapids: Wm. B. Eerdmans, 2006), 271, who writes: "1 Peter also affirms God's vindication of the way of nonretaliation in declaring Jesus' triumph over the evil foes."

[105] Volf, *Exclusion & Embrace*, 294–95.

[106] Volf, *Exclusion & Embrace*, 302.

From a narrative perspective, movement leaders must tell a story that persuades its recipients that their narrative intersects with their own personal narratives.[107] In Peter's case, the narrative is that of Christ's election/rejection as it is presented in the Passion narratives and Isaiah's Suffering Servant. The election/rejection experienced by Christ overlaps that of the servants, wives, husbands, and even the allusion to King David via Psalm 33 LXX, in terms of their being *called* by God, even as they are rejected by the world. In the next chapter, we shall see that such an act of faith and social creativity frees the believer to bless their persecutors and seek their comprehensive wellbeing, in the hope that even those who are the cause of their suffering might be drawn to the faith.

## 4.4. Substitution & New Life:
### The Purpose of Christ's Gracious Endurance (1 Peter 2:24–25)

[24] ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν, οὗ τῷ μώλωπι ἰάθητε. [25] ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

[24] He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. [25] For you were straying like sheep, but now you have been turned back to the Shepherd and Overseer of your souls.

First Peter 2:24 continues to pick up on the theme of what Jesus *did* do in contrast to what he *did not do* in vv. 22–23a prior. In v. 23b, we argued that Jesus is seen to entrust his whole self to God in terms of his life, work, legacy, and enemies to his heavenly Father who will judge justly. Following from that, we now find in 24a that Jesus not only entrusted himself to his Father, but further, "bore our sins in his body on the tree . . ." The idea of bearing sins alludes to three verses in Isaiah 53; specifically, "This one bears *our* sins" (v. 4); "he himself will bear their sins" (v.

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[107] Jacobs, "Narrative Integration," 208.

11); and "he bore the sins of *many*" (v. 12).[108] First Peter 2:25 concludes the pericope, referring to the straying sheep who have been reconciled with their "Shepherd". The most pertinent aspect of the verse lies in how it helps define how "healing" should be understood in v. 24 (note the purposeful γὰρ at the outset of v. 25, that connects the meaning of the verses). Part of our investigation will consider whether healing refers to the restoration of one's relationship with God, or to something else.

### 4.4.1. *Substitution for the Sake of Righteous Living (2:24)*

The Greek word used for "bore", ἀνήνεγκεν, can take on the meaning of offering up a sacrifice (e.g., Heb 7:27; Jas 2:21; 1 Pet 2:5; Gen 8:20; Exod 24:5). In the present context, Schreiner argues that it must surely take on the meaning of "bearing" since the object of the verb is the word "sins".[109] On the other hand, Karl Schelke, and more recently, Egan, argue that the author of 1 Peter has drawn on the sacrificial language of Leviticus, precisely to spell out the implications of a sacrifice being offered.[110] But is there a need to dichotomise here? When one looks to the Day of Atonement in Lev 16:7ff, we may see a third way of understanding 1 Pet 2:24:

> [7] Then he shall take the two goats and set them before the Lord at the entrance of the tent of meeting. [8] And Aaron shall cast lots over the two goats, one lot for the Lord and the other lot for Azazel. [9] And Aaron shall present the goat on which the lot fell for the Lord and use it as a sin offering, [10] but the goat on which the lot fell for Azazel shall be presented alive before the Lord to make atonement over it, that it may be sent away into the wilderness to Azazel . . . [15] "Then he shall kill the goat of the sin offering that is for the people and bring its blood inside the veil and do with its blood as he did with the blood of the bull, sprinkling it over the mercy seat and in front of the mercy seat. [16] Thus he shall make atonement for the Holy Place, because of the uncleannesses of the people of Israel and because of their transgressions, all their sins. And

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[108] All following the *NETS* translation.

[109] Schreiner, *1, 2 Peter, Jude*, 145; so also, McCartney, "The Use of the Old Testament," 92.

[110] Karl Hermann Schelkle, *Die Petrusbriefe—Der Judasbrief*, HTKNT, XIII, 2 (Freiburg im Breisgau: Herder, 1980), 85; cf. Egan, *Ecclesiology, Scriptural Narrative*, 145–46.

so he shall do for the tent of meeting, which dwells with them in the midst of their uncleannesses . . . [20] "And when he has made an end of atoning for the Holy Place and the tent of meeting and the altar, he shall present the live goat. [21] And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins. And he shall put them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness. [22] The goat *shall bear all their iniquities on itself* to a remote area, and he shall let the goat go free in the wilderness (Lev. 16:7–10, 15–16, 20–22).

The key is in acknowledging both goats presented on the Day of Atonement. In Lev 16:22, the second goat (the scapegoat) is the one which bears the sins of the people of Israel and is then let loose in the wilderness to Azazel (16:10, 22). The language of Lev 16:22, "And the goat shall bear on itself their offences" (*NETS*) is conceptually comparable to that of 1 Pet 2:24, "He himself bore our sins", thus, it would make sense to see this as the emphasis presented by Peter.[111] At the same time, however, the other goat—the *sacrificial* goat—*does* die in front of a wooden altar before having its blood sprinkled upon it.[112] The fact that Peter writes that the sins are borne in Christ's body *on the tree* (a likely allusion to Deut 21:23),[113] may suggest that the sacrificial goat is also in view *along with* the scapegoat with respect to Christ's death. The Suffering Servant, therefore, suffers precisely because he both bears the sin of the people *and* dies in their place, much like the scapegoat and sacrificial goat respectively in Leviticus. In this manner, Peter may be seeking to show the distinctiveness of Christ's death[114] by showing how the Day of Atonement reaches its *telos* in Christ, who, as the embodiment of Isaiah's Suffering Servant bears the sins (and curse) of his people by giving up his life. If this is correct, Egan's

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[111] The "bearing sin(s)/iniquities" and other analogous language also appears several times in Isaiah 53, esp., 11–12, "he shall *bear their iniquities*"; "yet he *bore the sins* of many"; cf. vv. 4 "*borne our griefs*"; v. 5, "*crushed for our iniquities*"; v. 6, "the LORD has *laid on him the iniquity* of us all"; v. 8, "*stricken for the transgressions* of the people."

[112] K. Galling, "Alter," in *IDB*, ed. George Arthur Buttrick, 13th Printing, vol. 1 (Nashville: Abingdon Press, 1982), 96–97.

[113] McCartney, "The Use of the Old Testament," 91; also, Carson, "1 Peter," 1035.

[114] Schreiner, *1, 2 Peter, Jude*, 144.

suggestion that 1 Pet 1:18–21 anticipates such an understanding of Isaiah 53 here would also be true.[115] Thus, in Christ's suffering and death, he acts as a complete substitution for the people, both in terms of bearing their sin (as the scapegoat), and by dying in their place (as the sacrificial goat).

The purpose of Christ's death is explained in the next part of the verse. First, he died so that those who believe in him might "die to sin and live to righteousness." Given the context, the righteousness to which Peter refers is that presented earlier in 2:13f. (i.e., honouring the relevant authorities, loving the brotherhood, revering God, and in the more immediate setting, slaves honouring their masters, regardless of their treatment). Righteousness here, therefore, should not be understood forensically (as in believers being *made* righteous), but rather that they are to *live* in righteousness.[116] As such, Christ's death does not offer a licence towards sin and rebellion. To the contrary, those who call themselves Christians suffer for righteousness' sake like Christ and the bondservant(s) that are held up as exemplars for the whole church to follow. As such, the ethics of Peter are firmly founded in his Christology.[117]

In addition, the question is raised among scholars as to the meaning of ἀπογενόμενοι, a word used only here in the NT. Most commentators argue that the participle is best translated as "departing from", thus Peter would be saying that Christ died so that we might "depart from sin and live to righteousness."[118] However, Osborne, pointing (1) to the dative, ταῖς ἁμαρτίαις, and (2) that ἀπογενόμενοι parallels ζήσωμεν, argues correctly in my view, that one may best understand ἀπογενόμενοι as meaning "die", rather than "depart from".[119] In view of

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[115] Egan, *Ecclesiology, Scriptural Narrative,* 146.

[116] Michaels, *1 Peter,* 149; cf. Achtemeier, *1 Peter,* 202–3; Schreiner, *1, 2 Peter, Jude,* 145.

[117] Jobes, *1 Peter,* 197.

[118] Michaels, *1 Peter,* 148–49; so also, Selwyn, *The First Epistle of St. Peter,* 181; Kelly, *The Epistles of Peter and Jude,* 123; Elliott, *1 Peter,* 535; Schreiner, *1, 2 Peter, Jude,* 145.

[119] Osborne, "Guide Lines for Christian Suffering," 400–401.

Christ's death "for you," the contrasting rhetoric of *dying* to sin and *living* to righteousness makes good sense (cf. Rom 6:1–14).

Secondly, we are told by Peter that it is by Christ's wound (μώλωπι) that one is healed (referencing Isa 53:5). The use of this word is significant as it appears only here in the NT, although it does appear in other early Christian literature (cf. 1 Clem 16:5; Barn 5:2). The suitability of using such a word is based on two reasons, as noted by Selwyn: the first is that they are the kind of wound(s) that any household slaves would have carried, and second, they are also the wounds Jesus would have received during his passion.[120] And while Michaels' point that this would be relevant for the whole community rather than just the household slaves is well taken (especially given 2:16 where the whole congregation is identified as *servants of* God),[121] it is nevertheless also true that the slaves may have found such a statement particularly edifying as a theological point of identification with Christ.[122]

The type of healing which Christ's wound brings is of a spiritual nature, specifically, the forgiveness of sins and reconciliation with God. This is made plain with reference to Christ bearing the sins of the people in v. 24, followed by v. 25 speaking of wandering sheep returning to their Shepherd[123] (to borrow the language of SIT, it is the embodied prototype/exemplar who makes it possible for the people to be restored to their God). And while Matt 8:17 makes reference to Isa 53:5 with respect to physical healing, the contextual differences here dictate that Peter has forgiveness of sin and reconciliation with God in mind.

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[120] Selwyn, *The First Epistle of St. Peter*, 181; cf. Horrell, "Jesus Remembered," 139–40; Elliott, *1 Peter*, 536; although Goppelt and Michaels see this potential connection as stretching the meaning. See Goppelt, *A Commentary on I Peter*, 214; Michaels, *1 Peter*, 150.

[121] Michaels, *1 Peter*, 150.

[122] McCartney, "The Use of the Old Testament," 93.

[123] Moyise, "Isaiah in 1 Peter," 183–84; cf. Elliott, *1 Peter*, 537; Michaels, *1 Peter*, 150. As Moyise observes, it is Peter's use of γάρ between vv. 24–25 that strengthens the link between the two clauses. In Michaels' opinion, v. 25 defines what Peter understands Isaiah to be saying.

### 4.4.2. Forgiveness and Reconciliation (2:25)

The need for forgiveness and reconciliation is laid bare at the outset of v. 25, "For you were straying like sheep." The straying to which Peter refers is spelled out elsewhere in the letter: before becoming believers, the Anatolian Christians were led by ignorant passions (1:14), and walked in futile ways inherited from their forefathers (1:18), characterised by living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry (4:3). The passive construct of ἐπεστράφητε, indicates that the believing community has not returned of its own accord, but rather, God in Christ has bought about reconciliation by his wounds. In other words, the passive construct indicates divine enterprise[124] and thus reminds the recipients of their election.[125] It is Christ, the Good Shepherd, who goes in search of his sheep and rescues them through the laying down of his own life (cf. John 10:14–18).[126]

We must now turn our attention more specifically to Peter's use of the term ποιμένα (shepherd). Recently, Liebengood has advanced the discussion on this topic and provides our starting point.[127] In Liebengood's estimation, few Petrine scholars have adequately accounted for the merging of Suffering Servant imagery in 1 Pet 2:21–24 and the shepherd imagery in 2:25.[128] The first approach he critiques is what he terms the "conversion approach".[129] This holds that the aorist verbs ἰάθητε (healing) and ἐπεστράφητε (returned) provide the logic to connect vv. 24–25 respectively on the grounds that ἐπεστράφητε is better translated in the passive voice ("have been returned") than as a passive deponent ("have turned").

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[124] Achtemeier, *1 Peter*, 204.

[125] McCartney, "The Use of the Old Testament," 93, also notes the "but now" construct that harkens back to 2:10, "once you were not a people, *but now*, you are God's people".

[126] Interestingly, Achtemeier, *1 Peter*, 204, notes that the use of such terminology could almost be considered a technical term for the conversion of the gentiles. However, there are good reasons to reject the idea that "conversion" is in view, as will be demonstrated below.

[127] Liebengood, *The Eschatology of 1 Peter*, 79–104.

[128] Liebengood, *The Eschatology of 1 Peter*, 80.

[129] Goppelt, *A Commentary on I Peter*, 215; Michaels, *1 Peter*, 137, 142; especially pp. 149–50.

Liebengood notes that outside of 1 Pet 2:25, ἐπιστρέφω only appears four times as a passive construct (out of thirty-five occurrences).[130] None of these other occurrences conveys the idea of conversion.[131] In contrast, ἐπιστρέφω often means "to turn" when it appears in an active construction.[132] The point Liebengood makes, against Goppelt particularly, is that every possible instance he suggests as evidence for the appropriation of ἐπιστρέφω is in the active construct rather than the passive.[133] If Goppelt is right, 1 Pet 2:25 would be the *only* instance in the NT in which the passive construction of the verb would be rendered "to turn" in the sense of conversion. Liebengood is, therefore, right to question the "conversion approach" proposed by Goppelt (as well as Achtemeier and Michaels).

The second approach Liebengood critiques he dubs the "restoration approach".[134] The likes of Elena Bosetti, Elliott, Dubis, and Jobes argue that the theme of restoration is what links the Suffering Servant of Isaiah 53 in 1 Pet 2:21–24 to the shepherd imagery of 2:25. For Liebengood, the restoration approach has been helpful in mooring the Jewish themes of restoration eschatology while pointing to the shepherd imagery offered by the prophets as a way of explaining the conflation of images (esp. Ezekiel 34), but falls short of being an adequate explanation.[135] The missing component, according to Liebengood, is any reference to Zechariah 9–14, especially in light of its significant recalibrating of Ezekiel 34.[136]

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[130] E.g., Matt 10:13; Mark 5:30, 8:33; John 21:20, as cited by, Liebengood, *The Eschatology of 1 Peter*, 86.

[131] Liebengood, *The Eschatology of 1 Peter*, 86.

[132] E.g., Acts 3:19, 11:21, 14:15; 1 Thess 1:9. Again, cited by, Liebengood, *The Eschatology of 1 Peter*, 86.

[133] Liebengood, *The Eschatology of 1 Peter*, 86–87.

[134] Representative of this approach to 1 Pet 2:25 (in Liebengood's estimation) including, Elena Bosetti, *Il Pastore: Cristo e la chiesa nella Prima lettera di Pietro*, Supplementi alla Rivista Biblica 21 (Bologna: Edizioni Dehoniane, 1990), 125–28; Elliott, *1 Peter*, 537–39; Mark Dubis, *Messianic Woes in First Peter: Suffering and Eschatology in 1 Peter 4:12–19*, StBibLit 33 (New York: Peter Lang, 2002), 46–58; Jobes, *1 Peter*, 198, cf. 304.

[135] Liebengood, *The Eschatology of 1 Peter*, 87–88.

[136] Liebengood, *The Eschatology of 1 Peter*, 88.

Liebengood builds his own case in three steps: firstly, he demonstrates, as we have above, that 2:21–25 and its use of Isaiah 53 is arranged in such a way that it follows the Passion narrative and also resembles a *pesher* format.[137] Secondly, he examines the title of "shepherd" within the context of the OT, as well as in the greater ANE. The most significant point that Liebengood draws the reader's attention to is that Zechariah 9–14 is unique among the prophets in that he presents the shepherd as one who must suffer and die in order for restoration to be accomplished.[138] This theme is developed in constant reference to Isaiah 40–66 and this development is also brought to bear on the Passion narrative tradition.[139] It should, therefore, come as no surprise that when 1 Peter utilises the Suffering Servant motif from Isaiah 53 within the framework of the Passion narrative, that Zechariah 9–14 should be in the picture. More specifically, Zech 13:7–9 gives biblical warrant for Christ dying on behalf of YHWH's wandering sheep and why Christians will also likely suffer.[140]

In summary, 1 Peter 2:21–25 brings together the OT notion of the Suffering Servant from Isaiah 53 and conflates it with the Shepherd-King imagery found throughout Zechariah 9–14. For Peter, therefore, Jesus is both the Suffering Servant *and* the suffering Shepherd-King who must die to bring about the restoration of his sheep. By bringing together two apparently contradictory roles, that of the servant and the king, Peter engages in a further audacious act of social creativity. This is remarkable given that the church, and the household servants especially, are encouraged to walk in the footsteps of their Suffering Servant-Shepherd-King regarding their response to suffering should it encroach upon them.[141]

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[137] Liebengood, *The Eschatology of 1 Peter*, 89–94.

[138] Liebengood, *The Eschatology of 1 Peter*, 99.

[139] Liebengood, *The Eschatology of 1 Peter*, 99. For the extended argument, see pp. 23–78.

[140] Liebengood, *The Eschatology of 1 Peter*, 100.

[141] Cf. James D. G. Dunn, *Neither Jew nor Greek: A Contested Identity*, Christianity in the Making 3 (Grand Rapids: Wm. B. Eerdmans, 2015), 727; idem, *Beginning from Jerusalem*, Christianity in the Making 2 (Grand Rapids: Wm. B. Eerdmans, 2009), 1160–66.

What is perhaps doubly-remarkable and goes unnoticed is how believers share in this identity with Christ, not only in terms of his servanthood, but also in his royalty. Earlier in 1 Pet 2:4–10, we recall that Peter goes to great lengths to show how this community of believers is built into a new temple as "living stones" by coming to Christ who is both *the* Living Stone and Cornerstone of this new eschatological community. Furthermore, as Christ is both elected by God and rejected by the people, so too the church is elected of God and rejected by the people. Finally, in 2:9, Peter declares that they are "a chosen kinsfolk, *a royal priesthood,* a holy nation, a people belonging to God." By virtue of their being in Christ, the church shares his royal and priestly attributes. And as the church follows in the footsteps of Christ, they render their priestly service even if that leads to suffering and death, because their own Shepherd-King served them by dying on their behalf to gather them to himself. In this way, believers are brought into Christ's family, thus providing a suitable climax to the Suffering Servant narrative.

From an NTT perspective, Peter's rhetoric is completely counter-intuitive. Ordinarily, a narrative designed to be told in a dominant public space would reserve the heroic character(s) for members of those dominant groups.[142] Yet Peter shows no such interest. Instead, he presents a crucified messianic figure as his hero—a "nobody" from Nazereth ("Can anything good come from there?" [John 1:46]), and a man of perceived questionable paternity (John 8:41b)—as The One who embodies the prototypical characteristics of a godly life, leading to the redemption of his people. Either side of this centrepiece, Peter exhorts and elevates characters such as household servants, wives and husbands of unbelieving spouses, and even a king, who live (or lived) in the tension between God's election of them and their subsequent rejection by the world; a life in which they are (or were) *called* to "follow in his steps" (2:21), in the time between God's promise and the full inheritance of that promise, even as they suffer.

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[142] Jacobs, "Narrative Integration," 212.

## 4.5.   *Bondservants & the Gracious Endurance of Suffering (1 Peter 2:18–20)*

[18] Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς. [19] τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως. [20] ποῖον γὰρ κλέος εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῷ.

[18] Servants, be subject to your masters with all fear, not only to the good and gentle but also to the unjust. [19] For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly. [20] For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God.

Having explored the purpose and impact of Christ's example above, we now turn our attention to the οἰκέται who walk in the footsteps of Jesus (2:21), and who also set an example for all Petrine congregations to follow. In laying out his case, we observe that Peter commences this section of his letter (beginning in 2:13) to the corporate body with an exhortation to submit to "every human institution" (ἀνθρωπίνῃ κτίσει). This statement is expounded first in relation to civic matters, before going on to deal with household relationships—namely, household servants, wives, and husbands. The section concludes with a final address, again addressed to the corporate body (3:8–17).

As has been noted, given the status of slaves in antiquity, it is remarkable that the οἰκέται are given pride of place by Peter in this household code. While slaves are similarly addressed by Paul in Ephesians (6:5–8) and Colossians (3:22),[143] only in 1 Peter are they given such prominence, a fact worthy of our attention. The reason that they are given prominence is that they serve as the exemplars for the whole Christian community,[144] specifically in terms of their gracious endurance of

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[143] We acknowledge here that there is contention over the authorship of these letters, but do not deal with that issue here. For the sake of economy, we simply refer to the author as Paul in keeping with the introductory greetings of the respective letters.

[144] E.g., Thurén, *Argument and Theology*, 140; also, Brox, *Der erste Petrusbrief*, 128; Schreiner, *1, 2 Peter, Jude*, 134; Still and Webb, "'Aliens' among 'Pagans,'" 461.

suffering in unjust circumstances.[145] It is 1 Pet 2:18 that lays out the exhortation followed by 2:19–20 that gives the reason for such a difficult appeal.

### 4.5.1.  Be Subject to your Masters (2:18)

As we have already intimated above, the life of the slave or household servant was far from ideal, indeed, they were often subject to horrific abuse. Nevertheless, it would be remiss if we did not also acknowledge that some household slaves were placed in positions of authority and treated with genuine respect (Peter appears to assume as much when he acknowledges that some of the οἰκέται may in fact have good masters). Scott Bartchy warns the reader against drawing comparisons between modern race-based chattel slavery during the European colonial era to that experienced in antiquity.[146] Murray Harris describes the situation succinctly:

> In the first century, slaves were not distinguishable from free persons by race, by speech, or by clothing; they were sometimes more highly educated than their owners and held responsible professional positions; some persons sold themselves into slavery for economic or social advantage; they could reasonably hope to be emancipated after 10 or 20 years of service or by their 30s at the latest; they were not denied the right of public assembly and were not socially segregated (at least in the cities); they could accumulate savings to buy their freedom; their natural inferiority was not assumed.[147]

Three further points of interest are worth noting:[148] first, because slaves were owned by persons across a wide economic spectrum of society, there was no understanding of being a particular "class" or of suffering a common plight.[149] Secondly, sometimes slavery was entered into out of economic necessity, e.g., to clear debts, escape poverty, gain social mobility, or to secure prominent

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[145] See, for example, Joseph, *A Narratological Reading of 1 Peter*, 113–17. The call of the Christian is not to suffering per se, but rather to a particular response (following the example of Christ and household servants) when suffering arises.

[146] Bartchy, "Slave, Slavery," 1098.

[147] Harris, *Slave of Christ*, 44; cf. Bartchy, "Slave, Slavery," 1098–99.

[148] References cited within the following three points are also found in Bartchy, "Slave, Slavery," 1098–99.

[149] Following Bartchy, see Peter Garnsey and Richard Saller, *The Roman Empire: Economy, Society and Culture* (Los Angeles: University of California Press, 1987), 109–25.

governmental positions (see Dio Chrysostom, *2 Serv. lib.* 23 [*Or.* 15.23]).[150] Finally, one prominent case of manumission involves Roman governor Marcus Antonius Felix (Acts 23–25), a former slave manumitted who may have been manumitted by Antonia Minor, who was none other than the mother of Emperor Claudius![151] None of this is to deny Albert Harrill's point (made earlier), that for many slaves existence was perilous. We are merely pointing out the diversity of experience that also existed among slaves in the early days of the church.

The thrust of Peter's argument is that regardless of their master's conduct, slaves were to submit themselves to their masters with all fear. The fear of which Peter speaks is directed not towards their master, but rather towards God.[152] And while there is some contention over the matter, decisive in the context is the reference to being mindful of God (v. 19), and the notion of fearing God expressed prior (v. 17). In fact, every instance of "fear" that appears in 1 Peter (1:17; 3:2, 6, 14, 16) carries the implication that it is to be reserved for God alone.[153] Christians are to fear God and honour the emperor. Similarly, Christian οἰκέται are to fear God, and subsequently submit to their master, even if they are abused.

The key to understanding this imperative is twofold.[154] The first is in the paradox expressed in 2:16 where believers in the church are described as both

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[150] Following J. Albert Harrill, *The Manumission of Slaves in Early Christianity*, 2nd ed., HUT 32 (Tübingen: Mohr Siebeck, 1998), 31, these would more likely be indentured servants rather than chattel slaves. See further, Dio Chrysostom, *Discourses 12–30*, trans. J. W. Cohoon, vol. II, LCL 339 (Cambridge, MA: Harvard University Press, 1939), 165.

[151] Although this has been contested by Kokkinos Nikos, "A Fresh Look at the Gentilicium of Felix Procurator of Judaea," *Latomus* 49, no. 1 (1990): 127, who notes the discrepancies in the accounts by Tacitus *Hist.* 5.9, and Josephus, *Ant.* 10.137. Ultimately, Nikos believes Emperor Claudius manumitted Felix, rather than Antonia Minor.

[152] Schreiner, *1, 2 Peter, Jude*, 137; so also, Schelkle, *Die Petrusbriefe—Der Judasbrief*, 142; Francis Wright Beare, *The First Epistle of Peter: The Greek Text with Introduction and Notes*, 3rd ed., revised and enlarged (Oxford: Blackwell and Mott, 1970), 121; Kelly, *The Epistles of Peter and Jude*, 116; Michaels, *1 Peter*, 138; Achtemeier, *1 Peter*, 195; Davids, *The First Epistle of Peter*, 106; contra Brox, *Der erste Petrusbrief*, 131; also, Edmund P. Clowney, *The Message of 1 Peter: The Way of the Cross*, BST (Downers Grove: InterVarsity Press, 1988), 114.

[153] Schreiner, *1, 2 Peter, Jude*, 137.

[154] There is some speculation that the participle form of the verb here makes it dependent on the preceding imperatives of v. 17. E.g., Bigg, *Epistles of St. Peter and St. Jude*, 142; Achtemeier, *1 Peter,*

ἐλεύθερος (free) and as θεοῦ δοῦλοι (servants [or slaves] of God), a description that applies to both οἰκέται and free people of the church. As an act of social creativity, the use of such language creates a sense of unity by reminding free people in the church that, ultimately, they belong to God, that they are his δοῦλοι. The οἰκέται are, likewise, reminded that their social status in the world is no longer their defining feature now that they are in Christ. Ironically, as θεοῦ δοῦλοι they possess a new-found freedom (ἐλεύθερος) that was superior to what the world could ever offer.[155] As Edmund Clowney has stated: "[The servant's] master cannot enslave him, for he is Christ's slave; he cannot humiliate him, for he has humbled himself in willing subjection."[156] Consequently, in Christ, both the servant and the free become a people belonging to God (2:9–10).[157]

The second point to be made is that which has occupied most of our attention up to this point, i.e., the example of Christ in whose footsteps the church is to follow. Church members are, corporately, the suffering servants that follow in the footsteps of their Suffering Servant-King. As Jesus suffered unjustly, so too it is likely that those who follow him will also suffer unjustly. In this way, the οἰκέται are elevated as exemplars within the community, because, again, it is they who most closely embody the prototypical characteristics defined in Christ (2:22–24). Hence, wives are, *likewise,* to be subject to their husbands regardless of their husband's faith or lack thereof (3:1), and *likewise,* husbands are to show honour to

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194; Campbell, *Honor, Shame, and the Rhetoric of 1 Peter,* 124. A better understanding may be to see the participle acting as an independent imperative. So, Kelly, *The Epistles of Peter and Jude,* 116; Michaels, *1 Peter,* 138; Schreiner, *1, 2 Peter, Jude,* 137, who notes that it makes little sense to suggest that one loves their brother (v. 17), by submitting to their master (v. 18). For a full discussion of the imperatival participle in 1 Peter, see Travis B. Williams, "Reconsidering the Imperatival Participle in 1 Peter," *WTJ* 73, no. 1 (2011): 59–78.

[155] "Narrative Integration," 221, notes that irony "can be extraordinarily effective in subverting the intended and hegemonic meanings of public events" (and, presumably, hegemonic cultural narratives as well).

[156] Clowney, *The Message of 1 Peter,* 113, cf. Luke 6:32–35.

[157] Cf. 1 Pet 2:9–10; also, Gal 3:28.

their wives (cf. 2:17).[158] To share in bearing the burdens of the οἰκέται who suffer unjustly is to see an image of Christ whose unjust suffering brought about redemption for the whole Christian community. In other words, when the οἰκέται suffer unjustly, their experience reflects the gospel and it is precisely for this reason that they are mentioned first in Peter's *Haustafel*.[159]

This understanding of the servant's suffering has been challenged recently by Jennifer Bird. Her reading of 1 Peter stated succinctly is that the author is complicit, if not directly advocating, domestic abuse of wives in particular, but also of the οἰκέται. In Bird's view, 1 Peter robs slaves and wives of any autonomy whatsoever, and she construes the command to submission as abusive.[160] Bird goes on to explain that on any reading of Christ's suffering and death in 1 Peter, there can be no room for a redemptive understanding of suffering:

> On the one hand, if Jesus' example of suffering is truly as the [resurrected] Son of God . . . then there ought to be no room within the Church to suggest that suffering itself can be redemptive or a part of making one more like Christ . . . On the other hand, if Jesus suffered in solidarity with the outcast and the oppressed, he was still doing so as a male with a following. The power discrepancies between Jesus and the slaves do not allow for a fair comparison . . . if Jesus died as one of the lowly, then his death was for nothing if the lowly continue to be persecuted.[161]

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[158] On the notion of wives as being paradigmatic for mission in 1 Peter, see David G. Horrell, "Fear, Hope, and Doing Good: Wives as a Paradigm of Mission in 1 Peter," *EstBíb* LXXIII, no. 3 (2015): 409–29. Herein, Horrell notes the parallels in the instructions given to both bondservants and wives concerning the need for good conduct and appropriate submission (p. 419).

[159] Egan, *Ecclesiology, Scriptural Narrative*, 131, notes that ongoing language of good and evil continues here, in anticipation of Psalm 33 LXX to be quoted later in 1 Pet 3:10–12.

[160] Bird, *Abuse, Power and Fearful Obedience*, 91. One weakness of Bird's thesis is that, for the most part, it overlooks the legal status of women and slaves in antiquity (not to mention Christians in general). In cultures where minorities have limited legal rights or protection, non-retaliation and a godly way of life was perhaps the only recourse available to believing slaves and wives. On this, see Steven Tracy, "Domestic Violence in the Church and Redemptive Suffering in 1 Peter," *CTJ* 41, no. 2 (2006): 279–96; idem, "Patriarchy and Domestic Violence: Challenging Common Misconceptions," *JETS* 50, no. 3 (2007): 573–94.

[161] Bird, *Abuse, Power and Fearful Obedience*, 92–93.

A few things may be said in response: first, in relation to the question of autonomy, Bird is mistaken in reading the text from "above"—that is, from a position of hegemonic power, rather than from below.[162] The Petrine text is written, not to a group of power mongers eager for greater control, but to a besieged group of freshly minted Christians (elect sojourners [1:1], and resident aliens [2:11], in other words, *outsiders*), who are struggling to understand what their new faith looks like in the cauldron of everyday life. Just as believers had to work out ways of honouring the emperor without bowing in worship to him (2:17; contra the understanding of Warren Carter),[163] so too wives and οἰκέται faced the challenge of living with unbelieving husbands and masters in such a way that they remained honoured, even as they stepped away from worshiping the god(s) of their respective households. Contrary to Bird's claim, this is a bold act of autonomy as their devotion to Christ puts them in the firing line (if this were not so, Peter's exhortation to not fear [3:6] would be unnecessary).[164]

Secondly, to suggest on the basis of Jesus' resurrection that suffering can no longer be seen to have redemptive or sanctifying purposes betrays a broad and consistent swath of teaching throughout the NT. Of course, the Gospel tradition focuses on Jesus in this respect, but we see a similar picture in the life of Paul presented in Acts. It is revealed in Acts 9:15–16 that Paul's calling will entail suffering for the name of Jesus, yet who can deny that his witness, even in suffering, brought many to faith? (Acts 13:49–52; 14:1–7; 16:16–34; 17:1–9, etc.). Following Abson Joseph, we acknowledge Christ's sufferings as unique in their redemptive quality yet we cannot overlook the fact that Peter seems to place his recipients

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[162] Travis B. Williams, *Good Works in 1 Peter: Negotiating Social Conflict and Christian Identity in the Greco-Roman World*, WUNT 337 (Tübingen: Mohr Siebeck, 2014), 208.

[163] Warren Carter, "Going All the Way? Honoring the Emperor and Sacrificing Wives and Slaves in 1 Peter 2.13–3.6," in *A Feminist Companion to the Catholic Epistles and Hebrews*, ed. Amy-Jill Levine and Maria Mayo Robbins (London: T&T Clark, 2004), 14–33.

[164] So, Williams, *Good Works in 1 Peter*, 208.

alongside Jesus in this respect.[165] As Jennifer Glancy has noted, "1 Peter offers grounds for condemning the system of slavery by inviting comparisons between the abuse of slaves and the passion of Jesus."[166] The efficacy of the Petrine church's sufferings is that in some way they provide a window through which those who persecute them might view the sufferings of Christ and be provoked to repentance and faith.[167]

Thirdly, Bird's contention that the mere "maleness" of Jesus and the fact that he had something of a following makes any comparison to a slave an unfair one can be countered on several levels. Initially, it may be said that Jesus was himself born into a poor family[168] and that questions likely surrounded his paternity from the outset of Mary's pregnancy.[169] In short, from the beginning of Jesus' earthly life, he was an outsider of questionable lineage. Moreover, Luke indicates that Jesus was dependent on others for places to sleep, "Foxes have dens and birds have nests, but the Son of Man has no place to lay his head" (Luke 9:58); the implication is that Jesus was, on occasion, essentially homeless. Jesus' "maleness", likely counted for little given such an alleged dubious background and lifestyle (Matt 11:19). One might also point out that although Jesus had a following during his earthly life, the emphasis during his suffering and death is on the fact that all his power is laid aside, his followers desert him, and that his Father forsakes him (Mark 14:50; 66–72; 15:34). To quote Volf yet again, "The root of Christian self-understanding as

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[165] Joseph, *A Narratological Reading of 1 Peter*, 110.

[166] Glancy, *Slavery in Early Christianity*, 150, though admittedly she finds evidence lacking for the application of this ideology in the ancient world.

[167] Joseph, *A Narratological Reading of 1 Peter*, 110.

[168] Implied in Luke 2:24 based on Mary and Joseph offering two doves or pigeons at the Temple after Jesus' birth (cf. Lev 12:6–8).

[169] Matthew informs us that Joseph suspected Mary had perhaps cheated on him (Matt 1:18–19). As Mary's pregnancy continued questions surely swirled around the community concerning either the self-control of the couple or the faithfulness of Mary to Joseph. Additionally, we read in Mark 6:3, "Isn't this Mary's son?", which may be construed as questioning Jesus' paternity (see also John 8:41 for the same insinuation: "[The Jews] said to [Jesus], 'We were not born of sexual immorality. We have one Father—even God'").

*aliens and sojourners* lies . . . in the destiny of Jesus Christ, his mission and his *rejection* which ultimately brought him to the cross."[170]

Finally, it may be said that Jesus, by his own admission, comes as a servant (Mark 10:45), rather than one lording it over people, exercising despotic power. Contrary to Bird, therefore, we suggest that the gap between Christ and the slave is not as large as Bird would have one believe, and nor was Christ's death in vain. Rather, it is the example and Spirit of Christ that *empowers* believers to endure.[171] A more balanced response to the text is provided by Schertz who argues that it is inappropriate to criticise the text as though it were upholding the imperial status quo, but rather stands as a meaningful bid to tackle delicate socio-religious circumstances in a conciliatory manner.[172]

### 4.5.2.   *Righteous Suffering as Reciprocal Gift (2:19–20)*

Having stated the exhortation to household servants up front to submit willingly to their masters, vv. 19–20 provide the explanation and motivation (γὰρ) behind it.  A few points should be observed at the outset: (1) Achtemeier observes a chiastic a-b-a' structure present in vv. 19–20 such that v. 19 (a) presents the positive sentiment, v. 20a (b) presents the negative sentiment, and v. 20b (a') again presents the positive case.[173] (2) There is further evidence in v. 19 to support our contention that although Peter is speaking directly to the οἰκέται, he likely expects (as we have stated), all of his addressees to see servants as models of gracious conduct for the whole community through his use of the generic τις ("somebody").[174] (3) Also

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[170] Miroslav Volf, "Soft Difference: Theological Reflections on the Relation between Church and Culture in 1 Peter," *ExAud* 10 (1994): 17, emphasis added.

[171] On Christ as exemplar and as the one who empowers, see Clifford A. Barbarick, "The Pattern and the Power: The Example of Christ in 1 Peter" (PhD diss., Baylor University, 2011).

[172] Mary H. Schertz, "Nonretaliation and the Haustafeln in 1 Peter," in *The Love of Enemy and Nonretaliation in the New Testament*, ed. Willard M. Swartley, Studies in Peace and Scripture (Louisville: Westminster/John Knox Press, 1992), 284.

[173] Achtemeier, *1 Peter*, 196; for an alternative construction, see Schertz, "Nonretaliation and the Haustafeln in 1 Peter," 277–78, who suggests A=vv. 19–20a; B=v. 20b; B'=v. 21; and A'=v. 22.

[174] Schreiner, *1, 2 Peter, Jude*, 138–39; cf. Michaels, *1 Peter*, 135; Achtemeier, *1 Peter*, 196–97; D. W. Kendall, "The Literary and Theological Function of 1 Peter 1:3–12," in *Perspectives on First Peter*,

noteworthy, and perhaps more significant, is the function of χάρις as an *inclusio* appearing at the beginning of v. 19 and end of v. 20. As such it may be best to interpret vv. 19–20 as a unit[175] which is what will be done here.

That said, the reason Peter gives the οἰκέται to endure their unjust treatment is because he considers it χάρις (grace), specifically if they suffer διὰ συνείδησιν θεοῦ ("on account of their consciousness of God"), that is, as one who knows God and is known by God.[176] Or, to put it bluntly, it is grace when one graciously endures suffering simply for being a Christian. Christian οἰκέται, by virtue of their conversion, have become (for want of a better expression) contested property. On the one hand, they continue to belong to their earthly masters and they are called to honour and submit to them wherever possible. On the other hand, they now belong to God and are to live in constant awareness of that fact.

Inevitably, there are times when the will of the earthly master and the will of Christ are opposed to one another. Under such circumstances Christian οἰκέται will be obligated—because of their consciousness of God—to disobey their earthly masters. Calvin discerns the tension well when he writes:

> the subjection that is due to men is not to be extended so far that it lessens the authority of God . . . Although it is the duty of servants to obey their masters only so far as their conscience allows, yet if they are unjustly treated, as far as they themselves are concerned, they ought not to resist authority.[177]

To bear and endure abuse without retaliation because of their faith is considered pleasing to God.[178] For when οἰκέται conduct themselves in this way,

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ed. Charles H. Talbert, NABPR Special Studies Series 9 (Macon: Mercer University Press, 1986), 119; Earl J. Richard, "The Functional Christology of First Peter," in *Perspectives on First Peter*, ed. Charles H. Talbert, NABPR Special Studies Series 9 (Macon: Mercer University Press, 1986), 137; Campbell, *Honor, Shame, and the Rhetoric of 1 Peter*, 143.

[175] Schreiner, *1, 2 Peter, Jude*, 138.

[176] See Kelly, *The Epistles of Peter and Jude*, 116–17, for an excellent discussion of this phrase.

[177] John Calvin, *The Epistle of Paul the Apostle to the Hebrews and the First and Second Epistles of St Peter*, trans. William B. Johnston (London: Oliver and Boyd, 1963), 273–74.

[178] Michaels, *1 Peter*, 139; Scot McKnight, *1 Peter*, NIVAC (Grand Rapids: Zondervan, 1996), 167.

they are following in the footsteps of Christ and walking in the calling that they have received. In this way, they embody the characteristics set forth by Christ (2:22–24), for the benefit of the whole church who are to follow their lead.[179] Given Christ's example that follows in 2:21–24, we can establish that when Christian οἰκέται obey this counsel, their non-retaliation is an act of faith that entrusts themselves to the righteous Judge (cf. 2:23).[180]

Peter then asks the rhetorical question, ποῖον γὰρ κλέος εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ("For what credit [or reward] is it if, when you sin and are beaten for it, you endure?") The immediate implication is obvious: Christian οἰκέται cannot expect to live in outright defiance of their masters and not be punished consequently, for that is the role of human authorities.  At the same time, however, Peter's use of κλέος[181] holds the key to a more nuanced understanding of χάρις in 2:18–20 and the logic behind the passage overall.

To begin with, Feldmeier notes that χάρις "is otherwise in 1 Peter the epitome of that eschatological salvation that has been granted to the Christian,"[182] and the use of κλέος appearing in the centre of the chiastic structure supports this assertion. Schreiner utilises two pieces of evidence to make this case stronger: (1) it is observed that κλέος can be translated as credit, fame, or glory, and in its present construction, is parallel to χάρις. In the case of 1 Clem 5:6, it refers to the believer's reward or final inheritance.[183] (2) Following Gundry and Best,[184] Schreiner proposes

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[179] On this point, Tracy sounds a note of caution that one nuance the understanding of "call" correctly. The believer is not "called" to abusive suffering, but rather to a particular response to suffering in light of the salvific "call" of Christ. See Tracy, "Domestic Violence in the Church and Redemptive Suffering in 1 Peter," 292ff.

[180] This understanding also anticipates the vindication of the innocent sufferer in Psalm 33 LXX cited later in 1 Pet 3:10–12 (see the next chapter for an extended discussion of this point).

[181] Κλέος only appears here in the NT. Outside the NT, it is found in 1 Clem 5:6; 54:3 and Josephus, *Ant.* 4.105, 115; 19.223 (I owe these references to Schreiner, *1, 2 Peter, Jude,* 140).

[182] Feldmeier, *The First Letter of Peter,* 171.

[183] Schreiner, *1, 2 Peter, Jude,* 140; cf. Elliott, *1 Peter,* 518, 520; Selwyn, *The First Epistle of St. Peter,* 176; Kelly, *The Epistles of Peter and Jude,* 116; Michaels, *1 Peter,* 139–41; Campbell, *Honor, Shame, and the Rhetoric of 1 Peter,* 61; Bechtler, *Following in His Steps,* 191–92, although Bechtler sees divine approval as being with regard to this life and not on future reward.

that Peter follows the Gospel tradition in Luke 6:32–35. In vv. 32–34, χάρις is best

read in terms of a reward. This understanding, Schreiner argues, is confirmed at the

conclusion of the paragraph (v. 35), when Luke shifts from χάρις to μισθός

indicating that the two terms are probably to be understood synonymously

(interestingly, μισθός is also used in the Matthean version of this event [Matt

5:46]).[185] Thus χάρις and κλέος mutually interpret each other to help us arrive at the

conclusion that the grace and credit of which Peter speaks is in fact, their

eschatological reward, i.e., the eternal glory referred to in 5:10. The future glory of

the οἰκέται is the reason that they can bear the injustices now, and it is Jesus Christ

who has gone before them (vv. 21–25) in whose footsteps they follow.

But there is another way one may approach this passage, proposed by Travis

Williams, who argues from the ancient social context of gift-giving that the author

of 1 Peter views the Anatolian believers' patient endurance of suffering as their

reciprocal gift *towards* God for his benevolence to them in Christ.[186] He notes that in

the Hellenistic world, χάρις was used in relation to both the benefactor's gift *and* the

beneficiary's reciprocation, and further that in the case of 1 Pet 2:19–20, the

meaning on χάρις is expanded to include the notion of patient [or righteous]

endurance.[187] Thus, when Peter refers to χάρις παρὰ θεῷ (2:20), it refers to God's

perspective of χάρις, especially as it diverges from the world's perspective.[188] If

Williams is right, Peter is saying that the Anatolian οἰκέται (indeed, all believers),

may offer their sufferings to God as a "spiritual sacrifice" (1 Pet 2:5); a reciprocal

gift to God in response to the sufferings that Christ experienced on their behalf.

That is, the gracious endurance of suffering may be offered to God as an act of

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[184] R. H. Gundry, "'Verba Christi' in I Peter: Their Implications Concerning the Authorship of I Peter and the Authenticity of the Gospel Tradition," *NTS* 13 (1967): 341; R. H. Gundry, "Further Verba on Verba Christi in First Peter," *Bib* 55 (1974): 226; cf. Ernest Best, "1 Peter and the Gospel Tradition," *NTS* 16 (1970): 106, in cautious agreement with Gundry.

[185] Schreiner, *1, 2 Peter, Jude*, 140.

[186] Travis B. Williams, "Reciprocity and Suffering in 1 Peter 2,19–20: Reading Χάρις in Its Ancient Social Context," *Bib* 97, no. 3 (2016): 421–39.

[187] Williams, "Reciprocity and Suffering in 1 Peter 2,19–20," 436.

[188] Williams, "Reciprocity and Suffering in 1 Peter 2,19–20," 437.

devotion and worship.[189] This gracious endurance of suffering anticipates and fortifies the call to non-retaliation and blessing later in the letter (3:9), and is yet another act of social creativity on Peter's part, aimed at enhancing the social identity of the recipients.[190]

## 4.6.  *Conclusion*

Building on the work of the previous two chapters in which we investigated the *character* of the God's call (1:13–21), and the *commission* of the call (2:4–10), the present chapter has sought to consider the *consequences* of God's call in light of the presentation of Isaiah's Suffering Servant in the midst of 1 Peter's household code.

We have demonstrated that Christ is presented as an exemplar who embodies the prototypical characteristics of a holy life amid opposition and oppression. Those characteristics included: (1) not suffering because of sin; (2) not speaking deceitfully; (3) not retaliating against abuse; nor (4) making threats when abused. Positively, what Christ *does* is entrust himself, in terms of his life, work, legacy, and even judgment of his enemies, to God who judges rightly. The *calling* of household servants (and, by extension, the church-at-large), is to embody these very same characteristics, and in so doing, "follow in [Christ's] steps" (2:21).

Peter's encouragement towards such a way of life proceeds by holding up the οἰκέται at the head of the *Haustafel* who serve as in-house prototypes/exemplars who most closely embody the prototypical characteristics of Christ in their everyday life. Such a literary act by Peter is bold act of social creativity that both inverts and

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[189] Such action would indicate a level of "Identity Fusion". Identity fusion occurs when a person's sense of unity with the group compels them to act in personally sacrificial ways for the benefit of the group, yet without losing their "agentic self". See William B. Swann and Michael D. Buhrmester, "Identity Fusion," *Curr. Dir. Psychol. Sci.* 24, no. 1 (2015): 52–53. The upshot of this understanding is that Christ's command to "love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength" (Mark 12:30, par), and Paul's exhortation to "present your bodies as a living sacrifice..." (Rom 12:1), ought to include the aspect of suffering. One may trust and worship God not only in the joyful times, but also in the difficult and sorrowful times.

[190] Williams, "Reciprocity and Suffering in 1 Peter 2,19–20," 438.

subverts cultural norms of honour and shame by placing low standing members of society in positions of honour to be emulated. Additionally, the οἰκέται are also re-categorised: no longer are they merely οἰκέται bound to an earthly master, but as θεοῦ δοῦλοι, they have a new king whom they serve in freedom.

From a narrative perspective, a closer look at those addressed or referred to in the household code reveals that each person—servants, wives, husbands, and even the allusion to King David via Psalm 33 LXX—embodies the elect-sojourning narrative (described in the previous chapter), alongside Christ, as they live life between God's promise and the full inheritance of that promise. Thus, Peter's use of Isaiah's Suffering Servant continues to extend the elect-sojourning narrative that Anatolian believers exemplify, while at the same time acting as a compelling source of social creativity that inverts cultural assumptions about honour and shame.

Having now considered the *character, commission,* and *consequences* of God's call on the lives and livelihoods of the Anatolian believers, the next chapter moves our focus to the *commitment* of the call expressed in 1 Pet 3:8–17, namely, to bless those who are the source of believers' suffering.

# Chapter 5: Called to Bless
## 1 Peter 3:8–17

### *5.1.  Introductory Comments*

The founding pastor of one of America's most infamous "churches" died on the evening of Wednesday 19th March 2014. The late Fred Phelps of Westboro Baptist "Church" left a legacy of hatred and bigotry that many, though not all, of his family continue to perpetuate. Their notoriety stems from their public vitriol, most often directed at gay people, but also towards the American military, other churches, and more.[1] I bring up Phelps and his legacy because it raises a question for churches about the issue of cultural engagement. How is the church to relate to people, communities, cities, even nations, with whom they disagree on significant or fundamental life issues? The answer for Phelps and his ilk was often contempt and vilification of the lowest order. But if 1 Peter is to be believed, there is a better way.

One of the key motifs appearing in our thesis to this point has been that of elect-sojourning. In chapter 2, this was manifest in leaving the futile ways of one's forefathers to walk in the holy ways of God to whom they have been called. In chapter 3, the theme of elect-sojourning continued, this time demonstrated in Jesus as the Cornerstone, being rejected by men but chosen and precious in God's sight. In chapter 4, likewise, Isaiah 53 is drawn upon to present Jesus as God's elect servant who is rejected by world even as he bears their sins in his death. In this latter case, Peter makes it clear that he expects the Anatolian believers to embody their elect-sojourning status as they endure suffering, and so follow in Christ's footsteps. All of this brings us to our present chapter which considers the *commitment* of God's call upon the Anatolian churches to be communities characterised by blessing. The believer's paradoxical status as both elect of God and

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[1] For more about Phelps, his family, and legacy, see Louis Theroux, "Pastor Fred Phelps: 'An Angry, Bigoted Man Who Thrived on Conflict,'" *The Guardian*, March 24, 2014, online edition, http://www.theguardian.com/commentisfree/2014/mar/24/pastor-fred-phelps-westboro-baptist-church-louis-theroux.

rejected by the world continues here and is illustrated subtly through referents to the lives of Abraham and David who each embody a life of blessing as those called of God.

More than any other chapter in this thesis, this one offers the opportunity to delve into questions of the church's mission that grow out of its new social identity as developed earlier in 1 Peter. This portion of the epistle, 3:8–17, addresses the whole church,[2] *calling* them to a way of life marked by familial love toward the insider and blessing towards the outsider (3:8–9). It then grounds these imperatives in a quotation from Psalm 33 LXX (Ps 34 Eng.), that alludes to David's sojournings as he fled from Saul whilst awaiting to ascend Israel's throne (3:10–12). The section concludes with a summons to church members to display courage, integrity, and humility when they are invited to testify, whether formally or informally, concerning their faith (3:13–17).

Like our previous chapter, Peter quotes the OT in such a way as to exhibit the prototypical characteristics that Anatolian believers are expected to embrace. While the previous chapter held up Jesus' embodiment of Isaiah's Suffering Servant as the model for believers (2:21–25), the current chapter presents David in particular—albeit indirectly via Psalm 33 LXX—as the righteous sojourner who blesses his enemy Saul by sparing his life when he had the opportunity to take it.[3] The church is encouraged to embody David's conduct by resisting the urge to return evil for evil even if they should suffer for it. The psalm, however, not only grounds the exhortations of vv. 8–9, but also looks forward to vv. 13–17 that follow. There is no promise that a righteous life will alleviate the church's suffering. Rather, the goal is to show that like David, believers will suffer for righteousness' sake, but if they remain faithful to the end, they too will receive their promised inheritance in the

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[2] David L. Balch, *Let Wives Be Submissive: The Domestic Code in 1 Peter*, SBLMS 26 (Chico: Scholars Press, 1981), 88.

[3] Other exemplars and anti-exemplars to be discussed include Abraham, Saul, and Ahaz. See further below.

life to come. Thus, the call to bless ought to be understood as a posture to maintain while one's life is in sojourn, lived between God's promise and the full inheritance of that promise, or, to put it another way, their life between redemption and glorification.[4] Psalm 33 LXX is ultimately cited to show that David's story is also the church's story, that his sojourn provides the typological comparison upon which the church may look back to gain courage for their own sojourn in this life.[5]

## 5.2.  *Called to Bless (1 Pet 3:8–9)*

[8] Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, ταπεινόφρονες, [9] μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας, τοὐναντίον δὲ εὐλογοῦντες ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

[8] Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind. [9] Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing.

### 5.2.1.  *The Structure of 1 Peter 3:8–9*

The structure and content of 1 Peter 3:8–9 have been debated and are worthy of consideration before dealing with the text itself. Firstly, Bauckham suggests that 3:8–11 is itself a chiasm such that each element of 3:8–9 appears in opposite order to 3:10–11 (i.e., the quoted Psalm, 33:12–14 LXX).[6] If such is the case, the format of the verses would present as follows:

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[4] Recalling Allan Chapple, "The Appropriation of Scripture in 1 Peter," in *All That the Prophets Have Declared: The Appropriation of Scripture in the Emergence of Christianity*, ed. Matthew R. Malcolm (Milton Keynes: Paternoster, 2015), 167, who refers to being "poised between redemption (1:18) and inheritance (1:4)".

[5] Cf. Neal R. Norrick, "Twice-Told Tales: Collaborative Narration of Familiar Stories," *Lang. Soc.* 26, no. 2 (1997): 205, who speaks on the value of stories as providing "a common past and shared values, so that they enhance feelings of a family's identity as a group." Norrick's insight applies to other "close-knit" groups as well.

[6] Richard J. Bauckham, "James, 1 and 2 Peter, Jude," in *It Is Written: Scripture Citing Scripture: Essays in Honour of Barnabas Lindars*, ed. D. A. Carson and H. G. M. Williamson (Cambridge: Cambridge University Press, 1988), 312.

A: v. 8, "have unity of mind . . . brotherly love . . ."
B: v. 9a, "Do not repay evil for evil . . ."
C: v. 9b, "Bless, for to this you were called"
D: v. 9c, "that you may obtain a blessing"
D': 10a, "Whoever desires to love life and see good days"
C': "let him keep his tongue from evil . . ."
B' v. 11a, "let him turn away from evil and do good"
A': v. 11b, "let him seek peace and pursue it"

According to Bauckham, the Psalm quotation in 1 Pet 3:10–11 serves as the scriptural foundation for the conduct exhorted in 3:8–9, along with additional motivation provided in 3:12.[7] While not quite following the same chiastic pattern, the broader form of Peter's Scripture use here appears to parallel his deployment of the Suffering Servant motif earlier, in which slaves were exhorted to the gracious endurance of suffering (2:18–20), given the scriptural foundation for such conduct (2:21–24), and further reasons apart from the Isaiah references in 2:25. If this is the case, we have good reason to think that Peter may once again be presenting prototypical characteristics that he expects the church to emulate (3:8–9), while the righteous sufferer of Psalm 33 LXX (1 Pet 3:10–12), serves double-duty, firstly by being presented as the exemplar for the believing community, and secondly as the one to continue the elect-reject narrative plotline that Peter has developed thus far.[8]

Secondly, there is a question mark over whether τοῦτο (3:9) (a) looks back to that which precedes it (much like 1 Pet 2:21, see §4.3.1., above), such that the meaning would be for believers to bless those who revile them in order to obtain their eschatological blessing.[9] Or does it (b) look forward to that which follows, that

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[7] Bauckham, "James, 1 and 2 Peter, Jude," 313.

[8] By providing characters with which the church can associate, and a plot that readily intersects with their lives, Peter increases the probability that narrative transportation occurs, thus paving the way to encourage a way of life that aligns with the Gospel that he has proclaimed. For more on NTT and the power of narrative to shape one's life, cf. Tom van Laer et al., "The Extended Transportation-Imagery Model: A Meta-Analysis of the Antecedents and Consequences of Consumers' Narrative Transportation," *J. Consum. Res.* 40, no. 5 (2014): 802–3.

[9] John Piper, "Hope as the Motivation of Love: 1 Peter 3: 9–12," *NTS* 26, no. 2 (1980): 224–28; Ceslas Spicq, *Les Épîtres de saint Pierre*, SB (Paris: J. Gabalda et Cie, 1966), 127; Ernest Best, *1 Peter*, NCBC (Grand Rapids: Wm. B. Eerdmans, 1971), 130; Edmund P. Clowney, *The Message of 1 Peter: The*

is, the hope of inheriting a blessing?[10] Karl Schelkle concedes the problem noting

that, "die grammatische Auflösung des Verses ungewiß ist."[11] Following Piper, the

difficulty with option (a) is that it "makes the inheritance of the blessing *conditional*

upon loving one's enemies", while option (b) "makes the surety of the inheritance

through the regenerating call of God *the motive* of loving one's enemy."[12]

In favour of the latter option (b) is the fact that it is consistent with the

broader message of the NT, as Samuel Bénétreau notes, "Cette lecture offre

l'avantage d'être plus conforme au mouvement habituel du message néo-

testamentaire."[13] However, the more compelling case is presented by Piper for

option (a) on two critical grounds: firstly, while some argue for parallels between

3:9 and 4:6 (thus τοῦτο would point forwards), 2:21 provides the more appropriate

counterpart because it correlates in both form and content;[14] secondly is the way

Peter utilises Ps 33:13–17 LXX to reiterate the terminology and logic of 3:9. Piper

proposes that the argument of v. 9 is buttressed by what appears in v. 10:

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*Way of the Cross*, BST (Downers Grove: InterVarsity Press, 1988), 141–42; Wayne A. Grudem, *1 Peter: An Introduction and Commentary*, repr., 2009, TNTC 17 (Nottingham: Inter-Varsity Press, 1988), 147; J. Ramsey Michaels, *1 Peter*, WBC 49 (Waco: Word, 1988), 178; Paul J. Achtemeier, *1 Peter: A Commentary on First Peter*, Hermeneia (Minneapolis: Fortress Press, 1996), 224; John H. Elliott, *1 Peter: A New Translation with Introduction and Commentary*, AB 37B (New Haven: Yale University Press, 2000), 609–10; Thomas R. Schreiner, *1, 2 Peter, Jude*, NAC 37 (Nashville: Broadman & Holman, 2003), 165; E.g., Karen H. Jobes, *1 Peter*, BECNT (Grand Rapids: Baker Academic, 2005), 219; Jacques Schlosser, *La première épître de Pierre*, CBNT 21 (Paris: Les Éditions du Cerf, 2011), 195–96; Duane F. Watson and Terrance Callan, *First and Second Peter*, PCNT (Grand Rapids: Baker Academic, 2012), 81.

[10] E.g., Edward Gordon Selwyn, *The First Epistle of St. Peter: The Greek Text with Introduction, Notes, and Essays*, 2nd ed; repr., 1972 (London: The Macmillan Press Ltd, 1947), 190; J. N. D. Kelly, *A Commentary on the Epistles of Peter and Jude*, BNTC (London: Adam & Charles Black, 1969), 137; Leonhard Goppelt, *A Commentary on I Peter*, ed. Ferdinand Hahn, trans. John E. Alsup, 1st English ed. (Grand Rapids: Wm. B. Eerdmans, 1993), 234–35, n. 15; Peter H. Davids, *The First Epistle of Peter*, NICNT (Grand Rapids: Wm. B. Eerdmans, 1990), 126–27; Samuel Bénétreau, *La Première épître de Pierre*, 2nd ed., CEB (Vaux-sur-Seine: Édifac, 1992), 195.

[11] Karl Hermann Schelkle, *Die Petrusbriefe—Der Judasbrief*, HTKNT, XIII, 2 (Freiburg im Breisgau: Herder, 1980), 94, translated: "the grammatical solution to the verse is uncertain."

[12] Piper, "Hope as the Motivation of Love," 224, emphasis added.

[13] So, Bénétreau, *La Première épître de Pierre*, 195, translated: "This reading offers the advantage of being more in keeping with the usual movement of the New Testament message."

[14] Piper, "Hope as the Motivation of Love," 225.

"*If* someone desires to love life and to see good days, *then* his tongue must cease from evil." This restates and confirms the logic of 3. 9: "*If* you desire to inherit a blessing, then you must not return evil for evil but must bless when reviled." Both the terminology and the logic of the verses are parallel.[15]

Finally, many commentators have also observed the extensive parallels between 1 Pet 3:8–9, Romans 12, and 1 Thess 5:15.[16] And while some have suggested literary dependence on Paul,[17] most interpreters now follow John Piper's assertion that, "the imprecise similarities amid wide divergences make any kind of literary dependence improbable, but do suggest the use of common tradition."[18] Where Piper proves most helpful is in his reconciling opposing views presented by Gundry and Best concerning the source of Peter's parenaesis.[19] While Gundry argues that Peter's parenaesis is dependent on the sayings of Jesus, Best counters that what the author writes is more likely to have been mediated through paraenetic tradition. Piper seeks to harmonize each position:

> Gundry's reference to I Peter's manifold dependence on words of Jesus like those in Luke 6.22–36 surely strengthens our conclusion that Luke 6.28 is the root of I Peter 3.9a. But Best is correct to stress that evidently these words were mediated at least partly through a

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[15] Piper, "Hope as the Motivation of Love," 227, emphasis original.

[16] E.g., Piper, "Hope as the Motivation of Love," 218–23; also, Davids, *The First Epistle of Peter*, 124; Michaels, *1 Peter*, 174; Goppelt, *A Commentary on I Peter*, 229–32; David G. Horrell, *The Epistles of Peter and Jude*, EC (London: Epworth, 1998), 61; Elliott, *1 Peter*, 602; Reinhard Feldmeier, *The First Letter of Peter: A Commentary on the Greek Text*, trans. Peter H. Davids (Waco: Baylor University Press, 2008), 186.

[17] Notably, Francis Wright Beare, *The First Epistle of Peter: The Greek Text with Introduction and Notes*, 3rd ed., revised and enlarged (Oxford: Blackwell and Mott, 1970), 160–61.

[18] Piper, "Hope as the Motivation of Love," 219; cf. Kelly, *The Epistles of Peter and Jude*, 135; Goppelt, *A Commentary on I Peter*, 229–32; R. H. Gundry, "'Verba Christi' in I Peter: Their Implications Concerning the Authorship of I Peter and the Authenticity of the Gospel Tradition," *NTS* 13 (1967): 342; idem, "Further Verba on Verba Christi in First Peter," *Bib* 55 (1974): 226. More recently, Achtemeier, *1 Peter*, 224; Elliott, *1 Peter*, 600, 602; Schreiner, *1, 2 Peter, Jude*, 164. Horrell believes the author of 1 Peter was likely aware of the Pauline tradition, but thinks it unlikely that there is any literary dependence. See David G. Horrell, *1 Peter*, NTG (London: T&T Clark, 2008), 38.

[19] The original articles to which Piper refers are, Gundry, "Verba Christi"; Ernest Best, "1 Peter and the Gospel Tradition," *NTS* 16 (1970): 95–113; Gundry, "Further Verba."

paraenetic tradition in which they were expanded and adapted (for example by adding μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ).[20]

It is from this mediating position presented by Piper that we will proceed.

### 5.2.2.  Internally Oriented Conduct (3:8)

Τὸ δὲ τέλος πάντες ("Finally, all of you") marks both the end of the Petrine *Haustafel,* while explicitly bringing the whole church back into the frame of Peter's exhortations,[21] which are predominantly concerned with conduct towards fellow Christians.[22] Following the identification of his intended audience ("all of you"), Peter follows with five adjectives that are to epitomise the church: ὁμόφρονες ("unity of mind"), συμπαθεῖς ("sympathy"), φιλάδελφοι ("brotherly love"), εὔσπλαγχνοι ("compassion"), ταπεινόφρονες ("humble-mindedness"). Most scholars see the adjectives acting as imperatives,[23] or assuming an implied ἐστέ,[24] but either way, the language conveys the positive actions/traits ("do this", or, "be like this"), that complement the predominantly negative actions ("he did not", or, "do not"), that were supplied earlier in the portrayal of the Suffering Servant (2:21–24), and are reinforced once more in v. 9a.

The five characteristics of which Peter speaks in v. 8 are considered prototypical for the community and will soon be illustrated by the righteous sufferer (3:10–12). On Schreiner's reading, φιλάδελφοι stands at the centre of a brief chiastic structure that places the notion of brotherly love as Peter's central concern

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[20] Piper, "Hope as the Motivation of Love," 222.

[21] Elliott, *1 Peter*, 601; also, Jobes, *1 Peter*, 213–14; contra, Balch, *Let Wives Be Submissive*, 88. Recall also the chiastic structure laid out by Mary H. Schertz, "Radical Trust in the Just Judge: The Easter Texts of 1 Peter," *WW* 24, no. 4 (2004): 431–32; and Sean M. Christensen, "The Balch/Elliott Debate and the Hermeneutics of the Household Code," *TJ* 37, no. 2 (2016): 189, who both place 3:8–12 as the final piece of the chiasm.

[22] Scot McKnight, *1 Peter*, NIVAC (Grand Rapids: Zondervan, 1996), 200.

[23] David Daube, "Participle and Imperative in 1 Peter," in *The First Epistle of St. Peter: The Greek Text with Introduction, Notes, and Essays,* by Edward Gordon Selwyn, 2nd ed; repr., 1972 (London: The Macmillan Press Ltd, 1947), 483; Michaels, *1 Peter*, 176; Davids, *The First Epistle of Peter*, 124; contra, Achtemeier, *1 Peter*, 222, who suggests that the adjectives may be dependent on earlier imperatives in 2:17.

[24] Schreiner, *1, 2 Peter, Jude*, 163; Mark Dubis, *1 Peter: A Handbook on the Greek Text*, BHGNT (Waco: Baylor University Press, 2010), 97, following BDF, §98.

that embraces the other virtues.[25] Such brotherly love emphasises once more the familial nature of church (cf. 1:3–4, 14, 17, 22–23; 2:9–10, 17), buttressing further their identity as God's family; his "elect kinsfolk" (2:9). This is an important feature in the development of the church's social identity in that brotherly love was a central virtue of the Greco-Roman and Jewish worldview.[26] Plutarch, for instance, speaks of brotherly unity and love as "a sweet and blessed 'sustainer of old age' for their parents" (*Frat. amor.* 480 B–C),[27] while Xenophon notes various layers of relational intimacy from a national to familial level:

> Fellow-citizens, you know, stand nearer than foreigners do, and
> messmates nearer than those who eat elsewhere; but those who are
> sprung from the same seed, nursed by the same mother, reared
> in the same home, loved by the same parents, and who
> address the same persons as father and mother, how are they
> not the closest of all? (*Cyr.* 8.14).[28]

It is perhaps for this reason that Lucian was so scornful towards Christians. For while he recognised brotherly love within the Christian community, he remained critical of the faith because such love implied the rejection of deeply held social values concerning the honouring of one's family and their gods:

> their first lawgiver [Jesus Christ] persuaded them that they are all
> brothers of one another after they have transgressed once for all by
> denying the Greek gods and by worshipping that crucified sophist

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[25] Schreiner, *1, 2 Peter, Jude,* 163–64; so also, Elliott, *1 Peter,* 603; José Cervantes Gabarrón, *La pasión de Jesucristo en la Primera Carta de Pedro: Centro literario y teológico de la carta,* Institución San Jerónimo 22 (Estella [Navarra]: Verbo Divino, 1991), 195.

[26] David A. DeSilva, *Honor, Patronage, Kinship & Purity: Unlocking New Testament Culture* (Downers Grove: InterVarsity Press, 2000), 166–68; also, S. Scott Bartchy, "Families in the Greco-Roman World," in *The Family Handbook,* ed. Herbert Anderson et al., The Family, Religion, and Culture (Louisville: Westminster John Knox Press, 1998), 284–85 (I owe this latter reference to my colleague, André van Oudtshoorn).

[27] Plutarch, *Moralia,* trans. W. C. Helmbold, vol. VI, LCL 337 (Cambridge, MA: Harvard University Press, 1939), 258–59.

[28] Xenophon, *Cyropaedia: Books 5–8,* trans. Walter Miller, vol. II, LCL 52 (Cambridge, MA: Harvard University Press, 1914), 431, cf. 4 Macc 13:23–26 for the same sentiment in the Jewish worldview; also, 1QM 13.1; 15.4, 7, etc.

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himself and living under his laws. Therefore they despise all things indiscriminately and consider them common property (*Peregr.* 13).[29]

What was so striking about the early Christians in their Greco-Roman context—for better or worse—was their willingness to extend brotherly love to those who were, by definition, not biological family.[30] In the Greco-Roman worldview, this would have been undoubtedly controversial, for as Bartchy has noted, "the tightest unity of loyalty and affection in the world of the early Christians was found among siblings," and further that "sibling loyalty and solidarity constituted the apex of positive human relationships."[31] For this reason, the simple act of becoming a Christan and calling non-blood relatives "brother" constituted a daring act of social creativity that challenged cultural norms by determining that "race" and bloodline would no longer be the primary loci of one's identity.[32] Anatolian believers now belonged to a new family where faith in Christ was the centrepiece of one's self-understanding.[33] As such, anyone in Christ was a "brother" or "sister", regardless of their prior family, socio-economic, or ethno-religious background.

The term ὁμόφρονες ("unity of mind") occurs only here in the NT though the concept is found elsewhere (e.g., 1 Cor 1:10; Rom 15:5; Phil 2:2; John 17:11; cf. Strabo, *Geogr.* 6.3.3[34]), and may be understood to define a common goal.[35] Such unity

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[29] Lucian, *Lucian*, trans. A. M. Harmon, vol. V, LCL 302 (Cambridge, MA: Harvard University Press, 1936), 15.

[30] Although see the work by Philip A. Harland, *Dynamics of Identity in the World of the Early Christians: Associations, Judeans, and Cultural Minorities* (New York: T&T Clark, 2009), 68–72, in reference to Asia Minor and surrounding areas. Harland contends that such brotherly language may have been more frequent than has been previously thought.

[31] Bartchy, "Families in the Greco-Roman World," 285.

[32] Jobes, *1 Peter*, 214, suggests that the application of kinship terms between Christian believers may be perceived as threatening common social order. Bartchy, "Families in the Greco-Roman World," 285, would concur. In so far as conversion to the Christian faith constituted leaving one's family, a sibling may easily perceive such conversion as an act of treachery.

[33] Similarly, Kelly, *The Epistles of Peter and Jude*, 79.

[34] Strabo, *Geography: Books 6–7*, trans. Horace Leonard Jones, vol. III, LCL 182 (Cambridge, MA: Harvard University Press, 1924), 112–13, who describes the Helots as "all of one mind" (ὁμόφρονας).

among a people is not found in the Anatolian's ethnic diversity, but rather in their shared *calling* which has re-defined their identity (e.g., 1:13–21; 2:9–10), their mission (e.g., 2:11–12; 3:9), and their eternal destiny (2:6; 5:10), all of which is centred on Christ, their "common object of love".[36] And while all the characteristics would be appropriate with insiders and outsiders alike, the focus on unity at the outset, and brotherly love as the central concern indicates that the church community is chiefly in view.

The one who expresses sympathy (συμπαθεῖς) may "rejoice with those who rejoice and mourn with those who mourn" (Rom 12:15; 1 Cor 12:26),[37] while tender-heartedness (εὔσπλαγχνοι) could almost be considered synonymous.[38] What may set εὔσπλαγχνοι apart from συμπαθεῖς is that the latter implies a kind of shared experience that may sometimes be lacking in the former; the sympathiser "enter[s] into and experiences[s] the feelings of another."[39] In the case of εὔσπλαγχνοι, it is enough that the believer suffers *alongside* their friend, even if they may not fully understand the circumstances surrounding the torment.[40] For example, if a mother loses a child due to miscarriage, the one able to *sympathise* with her will be one who has also experienced the tragedy of miscarriage.[41] But this does not mean a friend or relative who has not experienced a miscarriage will not be able to share her pain in

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[35] So, Goppelt, *A Commentary on I Peter*, 233, who suggests that ὁμόφρονες has in mind the sense of movement in thought and in deed "toward the commission of the one Lord"; similarly, Achtemeier, *1 Peter*, 222.

[36] Douglas Harink, *1 & 2 Peter*, SCMTCB (London: SCM Press, 2010), 89, as Harink notes, it is the "common object of love" that binds a diverse people together. cf. Oliver O'Donovan, *Common Objects of Love: Moral Reflection and the Shaping of Community — The 2001 Stob Lectures* (Grand Rapids: Wm. B. Eerdmans, 2002), 20, drawing on Augustine's *City of God*, 19.24. While O'Donovan provides his own translation, one may also refer to, Augustine, *City of God: Books 18.36–20*, trans. William Chase Greene, vol. VI, LCL 416 (Cambridge, MA: Harvard University Press, 1960), 232–33.

[37] Clowney, *The Message of 1 Peter*, 138; similarly, Greg W. Forbes, *1 Peter*, EGGNT (Nashville: B&H Academic, 2014), 108; and Michaels, *1 Peter*, 176, who notes other Greek references including: Polybius 2.56.7; Josephus, *Ant.* 19.330, among others.

[38] Elliott, *1 Peter*, 603; also, Schreiner, *1, 2 Peter, Jude*, 163–64.

[39] Davids, *The First Epistle of Peter*, 125.

[40] Davids, *The First Epistle of Peter*, 125.

[41] The author of Hebrews also speaks of Christ *sympathising* with believers in terms of his sharing in human weakness (4:15).

some way. Such a person may still express *compassion* though they themselves have not experienced miscarriage directly. As Davids put so aptly, "the suffering of one becomes the suffering of the other."[42]

Finally, the call to humility (ταπεινόφρονες) is perhaps the most unexpected of traits to appear here given its negative perception in the Greco-Roman world (unlike brotherly love, for example). As Elliott perceives, "only those of degraded social status were 'humble', and humility was regarded as a sign of weakness and shame, an inability to defend one's honor."[43] Nevertheless, C. E. B. Cranfield discerns that such humility is in keeping with both the experience of Israel of Christ: in respect to Israel, who was rescued by YHWH and called to a life of holiness in keeping with his law (cf. 1 Pet 1:15–16); and in respect to Christ, the Suffering Servant, in whose footsteps believers are called to follow (2:21–25).[44] In modelling humility, Christians (both individually and corporately) stand apart from their Greco-Roman neighbours in an act of social creativity that "reflects confidence in God's favor for the lowly and in the radical divine transformation of status."[45]

These five adjectival imperatives urge believers towards prototypical attitudes and actions that, if lived out, will develop mutuality and solidarity within the community, whilst simultaneously presenting a mixed message for outsiders. On the one hand, they present some values that most, if not all in the Greco-Roman world would endorse (e.g., brotherly love, compassion), yet on the other hand, they are practised in an unconventional way that borders on the offensive (i.e., they are expressed to those who are *not* biological family). Moreover, respectable values are mingled with others that diverge from the norms (e.g., humility). Peter, perhaps

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[42] Davids, *The First Epistle of Peter*, 125.

[43] Elliott, *1 Peter*, 605.

[44] C. E. B. Cranfield, *The First Epistle of Peter* (London: SCM Press, 1950), 77.

[45] Elliott, *1 Peter*, 605. For a positive valuation of humility from a Judeo-Christian perspective, see Prov 3:34; 11:2; etc. Also, Sir 3:17–20; Gal 5:23; Eph 4:2, Phil 2:3 (all cited by Elliott, n. 206).

sensing this tension, turns his attention to how believers ought to relate to non-believers when faced with hostility because of their way of life.

### 5.2.3. Externally Oriented Conduct (3:9)

The initial command of v. 9, "Do not repay evil for evil, or reviling for reviling", echoes Peter's earlier description of Jesus as the Suffering Servant (2:23), thus confirming our earlier suggestion that Christ not only serves as the example for slaves (as in the immediate context), but also for the whole church. In other words, the churches' attitude towards conflict ought to be in step with that of Christ, who in his suffering embodied those prototypical non-retaliatory characteristics and serves as exemplar for the rest of the church.[46] One must hasten to add, however, that the basis of Peter's exhortation lies not only in Jesus' example, but also in his teaching conveyed in the gospels (e.g., Matt 5:38–42; Luke 6:27–28), as Schelkle notes: "In allen diesen Vorschriften der Apostel wird das Wort Jesu . . . wie das Vorbild Jesu wirksam sein."[47] In what ways, then, might church members find themselves in the position of needing to refrain from retaliation?

In his work on Philippians, Peter Oakes sketches out what life might have been like for the average converted Christian family in Philippi, and what suffering they might endure.[48] He envisions social ostracism resulting from the family's withdrawal from clubs where they had been members previously, while at home and at work they might remove shrines dedicated to local deities, and thus convey the perception that they dishonour the gods. Financial ramifications likely follow to such a degree that the family now struggles to make ends meet. Oakes also

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[46] Given the parallels between 3:9 and 2:23, it is almost certain that v. 9 has relations with outsiders in mind. See Piper, "Hope as the Motivation of Love," 223, n. 49.

[47] Schelkle, *Die Petrusbriefe—Der Judasbrief*, 94, translated: "In all these injunctions of the Apostle, the word of Jesus . . . and the example of Jesus is at work". See also, Schreiner, *1, 2 Peter, Jude*, 164; Gundry, "Verba Christi," 342; Gundry, "Further Verba," 226; Piper, "Hope as the Motivation of Love," 220–22; Norbert Brox, *Der erste Petrusbrief*, 4th ed., 1993, EKKNT, Bd. 21 (Zürich: Benziger Verlag; Neukichen-Vluyn: Neukirchener Verlag, 1979), 152; Achtemeier, *1 Peter*, 223–24; Elliott, *1 Peter*, 609; contra, Best, "1 Peter and the Gospel Tradition," 105.

[48] Peter Oakes, *Philippians: From People to Letter*, SNTSMS 110 (Cambridge: Cambridge University Press, 2001), 89ff.

considers the possibility of violent revolt against the family as they win a convert or two, with the prospect of being put in jail for causing any fracas. The family detailed by Oakes suffer in various ways resulting in physical *and* economic oppression:

> Broken relationships, broken reputations, and broken heads would all be serious forms of suffering in themselves. However, for a family on a subsistence income, the most serious aspect of each of these would be the long-term economic effect that it produced.[49]

It is not difficult to image similar scenarios unfolding throughout the Anatolian landscape within the churches to whom Peter writes. Indeed, Travis Williams details the economic status and likely forms of suffering that Anatolian church members may have endured. Concerning their economic status, Williams concludes after detailed analysis that "most of the readers of 1 Peter probably fell somewhere between abject poverty and limitless wealth . . . although far from a life of leisure and economic freedom".[50]

Regarding their suffering, the Anatolian churches likely endured verbal and physical assault, legal actions, potential domestic violence, economic oppression, social ostracism, and spiritual affliction.[51] If Williams is correct concerning the overall socio-economic status of 1 Peter's addressees, their standing would have resembled the Philippian church outlined by Oakes. The temptation to revile in return for reviling would have been immense. It is against this backdrop of what may be described as holistic oppression that Peter issues the surprising command to the churches to bless those who cause their suffering.

The language of calling to bless is echoed in the earlier call to the gracious endurance of suffering as the table below demonstrates (noted the bolded text):

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[49] Oakes, *Philippians*, 91.

[50] Travis B. Williams, *Persecution in 1 Peter: Differentiating and Contextualizing Early Christian Suffering*, NovTSup 145 (Leiden: Brill, 2012), 127, see pp. 117–27 for the full discussion.

[51] Williams, *Persecution in 1 Peter*, 299–326.

*Table 5: Comparison of 1 Peter 2:21 to 3:9*

| 1 Pet 2:21 | 1 Pet 3:9 |
|---|---|
| **εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι** καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν ὑπολιμπάνων ὑπογραμμόν, ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ | δὲ εὐλογοῦντες, **ὅτι εἰς τοῦτο ἐκλήθητε ἵνα** εὐλογίαν κληρονομήσητε. |

One of the central themes shared by 1 Pet 2:21–25 and 3:8–12 is the emphasis on the non-retaliatory behaviour of Jesus in the face of suffering that is likewise expected of those who follow him. In this sense, one might say that the first act of blessing is the (in)action of non-retaliation. While this may appear to be a passive response, it is rather a summons to actively *absorb* evil, thus preventing its perpetuation. As Swartley notes:

> the prescribed response is first and foremost that of remaining faithful to the gospel of Jesus Christ and thus presenting a witness to society with transformative intention and effect. Their response was not violent revolution, *nor passive subjection,* nor endorsing the status quo of societal conventions, but seeking good in the face of evil and mediating blessing even to those who abuse and persecute.[52]

The grounds upon which they might do this is found earlier in Peter's address to bondservants which also presents the example of Jesus (2:18–25). It is no coincidence that bondservants are addressed first in Peter's *Haustafel* because (as we have argued in the previous chapter) it is they in the congregation who most closely resemble Jesus, the Suffering Servant, and who are together presented as prototypical examples for the whole church to emulate. If Peter's churches follow in the footsteps of their servant members (2:18–20) and Servant Master (2:21–25) in their willingness to absorb evil, then they actively entrust their life and the lives of their enemies to the Judge (2:23), and enact blessing by refusing to retaliate.[53]

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[52] Willard M. Swartley, *Covenant of Peace: The Missing Peace in New Testament Theology and Ethics* (Grand Rapids: Wm. B. Eerdmans, 2006), 269, emphasis added.

[53] Gordon M. Zerbe, *Non-Retaliation in Early Jewish and New Testament Texts: Ethical Themes in Social Contexts,* JSPSup 13 (Sheffield: JSOT Press, 1993), 270–90 (especially pp. 289–90). Zerbe

On this account, the identity and mission of the Anatolian church is both fashioned and tested in the cauldron of intergroup conflict.[54] Situations of intergroup conflict and perceived external threat, like those faced by the Anatolian churches, tend to enhance in-group identification and cohesion by fuelling three social identity processes: (1) engendering a greater sense of similarity among in-group members (in-group homogeneity); (2) engendering a greater sense differentiation with an out-group (in-group bias); and (3) a greater tendency to perceive out-group members as all alike (out-group homogeneity).[55]

Generally speaking, SIT predicts two outcomes in such circumstances. Firstly, the social identity of the in-group will be enhanced because of the processes outlined above; secondly, there is an increased likelihood that hostility may also develop between the conflicting groups.[56] In other words, SIT ordinarily predicts that a marginalised group (like the early church), will likely display hostility toward those who oppose them, yet as Kuecker notes, Luke's account in Acts asserts that the church exhibited favour toward outsiders (ἔχοντες χάριν πρὸς ὅλον τὸν λαόν, "having favor *toward* all the people," Acts 2:47).[57] Peter's appeal to the Anatolian Christians to "bless" those who cause their suffering parallels the reality portrayed

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acknowledges in his conclusion that the Christological and eschatological motivation to bless are central in 1 Peter, but he does not elaborate on the specifics of what the Christian blessing of enemies might practically entail. Similarly, Schertz, who approaches the text from a feminist-liberation hermeneutic does not go into the detail of what blessing the non-believer entails. See Mary H. Schertz, "Nonretaliation and the *Haustafeln* in 1 Peter," in *The Love of Enemy and Nonretaliation in the New Testament*, ed. Willard M. Swartley, Studies in Peace and Scripture (Louisville: Westminster/John Knox Press, 1992), 258–86.

[54] In this sense, the Petrine communities' experience parallels that of the early church in Acts, as shown in Aaron J. Kuecker, *The Spirit and the "Other": Social Identity, Ethnicity and Intergroup Reconciliation in Luke-Acts*, LNTS 444 (London: T&T Clark, 2011), 132.

[55] Kuecker, *The Spirit and the "Other,"* 131; following, Hank Rothgerber, "External Intergroup Threat as an Antecedent to Perceptions of In-Group and Out-Group Homogeneity," *J. Pers. Soc. Psychol.* 73, no. 6 (1997): 1209–10; Beth Dietz-Uhler and Audrey Murrell, "Effects of Social Identity and Threat on Self-Esteem and Group Attributions," *Group Dyn-Theor. Res.* 2, no. 1 (1998): 24–35.

[56] See J. F. Dovidio, Samuel L. Gaertner, and Ana Validzic, "Intergroup Bias: Status, Differentiation, and a Common Ingroup Identity," *J. Pers. Soc. Psychol.* 75, no. 1 (1998): 109–20.

[57] See Kuecker, *The Spirit and the "Other,"* 133, emphasis added. For a defence of the translation of πρός as "toward", see pp. 133–34.

by Luke concerning the early church; the idea being that like the Jerusalem church in Acts, the Anatolian churches would act with "favor toward all the people".

The church's display of out-group love in Acts and the summons to bless opponents in 1 Peter 3:9 presents the reader with a subversion of expected social identity processes in that the church is both called and enabled to display love, not only for the insider, but also for the outsider.[58] According to Kuecker, this is an expression of "allocentric identity"[59] that is "nothing less than a *different way of being human in community.*"[60] Our contention in this thesis is that this "different way of being human in community" is actually the expression of the priestly identity that has been bestowed upon the church (1 Pet 2:4–10), and that part of that ministry is to be a people who bless the "other". Given this context, we ought also to contemplate the significance of this priestly ministry to bless by considering the OT from where such language and imagery is drawn.

Initially, one must consider the Abrahamic covenant of Gen 12:1–3 on account of its focus on blessing.[61] Secondly, Israel's priestly commissioning in Exod 19:4–6 must also be considered because of its intertextual relationship with both Gen 12:1–3[62] and 1 Pet 2:9 (which is important in our greater context; see earlier,

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[58] Kuecker, *The Spirit and the "Other,"* 134.

[59] Allocentric identity is "characterized by interest centered in persons other than oneself," and is demonstrated in the ability "to express in-group love and out-group love simultaneously." See Kuecker, *The Spirit and the "Other,"* 48–49.

[60] Kuecker, *The Spirit and the "Other,"* 134, emphasis original.

[61] "Bless," and its cognates, appear five times within Gen 12:1–3.

[62] See for instance, William J. Dumbrell, *Covenant and Creation: An Old Testament Covenant Theology,* Revised and Enlarged ed. (Milton Keynes: Paternoster, 2013), 114, who notes that "we cannot miss the very clear reference to Genesis 12:2 offered by the use of *goy,* nor the fact that Sinai in a very obvious sense marks an advance in the Abrahamic promises but now particularizes them to operate through Israel". Likewise, Bruce K. Waltke and Charles Yu, *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach* (Grand Rapids: Zondervan, 2007), 407, who observe that Israel is commissioned a priestly nation in order to mediate God's blessings to others in accordance with the Abrahamic covenant of Gen 12:1–3. Moreover, John H. Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary,* Library of Biblical Interpretation (Grand Rapids: Zondervan, 1992), 282, references Exod 2:24, pointing out that the Israel's covenant in Exodus 19 was to be seen as the fulfilment of YHWH's promises to Abraham. Similarly, Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove: IVP Academic, 2006), 225; also, Eric W. Zeller, "Intertextuality in 1 Peter 2:9–12: Peter's Biblical-Theological Summary of the Mission of God's

§3.4). The intertextual relationship of these verses cannot be ignored if we are to ascertain what Peter meant when he called the Anatolian churches to be a blessing.[63] Because the Abrahamic covenant sets the tone of Israel's priestly commissioning, we consider each aspect in the order presented above, by firstly considering the calling of Abram (Abraham) to be a blessing, and secondly, examining Israel's commissioning as a priestly nation.

### 5.2.3.1.  *Abraham: Sojourner and Administer of Blessing (Genesis 12:1–3)*

A first point to assert concerning Abraham is that his calling might be considered "the first exodus by which the imperial civilizations of the Near East in general receive their stigma as environments of lesser meaning."[64] Simply put, "[i]t is a *calling* out of the world."[65] Moreover, Abraham's calling is increasingly intimate: he is to leave his country (the least intimate aspect of his identity); his kindred (the middle ground of his identity); and finally, his father's house (the most intimate aspect of his identity).[66] Ultimately, he is to be a sojourner; a resident alien among the nations (cf. Gen 23:4).

The goal of Abraham leaving all that he once held dear was that he be blessed, and be a blessing. For the blessing to be manifest in Abraham's life and in the world, he must leave his father's house and embrace his new identity as elect of God and sojourner in the world. In this sense, the life of Abraham parallels that of the Anatolian believers whom Peter urges to "not be conformed to the passions of [their] former ignorance" (1:14), because they had been "ransomed from the futile

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People" (PhD diss., Dallas Theological Seminary, 2013), 40, who utilises the same quote from Dumbrell's 1984 edition.

[63] Both Best, *1 Peter*, 130, and Schelkle, *Die Petrusbriefe—Der Judasbrief*, 94, make the connection concerning the priest's role in administering blessing. Nevertheless, Achtemeier, *1 Peter,* 224; and Michaels, *1 Peter,* 178, remain doubtful.

[64] Eric Voegelin, *Israel and Revelation*, vol. 1, Order and History (Baton Rouge: Louisiana State University Press, 1956), 140; cited by both John Goldingay, *Theological Diversity and the Authority of the Old Testament*, BTCL (Carlisle: Paternoster, 1995), 61; and Christopher J. H. Wright, *Old Testament Ethics for the People of God* (Leicester: Inter-Varsity Press, 2004), 222.

[65] Goldingay, *Theological Diversity,* 61, emphasis added.

[66] Wright, *The Mission of God,* 201.

ways inherited from [their] forefathers" (1:18). The Petrine communities are to live as "sojourners and exiles" in the world (2:11), even as they "declare the mighty acts of him who called [them] out of darkness into his marvelous light" (2:9). In other words, they, like Abraham, must embrace their calling to be sojourners who administer blessing.[67] Indirectly, then, Abraham appears as a prototypical exemplar of the elect-sojourning life of blessing to which the church has been called.

According to Wright, YHWH's declaration of blessing on Abraham, together with the expectancy that all families and nations will be blessed through him, provides the answer to the dual problems of curse and exclusion pronounced in Genesis 3.[68] If Wright is correct, the promise and blessing of the Abrahamic covenant, at its most fundamental level, may be about the reconciliation of humankind to God. In other words, the promised blessing is that God, through Abraham and his descendants, will reconcile the world to himself, a theme that appears at regular intervals throughout Genesis, as Wright observes (e.g., Gen 18:18; 22:18; 26:4; 28:14).[69] To this point, then, we may say that the church embodies Abraham's call to be a blessing by embracing their elect-sojourning status, so that as a community, they might be agents of reconciliation. The nature of blessing and reconciliation, and how it is administered, however, is revealed more specifically as the OT narrative proceeds. Significantly, this includes YHWH's redemption of Israel from slavery in Egypt, and his ongoing care for them in the

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[67] Cf. Armand Puig i Tàrrech, "The Mission According to the New Testament," in *Einheit der Kirche im Neuen Testament: Dritte Europäische Orthodox-Westliche Exegetenkonferenz in Sankt Petersburg, 24.– 31. August 2005*, ed. Anatoly A. Alexeev, Christos Karakolis, and Ulrich Luz, WUNT 218 (Tübingen: Mohr Siebeck, 2008), 243, who writes that "mission is only possible because Christians remain 'aliens and strangers' to this world and to its principles".

[68] Wright, *The Mission of God*, 212.

[69] See Wright, *The Mission of God*, 216–18, especially for the translation debates concerning barak. See also, Walter C. Kaiser Jr., *Mission in the Old Testament: Israel as a Light to the Nations*, 2nd ed. (Grand Rapids: Baker Academic, 2012), 11; Oswald T. Allis, "The Blessing of Abraham," *PTR* 25, no. 2 (1927): 263–98. Keith Nigel Grüneberg, "Abraham, Blessing, and the Nations: A Philological and Exegetical Study of Genesis 12:3 in Its Narrative Context" (PhD thesis, University of Durham, 2001), http://etheses.dur.ac.uk/3820/1/3820_1381.pdf, stands as the most extensive investigation.

wilderness.[70] It is in this context that Israel's commissioning as a priestly kingdom takes place, to which we now turn our attention.

### 5.2.3.2.  Israel: A Priestly Kingdom (Exodus 19:4–6)

At first glance, the leap from Gen 12:1–3 to Exodus 19 may seem a step too far, but as has been noted previously, the catalyst for Israel's exodus from Egypt was YHWH's desire to fulfil his promises made to Abraham (Exod 2:24–25; also 6:4).[71] Another way to put it may be to say that the Sinai covenant is best understood as the development and deepening of the earlier Abrahamic covenant.[72] In some respects, therefore, the promises made to Abraham find a level of fulfilment here. That is, God's plan to bless the nations through Abraham's descendants emerges in Israel's constitution as a priestly kingdom and a holy nation in Exod 19:4–6.

Drawing on the work of Ross Blackburn earlier (§3.4.1.), we suggested the following concerning the priestly ministry of Israel:[73]

1. As the priest(s) represented the Lord to the Israel, so Israel was to represent the Lord to the nations.
2. As the priest(s) represented Israel to the Lord, so Israel was to represent the nations before the Lord.
3. Consequently, Israel, as a priestly kingdom, makes possible a relationship between the Lord and the nations.

Blackburn summarises his argument by stating that Israel, as a priestly nation, would be the means by which he would make his character known among the nations.[74] Peter Enns draws a similar conclusion: "The promise made to Abraham—that the nations will be *blessed* through him and his offspring—has been

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[70] Wright, *The Mission of God*, 215.

[71] Peter Enns, *Exodus*, NIVAC (Grand Rapids: Zondervan, 2000), 387. Enns only cites Exod 2:24–25 here.

[72] Dumbrell, *Covenant and Creation*, 110–11; so also, Enns, *Exodus*, 387–88; contra, F. B. Knutson, "Literary Genres in PRU IV," in *Ras Shamra Parallels II*, ed. L. R. Fisher, AnOr 50 (Rome: Pontifical Biblical Institute Press, 1975), 194; similarly, Thomas B. Dozeman, *Exodus*, ECC (Grand Rapids: Wm. B. Eerdmans, 2009), 440.

[73] W. Ross Blackburn, *The God Who Makes Himself Known: The Missionary Heart of the Book of Exodus*, NSBT 28 (Downers Grove: IVP Academic, 2012), 91.

[74] Blackburn, *The God Who Makes Himself Known*, 95.

fulfilled in the final and unqualified inclusion of the Gentiles into God's family."[75] In other words, the blessing is that people of all nations would come to know and love God and be welcomed into his family. This is the blessing that the Anatolian Christians have received through their reception of the gospel (cf. Gal 3:6–9): that is, through the sanctification of the Spirit (1:2), they have become children of obedience (1:14), who call on God as Father (1:17); they are God's treasured possession who declare his mighty acts (2:9–10), and must be a blessing in the world (3:9), even as they live as sojourners and resident aliens in their homelands (2:11). Peter's *call* to bless, therefore must be understood likewise: the Anatolian believers enact blessing through the execution of their priestly ministry which is primarily to make God's character known in their communities and beyond.

Having sketched non-retaliatory behaviour and being a conduit of blessing as dual means by which Anatolian believers model Christ and make God's character known, one might argue further that such behaviour also models Christ in his priestly role of bearing judgement and sin (2:24). If so, this would be a deeper fulfillment of Aaron's priestly role in bearing Israel's judgment and sin (Exod 28:30, 38).[76] The Christian believer's refusal to retaliate means that they bear the sin of the evildoer by denying oneself the occasion to respond in kind. Hence, the Anatolian believers emulate Christ's priestly ministry and display God's character to the world. This is not to say, however, that believers' suffering and sin-bearing holds atoning value in the same way as Christ, but rather that the believers' suffering may be a window through which non-believers might see and embrace the atoning death of Christ for themselves.[77]

Two more features of blessing are unpacked through the quotation of Psalm 33 LXX that follows in 1 Pet 3:10–12, as well as in the ensuing exhortations of

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[75] Enns, *Exodus,* 398, emphasis added.

[76] Cf. Blackburn, *The God Who Makes Himself Known,* 91, on the role of Aaron and the priestly garments per Exodus 28.

[77] Similarly, Abson Prédestin Joseph, *A Narratological Reading of 1 Peter,* LNTS 440 (London: T&T Clark, 2012), 120.

3:13–17. The first is the pursuit of peace (3:11), while the second is having a ready defence for the hope of one's faith (3:15). Each one will be dealt with in turn.

### 5.3.    Seek Peace and Pursue It (1 Pet 3:10–12)

[10] ὁ γὰρ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ καὶ χείλη τοῦ μὴ λαλῆσαι δόλον, [11] ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν· [12] ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά.

[10] For "Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; [11] let him turn away from evil and do good; let him seek peace and pursue it. [12] For the eyes of the Lord are on the righteous, and his ears are open to their prayer. But the face of the Lord is against those who do evil."

To build his case for a lifestyle characterised by humility, unity, and blessing (3:8–9), Peter grounds his exhortation in Psalm 33 LXX. Here, Goppelt argues that 3:10–12 supports the parenesis of 3:8–9,[78] suggesting that Psalm 33 LXX is interpreted by the Petrine author in light of "the experience of Christ that finds articulation in the christological foundation described in I Pet. 2:21–25."[79] And while Peter's quotation aligns with the LXX, changes have been made and ought to be noted before commencing the exegesis of the text. The table below shows where significant changes have been made, and are highlighted by footnotes applied in the third column.[80] Overall, the most obviously notable change is that from the second person singular in Psalm 33 LXX to the third person singular in 1 Peter 3:10b–11.

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[78] It is, however, possible that the entire *Haustafel* (2:18ff) is in view.

[79] Goppelt, *A Commentary on I Peter*, 232; cf. Chapple, "Appropriation of Scripture," 168, who uses the term "Christotelic," by which he means Scripture embodies "a narrative that reaches its τέλος, its intended climax, in the person and work of Christ." He goes on to note that in 1 Peter, Christology is more the foundation of Peter's work, rather than the focus, i.e., Christology is what Peter argues from, not what he argues for.

[80] For details concerning the translation from the Hebrew MT to the Greek LXX see Susan Ann Woan, "The Use of the Old Testament in 1 Peter, with Especial Focus on the Role of Psalm 34" (PhD thesis, University of Exeter, 2008), 141–43. Woan concludes that none of the changes made in the Greek translation are particularly important to the overall meaning of the psalm.

*Table 6: A Comparison of Ps 33:13–17 to 1 Pet 3:10–12*

| Ps 33:13–17 LXX | Ps 34:12–16 *NETS* | 1 Pet 3:10–12 | 1 Pet 3:10–12 |
|---|---|---|---|
| [13] τίς ἐστιν ἄνθρωπος ὁ θέλων ζωὴν ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς; [14] παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ καὶ χείλη σου τοῦ μὴ λαλῆσαι δόλον. | [12] What man is there who desires life and loves many days, that he may see good? [13] Keep your tongue from evil and your lips from speaking deceit. | [10] ὁ γὰρ[81] θέλων ζωὴν ἀγαπᾶν[82] καὶ ἰδεῖν ἡμέρας ἀγαθὰς[83] παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ καὶ χείλη τοῦ μὴ λαλῆσαι δόλον, | [10] For "Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; |
| [15] ἔκκλινον ἀπὸ κακοῦ καὶ ποίησον ἀγαθόν, ζήτησον εἰρήνην καὶ δίωξον αὐτήν. | [14] Turn away from evil and do good; seek peace and pursue it. | [11] ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν·[84] | [11] let him turn away from evil and do good; let him seek peace and pursue it. |
| [16] ὀφθαλμοὶ κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν. [17] πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακὰ τοῦ ἐξολεθρεῦσαι ἐκ γῆς τὸ μνημόσυνον αὐτῶν. | [15] The eyes of the Lord are toward the righteous and his ears toward their cry. [16] The face of the Lord is against those who do evil, to cut off the memory of them from the earth. | [12] ὅτι[85] ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά.[86] | [12] For the eyes of the Lord are on the righteous, and his ears are open to their prayer. But the face of the Lord is against those who do evil." |

[81] The addition of ὁ γὰρ in 1 Peter 3:10 to replace τίς ἐστιν ἄνθρωπος in Ps 33:13 LXX sets up the conditional participle that replaces the rhetorical question in order to serve Peter's exhortative purpose.

[82] ἀγαπῶν in Ps 33:13 LXX is changed to the infinitive ἀγαπᾶν in 1 Pet 3:10.

[83] The rhetorical question of Ps 33:13 LXX becomes a conditional participle in 1 Pet 3:10.

[84] All second person imperatives from Ps 33:14–15 LXX become third person imperatives in 1 Pet 3:10b–11.

[85] The addition of ὅτι (v. 12) provides the reasoning for the godly conduct outlined prior.

[86] The removal of τοῦ ἐξολεθρεῦσαι ἐκ γῆς τὸ μνημόσυνον αὐτῶν may be significant and intentional (see §5.3.4. below), although some manuscripts do contain the full verse (e.g., 614, 1505, 2495, 1 at, syh). See further, Elliott, *1 Peter*, 615.

The reasons for the changes between Psalm 33 LXX and 1 Pet 3:10–12 have been subject to debate. One option put forward is that the author drew on a different textual tradition to what we find in the LXX.[87] A second possibility is that the author was quoting the text from memory,[88] while a final alternative presented is that the changes are in fact deliberate on the part of the author in order to argue for the exhortations presented prior.[89] It is our contention that the most likely prospect is the latter as suggested by Piper for three reasons: (1) the consistency in moving from the grammatical second person to third person assists in contextualising the quote to the life experience of the Petrine audience; (2) the interpretive function of ὁ γὰρ in 1 Pet 3:10 and ὅτι in 3:12 suggest that the Psalm was chosen with this specific purpose in mind; (3) not only does the quote support the parenesis that came before, it also prepares the reader for what follows in 3:13ff.[90] Taken together, these three points suggest that the changes made to Ps 33:13–17 LXX found in 1 Pet 3:10–12 were both purposeful and deliberate, with their goal being to contextualise the psalm for the benefit of its audience.

### 5.3.1.  *David's Sojourn: Life between Promise and Inheritance*

It is well noted that Psalm 33 LXX is about the Lord's deliverance from suffering, making it especially relevant for the context of this epistle.[91] Given the strong diaspora/sojourning motif found in 1 Peter, Psalm 33 LXX is well suited to the narrative that Peter advances.[92] It is worth noting that in an unquoted part of Psalm 33 LXX, there is a significant translation from the MT to the LXX that often goes

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[87] Michaels, *1 Peter*, 180; similarly, Goppelt, who posits that Christian parenetic tradition is responsible for the differences. Goppelt, *A Commentary on I Peter*, 229.

[88] Selwyn, *The First Epistle of St. Peter*, 25.

[89] Piper, "Hope as the Motivation of Love," 226.

[90] Travis B. Williams, *Good Works in 1 Peter: Negotiating Social Conflict and Christian Identity in the Greco-Roman World*, WUNT 337 (Tübingen: Mohr Siebeck, 2014), 181; cf. Goppelt, *A Commentary on I Peter*, 236.

[91] So e.g., Horrell, *The Epistles of Peter and Jude*, 64; Schreiner, *1, 2 Peter, Jude*, 165.

[92] Jobes, *1 Peter*, 220; idem, "'Got Milk?' Septuagint Psalm 33 and the Interpretation of 1 Peter 2:1–3," *WTJ* 63 (2002): 1–14; idem, "'Got Milk?' A Petrine Metaphor in 1 Peter 2.1–3 Revisited," *Leaven* 20, no. 3 (2012): 121–26.

overlooked and is important for our potential understanding of 1 Peter's use of the psalm. In Ps 34:5b MT (Heb), מְגוּרָה (*megurah*), is most commonly translated as fear or terror.[93] Yet the LXX translators do not use φόβος as might be expected. Rather, the LXX writers choose to translate מְגוּרָה as παροικιῶν (i.e., sojournings; Heb. מְגוֹר). It appears, therefore, that the LXX translators were making a play on the two Hebrew words allowing them to capture the sense of both fear and sojourning apparent in the Hebrew. It is this point that plays into Peter's use of the imagery: παροικιῶν is the same word used in 1 Pet 1:17 and 2:11 where Peter defines the socio-spiritual location of his recipients as sojourners through their faith in Christ.

In Jobes' estimation, LXX translators took David's quandaries to be the fears that arose during his sojourn with the Philistines while on the run from King Saul (see 1 Samuel 21ff).[94] This is significant, because as noted above, while many scholars acknowledge that Psalm 33 LXX is about the Lord's deliverance from suffering, few go beyond this assessment. Chapple's recent work, however, has shown—convincingly in my opinion—that the exodus narrative and sojourning motif present therein, as interpreted through the gospel lens, plays the decisive role in 1 Peter's theology and parenesis.[95]

How then does the use of Psalm 33 LXX fit into this understanding? I want to contend that the idea of sojourning plays an important role in how one reads the quotation of Psalm 33 LXX in 1 Pet 3:10–12. As noted just prior, the psalm is explicit in referring the reader back to 1 Samuel 21 which details David's sojourning among the Philistines as he fled from Saul. However, the larger narrative of David's relationship with Saul is just as important for our understanding of 1 Peter's use of

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[93] Alongside Jobes (see previous note), Woan, "The Use of the OT in 1 Peter," 142–43, also picks up on this change, yet unlike Jobes, finds it to be inconsequential.

[94] Jobes, *1 Peter*, 220.

[95] Chapple, "Appropriation of Scripture," 165ff. Chapple sees twelve such allusions in ch. 1 alone. Most notable, perhaps, are the references to the "elect" (1:1); the covenant ceremony performed by Moses at Sinai (1:2; cf. Ex 24:3–8); and the language of inheritance (1:4; cf. Num 36:2; Deut 2:12, etc). See n. 90 for further references. That these allusions appear in the first four verses of 1 Peter 1 indicate at an early stage that the Exodus narrative is a strong frame of reference for the Petrine author.

Psalm 33 LXX. Initially, we must recall that the kingdom of Israel was stripped from Saul because of his disobedience in 1 Samuel 15. In the following chapter, the shepherd-boy David is anointed to be the next king of Israel (1 Sam 16:11–13). This is the beginning of David's life between God's promise and the inheritance of that promise, specifically in his ascension to Israel's throne. Beginning in 1 Samuel 18, Saul begins to resent David and is unsuccessful in his attempt to kill him. By 1 Samuel 19, David is forced to flee for his life and goes to Samuel at Naioth. From this point onwards, David lives as a fugative until Saul dies in 1 Samuel 31. It is not until 2 Sam 2:4 that David receives the kingdom that had been promised back in 1 Samuel 16.

The reason we have summarised this narrative of David's life is to make the point that in addition to it demonstrating that the Lord delivers the righteous one from adversity, it also reveals the various struggles and trials David encountered as he lived his life between the promise of kingship (1 Sam 16:11–13) and his inheritance of the crown (2 Sam 2:4). The use of Psalm 33 LXX thus points the recipients of 1 Peter to see that they share in this very same reality; that like David, the Anatolian churches live between promise and inheritance.[96] David's sojourns between the promise of the kingdom and its inheritance typologically align with the Anatolian church's own experience under the new covenant.[97]

In short, David's story is also the story of the Petrine churches that are called to understand that their various trials, sufferings, and difficulties take their "meaning from the pattern of the Suffering and Vindicated Righteous that runs like a thread through the fabric of Israel's Scriptures and that comes to decisive

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[96] Chapple, "Appropriation of Scripture," 167, expresses the same truth in terms of living between "redemption" and "inheritance" with regards to Israel's liberation from Egypt and subsequent sojourn in the wilderness (see also n. 112, for further references). With regards to King David's sojourn, however, I believe it best to use the expressions "promise" and "inheritance" with reference to his receiving the kingship from Saul. That said, the idea of redemption is present in that God continually saves David from Saul's hand.

[97] Chapple, "Appropriation of Scripture," 170.

expression in the career of Christ."[98] The ethical exhortations of the passage are to be understood as being lived out between promise and inheritance and David provides the OT prototype to which the author of 1 Peter refers.[99] From an SIT perspective, we might say that Israel provides the communal type in 1 Pet 1:1–2:10, while in the present context, King David and Abraham provide individual types in 3:10–12 and 3:9, respectively.[100] With all of this in mind, we may proceed with the exegesis of the text.

### 5.3.2.  To Love Life and Good Days (3:10)

Verse 10 begins with ὁ γὰρ, which forms a conditional phrase that serves Peter's exhortative purposes and provides positive motivation for the parenesis of vv. 8–9. We might paraphrase the line of thought as follows: "Live a godly life towards those inside and outside the church so that you may obtain a blessing for this reason (ὁ γὰρ): whoever desires to walk with God in this life and the next must keep his tongue and lips from evil and deceit. He or she must turn from evil and do good, specifically by seeking peace, and pursuing it with vigour. [Why, you ask?] Because (ὅτι) the eyes of the Lord are on the righteous and his ears are open to their prayers. But the face of the Lord turns against those who do evil."

The conditional phrase θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς ("whoever desires to love life and see good days") has been a source of contention. Many commentators on the passage see ζωὴν as referring to the consummated future when Christ returns,[101] although there are some who opt for the blessing of

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[98] Joel B. Green, *1 Peter*, THNTC (Grand Rapids: Wm. B. Eerdmans, 2007), 227; also cited by, Chapple, "Appropriation of Scripture," 170.

[99] For more on typological interpretation with specific reference to 1 Peter, see Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*, trans. Donald H. Madvig (Grand Rapids: Wm. B. Eerdmans, 1982), 152–58.

[100] Of course, Sarah (3:5–6) also acts as an individual type in 1 Peter, as does Noah (3:20); both of whom—like David, Abraham, and the nation of Israel—lived between a God-given promise and the fulfilment of that promise in their respective ways.

[101] For example, Schreiner, *1, 2 Peter, Jude*, 166; also, Kelly, *The Epistles of Peter and Jude*, 138; Piper, "Hope as the Motivation of Love," 226–27; Michaels, *1 Peter*, 180; Achtemeier, *1 Peter*, 226; Brox, *Der erste Petrusbrief*, 155; Elliott, *1 Peter*, 612.

God being in reference to the present life.[102] There are two commentators, however, who opt for a slightly more nuanced, both/and reading of the text. Both Goppelt and Jobes argue that in the Christ event, the new eschaton has broken in. Therefore, the "good days" for the Christian are not just those to be experienced at the consummation of Christ's kingdom, but also include the present-day. The "good days" are those of fellowship with God in this life as well as the next, and are present because of the "new birth into a living hope" with which the Anatolian believers have been blessed (1:3; 22).[103] This fits with what we have argued in terms of the Anatolian church living as sojourners between promise and inheritance. The good days are surely theirs because of the promise, but that does not mean that the church is exempt from suffering, as the text of 1 Peter makes abundantly clear. Jobes notes further that:

> The point of the psalm quotation is to show that people who have been born again into the good days of new life with God are called to bless when insulted and return good for evil. The calling does not exempt them from insult and evil.[104]

For now, the church lives between the promise and the inheritance. As such, ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς belong to them, yet only in part.[105] The church has tasted and seen that the Lord is good, while at the same time, they eagerly await the full banquet.[106]

Παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ καὶ χείλη τοῦ μὴ λαλῆσαι δόλον ("let him keep his tongue from evil and his lips from deceit"), points Peter's addressees

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[102] Grudem, *1 Peter*, 148–49; John Calvin, *The Epistle of Paul the Apostle to the Hebrews and the First and Second Epistles of St Peter*, trans. William B. Johnston (London: Oliver and Boyd, 1963), 286.

[103] Jobes, *1 Peter*, 223–24; cf. Goppelt, *A Commentary on I Peter*, 236–37; also, P. Benedikt Schwank, "L'Epître (1 P 3,8–15)," *AsSeign* 59 (1966): 20, who observes that "life" and "good days" are synonymous and ought to be understood as comprising the same life that is already filled with joy in the present, but culminates in eschatological joy (4:13); cited by Achtemeier, *1 Peter*, 226. Achtemeier himself refuses to rule out the possibility of life and good days as pertaining to this life.

[104] Jobes, *1 Peter*, 224.

[105] Grudem, *1 Peter*, 158, makes this point when he observes that loving life and good days means enjoyment and contentment in God, regardless of one's circumstances.

[106] Horrell, *The Epistles of Peter and Jude*, 64.

immediately back to the admonition of v. 9 to not repay reviling for reviling (cf. the warning concerning the use of the tongue in Jas 3:5–12), while the reference to avoiding deceit reaches back to 1 Pet 2:1. Calvin insightfully notes that it is desirable for the Christian to live at peace and to conduct oneself justly, and that to this end, the Christian must first of all be wary to avoid any iniquity associated with speech, specifically, rudeness, insolence, or duplicitousness.[107] Calvin's point becomes pertinent later in this chapter, when we consider Warren Carter's understanding that the author of 1 Peter argues that Christians can "go all the way" with regards to emperor worship, whilst treasuring Christ in their hearts.[108] For now, we may say that truthful words and truthful actions ought to go hand in hand, and it is from this basis that Peter moves from words to deeds in the next verse.

### 5.3.3.   Let him Seek Peace and Pursue It (3:11)

As we covered in our exegesis of 3:9, the primary goal of blessing one's opponent is that they might see a demonstration of God's character and come to know him in the person of Christ. Up to v. 9, this is demonstrated in one's refusal to retaliate and so bearing their opponents' sin, yet now the summons to bless manifests itself in the active seeking of *peace* with one's opponent(s). To this end, we return to considering David's sojourn while on the run from Saul, where some of the language displays uncanny resemblance to that in 1 Peter. From the perspective of NTT, this story contains all the elements required to persuade and/or transport its readers in terms of a life-like plot, relatable characters, climax, and outcome, all of which Peter seeks to align with the experience of his recipients.

In 1 Samuel 24, David is presented with the opportunity to kill Saul, yet does not. Rather, he says to Saul:

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[107] Calvin, *Hebrews, 1 & 2 Peter*, 286.

[108] Warren Carter, "Going All the Way? Honoring the Emperor and Sacrificing Wives and Slaves in 1 Peter 2.13–3.6," in *A Feminist Companion to the Catholic Epistles and Hebrews*, ed. Amy-Jill Levine and Maria Mayo Robbins (London: T&T Clark, 2004), 14–33.

See, my father, see the corner of your robe in my hand. For by the fact that I cut off the corner of your robe and did not kill you, you may know and see that there is no wrong or treason in my hands. I have not sinned against you, though you hunt my life to take it (1 Sam 24:11).

In this dramatic turn of events, David refuses to repay evil with evil (in line with 1 Pet 3:9–11). Saul's reply is no less vital for our purposes:

[17] "You are more righteous than I, *for you have repaid me good, whereas I have repaid you evil.* [18] And you have declared this day how you have dealt well with me, in that you did not kill me when the Lord put me into your hands. [19] For if a man finds his enemy, will he let him go away safe? *So may the Lord reward you with good for what you have done* to me this day. [20] And now, behold, I know that you shall surely be king, and that *the kingdom of Israel shall be established in your hand* (1 Sam 24:17–20, emphasis added).

There is much to be said concerning Saul's response and our understanding of the use of Psalm 33 LXX in 1 Pet 3:10–12. First, Saul confirms David's action in not repaying evil for evil. In fact, he acknowledges that David has *repaid him good . . . and dealt well with him* (v. 18, cf. 1 Pet 3:9–11). He asks further that the Lord would *reward* David for such actions (v. 19 cf. 1 Pet 3:9; 12). Finally, Saul comes to understand that the Lord would *fulfil his promise in establishing David as king* (v. 20); that is, David would receive the inheritance of the throne that was promised to him back in 1 Samuel 16. This conversation between David and Saul thus neatly captures the entire thrust of 1 Pet 3:10–12, showing how David's righteous conduct during a tumultuous sojourn ultimately led to his promised reward.

By alluding to David's sojourn via Psalm 33 LXX, Peter invites the Anatolian Christians to understand their own lives in light of David's story: they also have been promised an inheritance (1:4; 3:9; 5:10); they also are to live righteous lives both within and without the church even as they suffer (2:11–12, etc.); finally, they also will receive their inheritance should they continue in righteousness (1:3–7; 5:10). The Anatolian Christians must understand, however, as David apparently did

(1 Sam 24:8–13), that sin and evil will not reap an inheritance from the Lord. In short, Peter offers David's period of sojourn (indirectly via Psalm 33 LXX), as prototypical of the life the church is living, and of the characteristics he desires the congregation to embody. By contrast, Saul is the implied anti-prototype, the one who sought to take David's life in spite of his righteous conduct.

It should also be noted that the whole *Haustafel,* which began with bondservants in view, ends with the allusion to King David via Psalm 33 LXX. It seems that in the mind of Peter, nobody who trusts in God is exempt from trials—whether a lowly bondservant or the king-in-waiting; a wife or a husband; a Jew or a gentile—the believer's life is one of election before God and rejection by the world; of sojourning and resident-alien-ness, together with the call to live a life oriented towards blessing and the pursuit of peace.[109] In 3:10–11, therefore, David is presented (albeit indirectly), as the exemplar of the righteous sojourner who seeks the peace of his enemy, Saul. Meanwhile, Saul stands as the inferred anti-exemplar who seeks the destruction of the one who has done no wrong.

### 5.3.4.   *The Lord's Eyes are on the Righteous (3:12)*

The ὅτι at the outset of v. 12 signals the further motivation for a way of life that seeks the peace of one's opponent(s): positively, the Lord looks favourably upon those who are righteous, while negatively, judgment awaits those who do evil. The biggest point of contention is whether the warning of v. 12c, "the face of the Lord is against those who do evil", is directed at believers,[110] non-believers,[111] or both.[112] The context of the passage thus far leads me to believe that Peter has *Christians* in view for several reasons: (1) earlier in the pericope, Peter issues a dual-imperative, one

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[109] According to Douglas Holm, a life oriented towards blessing may be classified as missional activity. See Douglas Holm, "Holy Engagement: Doing Good and Verbal Witness as Missional Activity in 1 Peter" (PhD thesis, University of Bristol / Trinity College, 2014), 276.

[110] E.g., Kelly, *The Epistles of Peter and Jude,* 138; also, William L. Schutter, *Hermeneutic and Composition in I Peter,* WUNT, 2/30 (Tübingen: J. C. B. Mohr, 1989), 147; Goppelt, *A Commentary on I Peter,* 237–38; Jobes, *1 Peter,* 224.

[111] E.g., Michaels, *1 Peter,* 181–82; Schreiner, *1, 2 Peter, Jude,* 167–68.

[112] Holm, "Holy Engagement," 275; Achtemeier, *1 Peter,* 227.

expressed in the negative, one in the positive; negatively, the church is not to revile for reviling, while positively, they are to bless (v. 9). (2) As outlined above, the Psalm quotation alludes to David's sojourn while on the run from Saul. David provides the positive type, pursuing peace, while Saul provides the negative antitype, pursuing destruction of the innocent. (3) The thrust of v. 12 parallels the exhortation/warning given to husbands (3:7), where Christian husbands are urged to honour their wives or face the prospect of God turning away from them.

Given the positive/negative antitheses of vv. 9, 10–11 outlined above, alongside the thrust of 3:7, v. 12 may be seen to follow suit: Peter encourages believers towards a life of blessing and the pursuit of peace because positively, "God's eyes are on the righteous" (those who pursue blessing and peace towards their opponents), while negatively, "the face of the Lord is against those who do evil" (those who revile for reviling). In Kelly's words, therefore, 1 Pet 3:12c might be best understood as a warning against "intemperate reaction to persecution."[113] But why would God set his face against his people for simply responding in kind to their abusers? The answer is that it constitutes a failure of the church to exercise their priestly ministry of blessing and as such stands as a denial of their new identity and mission to which they have been called. On this point, one curious feature of 1 Peter (and one worth further investigation in and of itself) is that 1 Peter's emphasis on the judgment of God is not focused so much on non-believers (although see 2:12[?]; 4:5), but on believers themselves (see 1:17; 3:7; 3:11–12; 4:17–18). As Jobes observes, even believers may get ensnared in a tailspin of retaliatory behaviour. These verses serve to remind one that "God's face has always been set against those who do evil, whether that evil is perpetrated by members of the covenant community or by those outside."[114]

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[113] Kelly, *The Epistles of Peter and Jude*, 138.
[114] Jobes, *1 Peter*, 224.

Thus, Peter's desire is that unbelievers should be won to the faith, while warnings of judgment are directed towards believers to live in accordance with their newfound identity as God's priestly community by extending blessing and pursuing peace with outsiders. In so doing, they will embody the prototypical characteristics embodied by David during his sojourn. In this respect, Peter's omission of Ps 33:17b LXX from his quotation serves a dual purpose that stands to benefit non-believers and believers alike. Concerning the former, Peter stops short of the full quotation, "to destroy the remembrance of them from the earth", because of his redemptive concern for unbelievers.[115] At the same time, however, the omission also serves to remind believers that they remain objects of God's mercy even if they may not always live out their new identity and mission perfectly.

Finally, the overall tenor of the passage—to be a blessing to hostile outsiders, and to proactively seek their holistic wellbeing—honours the humanity of the people in question (cf. 2:17, "Honour *everyone*"). Psychiatrist Jonathan Shay, investigating the impact of combat trauma on US soldiers in Vietnam, notes how dehumanizing the enemy led to psychological damage of the soldiers, writing:

> Restoring honor to the enemy is an essential step in recovery from combat PTSD (Post Traumatic Stress Disorder). While other things are obviously needed as well, the veteran's self-respect never fully recovers so long as he is unable to see the enemy as worthy. In the words of one of our patients, a war against subhuman vermin "has no honor." This is true even in victory; in defeat, the dishonoring absence of human *thémis* linking enemy to enemy makes life unendurable.[116]

Piper is right, therefore, when he observes that "one cannot truly bless while inwardly desiring someone's hurt"[117] because it is a dishonouring of the *imago Dei* that each person bears. To vilify, or to desire the cursing of one's enemy, is to forget

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[115] Gene L. Green, "The Use of the Old Testament for Christian Ethics in 1 Peter," *TynBul* 41, no. 2 (1990): 279; also, Horrell, *The Epistles of Peter and Jude*, 65, who suggests that by ending the quote where he did, the author "leaves the possibility of salvation [for non-believers] open."

[116] Jonathan Shay, *Achilles in Vietnam: Combat Trauma and the Undoing of Character*, paperback ed. 2003 (New York: Scribner, 1994), 115.

[117] Piper, "Hope as the Motivation of Love," 230.

that they too are human and that they too bear the *imago Dei*. The Anatolian believers were to show grace to those who opposed them, just as God showed them grace when they opposed him. In Peter's words, they too were formerly ignorant (1:14), needing to be ransomed from futile ways through the blood of Jesus (1:18). Having been born again to a living hope (1:3), to be a holy priesthood (2:5, 9), they are commissioned to proclaim God's mighty acts and do good for his glory (2:9–12). In so doing, the Anatolian Christians would fulfil their priestly commission, seeking to bless their enemies as they had first been blessed by God. We may say, therefore, that the blessing to which the Anatolian Christians are called is, first to actively absorb the evil perpetrated against them, and secondly, to respond to such evil with blessing. The third act of blessing is to provide a reason for the hope within, which is the focus of the final section of this chapter.

## 5.4.  *Reason for Hope (1 Pet 3:13–17)*

[13] Καὶ τίς ὁ κακώσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε; [14] ἀλλ᾽ εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε, [15] κύριον δὲ τὸν Χριστὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἕτοιμοι ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, [16] ἀλλὰ μετὰ πραΰτητος καὶ φόβου, συνείδησιν ἔχοντες ἀγαθήν, ἵνα ἐν ᾧ καταλαλεῖσθε καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν. [17] κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιοῦντας.

[13] Now who is there to harm you if you are zealous for what is good? [14] But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, [15] but in your hearts honour Christ the Lord as holy, always being prepared to make a defence to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, [16] having a good conscience, so that, when you are slandered, those who revile your good behaviour in Christ may be put to shame. [17] For it is better to suffer for doing good, if that should be God's will, than for doing evil.

It is beyond question that Psalm 33 LXX is important to one's understanding of 1 Peter.[118] In the present context of 1 Peter 3, it serves as the reason for the call to bless in vv. 8–9, while at the same time acts as a pivot[119] upon which Peter may turn his attention to themes such as perseverance, suffering, and witness as evidenced by the conjunction καί. Whilst καί would more commonly be translated as "and" or "but", here it is more the equivalent of "therefore".[120] Elliott, for example, writes that the καί of v. 13 functions as if to say, "in light of the above," or, "given the truth of Psalm 33 LXX."[121] Another way of putting it is that vv. 13–17 provide the "so what?" for the quotation of Psalm 33 LXX. As Neal Norrick notes, there is little point in recounting a story that has no relevance for its listeners.[122]

Psalm 33 LXX, as we have seen, recounts King David's experience as a sojourner while pursued by Saul (1 Sam 21:10–15). The main theme revolves around the problem of righteous people in their suffering,[123] the very problem that Peter's addressees find themselves in. The psalm is, therefore, perfectly appropriate for their circumstances and concludes with the promise that that the Lord will rescue the righteous from their suffering in due course (Ps 33:19–23 LXX). First Peter 3:13–17, thus, seeks to answer the question, "If those who live in righteousness suffer, but the Lord will ultimately vindicate them, how are they to live between those times?"

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[118] Most recently, see Woan, "The Use of the OT in 1 Peter"; also, Eric James Gréaux, "The Lord Delivers Us: An Examination of the Function of Psalm 34 in 1 Peter," *R&E* 106, no. 4 (2009): 603–13. For earlier studies see especially, Wilhelm Bornemann, "Der erste Petrusbrief—eine Taufrede des Silvanus?," *ZNW* 19 (1919): 147–51; Schutter, *Hermeneutic and Composition in I Peter*, 44–49; on Psalm 33 LXX in 1 Pet 2:1–3, see Jobes, "'Got Milk?'"; idem, "'Got Milk?' Revisited."

[119] Williams, *Good Works in 1 Peter*, 165–84; cf. Woan, "The Use of the OT in 1 Peter," 222.

[120] Kelly, *The Epistles of Peter and Jude*, 139–40; Achtemeier, *1 Peter*, 229; Schreiner, *1, 2 Peter, Jude*, 169.

[121] Elliott, *1 Peter*, 619.

[122] Norrick, "Twice-Told Tales," 199.

[123] Dan G. McCartney, "The Use of the Old Testament in the First Epistle of Peter" (PhD diss., Westminster Theological Seminary, 1989), 94.

### 5.4.1.  *Zealous for Good (3:13–14a)*

Verse 13 begins with a rhetorical question, τίς ὁ κακώσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε; ("Who is there to harm you if you are zealous for that which is good?"). If our exegesis of 3:10–12 above is correct—that is, believers are to seek the *shalom* of their opponents and that v. 12c stands as a warning to believers—then the answer to Peter's question is that neither God (in future judgment) nor people (in present persecution) can ultimately harm you if you are zealous for good. This is not to say that the believers to whom Peter writes will avoid *all* suffering in this life. To the contrary, the quotation of Psalm 33 LXX, and 1 Peter as a whole, plainly acknowledge that persecutions and trouble have occurred and will continue to do so (1:6–7; 3:13–17; 4:12–19).[124] Nevertheless, the *Haustafel* does hold out a measure of hope that a life oriented towards blessing *may* mitigate against some of the suffering that some in the church are experiencing, though this is by no means guaranteed.[125] In other words, there is significant tension between the *hope* and the reality of what blessing may achieve.

So, for example, the instructions to wives (3:1–6) are given in the hope of reducing conflict and perhaps even winning their spouse to the faith, though, as we have just said, this is by no means guaranteed. And therein lies the problem for Peter's recipients. The Anatolian believers are bound in a catch-22: on the one hand, if they cease being "zealous for what is good" (that is, living in accordance with the gospel they have received), any persecution will be mitigated, but in so doing they will dishonour God who *called* them; on the other hand, if they continue to live in accordance with the gospel, they will please God and some may be won to the faith, but persecution from outsiders may well continue.[126] In other words, Christianity is

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[124] Schreiner, *1, 2 Peter, Jude*, 166, similarly pp. 169–70.

[125] So Davids, *The First Epistle of Peter*, 129–30; cf. McKnight, *1 Peter*, 212–13; I. Howard Marshall, *1 Peter*, IVPNTC (Downers Grove: IVP Academic, 1991), 114.

[126] Williams, *Good Works in 1 Peter*, 181.

not a social ethic that guarantees "approval" or "success" in the world,[127] but one lives in hope that a life of blessing might, on occasion, relieve the hostility.

In this respect, the conjunction ἀλλ' in v. 14 provides reinforcement and elucidation rather than contrast. As such, Michaels (following BDF §448.6) paraphrases v. 14 as "What is more (even if you should suffer . . . ) you are blessed."[128] Meanwhile, πάσχοιτε appears in the optative, not because suffering is unlikely—a cursory reading of 1 Peter should put to rest any such notions (e.g., 1:6–7; 2:12, 18–20; 4:12–19; 5:8–10)—but because it is an ever-present threat.[129] In fact, Williams has argued cogently that suffering because of good works was likely the *norm*, rather than the exception.[130] Despite this, the upshot of Peter's formulation is that a life geared towards blessing means that believers need not fear the judgment of God as they live in accordance with the gospel. At the same time, vindication is also promised should any believer (or the church corporately) be persecuted for living in righteousness; in Peter's words, "[they] will be blessed."[131] In this sense, Peter may share Paul's sentiment that, "If God is for us, who can be against us?" (Rom 8:31),[132] or perhaps Isaiah, given its consistent influence throughout 1 Peter, "Behold, the Lord God helps me; who will do me harm?" (Isa 50:9 LXX).[133]

### 5.4.2.   A Ready Defence (3:14b–16)

So far in this passage, we have observed subtle allusions to Abraham (3:9), followed by David and Saul (3:10–11). Abraham and David both embodied prototypical characteristics in terms of maintaining a posture of blessing amidst suffering whilst

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[127] Williams, *Good Works in 1 Peter*, 183.

[128] Michaels, *1 Peter*, 185; cf. Schreiner, *1, 2 Peter, Jude*, 170, who suggests "Indeed".

[129] Most recently, Holm, "Holy Engagement," 279, who adds that the optative form here may be "a delicate euphemism . . . implying that persecution was already occurring."; see also, Selwyn, *The First Epistle of St. Peter*, 191; Kelly, *The Epistles of Peter and Jude*, 141; Roger L. Omanson, "Suffering for Righteousness' Sake (1 Pet 3:13–4:11)," *RevExp* 79, no. 3 (1982): 439; Achtemeier, *1 Peter*, 231; Schreiner, *1, 2 Peter, Jude*, 171.

[130] Williams, *Persecution in 1 Peter*, 258–75; contra, Beare, *The First Epistle of Peter*, 137.

[131] Williams, *Good Works in 1 Peter*, 180–83; also, Holm, "Holy Engagement," 277–78.

[132] Schreiner, *1, 2 Peter, Jude*, 170.

[133] Elliott, *1 Peter*, 619.

also embracing their elect-reject status. Saul, by contrast, provided the implied antitype to be avoided in his pursuit of the "other's" destruction. Peter spells out the implications of what has gone prior in vv. 13–14a by drawing on Isa 8:12–13 in vv. 14b–15. Firstly, they are to be fearless in their relations with those who oppose them (14b); secondly, they are to honour Christ as Lord "in [their] hearts."[134] The reference to Isa 8:12–13, by extension, brings with it another indirect allusion, this time to King Ahaz (cf. Isaiah 7–8; 2 Kings 16 and 2 Chronicles 28).

The narrative pertaining to Ahaz reveals that Peter's indirect reference to him serves alongside Saul to provide another antitype. While Saul embodied the desire to seek the destruction of the "other," here, Ahaz embodies the fear of man. The narrative context of Ahaz is instructive here: as king of Judah, Ahaz learned that Syria had formed an alliance with the northern kingdom of Israel to attack Judah. If successful, the plan was to install the son of Tabeel as king (Isa 7:1–6). Isaiah records that Ahaz and his people were filled with fear (7:2), yet the Lord commands him to remain calm and not to fear (7:4). Thereafter, the Lord urges Ahaz to ask for a sign in order that the Lord might demonstrate his faithfulness (7:10). In ch. 8, the Lord again urges his people not to fear the plot laid by Syria and Israel, but to continue trusting in him for their protection (8:11–15). Despite the word of YHWH through Isaiah, we read in 2 Kings and 2 Chronciles that Ahaz sought the assistance of the King of Assyria instead of trusting the Lord (2 Kgs 16:7; 2 Chron 28:16), and ultimately fell into idolatry (2 Chron 28:22ff), while scores of Judeans were killed or taken captive by Syria and Israel (2 Chron 28:5–8).

Thus, in contrast to Ahaz, the Anatolian Christians are commanded τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε (lit. "do not fear what they fear, nor be troubled").[135] A more helpful rendering is provided by the NASB, "Do not fear their

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[134] Schreiner, *1, 2 Peter, Jude*, 172–73.

[135] So, Norman Hillyer, *1 and 2 Peter, Jude*, NIBC (Peabody: Hendrickson Publishers, 1992), 110, Additional Notes §16.

intimidation and do not be troubled."[136] The difference between the LXX and Peter's rendering is his substitution of the plural αὐτῶν in the place of the LXX's singular αὐτοῦ. Michaels expresses the significance, noting that although Peter's grammatical adaptation moves towards the original Hebrew, the content and context of 1 Peter follows that of the LXX.[137] The upshot is that the pronoun may be read as an objective genitive, indicating that the warning is against fearing one's enemy,[138] hence the NASB's "Do not fear their intimidation . . ." is about right.

At this point, v. 15, provides the positive counterpart to being fearless, exhibiting two key facets: (1) believers are to honour Christ as holy in their hearts;[139] and (2) they must be prepared to speak of their faith when called upon to do so. How these verses work themselves out in the daily life of believers has been a point of contention among scholars recently and Warren Carter has been at the forefront of the discussion. Specifically, Carter has argued that 1 Peter calls for external public compliance, while honouring Christ in one's heart,[140] and that by so doing, the Anatolian believers may become more socially acceptable and integrated.[141] He suggests further that 1 Peter encourages Christians to "go all the way" with regard to pagan worship, sacrifice, and feasting, especially in regards to the Roman imperial cult.[142]

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[136] Similarly, Horrell, *The Epistles of Peter and Jude,* 66, "Do not be perturbed, or intimidated."

[137] Michaels, *1 Peter,* 186.

[138] Michaels, *1 Peter,* 186–87; similarly, Kelly, *The Epistles of Peter and Jude,* 142; Elliott, *1 Peter,* 624–25; However, see also, Achtemeier, *1 Peter,* 232, n. 45, who suggests a genitive of source; likewise, Schreiner, *1, 2 Peter, Jude,* 172, n. 232.

[139] For a comprehensive analysis of 3:15a and its context, see Charles Kuykendall and C. John Collins, "1 Peter 3:15a: A Critical Review of English Versions," *Presb* 29, no. 2 (2003): 76–84; see also, Bruce M. Metzger, *TCGNT,* 3rd ed., corrected, 1975 (London: United Bible Societies, 1971), 691, cf. p. 622 (concerning 1 Thess 2.2). Williams, *Persecution in 1 Peter,* 313–14; Schreiner, *1, 2 Peter, Jude,* 173–74; and Elliott, *1 Peter,* 625–26, also offer sound discussions.

[140] Carter, "Going All the Way?," 28; cf. idem, "Roman Imperial Power: A New Testament Perspective," in *Rome and Religion: A Cross-Disciplinary Dialogue on the Imperial Cult,* ed. Jeffrey Brodd and Jonathan L. Reed, WGRWSup 5 (Atlanta: Society of Biblical Literature, 2011), 137–51.

[141] Carter, "Going All the Way?," 25.

[142] Carter, "Going All the Way?"; cf. "Roman Imperial Power: A New Testament Perspective," 146ff.

To make his case, Carter follows van Unnik[143] in asserting that "good works" or "doing right" refers not to Judeo-Christian ethical standards, but rather "to culturally determined social participation" (i.e., Greco-Roman culture),[144] thus, "[i]t is difficult to imagine how the letter's strategy to overcome negative reports about Christians and rehabilitate them socially (2.12; 3.16) can be accomplished if Christians refuse to participate in cultic sacrifices and feasting."[145] In this way, Carter suggests that Christians can honour Christ in their hearts while maintaining external compliance.[146] To put it more crudely, what Carter is suggesting is that the Christian believer may somehow bow externally while farting silently in the emperor's direction.[147] Whilst Carter's proposal is laudable, it suffers from numerous flaws which I will detail briefly below.[148]

Initially, one of the central claims that Carter makes in his work is that by prioritising Christ as Lord in one's heart, one may be "compliantly honorable in culturally determined ways" (i.e., the church can freely participate in the various activities of the imperial cult and other local cults as well), without compromising loyalty to God.[149] Such a claim, however, does not stand up to biblical scrutiny. For instance, the OT consistently speaks of the heart in relation to one's activity or words. The example below from Psalm 24 not only makes this clear, but its language also echoes that found in 1 Pet 3:8–9:

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[143] W. C. van Unnik, "The Teaching of Good Works in I Peter," *NTS* 1, no. 2 (1954): 92–110.

[144] Carter, "Going All the Way?," 26.

[145] Carter, "Going All the Way?," 25.

[146] Carter, "Going All the Way?," 28.

[147] The expression is based on an Ethiopian proverb quoted by James C. Scott, *Domination and the Arts of Resistance: Hidden Transcripts* (New Haven: Yale University Press, 1990), v; similarly cited by, David G. Horrell, *Becoming Christian: Essays on 1 Peter and the Making of Christian Identity*, LNTS 482 (London: Bloomsbury, 2013), 238, n. 125.

[148] Portions of what follows were originally presented in an unpublished paper at the Exeter Cathedral Library as, David M. Shaw, "'Going All the Way?' Reconsidering Warren Carter and Christian Involvement in the Roman Imperial Cult" (University of Exeter Theology and Religion Postgraduate Study Day, Exeter Cathedral Library, 2014), 1–9; see also the critiques levelled by both Williams, *Good Works in 1 Peter*, 206–9; and Horrell, *Becoming Christian*, 231–34.

[149] Carter, "Going All the Way?," 28; idem, "Roman Imperial Power: A New Testament Perspective," 140–41.

He who has clean hands and a *pure heart*, who does not lift up his soul to what is false and does not swear deceitfully. He will receive *blessing* from the Lord and righteousness from the God of his salvation" (Ps 24:4–5, emphasis added).[150]

This relationship is no different in the New Testament; indeed, if anything, one might say it becomes more pronounced. Most clearly perhaps is the statement attributed to Jesus that, "out of the abundance of the heart, the mouth speaks" (Luke 6:45; Matt 12:34–35). Moreover, in a stinging rebuke of the Pharisees, Jesus is quoted as saying that they "are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people's bones and all uncleanness. So you also outwardly *appear* righteous to others, but *within* you are full of hypocrisy and lawlessness" (Matt 23:27–28, emphasis added).

When we come to Paul's letters (both undisputed and disputed), we likewise see a tying of one's heart and one's actions. For example, Paul ties the heart of faith with confession of Christ as Lord (Rom 10:10), and encourages the Corinthians to have an answer "to . . . those who boast about outward appearance and not about what is in the heart" (2 Cor 5:12). Similarly, Eph 6:5–6 urges bondservants to work "with a sincere *heart*, as you would Christ, *not by the way of eye-service, as people-pleasers*, but as bondservants of Christ doing the will of God *from the heart*" (Eph 6:5–6, emphasis added).

Finally, in 1 Peter itself, Peter presumes that honouring Christ in one's heart will lead to public defence of one's faith. The problem, therefore, with Carter's separation of external conduct and internal heart is that it creates a false dichotomy that is clearly contradicted within the immediate context of 3:14–16. These verses clearly and succinctly present honouring Christ within the believer's hearts (v. 15a), with a public defence of their faith (15b), that is required because of the slander

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[150] Other examples include, Deut 4:39–40; Prov 4:23–24; Isa 29:13.

they receive for their good works (v. 16).[151] Given the consideration of mission in this work, one might also wonder what motivation there may be for any observer to convert to the Christian faith if one's external actions comply with the majority with regard to participation in the Imperial Cult or other pagan rituals. How, for example, would non-Christian husbands in 1 Peter 3 even know their wives to be Christians if they only ever revered Christ in their heart whilst continuing to participate in Imperial Cult activities and maintaining business as usual in family life? Indeed, if this was the case, why would Peter need to refer to a *former way of life* (1 Pet 1:14, 18), or exhort wives not to fear (3:6), if life simply carried on as previously? One could further query Carter's suggestion of "social rehabilitation" if, according to 1 Pet 3:14, a Christian might still expect to suffer even though they comply with cultural expectations. As Williams notes:

> If Carter's proposal were correct, it would mean that the author expected his readers to be persecuted further because of the acts of cultic sacrifice and veneration which they performed on behalf of the emperor; this expectation would be difficult to sustain.[152]

We may also draw a further reason for questioning Carter's view based on Peter's subtle allusion to Ahaz as an antitype outlined above. The reference to Isa 8:12–13 draws the reader to consider the narrative arch of Ahaz's kingship in contrast to David's sojourn: having been threatened by Syria and Israel, but commanded by the Lord not to fear them, Ahaz proceeds to form foreign alliances that end in the death and enslavement of many Judeans as well as his own descent into idol worship. If our assessment of Peter's allusion to Ahaz as antitype is correct, Carter finds himself in the unenviable position of arguing for the very thing that Peter is urging believers to avoid! The "heart", here in 1 Peter then, ought not be considered equivalent to one's private life as Carter suggests. Rather the "heart"

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[151] Williams, *Good Works in 1 Peter*, 207–8, argues that the Petrine author challenges such dualisms which are built on hegemonic assumptions.
[152] Williams, *Good Works in 1 Peter*, 207.

is the source of one's conduct,[153] which, for the believer, will be demonstrated in the pursuit of the *calling* to be a blessing by embracing non-retaliatory behaviour towards their adversaries, seeking their *shalom*, and being able to give a reason, or defence, for their hope.

The counter-intuitive actions of the Anatolian Christians to be a non-retaliatory community that seeks the *shalom* of its oppressors leads Peter to anticipate that such a way of life may be the catalyst for questions about their faith. To that end, he exhorts the community to be ready (ἕτοιμοι)[154] to defend (ἀπολογίαν) the hope that they possess.[155] The question to be asked concerns the context in which this defence takes place, that is, does Peter envisage an informal context whereby believers must be prepared to defend their faith in the daily course of life, or is a more formal court-room like environment supposed? The recent consensus has leaned toward the former option of informal defence in the daily course of life. Elliott sums up this line of thought:

> The presupposed situation is an ongoing one always facing the believers. It involves not formal trials and the demands of official magistrates requiring evidence of nonculpability but occasions when outsiders, out of curiosity, ask for explanations of the hope that animates these believers.[156]

However, Travis Williams has questioned this consensus asking why the author of 1 Peter would need "to dissuade [his audience] from fear (v. 14b) and to encourage them to hold firmly to the lordship of Christ (v. 15a)?"[157] On Williams'

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[153] So, Schreiner, *1, 2 Peter, Jude*, 173–74.

[154] The adjective, ἕτοιμοι, likely carries imperatival force, denoting a state of preparedness. See Elliott, *1 Peter*, 626–27; also, Schreiner, *1, 2 Peter, Jude*, 174. In classical literature, see Xenophon, Mem. 4.5.12 (a reference I owe to Elliott, p. 627).

[155] Cf. parallels regarding such language elsewhere in the NT, inc., Col 4:6; Luke 12:1–12; 21:12–19.

[156] Elliott, *1 Peter*, 627–28; similarly, Forbes, *1 Peter*, 116; Schreiner, *1, 2 Peter, Jude*, 174; Earl J. Richard, *Reading 1 Peter, Jude, and 2 Peter: A Literary and Theological Commentary*, Reading the New Testament (Macon: Smyth & Helwys, 2000), 149; Davids, *The First Epistle of Peter*, 131; Michaels, *1 Peter*, 188; Selwyn, *The First Epistle of St. Peter*, 193.

[157] Williams, *Persecution in 1 Peter*, 315.

reading, Christianity had become "effectively illegal"[158] at the time of 1 Peter's composition, meaning that believers faced the constant threat of being taken to court by any citizen who so desired.[159] While Williams does not discount the informal accusations, he finds that the overall context demands that formal proceedings in Anatolian courts may be "the more natural environment" by which to comprehend the text.[160] Given the sweeping language of ἀεὶ ("always") and παντὶ ("anyone") within the same context, perhaps it is a mistake to choose between a formal or informal environment, since a ready defence is appropriate for any circumstances. While Michaels leans towards an informal setting, his summation nevertheless seems apt: "Peter sees his readers as being 'on trial' every day as they live for Christ in a pagan society."[161]

Any such defence of Christian hope is to be offered with "gentleness and respect (φόβου)". The way the ESV and NIV translate φόβου as "respect" may lead the reader to assume that φόβου is directed towards their accusers. However, the present context (3:14), and earlier use of φόβος (e.g., 1:17; 2:17; 3:6), suggests that fear of God is in view.[162] The use of "hope" throughout 1 Peter (1:3, 13, 21), suggests that the word revolves around eschatological inheritance,[163] but this would be reductionistic because it overlooks the foundation of that hope which is based on the past event of the death and resurrection of Christ upon which they have

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[158] An expression Williams borrows from Horrell, *1 Peter*, 57; cf. Williams, *Persecution in 1 Peter*, 179, 315.

[159] Williams, *Persecution in 1 Peter*, 315.

[160] Williams, *Persecution in 1 Peter*, 316; so also, Paul A. Holloway, *Coping with Prejudice: 1 Peter in Social-Psychological Perspective*, WUNT 244 (Tübingen: Mohr Siebeck, 2009), 67–68; Horrell, *Becoming Christian*, 178, 230; Tàrrech, "The Mission According to the New Testament," 245, n. 27.

[161] Michaels, *1 Peter*, 188.

[162] Steven Richard Bechtler, *Following in His Steps: Suffering, Community, and Christology in 1 Peter*, SBLDS 162 (Atlanta: Scholars Press, 1998), 164; On "fear" in 1 Peter, see also, David G. Horrell, "'Honour Everyone . . .' (1 Pet. 2.17): The Social Strategy of 1 Peter and Its Significance for Early Christianity," in *To Set at Liberty: Essays on Early Christianity and Its Social World in Honor of John H. Elliott*, ed. Stephen K. Black, SWBA, 2/11 (Sheffield: Sheffield Phoenix Press, 2014), 192–210.

[163] Schreiner, *1, 2 Peter, Jude*, 175; following, Brox, *Der erste Petrusbrief*, 17.

forgiveness of sins and new life in righteousness (1:21; 2:24). A defence of Christian life and conduct must incorporate both future and past aspects of that hope.[164]

Treating authorities and citizens with gentleness (i.e., neither repaying evil for evil, nor reviling for reviling), and retaining fear of God over man is what allows one to retain a clear conscience before God (v. 16). "So that" (ἵνα) provides the purpose clause describing the result of such conduct, specifically, that their opponents may be "put to shame." Some perceive such shame to pertain to this life,[165] while others see the shaming as eschatological judgment.[166] The latter is more likely, for as Schreiner notices, given that Christians are already under duress for their good conduct, it is difficult to see how *more* good conduct will somehow lead to non-believing opponents suddenly feeling shame.[167] Again, this is not to discount the fact that some *may* come to the faith, but that the norm (for the time being, at least), is that opposition will continue and that those who oppose God's people will ultimately be opposed by God and subject to judgment at the Last Day.

A thought-provoking feature of the pericope becomes salient at this point. We observed in our exegesis of v. 8 that some aspects of Christian conduct would have been endorsed in Greco-Roman culture (e.g., brotherly love, compassion). However, it was the unconventional way in which these virtues were practised by the Anatolian Christians that caused offence (i.e., such virtues were expressed to those who were not biological family). Social Identity Theory speaks to this issue in an unexpected way, providing insight as to a further reason why Christians suffer,

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[164] For a comprehensive treatment, see Piper, "Hope as the Motivation of Love"; see also the excursus in Feldmeier, *The First Letter of Peter*, 65–70, and chapter 2 in this thesis. Recall also, Susan Condor, "Social Identity and Time," in *Social Groups and Identities: Developing the Legacy of Henri Tajfel*, ed. W. Peter Robinson, International Series in Social Psychology (Oxford: Butterworth-Heinemann, 1996), 303, on the importance of proactive and retroactive memory in the formation (and maintenance) of social identity (see §2.2).

[165] E.g., Feldmeier, *The First Letter of Peter*, 197 (citing 2:15; 3:1f); see also, Achtemeier, *1 Peter*, 236; Richard, *Reading 1 Peter, Jude, and 2 Peter*, 151–52.

[166] Schreiner, *1, 2 Peter, Jude*, 177 (citing parallels in 1 Pet 2:6; also, Rom 5:5; 9:33; 1 Cor 1:27); see also, Elliott, *1 Peter*, 632–33; Michaels, *1 Peter*, 190–91.

[167] Schreiner, *1, 2 Peter, Jude*, 177.

especially in relation to the uncertainty surrounding people's various responses to the new faith and to the good that believers seek to perpetuate.

It is rightly accepted that the Anatolian Christians suffered for being different to their opponents because of their conversion to Christ, and there is nothing to discredit this claim as it appears in 1 Peter itself (esp. 4:1–4; 14–16), but is there more going on? Recent studies in SIT have shown that under certain circumstances, intergroup conflict may be more likely when one group perceives an out-group to be too *similar* to itself. The latter group thus stands as a threat to the former group because they impinge on their distinct identity.[168] This is especially so for those who strongly identify with the threatened group, especially if there is the prospect of intergroup competition.[169] Such high identifiers are likely to act in order to restore and/or maintain intergroup distinctiveness.[170] It may be, therefore, that those outside of the Christian faith persecuted early believers not only because of differences that manifest in their new faith, but also because, in some sense, they were still so similar and retained some of the core identity features of the persecutors. The Epistle to Diognetus may point us in this direction:

> [1] For Christians are not *distinguished from the rest of humanity* by country, language, or custom. [2] For nowhere do they live in cities of their own, nor do they speak some unusual dialect, nor do they practice an eccentric way of life . . . [5] They live in their own countries, but only as *nonresidents* (πάροικοι); they participate in everything as citizens, and endure everything as *foreigners* (ξένη) . . . [15] They are cursed (λοιδοροῦνται), yet they bless (εὐλογοῦσιν), they are insulted, yet they offer respect. [16] When they do good (ἀγαθοποιοῦντες), they are punished as evildoers (κακοί); when they are punished, they rejoice (χαίρουσιν) as though brought to life. [17] By the Jews they are assaulted as foreigners, and by the Greeks they

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[168] Jolanda Jetten, Russell Spears, and Tom Postmes, "Intergroup Distinctiveness and Differentiation: A Meta-Analytic Integration," *J. Pers. Soc. Psychol.* 86, no. 6 (June 2004): 874.

[169] Fathali M. Moghaddam and Peter Stringer, "Out-Group Similarity and Intergroup Bias," *J. Soc. Psychol.* 128, no. 1 (1988): 113; Jolanda Jetten, Russell Spears, and Antony S. R. Manstead, "Similarity as a Source of Differentiation: The Role of Group Identification," *Eur. J. Soc. Psychol.* 31 (2001): 622.

[170] Jetten, Spears, and Postmes, "Intergroup Distinctiveness and Differentiation," 864.

are persecuted, *yet those who hate them are unable to give a reason for their hostility* (Diogn. 5:1–2, 5, 15–17).[171]

Most striking is the language shared between both 1 Peter and Diognetus, e.g., πάροικοι (cf. 1 Pet 2:11), λοιδοροῦνται and εὐλογοῦσιν (cf. 1 Pet 3:9) ἀγαθοποιοῦντες (cf. 1 Pet 3:13), κακοί (cf. 1 Pet 3:17), and χαίρουσιν (cf. 1 Pet 4:13). Notable too, is that according to the author of the Letter to Diognetus, those who hate Christians "cannot explain the cause of their enmity" (5:17). This may serve as an important reminder that in many ways, Christians were just like everyone else. Yes, their religious outlook had changed on account of receiving the gospel, but they still lived in the same places, looked the same, spoke the same, ate the same, and worked the same as anybody else.

It is not difficult to imagine that for the outsider looking in, this familiarity was threatening because it masked a difference that, as they saw it, had the potential to bring the misfortune of the gods (whom these new Christian believers had now displeased); indeed, such conversion may even undermine the *Pax Romana*. In this sense, Peter's use of the terms παροίκους ("sojourners") and παρεπιδήμους ("resident aliens") (2:11) is certainly appropriate. These new believers were in every sense, still residents of the cities and villages in which they inhabited and yet now, as result of their newfound faith, they were also aliens. Perhaps it was the *"resident-alien-ness"* of the new Christian communities that both attracted new believers and at the same time threatened the identity of out-groups to the degree that they sensed the need to vilify the young church to set themselves apart.[172]

To put it another way, the *resident-alien-ness* of the new Christian community was simultaneously both the reason for their success at winning people to the faith,

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[171] Michael W. Holmes, ed., *The Apostolic Fathers: Greek Texts and English Translations*, trans. Michael W. Holmes, 3rd ed. (Grand Rapids: Baker Academic, 2008), 701, 703, emphasis added.

[172] See also, Kuecker, *The Spirit and the "Other,"* 156, who applies the same principle to shed light on the torrid relationship between Jews and Samaritans who both struggled against the pressures of Hellenization whilst making mutually exclusive claims on the same identity and historical narratives during the Second Temple period.

but also the reason for their persecution! Moghaddam and Stringer's research supports this conclusion by suggesting that mixed responses are not uncommon in situations of intergroup similarity:

> the differentiation-provoking effect of similarity can come into play in conditions in which the basis of similarity is important enough to lead to identification with the in-group; but that at the same time, the potential exists for identification with an out-group that is also similar on the same important criterion.[173]

I suggest that this notion of out-group similarity causing contention, as we have outlined above, explains why Peter appears to be expecting mixed results in terms of conversions and social ostracism in these verses. Given this scenario, high identifiers of a given non-Christian group would be most likely to present the early Christian church the most cause for concern in terms of vindictive behaviour, while low identifiers may be more likely to convert to the faith.[174] The early success of the church in winning people to the faith from various walks of life and their subsequent sufferings suggest that this is precisely what happened, not only in Anatolia, but throughout the whole Roman Empire.[175]

### 5.4.3. Suffering for Good (3:17)

The reality, then, for Christian believers is that there is every chance that they will suffer even as they do good. This is because what the world deems as "good" does not always align with that which God deems as "good".[176] The thrust of the verse is

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[173] Moghaddam and Stringer, "Out-Group Similarity and Intergroup Bias," 113.

[174] Let us not forget, however, that even high identifiers may be won to the faith. One need only look at the Apostle Paul as a prime example, "If anyone else thinks he has reason for confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. But whatever gain I had, I counted as loss for the sake of Christ (Phil 3:4–7). We might also include Lydia, a gentile God-fearer (Acts 16:11–15), and the Philippian jailer (Acts 16:25–40), as other examples. As a God-fearer, Lydia's conversion would make it likely that she strongly identified with the Jews and their faith, while the Philippian jailer's loyalties would almost certainly have been strongly tied to Roman values.

[175] See, for instance, the variety of responses and consequences in Acts 17:1–15.

[176] As Holm observes, such a reality indicates that what the church deems as "good works" is not always in step with Hellenistic standards. See Douglas Holm, "Holy Engagement: 'Doing Good'

obvious in one respect: it is better to suffer for good than for doing evil, but scholars question whether the verse should be taken at face value with regards to this life,[177] or if it carries eschatological nuances.[178] While eschatological facets colour the passage at several points, this is probably not one of those cases. While we grant Michael's point that the formula, "It is better to . . . than to . . ." may present eschatological alternatives, Peter seems to have provided the model by which we should understand these verses at the outset of the *Haustafel* when he warns household servants that it is better to suffer at the hands of their masters for doing good, than for doing evil (2:19–20).[179] If we are right in our earlier assessment of household servants being exemplars to the church community, what is true of them is also true of other believers if they follow their example. As such, just as it is χάρις for servants to suffer for righteousness' sake (i.e., it is their grace-gift towards God, see §4.5.2.), so too it is true of the whole church in v. 17. Like the servants, it is better that they suffer for doing good than for doing evil (in this life), for it is χάρις παρὰ θεῷ. ("grace-gift towards God").

The proviso in the verse is "if [this] should be God's will". While it has been suggested based on this verse that "God causes Christians to suffer in this life for their spiritual well-being",[180] this would be a misappropriation of the text. God's intent is not so much that Christians should suffer, as much as they should respond graciously when they do suffer, especially if their suffering is because of their

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as a Missional Response in 1 Peter," *Leaven* 20, no. 3 (2012): 112; also, David G. Horrell, "Fear, Hope, and Doing Good: Wives as a Paradigm of Mission in 1 Peter," *EstBíb* LXXIII, no. 3 (2015): 422. Further detail is provided in the comprehensive study offered by Williams, *Good Works in 1 Peter*, 165–84.

[177] E.g., Schreiner, *1, 2 Peter, Jude*, 178; similarly, Achtemeier, *1 Peter*, 237–38; Horrell, *The Epistles of Peter and Jude*, 68–69; Omanson, "Suffering for Righteousness' Sake," 440; Brox, *Der erste Petrusbrief*, 163.

[178] J. Ramsey Michaels, "Eschatology in I Peter Iii. 17," *NTS* 13, no. 4 (1967): 394–401; idem, *1 Peter*, 191; also, Troy W. Martin, *Metaphor and Composition in 1 Peter*, SBLDS 131 (Atlanta: Scholars Press, 1992), 223.

[179] Horrell, *The Epistles of Peter and Jude*, 68; also, Goppelt, *A Commentary on I Peter*, 246; Kelly, *The Epistles of Peter and Jude*, 145.

[180] Simon Kistemaker, *New Testament Commentary: Exposition of the Epistles of Peter and of the Epistle of Jude* (Welwyn: Evangelical Press, 1987), 137.

faith.[181] Elliott strikes the right note when he observes that "God *wills doing what is right* rather than what is wrong . . . even if and when this results in suffering."[182] To suffer (πάσχειν) is presented in the optative in part because each individual's suffering is unique in its extent and its severity.[183] The affirmation that suffering may be God's will for Anatolian believers (though he is not the *cause* per se), is intended as an encouragement; that despite the church's circumstances, God still reigns.[184] Such suffering provides the opportunity for believers to entrust themselves to God just as Christ did (2:20, 23c), as well as retaining the promise of blessing should they endure faithfully (3:9, 14).

## 5.5.  *Conclusion*

The present chapter has sought to demonstrate the various underlying narratives that Peter draws from the OT to encourage Anatolian believers to live a life geared towards blessing those who cause their suffering. In considering 3:8–9, we showed how the language of "blessing" alluded to the Abrahamic covenant that required Abraham's embracing the status of an elect-sojourner in order to be a blessing. Similarly, we argued that by utilizing Psalm 33 LXX, Peter invited his recipients to embody the Davidic status of the righteous sufferer who experiences a state of sojourn as he lives between God's promise of the crown and its inheritance (1 Sam 16:1–2 Sam 2:4). During that sojourn, David, though he was pursued by Saul, refused to take his life when granted the opportunity and instead sought Saul's *shalom*. In this sense, the narrative portrays both Abraham and David as exemplars that Peter expects the Anatolian believers to embrace, namely the acceptance of their elect-sojourner identity by which they are to be blessing in the world.

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[181] Jobes, *1 Peter*, 232–33.
[182] Elliott, *1 Peter*, 635, emphasis original.
[183] Schreiner, *1, 2 Peter, Jude*, 179.
[184] Jobes, *1 Peter*, 233; similarly, Schreiner, *1, 2 Peter, Jude*, 179.

From an SIT viewpoint, the utilization of these dual narratives by Peter also reveals a subversion of normal social identity processes in which the church is *called* to bless those who oppose them. This is the manifestation of what Kuecker describes as "allocentric identity" which is the ability to love not only group insiders, but outsiders as well.[185] In case of Peter's recipients, allocentric identity is enacted through their priestly ministry and is expressed in their refusal to retaliate, the pursuit of their opponent's *shalom,* and their willingness to speak openly about their "hope within" when required.[186]  A denial of this ministry would also be a rejection of the calling that they have received in Christ. Such a life would correspond to Saul or Ahaz, the implied antitypes in this passage whose examples are to be avoided.

Finally, we also argued on SIT grounds that in addition to Christian distinctiveness being a source of vilification, another possible source of suffering that may have been overlooked is that of their similarity to their previous in-group. That is, because the outward appearance of believers had changed little (i.e., they still lived, spoke, and ate like *residents*), their change of heart was concealed (a change that rendered them *aliens* in the world). In the eyes of their adversaries, such change had the potential cause social upheaval and bring the misfortune of the gods, and as such had to be opposed. In this way, Anatolian believers became both *resident,* and *alien*; and it was this "resident-alien-ness" on account of their calling, that was the source of their strife as well as their ministry. Either way, regardless of their circumstances, the church is called to embrace their elect-sojourner status as resident aliens in order to be a blessing. And should they remain faithful to that call, their *call* to eternal glory in Christ will be assured (5:10). It is this call that is the subject of our final chapter.

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[185] Kuecker, *The Spirit and the "Other,"* 48–49.

[186] As Horrell, *The Epistles of Peter and Jude,* 62, has noted, this may include *shalom* not only with man, but with God as well (i.e., the oppressor may come to saving faith).

# Chapter 6: Called to Eternal Glory
### 1 Peter 5:6–14

## *6.1. Introductory Comments*

This being the final core chapter of the present thesis, it will serve us well to review the essence of the previous chapters to ground the work that follows. In chapter 2 we considered the *character* of the call to be holy (1 Pet 1:13–21). Therein we established that the call of God to be holy in 1:14–16 represented God's action as progenitor / Father to create a priestly community that would belong to him and be devoted to making his love and justice known among the nations. The narrative arch of 1:13–21 took Peter's recipients from Passover and liberation out of Egypt (Exodus), to Mt Sinai for consecration (Leviticus), and onto the wilderness in anticipation of a promise to be fulfilled (Numbers). The plot and its characters aligned with the experience of the Anatolian Christians giving them a narrative by which they could understand their place in God's story. From an SIT perspective, we noted how the narrative served the Anatolian believers in building a sense of social identity by giving them a common family history and shared destiny. Moreover, we observed Peter's strategy of identity formation never came at the expense of a vilified out-group but rather against believers' own former way of life. This is the beginning of their life as elect sojourners.

Chapter 3 concerned the *commission* of the call out of darkness (1 Pet 2:4–10). Speaking in terms of SIT, Jesus as the "Living Stone" was shown to be a prototype and exemplar in terms of his status as elect of God and rejection by the world. In this way, the story of Christ parallels the story of the fledgling Anatolian churches which likewise find themselves rejected by the world on account of God's election. They must be willing to embrace this status if they are to live faithfully in the world as God has called them. The believer's call out of darkness is a call to Jesus and his community, by which they might present themselves to God as a spiritual sacrifice, which is demonstrated to the world through the active witness of worship, word,

and deed. Like chapter 2 before, Peter draws especially on the Exodus narrative to show that the story of the Anatolian church as elect sojourners aligns with the story of God's people from the beginning; that Christ's story and Israel's story is also their story.

Chapter 4 looked at the *consequences* of the call to righteous endurance of suffering (1 Pet 2:18–25). Christ is presented as the "Suffering Servant" who embodies the prototypical characteristics expected of God's elect. He, therefore, stands as an exemplar for the rest of the Anatolian Christian community. Such characteristics included: (1) not suffering because of sin; (2) not speaking deceitfully; and (3) not retaliating or making threats when abused. More positively, Christ entrusts every aspect of his life to God who will judge righteously. By extension, bondservants are likewise held up as prototypes and exemplars for believers as it is they who most closely resemble Christ in his ministry as the "Suffering Servant". Once again, from the view of SIT, Peter's holding up such "lowly" examples for church members to emulate enacts a radical social creativity that simultaneously inverts and subverts cultural norms of honour and shame. In so doing, he continues the elect-sojourning narrative established earlier in the epistle.

Finally, chapter 5 takes up the *commitment* of the call to be a blessing to those who would cause the church to undergo suffering (1 Pet 3:8–17). Our focus was on the underlying OT narratives upon which Peter drew to encourage a posture that leaned towards blessing those who might abuse the Anatolian believers, be it verbally or physically. In SIT terms, Abraham, and especially David, were presented as new examples who embody prototypical characteristics for the community to imitate, while Saul and Ahaz were the implied antitypes to be avoided. David, in particular, embodied the call to righteousness in suffering, and to bless those who cause one's suffering. To this end, Peter utilised Psalm 33 LXX to subtly call to mind David's sojourn among the Philistines while a fugitive from Saul. The content of blessing in the context of the overall passage had three key facets involving: (1)

non-retaliation and thus the active absorption of evil; (2) seeking the comprehensive well-being (the *shalom*) of those who would cause one's suffering; and (3) to share the reason for the hope one has in light of the gospel message. Once again, Peter employs the OT and the language of "calling" to continue the elect-sojourning narrative that is to be embraced by the church if they are to understand their identity and mission in the world.

In each of these chapters, it becomes clear that the OT plays a vital role. Indeed, the language of *calling* conveys key features of the Exodus narrative.[1] As the church is called to be holy in 1 Pet 1:15–16, so too Israel is called out of Egypt to be a holy people (Lev 19:2). As the church is called out of darkness into God's marvellous light (1 Pet 2:9–10), so too Israel is called out of darkness and slavery in Egypt to worship God (Exodus). As Israel suffered in the wilderness, living between God's promise and the inheritance of that promise, so too the church suffers as it lives between its own promise and inheritance of eternal life. And just as Abraham and Israel were called to be a blessing to the nations, so too the church is to assume a posture of blessing towards a world that despises them.

All of this brings us to our final core chapter that addresses the call to eternal glory as found in 1 Pet 5:6–14, what we depict as the *consummation* of the call. Before turning to the text, however, a note about our selection of verses is appropriate. In short, why consider 5:6–14 as opposed to what many might consider a more likely demarcation in 5:1–10? The first reason is that the focus of this thesis is how the language of *calling* is used to shape identity and mission. Choosing to work through 5:1–10 would leave the language of calling peripheral in the overall context, but here it is something we want to highlight. Secondly, while 5:1–5 is quite specific in its addressing of leaders, v. 6 onwards has the whole church in view; whether one is a leader or member of the church, humility is for all. Thirdly, it is reasonable to

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[1] Recalling the work of Paul E. Deterding, "Exodus Motifs in First Peter," *ConcJ* 7, no. 2 (1981): 59, First Peter utilises at least five different concepts to present the work of Christ as achieving a new exodus, specifically: redemption, salvation, election, rebirth, and calling.

include v. 12 (and by extension, vv. 13–14), as a summary of the whole letter: "that this is the grace of God, stand firm in it," especially considering its proximity to the language of calling which is our over-arching focus. Finally, these verses seem to recapitulate much of what has been observed in 1 Peter, especially regarding our own focus on the language of calling, the development of identity, and the execution of the church's mission.

Before moving into this final chapter, earlier comments from chapter 2 warrant recalling. There (§2.2.), we spoke of the importance of a common history and shared vision of the future for the maintenance of group identity. The past is vital because it provides a narrative structure by which one can be involved in the unfolding story.[2] At the same time, group cohesiveness is built upon a shared vision of the group's future and ultimate destiny.[3] Thus, identity formation grows out of both retroactive memory, i.e., remembering where one has come from; and proactive memory, i.e., remembering where one is going.[4] First Peter 5:6–14 is where these insights come full circle. Peter, to this point, has drawn heavily on Israel's past including the Exodus-Wilderness narratives, the "Suffering Servant" of Isaiah 53 (fulfilled in Christ's ministry), and the righteous sufferer of Psalm 33 LXX. All these references exploit retroactive memory to develop a shared family history for the Anatolian believers: Israel's and Christ's story is now *their* story.[5] In

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[2] Stephen Reicher and Nick Hopkins, *Self and Nation: Categorization, Contestation and Mobilization* (London: SAGE, 2001), 150.

[3] Daniel Bar-Tal, *Group Beliefs: A Conception for Analyzing Group Structure, Processes, and Behavior*, Springer Series in Social Psychology (New York: Springer-Verlag, 1990), 53; S. Scott Bartchy, "Community of Goods in Acts: Idealization or Social Reality?," in *The Future of Early Christianity: Essays in Honor of Helmut Koester*, ed. Birger A. Pearson et al. (Minneapolis: Fortress Press, 1991), 313.

[4] Susan Condor, "Social Identity and Time," in *Social Groups and Identities: Developing the Legacy of Henri Tajfel*, ed. W. Peter Robinson, International Series in Social Psychology (Oxford: Butterworth-Heinemann, 1996), 303.

[5] We recall from our introduction (§1.5.2.), that narrative that effectively "transport" people, thus encouraging changed behaviour in the real world requires the development of empathy in the reader. By showing how the narratives of Israel and Christ intersects with the lives of the Anatolian believers, Peter is able to achieve empathy in his recipients. See Tom van Laer et al., "The Extended Transportation-Imagery Model: A Meta-Analysis of the Antecedents and Consequences of Consumers' Narrative Transportation," *J. Consum. Res.* 40, no. 5 (2014): 799.

the letter closing, Peter utilises the proactive memory wherein he recapitulates the main ideas of his epistle with the promise that should believers remain firm in the true grace of God, their calling to eternal glory in Christ will be fulfilled (5:10, 12).

## 6.2.  A Brief Word on Letter Endings

Letter endings are perhaps among the most under-appreciated aspects in the study of NT epistles. As Jeffrey Weima has noted, the ending:

> is a carefully constructed unit, shaped and adapted in such a way as to relate it directly to the major concerns of the letter as a whole, and so it provides important clues to understanding the key issues addressed in the body of the letter. Thus the letter closing functions a lot like the thanksgiving, but in reverse.[6]

So, just as the thanksgiving section of a letter prepares the reader for key themes to come, likewise the ending summarises the central concerns that have been presented prior. These sections, otherwise known as *peroratio,*[7] seek to summarise the author's work as well as convince the respective audience of said author's viewpoint on both an intellectual and emotional level.[8] If this is correct, one would do well to pay greater attention to concluding pericopae as it is likely here that an author will draw our focus to that which is most central and pertinent

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[6] Jeffrey A. D. Weima, *Neglected Endings: The Significance of the Pauline Letter Closings*, JSNTSup 101 (Sheffield: JSOT Press, 1994), 22; also cited in David G. Horrell, Bradley Arnold, and Travis B. Williams, "Visuality, Vivid Description, and the Message of 1 Peter: The Significance of the Roaring Lion (1 Peter 5:8)," *JBL* 132, no. 3 (2013): 714; See further, Jeffrey A. D. Weima, "Sincerely, Paul: The Significance of the Pauline Letter Closings," in *Paul and the Ancient Letter Form*, ed. Stanley E. Porter and Sean A. Adams, Pauline Studies, v. 6 (Leiden: Brill, 2010), 307–45.

[7] There is disagreement as to what verses comprise the *peroratio* in 1 Peter. E.g., Lauri Thurén, *The Rhetorical Strategy of 1 Peter: With Special Regard to Ambiguous Expressions* (Åbo: Åbo Academy Press, 1990), 160, who suggests the *peroratio* runs from 5:8–14. By contrast, Barth L. Campbell, *Honor, Shame, and the Rhetoric of 1 Peter*, SBLDS 160 (Atlanta: Scholars Press, 1998), 9, argues for a much larger portion of the epistle, from 4:12–5:14; so also, Paul J. Achtemeier, *1 Peter: A Commentary on First Peter*, Hermeneia (Minneapolis: Fortress Press, 1996), 336, who sees 4:12–19 as the first segment of the body closing. He goes on to add that the eschatological language that marks the present passage (esp. 6b, 10b), not only acts to summarise the body closing, but also the whole letter (p. 337).

[8] Campbell, *Honor, Shame, and the Rhetoric of 1 Peter*, 9.

to their arguments in a succinct manner.[9] Quintilian summaries the purpose of the *peroratio* well:

> The points to be recapitulated here must be treated as briefly as possible and (as the Greek word shows) we must run quickly through all the "headings," for if we spend too much time, it will become almost a second speech rather than an "enumeration." On the other hand, the points which we think should be enumerated must be treated with a certain weight, enlivened by apt *sententiae*, and of course diversified by Figures; otherwise, nothing is more off-putting than the straightforward repetition of facts, which suggests a lack of confidence in the judges' memory (Quintilian, *Inst.* 6.1.2–3).[10]

In this instance, the setting is a court room, the audience is a judge, and the orator is a lawyer. The point that Quintilian seeks to communicate about the *peroratio* is that it be brief, yet also carry the "weight" required to convince the audience of that which is most important. Given the length of 1 Peter, Achtemeier and Campbell's assertion that the *peroratio* of 1 Peter begins in 4:12 seems overly generous and fails to account for the specific address to elders in 5:1–5. One may suggest, therefore, that the *peroratio* in 1 Peter should be considered as spanning 5:6–11,[11] beginning with an exhortation towards the whole congregation to life of humility under God, followed by an ongoing recapitulation of major themes that appear throughout the letter, before concluding with final greetings and a peace benediction.[12]

With all of this in mind, our goal in this chapter is to show how this *peroratio* brings together the final threads of Peter's thought in drawing his letter to a close.

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[9] Horrell, Arnold, and Williams, "Visuality, Vivid Description, and the Message of 1 Peter," 713.

[10] Quintilian, *The Orator's Education: Books 6–8*, trans. Donald A. Russell, vol. III, LCL 126 (Cambridge, MA: Harvard University Press, 2002), 19.

[11] This judgment stands alongside, Reinhard Feldmeier, *The First Letter of Peter: A Commentary on the Greek Text*, trans. Peter H. Davids (Waco: Baylor University Press, 2008), 242, who suggests that the *peroratio* runs from 5:6–11. So also, Ben Witherington, *Letters and Homilies for Hellenized Christians: A Socio-Rhetorical Commentary on 1–2 Peter*, vol. 2 (Downers Grove: IVP Academic, 2006), 233–35.

[12] Peter's ending stands in contrast to Pauline letter endings which typically close with a grace benediction. See Weima, "Sincerely, Paul," 310.

In so doing, we will find many of Peter's core ideas presented earlier in the letter are recast as he makes his final pitch to the fledgling churches of Anatolia. His goal is to encourage the church towards a hope-filled life of faithfulness as elect sojourners in a hostile world.

## 6.3. Exaltation of the Humble (5:6–7)

[6] Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, [7] πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

[6] Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, [7] casting all your anxieties on him, because he cares for you.

The imperative towards a posture of humility picks up immediately from v. 5 prior. As Schreiner notes, the division of the verses is somewhat artificial as v. 6 is the natural implication drawn from v. 5,[13] hence the *peroratio* could conceivably begin in v. 5b, or v. 6. The appearance of humility here would suggest that this theme has been present throughout the epistle, and this is precisely the case.

### 6.3.1. Humble Yourselves (5:6)

There is an unmistakable tenor throughout the epistle indicating that humility is indeed a core motif, even though neither the actual word, ταπεινόω, nor its cognates appear elsewhere. Nonetheless, Anatolian believers are addressed early on as "elect sojourners" (1:1), "children of obedience" (1:14), and a people who call on God as a Father and Judge (1:17). Moreover, they are a people who have been ransomed (1:18); they are a community that is chosen by God, but rejected by the world (2:4–10), and having received mercy (2:10), they are to consider themselves sojourners and exiles in their homelands (2:11). The household code urges a posture of submission to various authorities that are encountered in daily life (2:13–14, 18–20;

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[13] Thomas R. Schreiner, *1, 2 Peter, Jude*, NAC 37 (Nashville: Broadman & Holman, 2003), 238.

3:1, 7; 15–16), while leaders are exhorted not to lord it over the church, but rather to set an example of servanthood (5:3). Again, although the word "humility" is not explicitly mentioned (except here, 1 Pet 5:5–6), the language of the letter certainly conveys the sentiment; *sojourners, children, ransomed, rejected, recipients of mercy, exiles, submit, submission,* all convey a lowly posture.

More important is that this theme is in keeping with the example of Christ, the Suffering Servant, who gave up his own life unto death (1 Pet 2:21–25). Of note is Peter's observation that Christ continued entrusting himself to God who judges justly (2:23).[14] In this passage, one finds a suitable parallel in the summons upon the church to resist the devil and stand firm in suffering (5:8, cf. 4:19) because God cares for them (5:7), and will ultimately give them strength to hold firm in the grace that has been given them (5:12). Just as Christ held firm in suffering by entrusting himself to the Judge, so too Christians are called to stand firm in their own suffering, entrusting themselves to God who cares for them.

Thus, as the letter comes to a close, Peter again casts his recipients' minds back to Christ, the church's prototype and exemplar, which from a SIT perspective, exposes a significant paradox. On the one hand, those who occupy the most prototypical position(s) are those whose lives best encapsulate the actions and behaviours that are expected among the community at large.[15] In the case of 1 Peter, this would be Christ, as well as the οἰκέται, embodying a humility characterized by holiness and fear (1:15–17), honouring the authorities, (2:13–17) righteous endurance of suffering (2:18–25; cf. also 3:1–7),[16] and blessing one's enemies (3:9). On the other hand, the ability of the prototype to wield influence over the group is predicated on his or her social attractiveness. More specifically, "A leader who acts

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[14] On the exegesis of 2:23, see §4.3.2.

[15] Michael A. Hogg, "A Social Identity Theory of Leadership," *Pers. Soc. Psychol. Rev.* 5, no. 3 (August 2001): 189.

[16] Again, one should not discount the idea that a believing husband may also endure suffering because of his conversion to Christian faith, be it from their non-believing wife or extended family. See Carl D. Gross, "Are the Wives of 1 Peter 3:7 Christians?," *JSNT*, no. 35 (1989): 89–96.

as 'one of us' by showing strong in-group favoritism and intragroup fairness is not only more socially attractive but is also provided with legitimacy."[17]

The paradox, even irony, presented by SIT should be apparent: first, Peter explicitly reminds his audience that their heavenly Father is also their Judge (1:17, cf. 3:7; possibly 3:12), which is to say, there is no in-group favouritism in so far as God will judge both believers and non-believers alike. Superficially at least, there is nothing that would lead one to expect Jesus or οἰκέται to be effective prototypes on the basis of favouritism. Furthermore, while both Jesus and the οἰκέται are presented as exemplars for the church community—that is, as "one of us"—it is equally clear that this would hardly be considered as "socially attractive". Externally, then, there is little discernable social capital to be gained in presenting a Suffering Servant/crucified Messiah or lowly οἰκέται as models to be emulated because humility was not universally acknowledged as a social virtue.

To the contrary, the concept of "humility" in the ancient world was variegated, and three points are worth noting in our present context that may help shed light on what Peter is achieving in his summons to such a posture.[18] Firstly, humility before God, or the gods, can be demonstrated across a range of sources. For example, in the Greco-Roman context, Xenaphon (*Anab.* 6.3.18) presents a military scene in which it is hoped that the enemies of the Greeks (who are "boastful") will be brought low (ταπεινῶσαι),[19] suggesting that humility before the gods ought to be desirable. Plutarch also notes that those who worship the gods may sometimes be seen to be covering their heads as an act of humility (*Quaest.*

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[17] Hogg, "A Social Identity Theory of Leadership," 189–90.

[18] Many of the primary sources drawn upon at this juncture may be found in Moisés Silva, ed., "Ταπεινός," in *NIDNTTE,* 2nd ed., vol. 4 (Grand Rapids: Zondervan, 2014), 448–55.

[19] Xenophon, *Anabasis*, vol. III, LCL 90 (Cambridge, MA: Harvard University Press, 1998), 493, 495; similarly cited in Silva, "Ταπεινός," 448.

*Rom.* 266D),[20] though he also seems to think such humility may, at times be overwrought:

> superstition, as the very name (dread of deities) indicates, is an emotional idea and an assumption productive of a fear which utterly *humbles* and crushes a man, for he thinks that there are gods, but that they are the cause of pain and injury (Plutarch, *Superst.* 165.2).[21]

Secondly, the Greco-Romans did not have an especially positive view of social humility as such a posture was considered to convey fear and inferiority (Aristotle, *Rhet.* 1380a23–24).[22] A possible exception to this general sentiment may be seen in Seneca's treatment of slaves (see earlier §4.2), though even here, Seneca's concern is not so much with the relinquishing of status (which would convey ταπεινοψροσύνη [humility]), as much as it is the humane treatment of slaves (which would convey πραΰτης [gentleness]).

Thirdly, the OT and other Jewish texts emphasise the value of humility before God,[23] going so far as to say that God cares for the humble. In the immediate context (1 Pet 5:5–6), for example, Peter seems to be drawing from Prov 3:34, wherein God gives grace to the humble. Scores of other examples could be cited for further support including Pss 17:28; 74:8; 137:6; Prov 29:23; Job 5:11; Isa 2:9; 66:2; Ezek 17:24; 21:6 (cf. Sir 7:11; 10:15; 11:12–13; 1QpHab XII, 2–5; 1QS II, 24; IV, 3).[24] In one case within The Rule of the Community, humility is equated with the atonement of sin: "[H]is iniquity shall be expiated by the spirit of uprightness and

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[20] Plutarch, *Moralia*, trans. Frank Cole Babbitt, vol. 4, LCL 305 (Cambridge, MA: Harvard University Press, 1936), 23; again, cited in Silva, "Ταπεινός," 449.

[21] Plutarch, *Moralia*, trans. Frank Cole Babbitt, vol. II, LCL 222 (Cambridge, MA: Harvard University Press, 1928), 457.

[22] John P. Dickson and Brian S. Rosner, "Humility as a Social Virtue in the Hebrew Bible?," *VT* 54, no. 4 (2004): 459, observe that humility as a social virtue is all but absent in the Greco-Roman literature.

[23] See especially, Dickson and Rosner, "Humility as a Social Virtue."

[24] Dickson and Rosner, "Humility as a Social Virtue," 473–74, note that the Hebrew ענה occurs 76 times in the OT, 18 of which are in reference to submission to God. Moreover, ταπεινόω is frequently used to translate the Hebrew (46 times, see n. 51).

humility" (1QS III, 8).[25] With regards to social humility in Jewish texts, the situation is more contentious. Stephen Dawes has argued that humility in the Christian tradition can trace its ethic back to the OT,[26] however John Dickson and Brain Rosner, have shown convincingly that the most relevant instances of humility in the OT are fundamentally theocentric rather than anthropocentric in nature.[27]

These three points bring us to the cautious conclusion that humility as a social virtue first gains traction in the early Christian communities such as those to whom Peter writes. But as we noted above, there was little social benefit to be gained in emulating the humility of a crucified Messiah or οἰκέται and it is here where the scandal of Christian conduct lies. As we pointed out in the previous chapter, Christian faith creates a sense of "resident-alien-ness" which appears in the present call to humility. On the one hand, the call to humility before God would not be considered outlandish by either the Greco-Romans or the Jews, in which case, the church aligned with the broader community. On the other hand, conducting oneself in humility in social relations would have been scandalous because such a way of life was specifically modelled on the crucified Christ (1 Pet 2:22–25; also, Phil 2:3–11; cf. 1 Cor 1:20–31; 4:10–13). Conducting oneself in humility thus constitutes a radical act of social creativity that inverts typical understandings of honour and shame. In this case, it is observed by emulating the One who experienced the ultimate humiliation, but who nevertheless placed his faith in God for his ultimate exaltation. The exhortation to humility thus recapitulates sentiments expressed earlier in 1 Peter and reveals once more the author's concern to create a church community that stands in distinction to the *modus operandi* of the

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[25] Geza Vermes, *The Dead Sea Scrolls in English*, 3rd ed. (London: Penguin Books, 1987), 64.

[26] Stephen B. Dawes, "Humility: Whence This Strange Notion?," *ExpTim* 103, no. 3 (1991): 72–75; idem, "'ănāwâ in Translation and Tradition," *VT* 41, no. 1 (1991): 38–48. See also, Klaus Wengst, *Humility: Solidarity of the Humiliated* (Philadelphia: Fortress Press, 1988), whom Dawes seeks to correct.

[27] See Dickson and Rosner, "Humility as a Social Virtue," 463–73, for the argument against Dawes' examples. See pp. 473–78, for Dickson and Rosner's positive case.

culture-at-large;[28] a posture of "polite resistance,"[29] or "soft difference"[30] as it has been described previously.

More particularly, members of the church are to humble themselves "under the mighty hand of God." The reference to God's *mighty hand* is, in fact, the last reference to the Exodus narrative in 1 Peter,[31] and as Jobes points out, is the only place in the NT that refers specifically to God's *mighty* hand.[32] In using such language, Peter is deliberately aligning the salvation of the church with the salvation of Israel from Egypt,[33] thus once more the Christian believer is invited to share in the history of Israel as motivation for the exhortations that conclude the letter.[34] As Chapple notes, the experience of the fledgling Anatolian churches parallels that of Israel in exodus: the hazards and the sufferings were significant, yes, yet God cared for them throughout the journey to the Promised Land.[35] Like Israel, the church lives between God's promise and the fulfillment of that promise and are to live humbly as they await their reward; and like Israel, the church is also dependent

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[28] See Feldmeier, *The First Letter of Peter*, 239–43, for a brief but helpful excurses on the prevailing culture's attitude towards humility.

[29] Originally published in, David G. Horrell, "Between Conformity and Resistance: Beyond the Balch-Elliott Debate Towards a Postcolonial Reading of First Peter," in *Reading First Peter with New Eyes: Methodological Reassessments of the Letter of First Peter*, ed. Robert L. Webb and Betsy Bauman-Martin, LNTS 364 (London: T&T Clark, 2007), 111–43 (143). Revised and expanded in, idem, *Becoming Christian: Essays on 1 Peter and the Making of Christian Identity*, LNTS 482 (London: Bloomsbury, 2013), 211–38 (238).

[30] Miroslav Volf, "Soft Difference: Theological Reflections on the Relation between Church and Culture in 1 Peter," *ExAud* 10 (1994): 15–30.

[31] So Deterding, "Exodus Motifs," 64. References from Deterding include Exod 3:19–20; 13:3, 9, 14, 16; Deut 4:34; 5:15; 6:21; 7:8, 19; 9:26; 11:2; Dan 9:15. Other references beyond the Exodus narrative itself include Neh 1:10; Ps 136:12; Jer 32:21; also, Norman Hillyer, *1 and 2 Peter, Jude*, NIBC (Peabody: Hendrickson Publishers, 1992), 146.

[32] Karen H. Jobes, *1 Peter*, BECNT (Grand Rapids: Baker Academic, 2005), 311.

[33] Deterding, "Exodus Motifs," 64.

[34] Again, see especially, Melanie C. Green and Timothy C. Brock, "The Role of Transportation in the Persuasiveness of Public Narratives," *J. Pers. Soc. Psychol.* 79, no. 5 (2000): 701–21; van Laer et al., "The Extended Transportation-Imagery Model"; and Neal R. Norrick, "Twice-Told Tales: Collaborative Narration of Familiar Stories," *Lang. Soc.* 26, no. 2 (1997): 199–220, for more on the power of story to influence belief and action.

[35] Allan Chapple, "The Appropriation of Scripture in 1 Peter," in *All That the Prophets Have Declared: The Appropriation of Scripture in the Emergence of Christianity*, ed. Matthew R. Malcolm (Milton Keynes: Paternoster, 2015), 167.

upon the power of God—"God's mighty hand"—to bring them to exaltation (cf. 1 Pet 5:10, "to eternal glory") as they have been called.[36]

It has been noted how similar this passage and its greater context (5:5–9) is with James 4:6–10; so much so that it has been suggested on numerous occasions that they point to a common tradition.[37] Elliott, for instance, argues that the similarities and differences taken together argue against literary dependency, and rather point towards varied adaptation of primitive hortatory tradition.[38] By contrast, Schreiner suggests that seeing a common tradition is not necessary because (1) themes of humility and exaltation are closely bound together in the broader Christian tradition and can be traced back to the teaching of Jesus as found in the gospels (e.g., Matt 23:12; Luke 14:11; 18:14), and (2) the authors have starkly different purposes in their writing (James with a focus on warnings; Peter with a focus on encouragement).[39] There may in fact, be something to both understandings here. On the one hand, Schreiner is probably right to point to the broader Christian tradition that traces its origin back to the teaching of Jesus found in the gospels. On the other hand, the proximity of the themes mentioned—humility, resisting the devil, exaltation—suggests, with Elliott and McCartney (and

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[36] Contra Wayne A. Grudem, *1 Peter: An Introduction and Commentary*, repr., 2009, TNTC 17 (Nottingham: Inter-Varsity Press, 1988), 194–95, ἐν καιρῷ, is best understood as the time of judgment and salvation, rather than vindication in this life. So, Schreiner, *1, 2 Peter, Jude*, 239–40; also, J. Ramsey Michaels, *1 Peter*, WBC 49 (Waco: Word, 1988), 296; J. N. D. Kelly, *A Commentary on the Epistles of Peter and Jude*, BNTC (London: Adam & Charles Black, 1969), 208; Leonhard Goppelt, *A Commentary on I Peter*, ed. Ferdinand Hahn, trans. John E. Alsup, 1st English ed. (Grand Rapids: Wm. B. Eerdmans, 1993), 357–58; Karl Hermann Schelkle, *Die Petrusbriefe—Der Judasbrief*, HTKNT, XIII, 2 (Freiburg im Breisgau: Herder, 1980), 131.

[37] E.g., Ernest Best, *1 Peter*, NCBC (Grand Rapids: Wm. B. Eerdmans, 1971), 172; Michaels, *1 Peter*, 294–95; Goppelt, *A Commentary on I Peter*, 357–58; John H. Elliott, *1 Peter: A New Translation with Introduction and Commentary*, AB 37B (New Haven: Yale University Press, 2000), 849.

[38] Elliott, *1 Peter*, 849; following, Goppelt, *A Commentary on I Peter*, 356; cf. Dan G. McCartney, *James*, BECNT (Grand Rapids: Baker Academic, 2009), 219, who suggests that the connection between humility before God and resisting the devil indicates a common Christian/Jewish homiletic based on Prov 3:34.

[39] Schreiner, *1, 2 Peter, Jude*, 239–40.

others), that the early church did, in fact, have a consistent form of teaching concerning a call to repentance[40] and, in 1 Peter's case, ongoing faithfulness.

### 6.3.2. Cast your Anxieties (5:7)

The way believers humble themselves under the mighty hand of God is by casting their anxieties on him because he cares for them. While some have argued that ἐπιρίψαντες (casting) should be understood as an imperative,[41] its aorist, participle form suggests that it is better be rendered instrumentally, that is, humility is exercised by casting one's anxieties on God.[42] This understanding is demonstrated in the only other use of the word in the NT (Luke 19:35) where the disciples cast, or throw, their cloaks on a colt so letting it carry their garments.[43] In the same way, Peter exhorts his recipients to cast their anxieties on God, and so let him carry the burden of their worries.

The demonstration of humility towards God, then, is an acknowledgement of weakness and need. The situation of the Anatolian Christians was certainly perilous; indeed, faith in Christ professed in a culture that is antagonistic towards the exclusive claims of the gospel could lead to a loss of social status and respect in the community; a loss of family standing or friendships; loss of livelihood; even, ultimately, the loss of one's life.[44] Such worries have the potential to choke out the word of life (Mark 4:19).[45] Goppelt puts it succinctly: "If a person does not succeed at separating himself or herself from fear, fear separates him or her from God."[46]

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[40] Douglas J. Moo, *The Letter of James*, Pillar (Grand Rapids: Wm. B. Eerdmans, 2000), 192.

[41] Notably, Elliott, *1 Peter*, 851. Even Betsy Bauman-Martin, who identifies up to twenty imperatival participles, does not include 5:7 among her list. See "Women on the Edge: New Perspectives on Women in the Petrine *Haustafel*," *JBL* 123, no. 2 (2004): 278. More restrained in his assessment, Travis B. Williams, "Reconsidering the Imperatival Participle in 1 Peter," *WTJ* 73, no. 1 (2011): 76, finds eight, possibly nine, imperatival participles.

[42] Kelly, *The Epistles of Peter and Jude*, 208; also, Michaels, *1 Peter*, 296; Scot Snyder, "Participles and Imperatives in 1 Peter: A Re-Examination in the Light of Recent Scholarly Trends," *FilNeo* 8 (1995): 196; Achtemeier, *1 Peter*, 339; Schreiner, *1, 2 Peter, Jude*, 240.

[43] Noted in Hillyer, *1 and 2 Peter, Jude*, 146.

[44] Jobes, *1 Peter*, 313.

[45] Jobes, *1 Peter*, 313.

[46] Goppelt, *A Commentary on I Peter*, 359.

And while at first glance this appears harsh, Goppelt's statement aligns well with Peter's use of μέριμναν (anxiety) in which the Greek carries the implication of being pulled in numerous directions simultaneously.[47] In other words, the worries of this life carry the inherent danger of directing one's attention away from God and his kindness, tempting one towards leaving the faith.

The thrust of Peter's exhortation is consistent with what one finds in the OT, Second Temple literature, and the NT.[48] The language of 1 Peter is closest to that of Ps 54:23 LXX (Ps 55:22 Eng) as seen in the table below.

*Table 7: A Comparison of Ps 54:23a LXX to 1 Pet 5:7a*

| Ps 54:23a LXX | 1 Pet 5:7a |
|---|---|
| **ἐπίρριψον** ἐπὶ κύριον τὴν **μέριμνάν** σου | πᾶσαν τὴν **μέριμναν** ὑμῶν **ἐπιρίψαντες** ἐπ' αὐτόν |

And while the language of v. 7 is certainly borrowed from the psalmist, it cannot be denied that the intent of Jesus' teaching can be seen here as well.[49] Moreover, as Achtemeier notes, it broadly encapsulates the thrust of both the ethic (7a) and comfort (7b) of the whole epistle.[50]

In fact, our study of the language of *calling* would seem to corroborate this assertion: the care of God for his people has been alluded to in numerous ways including the language of election (1:1; 2:9–10); the new paternity that comes with knowing God as father (1:14, 17); that the church is a chosen kinsfolk, belonging to God, and are recipients of his mercy (2:9–10); that Jesus bore their sins and they

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[47] Again, Hillyer, *1 and 2 Peter, Jude,* 146. A similar sentiment may also lie behind James' use of δίψυχος (1:8) to describe the unstable man who is tossed to and fro by the seas due to a lack of faith.

[48] See for instance, Wis 12:13; Matt 6:25–35; Luke 12:22–32; Rom 8:31–39; 2 Cor 1:9–10; Phil 4:6; Herm. Vis. 4.2.5; also, with irony, Eusebius, *Praep. ev.* 5.34, "But again the stupid people supposed that they must recall the men who were in banishment: but they were mistaken; *for as the gods have no love at all for mankind, what care they about men being recalled from banishment, in comparison with their care for statues?*" (emphasis added).

[49] Achtemeier, *1 Peter,* 340.

[50] Achtemeier, *1 Peter,* 340.

have forgiveness through his wounds (2:24); and that the eyes of the Lord are on the righteous (3:12). Furthermore, the *Haustafel* urges a posture of servanthood for all believers, even as they endure suffering. The model offered here as has been discussed prior is two-fold: first and foremost, Jesus, the "Suffering Servant", who entrusted himself to him who judges justly (2:23; cf. 4:19 for a similar exhortation to all believers), and was ultimately raised up (1:19). The second example offered is that of the bondservant who closely embodies the righteous suffering modeled by Jesus. In light of Jesus' sacrificial death, believers are to live to righteousness (2:24) and be a blessing to those who cause their suffering (3:8). What we have, therefore, is a summons to a particular action—trusting God because he cares for you—on the basis of their new identity.[51] To pursue humility, then, is to honour their calling by putting their new identity into action.

## 6.4. The True Enemy of the Church (5:8)

[8] Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τινα καταπιεῖν·

[8] Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.

The commands to be sober-minded (νήψατε) and watchful (γρηγορήσατε) recall the earlier sentiments of 4:7, and perhaps more crucially, 1:13. Given that 1:13 commenced the formal body of the letter (following the introductory greeting (1:1–2) and thanksgiving (1:3–12), it is not imprudent to posit that an *inclusio* is functioning here,[52] adding further weight to our prior suggestion that 5:6–14 functions as the *peroratio*. So far, Peter has recalled the themes of humility and

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[51] Understanding Christ as the example to follow as well as the object of Christian faith and hope. So, Achtemeier, *1 Peter*, 340, n. 59; following, Günther Schiwy, *Die Katholischen Briefe*, vol. 12 (Das Buch der Bücher), Der Christ in der Welt. Eine Enzyklopädie, VI (Stein am Rhein: Christiana, 1973), 62.

[52] Schreiner, *1, 2 Peter, Jude*, 241.

dependence on God in all circumstances; now he complements this by repeating the command to spiritual sobriety and watchfulness.

Given all that has led up to this point in the letter, one would expect this call to vigilance to be on account of hostile family, neighbours, and various other opponents (e.g., forefathers [1:18]; those who do not believe [2:7–8]; Gentiles who speak against Christians as evil doers [2:12]; cruel masters of servants [2:18–20]; unbelieving husbands [3:1]; possibly unbelieving wives [3:7]; those who revile and slander [3:9, 16]; or those who pursue sinful passions [4:2–4]). The surprise in v. 8 is that Peter *does not* identify any of these people as the ones who are ultimately responsible for the church's suffering. Instead, he points his finger squarely towards a spiritual source of suffering, namely, the Devil—the accuser who opposes God's people.[53] The question is, why would Peter do this?

It will be recalled from our introductory chapter that "social identity" may be defined as a person's "knowledge of their membership in a social group (or groups) together with the value of and emotional significance attached to that membership."[54] Tajfel adds that self-image and values attached to such identity invariably form in relation to (and distinction from) comparisons with other out-groups present within the given context.[55] Such comparisons, Tajfel continues:

> are rarely "neutral". They touch a "chord of response" which echoes
> the past, the present, and a possible future of "inferiority". It is
> therefore not surprising that emotions and passions will rise in

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[53] Both words used to describe the church's opponent, ἀντίδικος and διάβολος, refer to one who brings accusations. The former appears in the NT in several locations (e.g., Matt 5:25 par; also, Luke 12:58; 18:3; cf. Prov 18:17 LXX, for the same meaning in the OT). The latter is broadly synonymous in meaning and appears elsewhere in the OT (e.g., Job 1–2; Zech 3:1 LXX). See Achtemeier, *1 Peter,* 340; cf. Schelkle, *Die Petrusbriefe—Der Judasbrief*, 132, who notes that such references in the OT have the added nuance of pointing towards those who are specifically opposed to God's people.

[54] Henri Tajfel, ed., *Social Identity and Intergroup Relations*, repr., 2010; first paperback printing, European Studies in Social Psychology (Cambridge: Cambridge University Press, 1982), 2; cf *Human Groups and Social Categories: Studies in Social Psychology*, repr., 2010 (Cambridge: Cambridge University Press, 1981), 255, 331.

[55] Tajfel, *Human Groups and Social Categories*, 331.

defence of one's rights to have and keep as much self-respect as the next man or woman.[56]

In the case of minority groups (such as Christians in the first century, A.D.), Tajfel lays out four options for acquiring or maintaining a positive sense of group identity in the face of discrimination and oppression They are as follows:[57]

I.   Assimilation to the majority group.
II.  A type of "resident-alien-ness" characterized by assimilation on the part of the new group member who is, nevertheless, not fully accepted by the new group into which they are entering.[58]
III. Hiding one's origin to "pass" into the desired new group and so reject one's previous heritage.[59]
IV.  Accommodation (or social competition) in which a minority group aims to retain their identity and separateness whilst seeking to share the same opportunities and receive the same respect as the majority.

Throughout 1 Peter, each of these options has in some way, been refuted. So, for example, we argued strongly against assimilation because of 1 Peter's call to holiness (1:15–16), as well as on account of the call to the righteous endurance of suffering (2:18–25). Against the potential idea of new converts not being welcomed into the community we can observe the affirmation that God has summoned these new Anatolian believers into a new family and priesthood, and that, ultimately, God claims his people as his own (2:9–10). Against the notion of hiding one's origin in order to "pass" in the new group, 1 Peter rather encourages confession of one's past and an exhortation to leave it behind in favour of pursuing life with Christ and his

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[56] Tajfel, *Human Groups and Social Categories*, 331.

[57] Tajfel, *Human Groups and Social Categories*, 331–35.

[58] This is perhaps best exemplified in cases of individual mobility wherein a few people crash through social barriers, yet the group from which they ascended remains on the fringes of society. See David Milner, "Children and Racism: Beyond the Value of Dolls...," in *Social Groups and Identities: Developing the Legacy of Henri Tajfel*, ed. W. Peter Robinson, International Series in Social Psychology (Oxford: Butterworth-Heinemann, 1996), 263–64.

[59] Tajfel, *Human Groups and Social Categories*, 333–34. It is especially important to note here that this option, paradoxically, might work in the opposite direction, i.e., when moving from a high-status group to a low-status group (as many did in converting to the Christian faith). A point to be discussed further below.

community (1:14, 18; 2:4–10; 4:2–4).[60] The option of accommodation is pushed back on account of 1 Peter's call to a posture of humility and submission to the relevant authorities (2:13–3:7; even if some, like Balch, argue that accommodation is what we see in the *Haustafel*).

We bring these points up again in relation to 1 Pet 5:8 because—save the first option of assimilation—there is in each instance, the opportunity for conflict based on an "*us* versus *them*" mentality. What is so curious about 5:8 is Peter's insistence that the true enemy of these new believers *is not* the neighbour or colleague who might, *prima facie,* be the cause of their suffering, but rather Satan who is seeking to devour them.[61] Rather than directly blame an out-group ("the Gentiles", i.e., non-believers) for the church's suffering, Peter peeks behind the earthly veil and exposes an enemy behind the scenes working to the destroy them; their true nemesis, the Devil, who has opposed God's people from the beginning (Genesis 3);[62] opposed Jesus from the beginning of his ministry (Matthew 4); and now opposes God's new people who follow in Christ's footsteps.

If the fledgling Anatolian churches are to be successful in their mission as a blessing in this world; if they are to endure suffering graciously; if they are to exercise their priestly ministry and walk in holiness as they have been called, then they cannot view their neighbours as opponents, but as fellow bearers of God's

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[60] It must be added that the call to leave behind old ways does not mean complete isolation from, nor animosity towards, those with whom new Christians continued to live and work. After all, they are called to be a blessing in their communities despite the suffering that they might endure (3:9), and to have an answer ready for those who would ask about their hope (3:15). Conversion to Christianity does not turn one's neighbour(s) into enemies, even if said neighbours treat them as such on account of their new faith. For more on this, see Aaron J. Kuecker, "Being Built into a Spiritual House: 1 Peter and the Subversion of Social Identity," in *Letters of James, Peter, and Jude Seminar Group* (Society of Biblical Literature Annual Meeting, New Orleans, 2009), 1–16.

[61] Earlier points of comparison are rarely with those outside the church. Points of comparison are, more often, with the new believers own former way of life (1:14, 18; 4:3), with God himself (1:15–16), or with Christ (2:18–25). Furthermore, believers are to respond to queries or accusations with gentleness and respect (3:15) and to submit to authorities in so far as is possible (2:13–17).

[62] Jobes, *1 Peter,* 314.

image in need of the same mercy that they have received in Christ (2:10).[63] Non-believing neighbours are not enemies to be defeated; but people to be served sacrificially; to be loved, to be blessed, and, hopefully, come to the same saving faith in Christ.[64]

This "gospel action" stands in sharp relief to what might be expected among social identity theorists who would predict a leader such as Peter to favour an "us" over "them" mentality to build a positive sense of social identity.[65] By contrast, 1 Peter does not incriminate hostile neighbours who could quite easily be made the object of derogation as those who caused the church's suffering. Instead, Satan, the prowling lion, is named as the one ultimately responsible for the church's duress.[66] Thus, the door remains open for anyone to join the fellowship of believers as it was when the individual members of the fledgling church were first called ("once you were not a people, but now you are God's people" [1 Peter 2:10]).

The imagery that Peter uses to describe the Devil is explicitly vivid. Horrell, Arnold, and Williams, together argue that the Petrine author purposefully and skillfully draws on the imagery of the *prowling, roaring, devouring lion,* in order to convince his readers of the peril that they face, particularly should they fail to heed

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[63] A similar concept is found in Ephesians, "Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places" (Eph 6:10–12).

[64] This is not ordinarily what SIT would predict under "normal" conditions. Aaron J. Kuecker, *The Spirit and the "Other": Social Identity, Ethnicity and Intergroup Reconciliation in Luke-Acts,* LNTS 444 (London: T&T Clark, 2011), 134, goes so far as to say that such out-group love is a subversion of what would normally be expected in similar circumstances. It is, as quoted earlier, "a different way of being human in community" (emphasis removed).

[65] Michael J. Platow et al., "There Is No Leadership If No-One Follows: Why Leadership Is Necessarily a Group Process," *ICPR* 10, no. 1 (2015): 30.

[66] Kuecker, *The Spirit and the "Other,"* 142–44, notes that villains act as the foil to exemplars in the community. So, in the Book of Acts, Ananias and Sapphira, filled by Satan, are presented in contrast to Barnabas as the anti-types not to be followed (Acts 5:1–11); following, Gary Alan Fine, *Difficult Reputations: Collective Memories of the Evil, Inept, and Controversial* (Chicago: University of Chicago Press, 2001), 8, 11. Moreover, as Kuecker observes in Acts, Satan seeks to divide and isolate in opposition to God's people (p. 144). Interestingly, it is Satan alone who fills that role in 1 Peter, seeking to hunt down God's people and devour them.

his message.[67] Such vivid imagery had the potential to startle the emotions and pierce the will of the listener as Quintilian observed:

> It is a great virtue to express our subject clearly and in such a way that it seems to be actually seen. A speech does not adequately fulfil its purpose or attain the total domination it should have if it goes no further than the ears, and the judge feels that he is merely being told the story of the matters he has to decide, without their being brought out and displayed to his mind's eye (Quintilian, *Inst.* 8.3.62).[68]

The idea behind this kind of rhetoric was that the audience would be able to visualise and even "experience" what was being depicted; language in the ancient world was thought to have a more dynamic influence or power.[69] It was said by some to even have the power to *enslave* (δουλοῦται)![70] In our present case, the imagery conjured up by a prowling lion would almost certainly be that of lions in the arena at various games and executions around the Roman Empire, including Anatolia.[71] Ignatius' conjures the imagery himself in his epistles to the Romans writing, "Let me be food for the wild beasts, through whom I can reach God . . . Better yet, coax the wild beasts, so that they may become my tomb and leave nothing of my body behind" (Ign. *Rom.* 4.1–2; cf. 5.2).[72] Peter's purpose in using such language would not be lost on the reader; indeed, it would be impossible to

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[67] Horrell, Arnold, and Williams, "Visuality, Vivid Description, and the Message of 1 Peter," 715.

[68] Quintilian, *The Orator's Education (6–8)*, III:375, 377.

[69] Horrell, Arnold, and Williams, "Visuality, Vivid Description, and the Message of 1 Peter," 701; following Walter J. Ong, *Orality and Literacy: The Technologizing of the Word*, repr. 1988 (London: Routledge, 1982), 31–74.

[70] Ps. Longinus, *On the Sublime* 15.9. I owe this reference to Bradley Arnold, *Christ as the Telos of Life: Moral Philosophy, Athletic Imagery, and the Aim of Philippians*, WUNT, 2/371 (Tübingen: Mohr Siebeck, 2014), 136. The irony of this observation will not be lost on the reader, for Peter's intent is that the Anatolian believers no longer see themselves as slaves to man or to fear, but as slaves of God himself (2:16).

[71] Horrell, Arnold, and Williams, "Visuality, Vivid Description, and the Message of 1 Peter," 704–12. This is not to deny that lion imagery appears in the OT (see for example, Ps 91:13; 7:2; 10:9; 22:13; Jer 4:7; Ezek 19:6). But it is to say that our primary audience, likely being a non-Jewish majority, would have more naturally drawn upon the Roman image of the lion in the arena, than from any OT reference.

[72] Michael W. Holmes, ed., *The Apostolic Fathers: Greek Texts and English Translations*, trans. Michael W. Holmes, 3rd ed. (Grand Rapids: Baker Academic, 2008), 229, 231.

miss. The Christian life was not a call to a conflict free life. On the contrary, they would be targeted by an enemy "constantly . . . looking for someone of God's army to devour",[73] that is, to destroy one's faith and induce apostasy.[74]

It may also be added that the power of vivid imagery as outlined by Horrell, Arnold, and Williams not only applies to the description of the lion, but also in how it *contrasts* with the way in which Peter describes God. The mighty hand of God brings exaltation while the roar of the devil brings intimidation; God cares for his people while the devil seeks to devour them (cf. John 10:1–18, although the shepherd imagery there stands in contrast to "the wolf" rather than a lion). The power of the imagery is not only in how it lays out the threat of the lion, but in how it contrasts with God who cares for his people, even in the midst of carnage, chaos, suffering, and persecution. Furthermore, with shepherd imagery present in the immediate context (5:1–5), one may detect an echo of Psalm 23.

> The LORD is my shepherd . . . though I walk through the valley of the shadow of death, I will fear no evil for you are with me . . . You prepare a table for me in the presence of my enemies . . . Surely goodness and mercy will follow me all the days of my life (vv. 1, 4–6).

The lasting image that Peter may have wanted to leave in his recipients' minds would not be so much that of a prowling lion (important though that may be), but that of a God who cares for them and will, in due time, restore them, confirm them, strengthen them, and establish them (5:10b).

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[73] Hillyer, *1 and 2 Peter, Jude,* 148; Horrell, Arnold, and Williams, "Visuality, Vivid Description, and the Message of 1 Peter," 712, do not rule out the possibility that Christians may have been thrown to the lions at the time of 1 Peter's composition. They consider the status of Christianity at the time of 1 Peter to be "effectively illegal". See further, Travis B. Williams, *Persecution in 1 Peter: Differentiating and Contextualizing Early Christian Suffering,* NovTSup 145 (Leiden: Brill, 2012), 179–238.

[74] Kelly, *The Epistles of Peter and Jude,* 210; also, Goppelt, *A Commentary on I Peter,* 361; Schreiner, *1, 2 Peter, Jude,* 242.

## 6.5.    *Called to Eternal Glory (5:9–11)*

[9] ᾧ ἀντίστητε στερεοὶ τῇ πίστει εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν τῷ κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. [10] Ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ, ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει. [11] αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.

[9] Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. [10] 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. [11] To him be the dominion forever and ever. Amen.

Having warned the Anatolian believers of an adversary prowling for them, Peter follows up with instructions on how to respond to such danger and the impetus for such a response. In the first instance, the call is to resist (ἀντίστητε), a word that is found elsewhere in the NT (e.g., Acts 13:8–10, wherein Elymas, a magician, opposes Barnabas and Saul; Gal 2:11, wherein Paul opposes Peter to his face; 2 Tim 3:8, wherein Jannes and Jambres are depicted as opposing Moses). Resistance is, on each occasion, presented as robust engagement, and 1 Pet 5:9 is no exception.[75] In fact, resisting the Devil is not an uncommon theme in early Christian tradition (e.g., Jas 4:7; Eph 6:11–16; Barn 4:9; Herm, *Mand* 12.5.2).[76]

### 6.5.1.   *Standing Firm (5:9)*

How one resists the devil is not so much by engaging directly with him, as much as standing firm in faith, that is, continuing to trust God despite difficult circumstances.[77] Of course, trusting God is exemplified in a particular way of life

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[75] Schreiner, *1, 2 Peter, Jude*, 242.

[76] Following Elliott, *1 Peter*, 859, who also cites these references. Selwyn goes so far as to connect this tradition to the baptismal catechesis of the early church. See Edward Gordon Selwyn, *The First Epistle of St. Peter: The Greek Text with Introduction, Notes, and Essays*, 2nd ed; repr., 1972 (London: The Macmillan Press Ltd, 1947), 238; so also, Kelly, *The Epistles of Peter and Jude*, 210–11.

[77] Peter H. Davids, *The First Epistle of Peter*, NICNT (Grand Rapids: Wm. B. Eerdmans, 1990), 191–92; so also, Goppelt, *A Commentary on I Peter*, 362; Kelly, *The Epistles of Peter and Jude*, 210; Schreiner, *1, 2 Peter, Jude*, 243.

that has been laid out in the epistle thus far:[78] continuing to walk in holiness as God has called them, and so reject the futile ways of their forefathers and their former life of ignorance (1:14, 17–18; 4:3–4); proclaiming the mighty acts of God (2:9); and blessing those who cause their suffering (3:9). Succumbing to temptation would look quite the opposite—a returning to the futile ways of one's forefathers; turning again to the darkness from which one was called, responding to evil with evil, and pursuing fleshly passions. Such a life would be evidence that one had indeed been devoured; swallowed up once more into the ways of the world.[79] Were this to happen to the church-at-large, any semblance of prophetic voice and priestly ministry to the world would be lost.[80]

The referent to faith may act as an *inclusio* (cf. 1:5, 7, 9, 21; 2:6–7),[81] yet as we have already observed, many themes that were broached earlier in the letter are now being recalled for emphasis as Peter concludes his letter. That faith is yet another one of those themes provides further confirmation that 5:6–14 should be considered as the *peroratio*. Adding further weight to our case for the *peroratio* may be Peter's use of στερεοί. While it is usually a negative term when applied to people (i.e. stubborn or obstinate),[82] here στερεοί is used in the positive sense of the word to resist evil. More importantly, as Michaels suggests, it may harken back to the rock/stone imagery of 2:4–8 where the one who believes (πιστεύων) will not be put to shame, thus adding a further dimension to the reader's understanding of both

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[78] Elliott, *1 Peter*, 860.

[79] It is this constant resistance against returning to the old way of life that stands in opposition to Carter's thesis that one can worship God in their heart whilst on the outer, conforming with the ways from which believers are supposed to have been saved. See "Going All the Way? Honoring the Emperor and Sacrificing Wives and Slaves in 1 Peter 2.13–3.6," in *A Feminist Companion to the Catholic Epistles and Hebrews*, ed. Amy-Jill Levine and Maria Mayo Robbins (London: T&T Clark, 2004), 14–33.

[80] As Davids well notes, there is a communal responsibility to be watchful for each other. Resistance to the Devil is a corporate enterprise that ensures individuals are not "devoured". Peter H. Davids, *A Theology of James, Peter, and Jude: Living in the Light of the Coming King*, BTNT 6 (Grand Rapids: Zondervan, 2014), 155, 205; cf. Gal 6:1–2.

[81] Achtemeier, *1 Peter*, 342.

[82] Michaels, *1 Peter*, 300; following Selwyn, *The First Epistle of St. Peter*, 238.

faith and steadfastness.[83] Michaels may well be right: when the form of the passages are observed, they both frame opposition to God's work (2:7b–8; 5:8) with the assurance that God cares and is doing something good in the lives of those who trust him (2:4–7a, 9–10; 5:6–7, 9–10).

It is at this point that Peter provides the motivation for the exhortation to resist and stand firm. In Elliott's words, "the entire formulation bristles with grammatical problems that have prompted textual variants and differing attempts to resolve the issue."[84] Achtemeier lays out the problems as follows:[85] (1) How to best understand the function of εἰδότες; (2) how to best render τὰ αὐτὰ τῶν παθημάτων; (3) similarly, how best to render ἐπιτελεῖσθαι; (4) the understanding of τῇ ἀδελφότητι; and (5) the meaning of κόσμῳ.

First, there has been discussion among scholars regarding whether the participle εἰδότες (knowing) should be translated "knowing how"[86] or "knowing that".[87] The best rendering is likely the latter, "knowing that" because "knowing how" fails to account for the dative construction, τῇ ἀδελφότητι.[88] Secondly, τὰ αὐτὰ τῶν παθημάτων could be construed as "the same suffering", yet if this is the case, the more straight forward Greek would read τὰ αὐτὰ παθήματα.[89] Following Michaels, it seems that the force of Peter's statement is inclined to suggest Peter's audience are experiencing the same *types* or *kinds* of suffering. That is, they are not alone in their suffering; other Christians around the empire *have* suffered similarly, if not in the exact same way as the young Anatolian believers.[90]

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[83] Michaels, *1 Peter*, 300.

[84] Elliott, *1 Peter*, 860.

[85] Achtemeier, *1 Peter*, 342.

[86] Charles Bigg, *A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude*, ICC (Edinburgh: T&T Clark, 1902), 194; also, Francis Wright Beare, *The First Epistle of Peter: The Greek Text with Introduction and Notes*, 3rd ed., revised and enlarged (Oxford: Blackwell and Mott, 1970), 180; Best, *1 Peter*, 175.

[87] E.g., Kelly, *The Epistles of Peter and Jude*, 211; also, Schreiner, *1, 2 Peter, Jude*, 243; Achtemeier, *1 Peter*, 342; Michaels, *1 Peter*, 300.

[88] Michaels, *1 Peter*, 300.

[89] Achtemeier, *1 Peter*, 342.

[90] Michaels, *1 Peter*, 300.

Thirdly, because we take εἰδότες as "knowing that", ἐπιτελεῖσθαι ought to be understood as being passive infinitive as the simpler grammatical construct.[91] Ἐπιτελεῖσθαι can also have different nuances depending on the context, thus BDAG offers four options: (1) end, bring to an end, finish; (2) complete, accomplish, perform, bring about; (3) fulfill; or (4) lay something upon someone, or accomplish something in the case of someone.[92] The first option does not suit the Petrine context as the church's sufferings are ongoing; the third option may be suitable if the context had presented a scenario of fulfillment of prophecy, yet this is lacking in the immediate context. Therefore, the two most reasonable options are the second and fourth options. Which option one leans toward depends on whether one takes the dative phrase τῇ . . . ὑμῶν ἀδελφότητι as being a dative of disadvantage (the second option) or a dative of agent (the fourth option).

Achtemeier takes the dative, τῇ . . . ὑμῶν ἀδελφότητι, as a dative of agent (i.e., *by* the brotherhood) in light of the passive voice of ἐπιτελεῖσθαι,[93] while others (e.g., Selwyn) understand it as a dative of disadvantage (i.e., against your brotherhood).[94] As an example, the ESV presents the dative of agent, "the same kinds of suffering are being experienced *by the brotherhood"*, while the dative of disadvantage would read, "the same kinds of suffering is being laid upon (or performed against) the brotherhood." Either way, the overall meaning of the text does not change. Finally, the meaning of κόσμῳ could be understood theologically (as it often is in John's Gospel, that is, as the domain of the Evil One), or geographically. That Peter specifically references the sufferings of the brotherhood, that is Christians *elsewhere*, it seems judicious to conclude that Peter has geography in mind. So, it is not only the Anatolian believers who are suffering for their faith;

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[91] Achtemeier, *1 Peter*, 343; also, Goppelt, *A Commentary on I Peter*, 342.

[92] BDAG, 302.

[93] Achtemeier, *1 Peter*, 343.

[94] Selwyn, *The First Epistle of St. Peter*, 239; also, Kelly, *The Epistles of Peter and Jude*, 211; Goppelt, *A Commentary on I Peter*, 342.

rather, "the same kinds of sufferings are being performed against the brotherhood throughout the world" [i.e., the Roman Empire].[95]

Most pertinent in this verse is the language of "brotherhood" in the context of suffering. Not only does this echo earlier passages within the letter (2:17; cf. 1:22; 3:8; also 2:9 "chosen *kinsfolk*"), but it also re-emphasises the familial identity that Peter has sought to build throughout the epistle. As Carmelo Giaquinta has noted, the brotherhood of the faith, in a concrete way, becomes more important than one's blood family ("la hermandad según la carne lit"; [lit. "the brotherhood of the flesh"]).[96] He goes on, "No cabe duda que 'la fraternidad', tal cual surge del NT, se revela como un criterio fundamental para discernir una auténtica iglesia."[97]

As the church goes out on mission, it inevitably crosses boundaries within its cultural contexts thus setting the stage for intergroup conflict (for which Peter holds the Devil ultimately responsible). Consequently, a growing sense of identity is built. Under normal circumstances, SIT would expect to see this growing sense of identity unfold in three steps: (1) intensified sense of similarity with their own members (in-group cohesion); (2) greater disparity from out-group (in-group favouritism); and (3) stronger out-group homogeneity (our opponents are all the same).[98] By contrasting the "brotherhood" with the Devil, two of the three processes outlined by Rothgerber, Dietz-Uhler, Murrell, and Kuecker are essentially fulfilled.

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[95] Schreiner, *1, 2 Peter, Jude*, 243; Achtemeier, *1 Peter*, 343; Elliott, *1 Peter*, 863; Michaels, *1 Peter*, 301; Kelly, *The Epistles of Peter and Jude*, 212; Goppelt, *A Commentary on I Peter*, 363; Selwyn, *The First Epistle of St. Peter*, 238; Schelkle, *Die Petrusbriefe—Der Judasbrief*, 132, n. 2.

[96] Carmelo Juan Giaquinta, "'Vuestra hermandad que está en el mundo' (1 Pe 5, 9): Apuntes bíblicos para una eclesiología," *Teología* (Buenos Aires) 35 (1980): 17. A point that is in keeping with chapter 2 of this thesis wherein we discussed Peter's exhortations to leave behind the futile ways of one's forefathers (1:18).

[97] Giaquinta, "'Vuestra hermandad que está en el mundo' (1 Pe 5, 9)," 25. Translated: "There is no doubt that 'brotherhood', as it emerges from the NT, is revealed as a fundamental criterion for discerning a real church." In other words, at the most fundamental level, the church should look like a family.

[98] Hank Rothgerber, "External Intergroup Threat as an Antecedent to Perceptions of In-Group and Out-Group Homogeneity," *J. Pers. Soc. Psychol.* 73, no. 6 (1997): 1209–10; Beth Dietz-Uhler and Audrey Murrell, "Effects of Social Identity and Threat on Self-Esteem and Group Attributions," *Group Dyn-Theor. Res.* 2, no. 1 (1998): 24–35; Kuecker, *The Spirit and the "Other,"* 131.

As Rothgerber puts it, "With external threat . . . it appears that the focus on group survival and responding to the out-group is so strong that all members align with the in-group and minimize differences from and within it."[99]

The holy people of God could not be more diametrically opposed to the devil and his schemes. Peter can, therefore, be seen to be using the fact of ongoing and imminent conflict[100] to strengthen the ties of the people of God by using language that resonates powerfully in a collectivist culture. At the same time, by refusing to paint human opponents with a broad, antagonistic brush (step 3), Peter retains the possibility for out-group love, an essential element in the mission of the church. If the true enemy of the church is the Devil, there is no "us" versus "them" rhetoric to engage in at the human level. And, as stated in the previous chapter, this frees the church to be a blessing to the very people who would oppose them in a subversion of anticipated intergroup identity processes.[101]

### 6.5.2.  Called to Eternal Glory in Christ (5:10–11)

First Peter 5:10–11 provides both the body closing[102] and a succinct summary of the epistle's core message; specifically, "the believers are *called* in Christ, that is, they belong to God's people, are born anew, and thus also participate in God's 'eternal

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[99] Rothgerber, "External Intergroup Threat as an Antecedent to Perceptions of In-Group and Out-Group Homogeneity," 1210.

[100] Verses implying conflict in 1 Peter prior to ch. 5 abound: e.g., 1:6–7; 2:4, 7–8, 12, 18–20; 3:1–7, 9, 13–17; 4:1–4, 12–19.

[101] Kuecker, *The Spirit and the "Other,"* 134. In 1 Peter, it is rare that opponents are directly implicated in terms of an "us" versus "them" mentality. E.g., in chapter 2, holy living is not contrasted with opponents and their unholy living, but rather the former way of life that the new converts once engaged (1:14, 18); in chapter 3, honour is for anyone who believes in Christ (2:6, the implication being that anyone may come to faith); 1 Pet 2:13–3:17 urges a posture of respect and submission to those in authority even if suffering comes. Of note is 3:12 which may stand as a warning to Christians; that it is they who also face judgment should they return evil for evil (i.e., God does not play favourites cf. 1:17). The church is also encouraged to treat opponents with dignity and respect (3:15). The most direct account of an "us" versus "them" mentality would be 4:2–4, but this is the exception to the overall tenor of 1 Peter.

[102] Achtemeier, *1 Peter*, 344; contra José Cervantes Gabarrón, *La pasión de Jesucristo en la Primera Carta de Pedro: Centro literario y teológico de la carta,* Institución San Jerónimo 22 (Estella [Navarra]: Verbo Divino, 1991), 434, who sees the body section ending in v. 9 and argues that vv. 10–11 comprise a "theological, doxological epilogue."

glory.'"[103] Depending on the English translation one uses, the order of each clause varies. So, for example, the NIV, HCSB, and NLT each follow roughly the same word order as the Greek keeping the "God of all grace" at the head of v. 10. In contrast, the ESV and NRSV both bring the third clause of the Greek, ὀλίγον παθόντας, to the head of the verse. This is not without merit as it provides a more natural bridge from the turmoil of vv. 8–9, to the eternal glory that awaits those who persevere. The overall sentiment, then, may be as follows: "though you suffer now (at the hand of the Devil), God will fulfill his promises in due course".

Now, for the final time in the letter, 5:10 clearly acknowledges the suffering of God's people, but sets it in sharp relief to the Anatolian churches' promise of final redemption: their suffering is but for a short time in comparison to the "eternal glory" to come (cf. 1 Pet 1:6, where the same word, ὀλίγον, is used).[104] Achtemeier puts it well, "Compared to the glory to come, any suffering, of whatever length, is minor when seen from the perspective of that glory."[105] This shared sense of destiny, aligned with the new familial status as a people belonging to God described earlier (1:14, 17; 2:9–10), would further solidify their sense of social identity.[106]

This new familial status, new mission, and new destiny is the result of God's gracious *calling* in Christ. Ὁ δὲ θεὸς πάσης χάριτος reminds the reader that God is the one who is the source of grace and that he imparts this grace to others. In the

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[103] Feldmeier, *The First Letter of Peter*, 251, emphasis added. Cf. Goppelt, *A Commentary on I Peter*, 364; Schreiner, *1, 2 Peter, Jude*, 244.

[104] William L. Schutter, *Hermeneutic and Composition in I Peter*, WUNT, 2/30 (Tübingen: J. C. B. Mohr, 1989), 29.

[105] Achtemeier, *1 Peter*, 345, n. 132; following, R. P. E. Golebiewski, "L'Epître (1 P 5,6–11): Dieu nous console dans l'épreuve," *AsSeign* 57 (1965): 22; cf. Timothy B. Savage, *Power Through Weakness: Paul's Understanding of the Christian Ministry in 2 Corinthians*, SNTSMS 86 (Cambridge: Cambridge University Press, 1996), 183, on 2 Cor 4:17, for a similar understanding found in Paul's epistles.

[106] Bartchy, "Community of Goods in Acts," 313. The term Bartchy uses is "kinship". Kuecker, *The Spirit and the "Other,"* 130, describes kinship identities as "micro-ethnicities". When many kinships come together and share a sense of "group-ness" (Kuecker's term), you have the basis of an ethnic group (see n. 23). For more on ethnic language in 1 Peter, see further, Horrell, *Becoming Christian*, 133–63.

present context, such grace is particularly in relation to the believer's "call to eternal glory."[107] Nevertheless, grace is a theme that appears with regularity in 1 Peter whether it be in relation to the present life of the believer (1:2, 4:10; 5:12); concerning that which pleases God (2:19–20; 5:5); or with regard to the churches' ultimate redemption  (1:10, 13, 3:7).[108] Hence, Ὁ δὲ θεὸς πάσης χάριτος may imply that these various "graces" all find their source in God.[109]

Ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ, rendered literally reads "the one who has called you into his eternal glory in Christ." Ἐν Χριστῷ could be understood to be modifying the verse in one of three ways: (1) by modifying the entire clause;[110] (2) by modifying δόξαν;[111] or (3) by modifying καλέσας.[112] Ultimately, little meaning is lost whichever way one translates the phrase, but for this author, the placement of ἐν Χριστῷ at the end of the clause (emphatic position?) leads me to suggest, with Davids and Selwyn, that it modifies the entire clause, which is to say that "both the calling and the glory are in Christ."[113]

As we noted in our introduction (§1.3.3.1.), the aorist tense of καλέω designates a believer's present state on account of God's action in the past.[114] Here, 5:10 parallels the dual emphasis of past call and future destiny of the Anatolian believers in much the same way as 2:9 earlier,[115] thus emphasising once again a central theme of the epistle, namely their elect status as God's *called* people who are

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[107] Schreiner, *1, 2 Peter, Jude*, 244.

[108] Achtemeier, *1 Peter*, 344.

[109] With Achtemeier, *1 Peter*, 344.

[110] Davids, *The First Epistle of Peter*, 194–95, questions whether Peter intended such precision regarding ἐν Χριστῷ in modifying either καλέσας or δόξαν. Similarly, Selwyn, *The First Epistle of St. Peter*, 240.

[111] The lack of an article before ἐν Χριστῷ makes this option unlikely. See Michaels, *1 Peter*, 302; see also, Achtemeier, *1 Peter*, 345, n. 126.

[112] Kelly, *The Epistles of Peter and Jude*, 212; also, Michaels, *1 Peter*, 302; Goppelt, *A Commentary on I Peter*, 365; Achtemeier, *1 Peter*, 345.

[113] Davids, *The First Epistle of Peter*, 195.

[114] Stephen J. Chester, *Conversion at Corinth: Perspectives on Conversion in Paul's Theology and the Corinthian Church* (London: T&T Clark, 2005), 59–60.

[115] Michaels, *1 Peter*, 302.

destined for glory.[116] The aorist reveals further that the salvation of the faithful is assured for it is both "initiated and secured" through the definitive person and work of Christ.[117] In many respects, then, the "call to eternal glory in Christ" is the *consummation* of the four previous calls. As such, we recapitulate those four calls below with the goal of bringing to light the cumulative impact of the believers calling, as well as to discern their overall trajectory and relationship with our immediate context in 5:6–14.

### 6.5.3.   A People Called

Firstly, we find the call to holiness in 1:13–21. This call is based on God's character, "Be holy, like the Holy One who called you" (1:15). Herein, God is presented as a Father who judges impartially (1:17), while believers are "children of obedience" (1:14) who have left behind the futile ways of their forefathers on account of Jesus' blood sacrifice (1:18). Thus, early in the letter, Peter presents believers as having a "new paternity" which prepares them for the more familial language that appears later in the letter (including 5:9), which speaks of believers around the world as comprising a "brotherhood".

A further connection with the present passage is found in 1:13, so just as Peter's call to holiness is anchored in a future hope (*grace* that will be theirs at Christ's return), so too is the call to eternal glory anchored with an exhortation to humility (5:5–6, 10). Finally, Peter's call to watchfulness and sober-mindedness (1:13) is again repeated at the end of the letter in relation to the Devil's scheming (5:8); the former stands as an exhortation to be ready for Jesus' return, while the latter serves as a warning against the Enemy's devices. The believing community is, therefore, to have one eye on Christ's return without losing sight of the fact that they have an enemy who seeks to destroy them in the present.

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[116] David G. Horrell, *The Epistles of Peter and Jude*, EC (London: Epworth, 1998), 98, emphasis original.

[117] Schreiner, *1, 2 Peter, Jude*, 245.

Secondly, the call out of darkness (2:4–10) begins to integrate the familial language observed prior in 1:13–21 with priestly ministry. Initially, these new believers are built into a spiritual house (οἰκοδομεῖσθε οἶκος πνευματικὸς), with the language of οἶκος particularly hinting back towards the familial "children of obedience" (1:14), calling on God as Father (1:17), and exercising "brotherly love" (1:22). At the same time, οἶκος may also look forward to the "brotherhood" of 2:17 and 5:9. Moreover, they are constituted a holy (cf. 1:15) priesthood who are to offer "spiritual sacrifices" to God. These "sacrifices" are elaborated in 2:9, specifically, that they are to "proclaim the 'mighty acts' of [God] who *called* them out of darkness into his marvellous light." Finally, the fact that this new priestly temple community is built on a cornerstone, that by definition, is *firm* and "*will not be put to shame*" (2:6), may also look forward to 5:10 and the promise that God will restore, confirm strengthen, and establish his people.

Thirdly, the call to gracious endurance of suffering (2:18–25) presents both Christ and household servants as prototypes and exemplars of conduct that all members of the church are to emulate. Early in 1 Peter, the suffering of God's people is hinted at or referred to on numerous occasions (1:1, 6–7, 17; 2:4, 7, 12) and becomes a central theme from 2:18ff. Both Christ and the household servants are, by necessity, in positions of humility and/or humiliation. They suffer unjustly, but are nevertheless to endure that suffering graciously as an example that the church is to follow; a point that is reinforced later in 5:5–6. More to the point, God's people are to be *clothed* with humility indicating that it is a constant posture to be expressed in all relationships, whether before God (who is Father and judge), or before people (both those within and without the church, and regardless of social standing). In addition, just as Christ "entrusted himself to [God] who judges justly" (2:23), so too Christians are to cast their anxieties on God during times of trial because he cares for them (5:7).

Fourthly, the call to bless (3:8–17) appears at the conclusion of the *Haustafel*. To that point, God's people have been (1) *called* to be holy like God who called them; and (2) *called* out of darkness to exercise the priestly ministry of declaring God's mighty acts as a new community belonging to God. (3) As a result of being *called* to be a holy community devoted to God's service, they will likely experience suffering, which they are *called* to endure graciously. But, even as this priestly community suffers, they are *called* to bless those who cause their suffering. Like Christ who did not revile those who reviled him, nor return evil for evil, the church is to bless, initially by absorbing that evil and refusing to retaliate (3:9), secondly, by actively seeking the holistic well-being of their opponents (3:11b), and thirdly, by speaking the truth regarding their hope in Christ with gentleness and respect (3:15). Such action would mirror the prototypical characteristics embodied by King David and Abraham. The command to not fear opposition (3:14–15) foreshadows a similar command in 5:9 to resist and stand firm against the Devil who is ultimately behind the evil and turmoil that the church is experiencing.

All the aforementioned brings us to the fifth and final *calling*. Believers, after having suffered a little while, are *called* in Christ, to eternal glory. For those who persevere, their shared destiny is *eternal glory in Christ,* yet it is also Christ who will ensure that they remain faithful (see below). It is this future hope (1:13) that is to bind the community together in tumultuous times. In the introductory thanksgiving (1:3–5), Peter alludes to what comprises "eternal glory in Christ". Initially, the living hope through Christ's resurrection (v. 3), implies that the Anatolian believers will likewise gain a resurrection body free from corruption (cf. 1 Cor 15:20–23). Such hope contrasted sharply with the occasionally fatalistic outlook of the Greeks as seen in Sophocles' meditations on the fate of Oedupus: "Not to be born comes first by every reckoning; and once one has appeared, to go back to where one came

from as soon as possible is the next best thing." (Sophocles, *Oed. Col.* 1224–29).[118] For those "fortunate" enough to live much longer, the afterlife promised little more than the bleakness of unending darkness: "For us, when the short light has once set, remains to be slept the sleep of one unbroken night" (Catullus, V.4–6).[119] Such attitudes bring the living hope of Christ through the resurrection into sharp relief.

Secondly, the language of inheritance harkens back to the OT notion of the Promised Land. This is especially so in the book of Joshua, where the expression is ubiquitous.[120] The term appears almost ironic given that Peter designates the Anatolian Christians as "elect sojourners" only moments earlier (1:1). Such language echoes the call of Abraham (Gen 12:1–3), wherein he is called by God: "Go . . . to the land that I will show you." Only by being obedient to the call of God does Abraham inherit the land, and the language of 1 Pet 1:4; 5:10 appears to parallel this notion; that by remaining faithful, believers likewise will inherit a blessing (3:14), that is, their eternal glory in Christ (5:10). The church's inheritance is described by Peter as "imperishable, undefiled, and unfading, kept in heaven for you." In Peter's eyes, the Abrahamic inheritance merely foreshadowed something much greater than had been originally anticipated. Moreover, the church's inheritance is secure; the perfect-passive form of τετηρημένην ἐνούρανοῖς εἰς ὑμᾶς ("kept in heaven for you"), indicating that the believer's reward is certain because of God's faithfulness.[121]

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[118] Sophocles, *Antigone; The Women of Trachis; Philoctetes; Oedipus at Colonus*, ed. and trans. Hugh Lloyd-Jones, vol. II, LCL 21 (Cambridge, MA: Harvard University Press, 1994), 547; similarly cited by Jobes, *1 Peter*, 84–85.

[119] Gaius Valerius Catullus, "Catullus," in *Catullus; Tibullus; Pervigilium Veneris*, ed. G. P. Goold, trans. F. W. Cornish, 2nd ed., LCL 6 (Cambridge, MA: Harvard University Press, 1913), 7; again, cited in Jobes, *1 Peter*, 85.

[120] A point noted by Schreiner, *1, 2 Peter, Jude*, 62. My own word search for "land" in the book of Joshua (ESV) returned 85 results. Pertinent in our present context is Josh 1:6, "Be strong and courageous, for you shall cause this people to *inherit the land* that I swore to their fathers to give them" (emphasis added).

[121] Greg W. Forbes, *1 Peter*, EGGNT (Nashville: B&H Academic, 2014), 19.

In sum, the language of resurrection together with inheritance at the outset of 1 Peter (1:3–5) suggests that the church's calling to eternal glory in Christ (5:10) is tied up in the eschatological reality of the new heavens and new earth when Christ returns (2 Pet 3:13; also Rev 21:1–22:5).[122] That is, the church's hope is the inheritance of resurrection bodies and reconciliation with God in the new heavens and new earth where evil, sin, and death no longer reign. Thus, taken together, the five "calls" in 1 Peter form a "salvific trajectory" that moves from initial salvation for a special purpose (1:15; 2:9) to their consummated salvation (5:10). In between the inauguration and consummation of their salvation, the life of the church is characterised "resident-alien-ness" in which they will likely suffer (2:21), even as they seek to bless those who would cause their suffering (3:9).

First Peter 5:10 ends with a collection of verbs that are largely synonymous[123] — καταρτίσει ("restore"), στηρίξει ("confirm"), σθενώσει ("strengthen"), and θεμελιώσει ("establish"). Together, they provide emphatic assurance to Peter's audience that God is faithful to finish what he started with regards to their salvation (1 Pet 1: 4–5; cf. Phil 1:6), and will empower his people so that they might stand firm in the face of conflict (cf. 5:12).[124] Their calling to salvation, from beginning to end, is God's doing.[125] Two further points are worth noting: first, all four verbs are written in the future indicative, suggesting that each one be taken as a promise

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[122] Following Schreiner, *1, 2 Peter, Jude*, 62.

[123] Horrell, Arnold, and Williams, "Visuality, Vivid Description, and the Message of 1 Peter," 715; Schreiner, *1, 2 Peter, Jude*, 245; Elliott, *1 Peter*, 867; John Calvin, *The Epistle of Paul the Apostle to the Hebrews and the First and Second Epistles of St Peter*, trans. William B. Johnston (London: Oliver and Boyd, 1963), 321–22.

[124] Schreiner, *1, 2 Peter, Jude*, 245.

[125] There also seems to be a similar "rhythm" in the use of these four verbs when compared to Peter's description of the church body in 2:9. Just as the church are "a chosen kinsfolk, a royal priesthood, a holy nation, a people belonging to God", so too are they "restored, confirmed, strengthened, and established." Furthermore, in both cases, the cumulative effect of the words is to emphasise a particular point: in the first case, the point is that believers are saved into a community that unequivocally belongs to God. In the latter case, the point is that God works in the lives of his people to deliver them into his eternal glory.

rather than as prayers that one hopes will be answered.[126] Secondly, while the believer's future condition is in view, it should be noted that the promises are in some sense, already being fulfilled in the church community, as demonstrated in the fact that they have (1) been restored to right relationship with God, and (2) have continued in the faith to this point despite present and imminent suffering. There is, therefore, a hint of "already/not yet" about these promises, such that Clowney can state:

> We are not to suppose that these actions of God will take place only after the time of suffering is over. Rather, God's gracious work of completing and perfecting us begins *now,* during the brief time of our suffering. Indeed God uses suffering to perfect us as he leads to the time when he will complete our transformation in the glory of Christ (1:6–7).[127]

The body of the letter ends with a brief doxology in 5:11. Some translations, such as the NIV, take v. 11 as an implied optative or imperative thus rendering the verse as "To him be the power".[128] However, the corresponding doxology in 4:11 (which includes the verb ἐστιν) suggests that the intent is similar in 5:11, thus "the power [or dominion] belongs to him."[129] Moreover, while some manuscripts contain the additional word "glory", this is most likely a later addition.[130] The emphasis of Peter in this section has been on the power of God (vv. 6, 10) who cares for his people and enables them to stand firm against the Devil who opposes them (5:8–9). In this statement, there is yet another echo from earlier in the epistle, where Peter makes the point that while Caesar is to be honoured, only God is to be worshiped

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[126] Achtemeier, *1 Peter*, 345–46.

[127] Edmund P. Clowney, *The Message of 1 Peter: The Way of the Cross*, BST (Downers Grove: InterVarsity Press, 1988), 218–19, emphasis added; the citation of 1:6–7 is original to Clowney.

[128] Other translations to take this route include the ESV, NASB, NLT, and NRSV, RSV.

[129] Selwyn, *The First Epistle of St. Peter*, 241; Michaels, *1 Peter,* 304; Achtemeier, *1 Peter*, 346; Elliott, *1 Peter*, 867; Schreiner, *1, 2 Peter, Jude*, 246. Bible translations that take this view include the HCSB, and interestingly, the J. B. Phillips paraphrase.

[130] Bruce M. Metzger, *TCGNT*, 3rd ed., corrected, 1975 (London: United Bible Societies, 1971), 627. Although, the KJV and NKJV both retain "glory".

(2:17).[131] Now, in the same vein, Peter declares that power, dominion belongs to Christ alone, that is, not to Rome.[132] The "mighty hand" of God (v. 6) together with his "dominion" (v. 11) provides a fitting *inclusio,* not only to conclude the present pericope,[133] but also the whole letter (cf. 1:5, "who by God's *power* are being guarded through faith for salvation ready to be revealed at the last time").

To summarise, in the first instance of καλέω, the church is called out to be holy like their Heavenly Father who called them (1:15); secondly, that calling was out of darkness and ignorance into God's marvellous light for the explicit purpose of declaring God's mighty acts (2:9). That is, the churches are not simply called out to be with God as his cherished possession to the exclusion of outsiders; rather, they are sent back out to proclaim the goodness of God, particularly as it manifests in the person and work of Jesus Christ (e.g., 1:2, 3–6, 18–21, 23; 2:5–6, 9–10, 21–25; 3:18–22). As the church fulfills this mission they encounter opposition from all walks of life (1:1, 6–7, 17; 2:4, 7, 12; esp. 3:8–4:19), yet they are *called* to endure such suffering graciously (2:18–20) on the basis of Christ's example (2:21–25). All the while, they are not simply to endure suffering; instead, they are to bless those who cause their suffering by refusing to retaliate (3:9), actively seeking the holistic well-being of their opponents (3:11b), and witnessing to their faith in Christ with gentleness and respect (3:15).

Thus, the language of καλέω utilised with significant OT motifs articulates the identity and mission of the church. Anatolian believers have been called out by God to be his holy ambassadors and are met with hostility for their faith, having become resident aliens by virtue of their faith in Christ (2:11). Nonetheless, they

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[131] See the extended discussion in David G. Horrell, "'Honour Everyone . . .' (1 Pet. 2.17): The Social Strategy of 1 Peter and Its Significance for Early Christianity," in *To Set at Liberty: Essays on Early Christianity and Its Social World in Honor of John H. Elliott*, ed. Stephen K. Black, SWBA, 2/11 (Sheffield: Sheffield Phoenix Press, 2014), 192–210; idem, *Becoming Christian*, 229–35 (esp., pp. 231–34).

[132] Jobes, *1 Peter*, 317.

[133] Achtemeier, *1 Peter*, 347; again, following Golebiewski, "L'Epître (1 P 5,6–11)," 23.

are *called* to meet such hostility with blessing. Perseverance in this calling ultimately leads to their being welcomed into eternal glory (5:10).

## 6.6.   *Firm in the Grace of God (5:12–14)*

[12] Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ εἰς ἣν στῆτε. [13] Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μᾶρκος ὁ υἱός μου. [14] ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.

[12] By Silvanus, a faithful brother as I regard him, I have written briefly to you, exhorting and declaring that this is the true grace of God. Stand firm in it. [13] She who is at Babylon, who is likewise chosen, sends you greetings, and so does Mark, my son. [14] Greet one another with the kiss of love. Peace to all of you who are in Christ.

Peter draws the letter to a close with a commendation of Silvanus (a.k.a. Silas, see further below), a final exhortation to stand in grace, greetings from "Babylon", and a peace benediction. At the outset, it is worth outlining the various aspects that will draw the present chapter to a close. First, concerning Silvanus, due consideration will be given to his identity as well as his role in the production and/or distribution of the letter. Secondly, we will deliberate what many believe to be the overarching theme of the letter, namely to stand firm in the true grace of God (5:12b). Special attention will be paid to this grace with reference to *calling* which has been the focus of our own investigation. Thirdly, attention will be devoted to Peter's use of the term "Babylon" and how it might function in the development and execution of Christian identity. Finally, we will consider the peace benediction with which Peter ends the letter.

### 6.6.1.   *Concerning Silvanus (5:12a)*

At the outset, the mention of Silvanus raises the issue of pseudepigraphy. Having dealt more thoroughly with this issue in the introduction of this thesis, time spent on the matter here will be brief. Those who take 1 Peter to be pseudonymous

naturally raise the question of whether Silvanus is likewise a fictive device in the authoring of the letter.[134] Because we defend genuine Petrine authorship earlier in the thesis, it is most natural, given our position, to take Silvanus to be a real person here. Concerning the identity of Silvanus, Hillyer notes that "Silas" is the Latin form of "Silvanus" which also corresponds to "Saul" in Hebrew. Thus, Hillyer deems it likely, that Silvanus was a Jewish Christian with Roman citizenship (Acts 16:37).[135] Furthermore, this Silvanus mentioned in Acts is often associated with Paul (e.g., Acts 15:22–40; 16:19–29; 17:4–15), and Acts 15:22 explicitly shows that Peter and Silvanus knew one another, and that Silvanus had served as a letter carrier early in the church's history.

The question then arises, what was his role regarding the letter, specifically, how does one best understand Διὰ Σιλουανοῦ . . . ἔγραψα? On this point three main possibilities emerge: (1) that he was the secretary or amanuensis, composing that which Peter presumably either dictated or approved;[136] (2) he was truly the author, but that the thinking of Peter is behind the letter and may have given his signature of approval (hence the commendation);[137] or (3) he was the letter carrier.[138] Richards

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[134] On the idea of fictive authorship, see Lutz Doering, "Apostle, Co-Elder, and Witness of Suffering: Author Construction and Peter Image in First Peter," in *Pseudepigraphie und Verfasserfiktion in Frühchristlichen Briefen*, ed. Jörg Frey et al., WUNT 246 (Tübingen: Mohr Siebeck, 2009), 645–81. Among those defending Silvanus as a fictive device are, Norbert Brox, *Der erste Petrusbrief*, 4th ed., 1993, EKKNT, Bd. 21 (Zürich: Benziger Verlag; Neukichen-Vluyn: Neukirchener Verlag, 1979), 242–43; also, Beare, *The First Epistle of Peter*, 48–50; M. Eugene Boring, *1 Peter*, ANTC (Nashville: Abingdon Press, 1999), 179–80. Those who consider Silvanus to be authentic include, Michaels, *1 Peter*, 306–7; Jobes, *1 Peter*, 320–21; also, Elliott, *1 Peter*, 873–74, although, interestingly, this is despite his claiming that 1 Peter is a pseudonymonous text. But see, Schreiner, *1, 2 Peter, Jude*, 248, who casts doubt on Elliott's attempted reconciliation of pseudonymonous authorship with a genuine letter carrier in Silvanus. Achtemeier, *1 Peter*, 351, initially puts Silvanus forward as the letter carrier but then balks at the suggestion on account of his age. He posits instead that another Silvanus, different from the one mentioned elsewhere in the NT, may be involved. Also helpful is Horrell, *Becoming Christian*, 7–44, which challenges the idea of a "Petrine Circle" to author the epistle.

[135] Hillyer, *1 and 2 Peter, Jude*, 153.

[136] So Goppelt, *A Commentary on I Peter*, 369–71; also, Kelly, *The Epistles of Peter and Jude*, 215; Selwyn, *The First Epistle of St. Peter*, 241, who also suggests that Silvanus not only composed by delivered the letter.

[137] Davids, *The First Epistle of Peter*, 198.

[138] The most vigourous defence of this position is found in E. Randolph Richards, "Silvanus Was Not Peter's Secretary: Theological Bias in Interpreting Διά Σιλουανοῦ . . .Ἔγραψα in 1 Peter

work demonstrates convincingly that Silvanus should be understood first and foremost as the letter carrier. Nevertheless, as Schreiner notes, this does not rule out the possibility that Silvanus also acted in a scribal role as secretary (or, we would add, even as author); it only affirms that Διὰ Σιλουανοῦ . . . ἔγραψα refers to the specific act of bearing the letter rather than the act of authoring it.[139]

Having established (albeit briefly) Silvanus as the likely letter carrier, Peter's commendation of Silvanus as πιστοῦ ἀδελφοῦ ("a faithful brother") is noteworthy, particularly from an SIT perspective. Firstly, it picks up almost immediately on the earlier language of brotherhood (ἀδελφότητι) in 5:9, that is to say, he is "one of us"; he is a part of the family. Assuming this is the Silvanus (Silas) of Acts, he has also suffered like those in the Anatolian churches, if not more so, having been in prison with Paul (Acts 16:16–40), and being involved in the uproar in Thessalonica (Acts 17:1–9). Given (1) his association with Peter; (2) that he is considered a faithful brother who is (3) part of the greater brotherhood of believers worldwide; and that (4) he has shared in similar sufferings as the Anatolian believers, he carries great influence. As Social Identity theorists have noted:

> the more representative an individual is seen to be of a given social identity—the more he or she is clearly "one of us"—the more influential he or she will be within the group and the more willing other group members will be to follow his or her direction.[140]

Silvanus qualifies as one entrusted to carry the letter to the churches of Anatolia, because of his steadfast faith, relationships with key figures, and experiences in the church and mission field. In fact, he embodies all the prototypical characteristics expected of an exemplar that we have discussed at various points

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5:12," *JETS* 43, no. 3 (2000): 417–32, who cites numerous texts from non-Biblical sources to show that διά Σιλουανοῦ . . . ἔγραψα more likely means that Silvanus was in fact the letter carrier.

[139] Schreiner, *1, 2 Peter, Jude*, 248–49; also, Doering, "Apostle, Co-Elder, and Witness of Suffering," 662–65.

[140] Martha Augoustinos and Stephanie De Garis, "'Too Black or Not Black Enough': Social Identity Complexity in the Political Rhetoric of Barack Obama," *Eur. J. Soc. Psychol.* 42, no. 5 (2012): 566, quoting; S. Alexander Haslam, Stephen D. Reicher, and Michael J. Platow, *The New Psychology of Leadership: Identity, Influence and Power* (Hove: Psychology Press, 2011), 75.

throughout the thesis. Furthermore, if we follow Hillyer on his contention that Silvanus, like Paul, was a Jewish Christian with Roman citizenship (n. 135), it stands to reason that he would be the ideal candidate to explain and interpret the wealth of OT texts cited in 1 Peter to a group of new believers that likely held a large gentile contingent.

### 6.6.2.   *The True Grace of God (5:12b)*

Concerning the central message of the letter that Silvanus delivered, Peter summarises it as the "true grace of God" followed by the imperative, "Stand firm in it", that is, stand firm in the true grace of God. While Elliott traces the antecedent for "grace" back to v. 10, i.e., "the God of all grace,"[141] it is probably better understood to comprise the message of the whole epistle.[142] From first to last, Peter's message has been one of grace. With specific reference to our focus on *calling,* this grace manifests itself in three general ways: in the first instance, it is because of the grace of God that these Anatolian believers have been called out of the darkness of their former life to be a holy people set apart for God's purposes (1:13–21; 2:4–10). In this act of calling God has become their Father and Redeemer. Secondly, while their calling has rendered them aliens in their homelands and caused them to suffer, it is by God's grace that they are both called and empowered to persevere in the face of turmoil and to be a blessing to those who would mock, chastise, beat, or even kill them (2:18–25; 3:8–17). Finally, it is by grace that God has called them, in Christ, into his eternal glory (5:6–14, esp. v. 10). The overarching message of 1 Peter is that on every step of this journey, or sojourn (2:11), God is faithful, even in the most wretched of times, and that he has demonstrated this faithfulness in Christ's life, death, and resurrection, and that

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[141] Elliott, *1 Peter,* 878.

[142] Bigg, *Epistles of St. Peter and St. Jude,* 196; Michaels, *1 Peter,* 308–10; Achtemeier, *1 Peter,* 352; Ernst R. Wendland, "'Stand Fast in the True Grace of God!' A Study of 1 Peter," *JOTT* 13 (2000): 25–26; Schreiner, *1, 2 Peter, Jude,* 249. Horrell, *Becoming Christian,* 41–42, suggests that "the true grace of God" references the Apostolic tradition as opposed to anything specifically Pauline or Petrine.

their calling is secure because of Christ's work, for he will restore, confirm, strengthen, and establish them (5:10).

In one sense, this aligns with Social Identity theories of leadership because a good leader needs to be seen not only as "being one of us" but also as "doing it for us".[143] Moreover, Augoustinos and De Garis suggest that an effective leader, "must be seen to be advancing and promoting the interests of the group."[144] But what we see in 1 Peter is a subtle subversion of this process. On the one hand, 1 Peter presents Jesus as the one "doing it for them" in terms of the Anatolian churches' salvation story (yet not only for them, but also *with* them).[145] On the other hand, Peter's concern is not that the group get what they want from their leader (i.e., God), but rather that the group interests would align with what God's desires for them, specifically, that in spite of their suffering, they would remain faithful to the gospel and their holy, priestly calling, and that having done so, they would enter the eternal glory to which they have been called and which Christ has won for them.[146]

### 6.6.3. "Babylon": The "Home" of Mission, Suffering, and Blessing (5:13)

In 5:13 Peter conveys greetings to the Anatolian churches from two people ἐν Βαβυλῶνι ("in Babylon"): Μᾶρκος ὁ υἱός μου ("Mark, my son") and συνεκλεκτὴ ("she who is co-elect", or "she who is likewise elect"). We will first deal with Mark and the "co-elect lady", followed by "Babylon". Firstly, it is almost certain that the Mark referred to here is the same John Mark that appears early in the church's life (Acts 12:12, 25, where he likely first encountered Peter).[147] He eventually joins Paul and Barnabas on their initial missionary journey only to become a source of

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[143] Augoustinos and De Garis, "'Too Black or Not Black Enough,'" 566.

[144] Augoustinos and De Garis, "'Too Black or Not Black Enough,'" 566.

[145] While the church shares in Christ's story, Peter's continual references to the history of Israel shows that the church also shares in Israel's story and history by virtue of their being in Christ.

[146] Wai Lan Joyce Sun, "This Is True Grace of God: The Shaping of Social Behavioural Instructions by Theology in 1 Peter" (PhD thesis, University of Edinburgh, 2012), 87 (further, pp. 112, 162–63), who observes that the Petrine author emphasises obedience as the means by which one remains in God's grace.

[147] True to form, Brox, *Der erste Petrusbrief*, 247, takes Mark's appearance here to serve the author's pseudepigraphal purposes.

contention (Acts 12:25; 13:4–13; 15:35–39), although they were later reconciled (Col 4:10; 2 Tim 4:11; Phlm 24). He is also associated with Peter in the earliest history of the church, most (in)famously by Eusebius in reference to Papias citing the "Elder", to have said that Mark "became Peter's interpreter and wrote accurately all that he remembered, not, indeed in order, of the things said or done by the Lord" (*Hist. eccl.* 3.39.15; cf. 2.15.1–2; 6.25.5).[148]

The co-elect lady (συνεκλεκτὴ) of 5:13, has for the most part, been seen to refer to the church congregation based in "Babylon" (usually identified as Rome) and thus forming an *inclusio* with the ἐκλεκτοῖς παρεπιδήμοις (elect sojourners) in 1:1.[149] This has, however, been called into question by Judith Applegate who argues that συνεκλεκτὴ should be understood as an individual woman.[150] Among the reasons given is that 1:1 is written in the masculine while 5:13 appears in the feminine. Applegate's solution is to suggest that the masculine plural ἐκλεκτοῖς more obviously refers to large groups while the feminine singular refers to an individual woman.[151] She also cites scores of women named in the NT who appear as colleagues and co-workers of apostles in the early church[152] and suggests that the co-elect woman may be so well-known that it is sufficient for the Petrine author to refer to her by her title.[153]

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[148] Philipp Vielhauer, *Geschichte der urchristlichen Literatur: Einleitung in das Neue Testament, die Apokryphen und die Apostolischen Väter* (Berlin: De Gruyter, 1975), 261, describes Papias' connecting Peter and Mark to be "historisch wertlos" (historically worthless). Following an extended treatment, Doering, "Apostle, Co-Elder, and Witness of Suffering," 670–73, is more sympathetic to the connection, concluding that, "Although questions of historical context, textual interpretation, and transmission by Eusebius remain, Papias seems to have had a tradition about Mark as the interpreter of Peter that cannot be directly derived from 1 Pet 5:13"; Martin Hengel, *Saint Peter: The Underestimated Apostle* (Grand Rapids: Wm. B. Eerdmans, 2010), 46, also defends the connection between Peter and Mark as stated by Papias.

[149] Schutter, *Hermeneutic and Composition in I Peter*, 28. Another, less likely possibility, is that "the co-elect woman" in Babylon is Peter's wife. But as Best, *1 Peter*, 177, notes, we would expect the author to write, "with me" rather than "in Babylon".

[150] Judith K. Applegate, "The Co-Elect Woman of 1 Peter," *NTS* 38, no. 4 (1992): 587–604.

[151] Applegate, "The Co-Elect Woman of 1 Peter," 597.

[152] Applegate, "The Co-Elect Woman of 1 Peter," 600–603.

[153] Applegate, "The Co-Elect Woman of 1 Peter," 603.

While something of these objections may hold value, Applegate seems to miss that which is obvious; why not simply name the woman, as with the many other women who were so honoured throughout the NT? It hardly seems sufficient to suggest that she was so well known that she could be referred to by title, not to mention that "co-elect" would be a very strange title for any individual to be known by in the first place. Furthermore, Applegate's solitary paragraph connecting the "co-elect woman" to the *Haustafel* comes across as speculative at best.[154] It is more natural and appropriate to take συνεκλεκτὴ as the church community from which Peter writes, who send their collective greetings to the various churches that will receive the letter (cf. Eph 5:22–33; 2 John 1, 13; Rev 19:7–9, each of which portray the church in feminine terms).

Turning our attention to "Babylon", our focus is on the way in which it might function in terms of its narrative impact and identity forming capital.[155] To do so, we first recall Feldmeier's hypothesis that "Babylon" may function "as a cipher for the Diaspora existence of the Roman community".[156] In other words, "Babylon" may not function merely geographically, but along with our aforementioned elect-sojourning motif, creates a dynamic metaphor for the Christian life which we have sought to demonstrate as one of "resident-alien-ness". Feldmeier's assessment certainly conforms with the content of 1 Peter. The exhortation to submit to the authorities (2:13–17), the call to bless those who cause the churches' suffering (3:8–12), as well as responding to critics with gentleness and respect (3:13–17) shows that Peter is not necessarily anti-Rome; yet at the same time, there is a clear call out from the

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[154] Applegate, "The Co-Elect Woman of 1 Peter," 603–4. See Elliott, *1 Peter*, 881, for a rebuttal of Applegate's reading of the text.

[155] See §1.7.2.1., for more on "Babylon" in terms of 1 Peter's provenance.

[156] Feldmeier, *The First Letter of Peter*, 41. At the risk of speculation, it could also be possible that "Babylon" may be utilised in the sense of empire. If so, "Babylon" may mean the whole Roman Empire. Peter, as an apostle who travelled widely, could be seen to be giving greetings from the empire wide church (that is, "in Babylon"). This possibility would account for the language of "elect exiles of the diaspora" (1 Pet 1:1), as well as the language of "the brotherhood around the world" who are suffering (1 Pet 5:9). This being the case, Peter could be writing from an undisclosed location within the Roman Empire, to which he refers simply as "Babylon".

dominant culture to be a people belonging to God and devoted to his purposes (1:13–21; 2:4–12; 4:2–4). Supposing that this is the case, it is worth asking the kinds of connotations "Babylon" would engender and how it might function in relation to the rest of 1 Peter, particularly with regards to our own focus on the language of calling.

At the outset, it is worth noting with Martin Williams that the motif of election stands out as an important theme for Peter as it bookends the entire epistle (ἐκλεκτοῖς [1:1], συνεκλεκτὴ [5:13]).[157] Interestingly, however, in both instances it also stands with language associated with marginalisation (παρεπιδήμοις διασπορᾶς [1:1], ἐν Βαβυλῶνι [5:13]). Thus, the whole letter is framed, not only by the theme of election as Williams observes, but also by the theme of exile; that of being an outsider or sojourner.[158] The mention of "Babylon" in close association with election serves to reinforce the position of the Anatolian believers in the world:[159] chosen of God (ἐκλεκτοῖς), yet rejected by the world (παρεπιδήμοις).[160] In this sense, Babylon functions as the "anti-prototype" that stands against God's people. On the notion of prototypes Michael Hogg writes that:

> Prototypes are often stored in memory to be "called forth" by social categorization in a particular context to guide perception, self-conception, and action . . . New prototypes form, or existing ones are modified, in such a way as to maximize the ratio of perceived intergroup differences to intragroup similarities; prototypes form to

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[157] Martin Williams, *The Doctrine of Salvation in the First Letter of Peter*, SNTSMS 149 (Cambridge: Cambridge University Press, 2011), 46–47.

[158] Similarly, Lutz Doering, "First Peter as Early Christian Diaspora Letter," in *Catholic Epistles and Apostolic Tradition: A New Perspective on James to Jude*, ed. Karl-Wilhelm Niebuhr and Robert W. Wall (Waco: Baylor University Press, 2009), 230, who also observes similar sentiments of election by God and rejection by the world in contemporaneous Jewish traditions.

[159] Recalling Rothgerber, the threat associated with Babylon would have the potential to bring a stronger sense of ingroup solidarity within the church. See Rothgerber, "External Intergroup Threat as an Antecedent to Perceptions of In-Group and Out-Group Homogeneity," 1210.

[160] Dan G. McCartney, "The Use of the Old Testament in the First Epistle of Peter" (PhD diss., Westminster Theological Seminary, 1989), 114; also, Michaels, *1 Peter*, 311; Achtemeier, *1 Peter*, 354; Schreiner, *1, 2 Peter, Jude*, 251.

accentuate similarities within a category and differences between categories.[161]

In the context of 1 Peter, "Babylon" may be seen to be utilised here as an anti-prototype to (borrowing Hogg's language) "guide perception, self-conception, and action", as well as, "accentuate in-group similarities and out-group differences."

This framework of election/rejection and sojourning is elaborated in various ways through the language of calling that appears in 1 Peter which we will attempt to trace briefly here. Firstly, in 1:13–21, the election motif appears in the Anatolian Christians being called by God to be holy, bringing them into a familial relationship with him whereby he becomes their Father (1:17), and they become his children (1:14a). The motif of rejection, or (perhaps) separation, appears in that they no longer conform to ignorant passions (1:14b), having left behind the idolatrous ways of their forefathers (1:18). This transition to a new paternity is brought about through Christ's blood sacrifice (1:19), through whom they have become believers in God (v. 21).[162]

Secondly, 2:4–10 more explicitly raises the election/rejection theme through the use of "stone" language. Jesus is the "Living Stone", rejected by men but chosen by God (v. 4); similarly, he is "the stone the builders rejected [that] has [now] become the cornerstone" of a new temple and priesthood (v. 7). Honour is given from God to those who believe (v. 7), but they can expect to be labeled as evil doers in the world (2:12). And while the world may reject them, they are "an elect kinsfolk, a royal priesthood, a holy nation, a people belonging to God" (2:9a). As God's chosen and holy vessels, they are to proclaim his mighty acts as those *called out of darkness* into his marvellous light" (9b). Here we get the first explicit suggestion that this *call* is not simply to be out of the world as an isolated group,

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[161] Hogg, "A Social Identity Theory of Leadership," 187.

[162] In terms of social identity, perhaps the most significant aspect in 1:13–21 is the contrast between the Holy God as Father and the futile ways of the forefathers. On the importance of fathers, particularly in Jewish society, see Selwyn, *The First Epistle of St. Peter,* 142.

but as those engaged in mission to those outside the faith community.[163] Importantly, these verses also reveal that Peter is engaging in a form of social creativity that inverts definitions of honour and shame through the doctrine of election. The world's rejection of Jesus, culminating in his crucifixion and death, is turned into honour and triumph through Jesus' resurrection: death to life; dishonour to honour; rejected, yet elected. And part of Peter's message is that what is true of Christ is likewise true of those who come to him in faith.

It is important to now step back and recall that for the recipients to whom Peter wrote, "Babylon" *was* home; in fact, "Babylon" still *is* home, but not like it used to be; it has become for them "a space of alienation, of strangeness, in which [they as] Christians are rightfully out of place as God's elect."[164] They were called out of darkness, and left behind their old ways (1:18; 4:2–4). Among the new believers were slaves who now faced the prospect of wrath at the hands of their non-believing masters (2:18–20); similarly, wives who had become Christian faced uncertainty in their relationships with their non-believing husbands, as did Christian husbands of non-believing wives (3:1–7). In the blink of an eye, these new Christians became "resident-aliens" in their homes and homelands by virtue of their new-found faith (2:11). In the previous chapter, we suggested that this "resident-alien-ness" may be the reason for both their success at winning people to the faith as well as their suffering persecutions.[165] This "resident-alien-ness" in a "Babylonian" context aligns with our thematic book ends of election/rejection. In a strange way, therefore, "Babylon" is the place that is simultaneously "home", and

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[163] Joel B. Green, "Living as Exiles: The Church in the Diaspora in 1 Peter," in *Holiness and Ecclesiology in the New Testament* (Grand Rapids: Wm. B. Eerdmans, 2007), 323,"they are to embody the call to Israel in Exodus and in Exile to be holy. As a priestly people, a holy nation, they would embrace a missional vocation to be "holy".

[164] Wei Hsien Wan, "Reconfiguring the Universe: The Contest for Time and Space in the Roman Imperial Cults and 1 Peter" (PhD thesis, University of Exeter, 2016), 226.

[165] Recall Kuecker, *The Spirit and the "Other,"* 156; also, Fathali M. Moghaddam and Peter Stringer, "Out-Group Similarity and Intergroup Bias," *J. Soc. Psychol.* 128, no. 1 (1988): 113.

yet, "not home"; it has become the place of sojourn and, hence, the place of mission, suffering, and blessing.

Such circumstances evoke Jer 29:4–7 at this point. In a letter to exiles in Babylon, the prophet Jeramiah's word from the Lord urged the Israelites to put down roots in Babylon and seek to be a blessing, "for in its welfare, you will find your welfare"; a theme that is strikingly familiar to that found in 1 Pet 3:8–12. The means by which the Israelites were to seek the welfare of Babylon was to:

> Build houses and live in them; plant gardens and eat their produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease (Jer 29:5–6).

In short, the Israelites were to make Babylon their home, even though, deep down, it was clearly *not home*. They were to put down roots, invest in the city, and build a life by which the Babylonians would encounter God's character through them as they lived out their calling during their sojourn in Babylonian exile. In much the same way, having been called to eternal glory in Christ, the Anatolian believers live in a world that is "home", and yet "not home." Like the Israelites in Babylon, they too must put down roots and seek the *shalom* of the places in which they live, so that the character of God might be displayed to all.

The call to be a holy people, called out of darkness and set apart for God's purpose accounts for what now follows in the call to the gracious endurance of suffering (2:18–25) and the call to bless those who cause such suffering (3:8–17). In 1 Pet 2:21–25 we find the epitome of rejection laid bare in Peter's description of Christ as the Suffering Servant; a suffering that was foreshadowed earlier in 2:4, 7 which declared that Christ would be rejected by men, even as he was laid as the cornerstone of a new people of God. This is a suffering that believers are called to share in, to "follow in [Christ's] steps" (2:21). The household servants are

presented as paradigmatic for the whole church because they most closely resemble Christ, the Suffering Servant who, again, is rejected by men but elect of God.[166]

The call to bless that comes towards the conclusion of the *Haustafel* stands in stark contrast to being persecuted and reviled (3:9), again emphasising the "rejected-ness" of God's people. This is further confirmed on Peter's assumption that believers would likely suffer for righteousness' sake (3:14, 16–17), and must defend the hope of their faith in some capacity (3:15). Despite this, the church is called to its non-retaliatory stance with the promise that God's eyes are on those who practice righteousness and that he will hear their prayers (3:12), which may be taken as an assurance of their "chosen-ness". As outlined in the previous chapter, Peter's use of Psalm 33 LXX, though not directly related to "Babylon" is also instructive in that it recalls King David's sojourning with the Philistines while on the run from Saul, as he lived between the promise of kingship and his inheritance of the crown. Thus, David's sojourning experience, living between the promise and the inheritance, is in many respects a foreshadowing, or type, that reflects the Anatolian churches' own experience under the new covenant.[167]

In summary, Peter's use of "Babylon", be it a cryptogram for Rome or otherwise, emphasises one final time, the status of God's people as simultaneously rejected by the world and yet chosen of God. They are to embrace their elect-sojourning status as resident aliens that establishes them as a holy people, set apart to declare God's praise as a priestly community, and being a blessing in their communities even if they should suffer for it. In short, "Babylon" stands as their home away from home, the place that God has called them to dwell as a holy

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[166] Recall Smith and Zarate's work that establishes the importance of exemplars for the development of social identity in "Exemplar-Based Model of Social Judgment," *Psychol. Rev.* 99 (1992): 3–21; also, J. Richard Eiser, "Accentuation Revisited," in *Social Groups and Identities: Developing the Legacy of Henri Tajfel,* ed. W. Peter Robinson, International Series in Social Psychology (Oxford: Butterworth-Heinemann, 1996), 135; Kuecker, *The Spirit and the "Other,"* 29.

[167] Chapple, "Appropriation of Scripture," 170.

priestly community in the place of mission, of suffering, and of blessing as they await the eternal glory that is theirs in Christ.

Peter closes the letter with an exhortation to greet each other with the kiss of love and a peace benediction. The kiss of love expresses the familial love that is to characterise God's people[168] (cf. 1:22; 2:17; 4:8).[169] The "kiss of love" also echoes the final greetings that Paul often expressed in his own correspondence, though there it is a "holy kiss" (see Rom 16:16; 1 Cor 16:20; 2 Cor 13:12; 1 Thess 5:26). Michaels is right to highlight that such a kiss, in the context of ongoing threat, would not so much represent the sentiment of warm affection, but rather solidarity and commitment to one another.[170] Peter's mention of "peace" echoes his introductory greeting in 1:2, thus forming the final *inclusio* of the letter.[171] Their life, that is characterised by "resident-alien-ness" and constant turmoil, is to be bound by the *peace* that comes from being "in Christ". As those who are *called* by God in Christ, they have assurance that evil and sin will not have the final say over their lives, for the One who called them is the one who has acted to redeem them (1:18–21; 2:24–25, 3:18); brought them into his family and made them objects of his mercy (2:4–10); suffered as they have suffered (2:21–25); and will himself bring them to eternal glory (5:10). For these reasons, peace will guard their hearts until they receive the grace that is to be theirs at the revelation of Christ (1:13), for that is their calling, and in Christ, God has shown himself faithful to fulfil that calling.

## 6.7.    Conclusion

This chapter has looked at the final "call" of God on the Anatolian believers, namely the call to eternal glory in the context of 5:6–14.  It was established that as the

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[168] Michaels, *1 Peter*, 313; also, Goppelt, *A Commentary on I Peter*, 354, who notes that the "kiss" was usually reserved for family relations and not for public worship; cf. Gustaf Stählin, "Φιλέω," in *TDNT*, ed. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley, vol. IX (Grand Rapids: Wm. B. Eerdmans, 1974), 125–27, 138–40.

[169] Such love would also be expected to be extended to outsiders who came into the church.

[170] Michaels, *1 Peter*, 313.

[171] See Kelly, *The Epistles of Peter and Jude*, 221; also, Achtemeier, *1 Peter*, 356.

*peroratio,* this section summarised the key concepts of the letter. The first among those themes was the call to a posture of humility before God and man. Social Identity Theory would view this as a radical act of social creativity in that it reverses once again the typical understandings of honour and shame by placing a humiliated Messiah as the model of humility to be embodied. Moreover, we established that Peter characterised the churches' chief opponent as the Devil, adding a spiritual dimension to their struggle. By utilising such a strategy, Peter refuses to categorise non-believing neighbours as enemies to be fought, but sees them as fellow image bearers to be loved and served sacrificially. Consequently, the church is freed to love and bless their neighbours, even in the face of hostility.

Additionally, we emphasised God's work in bringing salvation to completion. The aorist tense of καλέω in 5:10 (and throughout the epistle) affirms that the believer's destiny is guaranteed because of Christ's death and resurrection. This definitive sense of shared destiny buttresses believer's identity and brings Peter's narrative trajectory of calling to a climax. The "eternal glory in Christ", we suggested, was specifically tied to the eschatological reality of the new heavens and new earth in which believers receive their resurrection bodies and reconciliation with God, and where evil, sin, and death no longer reign.

Finally, we sought to show how "Babylon" functions to underscore believers' identity as resident-aliens who are chosen by God and rejected by the world. Paradoxically, "Babylon" remains home, but not as it once was. It is the place out of which they were called and yet still remain, only now as resident aliens on account of Christ's saving work. In terms of identity, therefore, "Babylon" stands as the place of sojourn, and as such, it is the place of mission, suffering, and blessing. Ultimately, the final "call" to eternal glory stands as a promise, that those who humble themselves before God, stand firm in their faith, and embrace their "resident-alien-ness", will find themselves fortified by God, and in due course embrace the inheritance that is to be theirs in Christ.

# Chapter 7: Conclusion
## A People Called

In *Echoes of Scripture in the Gospels,* Richard Hays argues that Luke's cumulative use of the Old Testament served as a catalyst to generate a particular type of reading community. He observes that, "Luke is *creating* readers, seeking to foster the intertextual competence necessary to appreciate the nuances of the sort of narrative he is spinning." More to the point, Luke's narrative has a particular goal: not only that his recipient(s) should have confidence in what they have learned with regards to the gospel message (1:1–4), but also that they should know "who they are—[i.e.,] the heirs of this story—and how they should therefore read."[1] Hays goes on to observe that such intertextual reading is not natural but learned over time; ordinarily with the help of teachers within the early church who would have been familiar with the OT, and therefore able to communicate the subtleties and intricacies of the text.

It is no stretch to suggest that 1 Peter serves the Anatolian churches similarly to what Hays proposes of the Lukan text. That Peter, indeed, is looking to create a type of community, and even individuals, through his use of OT narratives and motifs. This thesis has sought to investigate how Peter utilised such OT narratives and motifs together with the language of *calling* (καλέω), to forge a new identity for the fledgling Anatolian believers, and how this new identity, in turn, shapes their posture towards the world out of which they have been *called,* and summarily been sent back into as a newly created community. To achieve this, we utilised Social Identity Theory (SIT) to gain insight into how communities are formed and interact with one another, while Narrative Transportation Theory (NTT) was also deployed in order to see how narratives shape beliefs and actions in the real world. We focussed our attention on the five passages in the epistle where the verb καλέω was

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[1] Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco: Baylor University Press, 2016), 276, emphasis original.

used to denote God's calling, all of which stood near significant OT narratives or motifs, which allowed us to trace a "trajectory of calling" through the epistle.

By utilising NTT, we were able to shed light on how Peter employs plot, characters, climax, and outcome, each of which played a role in shaping the beliefs and actions of readers. The cumulative effect of 1 Peter's use of the OT with καλέω revealed a plotline that led the believer from initial salvation for a special purpose (1:13–21; 2:4–10, both drawing on Exodus-wilderness narratives in the OT) to their eventual consummated salvation (5:10). The middle of the narrative dealt with the intervening time of conflict, wherein the life of believers will be characterised by suffering (2:18–25, drawing on the Suffering Servant of Isaiah 53). In the midst of their suffering, believers were *called* to return evil with blessing, especially towards those who opposed them (3:8–17, drawing especially on Psalm 33 LXX which itself alluded to David's sojourn as he awaited his ascension to the throne in 1 Sam 18:1—2 Sam 2:4).

Each OT narrative drawn upon reflects characters (both corporate or individual) that experience the election of God and rejection by the world. At various times, God (1:15–16); Israel (2:9–10), Christ (2:4–8; 22–25), slaves (2:18–21), Abraham (3:8), and David (3:10–12), are presented as prototypes and/or exemplars with the goal being that Peter's recipients identify with them. If Peter succeeds in transporting his recipients, the believing community should see their experience as being in continuity with those who have gone before them, thus shaping their beliefs and providing motivation for them to act in ways that aligns with these characters (e.g. the recollection of David's blessing his enemy, Saul, should encourage recipients to emulate David in the blessing of their own enemies. In this way, David's story becomes their story).

Moreover, each narrative, brief though they are, pointed towards a certain resolution or climax. So, for example, Israel eventually reached the Promised Land; David received the crown; Abraham ultimately took God at his word and it was

credited to him as righteousness; and, of course Christ, though he was crucified, was also resurrected in glory. In each instance, the protagonist goes through difficult circumstances as an "elect sojourner" but in each case, remained faithful and received their inheritance. In short, the narratives show each character remaining faithful to God's *call* and being rewarded in kind. First Peter exhibits the same broad outline acknowledging that believers will have trouble in the world on account of their relationship with God, but they can look forward to a great inheritance in Christ should they too remain faithful to God's call (1:3–5; 5:10).

Social Identity Theory proved valuable to this thesis by providing a lens by which we could observe and give voice to social identity processes that either aligned with or subverted ordinary expectations of group behaviours and interactions. For example, one of the key features of "normal" social identity processes we identified was that of "comparison", whereby a given social group would seek a positive identity by comparing itself to a "lesser" group in order to see itself more favourably (see §1.4.3.2.). To borrow from Alasdair MacIntyre, "Those who persistently attack [the 'other'] effectively reinforce the notion that it is terms of a relationship to [the 'other'] that the self has to define itself."[2] We demonstrated how this typical form of social identity formation was subverted on numerous occasions in 1 Peter especially when the language of καλέω was nearby. In chapter 2, the point of comparison for the development of identity was not the outsider, but rather the former self (1:14), while conduct was contrasted not against the "other" but against "the futile ways inherited from [one's] forefathers" (1:18). The prototype to be emulated was the God's own holy character, "Be holy, like the Holy One who *called* you" (1:15).

We showed a similar pattern unfolding in chapter 3, where believers and non-believers were compared, but not directly. In this case, it was the *destinies* of the

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[2] Alasdair MacIntyre, *After Virtue: A Study in Moral Theory,* 3rd ed. (Notre Dame: University of Notre Dame Press, 2007), 31.

believers and non-believers that provided the point of contrast. Here, Peter simultaneously encouraged believers (honour for those who come to Jesus in faith), while he offered a warning to unbelievers (shame [judgment] for those who reject faith in Jesus). The point was *not* that believers were in any way better than anyone else, for they too would have faced judgment outside of God's merciful *call* (so, 2:9–10). And because God calls people continually, there is always hope for the rebellious. For this reason, Peter exhorted his recipients throughout the epistle to live attractive lives that bring the gospel to bear in every arena of life for the sake of their neighbours (e.g., 2:11–17; 3:1–17), even though such an existence was also likely to ignite various forms of opposition.

While acts of social comparison are subverted in 1 Peter, one area that aligned with SIT was the act of *social creativity,* wherein an author may either: (1) redefine comparative criteria between two groups; (2) invert negative traits or comparisons and claim them as positive; or (3) select a new out-group by which to compare one's own group. It was the second option that was prevalent in 1 Peter with Christ's example as the Suffering Servant (1 Pet 2:22–25) being the most significant. It was here, more than anywhere else, that social creativity came to the fore because it graphically depicted the most unexpected prototype/exemplar that undermined all previous notions of honour and shame. Moreover, household servants were held up similarly as exemplars for the believing community because it was they who most closely embodied this reality in their daily lives.[3]

One final aspect of SIT warrants mentioning explicitly though it has been alluded to above, and that is the role of the prototype/exemplar (and their antitypes). As we demonstrated above in our discussion concerning Peter's plotline, prototypes who embodied the features most desirable for the community featured

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[3] As we pointed out earlier, this feature of the Petrine *Haustafel* is entirely unique in ancient literature. Jesus is also presented earlier in the letter as prototypical as the elect-rejected "Cornerstone". In this respect, Jesus is presented as prototypical in terms of his elect-reject status because believers who come to him in faith as the "Living Stone" are likewise rendered "living stones", and are consequently built into his new eschatological temple community (2:4–8).

heavily in 1 Peter. At the outset, God the Father was presented as prototypical in terms of his holy character in contrast to the futile ways of the Anatolian forefathers (1:15–18). Jesus was presented as prototypical in terms of his elect-reject status in his "ministry" as the Cornerstone of a new community (2:6–8), and as the Suffering Servant who did not revile or threaten, but rather entrusted himself to the just Judge (2:22–25). In relation to the latter passage, bondservants were likewise held up as exemplars for the whole community. The use of Psalm 33 LXX in 1 Pet 3:10–12 alluded to King David as being prototypical in his blessing the one who sought to take his life, while Saul (and Ahaz in 3:14b), provided antitypes to be avoided. Thus, we demonstrated how Peter's use of various OT narratives alongside καλέω to provide prototypes and exemplars encouraged the social identity of the Anatolian believers by giving them what was essentially a new family history; their story, as they were called of God, paralleled Israel's story, David's story, and (most importantly), Christ's story; and this story was one of "elect-sojourning" or "resident-alien-ness".

Having said all of that, it remains to answer how we might describe the trajectory of calling in 1 Peter in terms of the church's identity and mission in the world. Concerning identity, we may say that the trajectory of calling begins with the call to holiness based on God's own *character*. At the same time, God's call serves creatively to render unto himself a new family, such that those who are called are *children* of obedience who call on him as *Father*. Calling thus creates a new family characterised by holiness (1:13–21). Secondly, this holy family is called and *commissioned* to a priestly ministry and mission by which believers offer themselves as living sacrifices to God through the declaration of his mighty acts in worship, word, and deed (2:4–10). Here then, in the first half of 1 Peter, the church's mission is predicated on the holiness of God's people, and it bears a priestly posture that represents God to the people, and the people to God, in worship, word, and deed.

# 7. Conclusion

The *consequences* of God's calling are spelled out in the ministry of Christ as the Suffering Servant (2:18–25). What was only hinted at in 1:13–21 and 2:4–10 became explicit for the first time here: as the church embarked on its priestly mission to declare God's mighty acts, they would invariably suffer and must do so with gracious endurance, just as Christ suffered. Yet even the church's gracious endurance of suffering may be offered to God as an act of worship, for Jesus exemplifies this himself in his own suffering as he entrusted himself to God (2:23). The *commitment* of the call is spelled out in 3:8–17, and it is here that the priestly mission of the church is elaborated. Fundamentally, the church's missional posture is to be characterised by *blessing,* which demonstrates itself in (1) the active absorption of evil, (2) the pursuit of the oppressor's *shalom,* and (3) a readiness to testify to the hope that Christ gives (3:9, 11, 15). The final call reflects the *consummation* and climax of the four previous calls. Those *called* of God, who with God's help remain faithful to their calling in the face of suffering (1:6; 5:10), will enter their eternal glory in Christ. The promise to be fulfilled is the reception of their resurrection bodies and reconciliation with God in the new heavens and the new earth, where sin, death, and evil are no more (cf. 1 Pet 1:3–5; 2 Pet 3:13; Rev 21:1–22:5). In other words, death and evil will not have the final say in their life, nor in the life to come.

Taken together, the five uses of καλέω in conjunction with the OT, trace a narrative, identity, and mission characterised by "resident-alien-ness." Believers' election by God, renders them *aliens* in the world where they were once completely *resident.* Like Israel before them, they now live life between God's promise and the inheritance of that promise.[4] In the meantime, they are commissioned, again like Israel, to be a holy, priestly people for the benefit of the nations. As they are faithful in their priestly capacity, the church may suffer, but they must endure graciously,

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[4] Recalling once more, Allan Chapple, "The Appropriation of Scripture in 1 Peter," in *All That the Prophets Have Declared: The Appropriation of Scripture in the Emergence of Christianity,* ed. Matthew R. Malcolm (Milton Keynes: Paternoster, 2015), 167.

such that their suffering may be a window into the redemptive suffering of Christ. In the face of suffering, the church is called to be a blessing through their refusal to retaliate, pursuing *shalom,* and bearing witness to their hope in Christ whenever they are called upon to do so. This is the sum of the church's calling, and it is faithfulness to this calling that results in their being welcomed into their eternal glory in Christ. For churches that find themselves on the margins of society, 1 Peter proves as relevant as when it was first written, sounding a clarion call for believers to embrace their God-ordained identity as elect sojourners and resident aliens so that they might bring the blessing of knowing God through Christ to the nations.

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