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A Study of Missional Church in 1 Peter 2:4-12

by

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Abbreviations

BDAG	Danker, Frederick William. <i>A Greek-English Lexicon of the New Testament and other Early Christian literature</i> Third Edition (BDAG). Chicago and London: The University of Chicago Press, 2000.
ERT	<i>Evangelical review of theology</i>
ExpTim	<i>Expository Times</i>
NABPR	National Association of Baptist Professors of Religion
RSPhTh	<i>Revue des Sciences Philosophiques et Theologiques</i>
SIT	Social Identity Theory
WBC	Word Biblical Commentary

Except listed above, most of abbreviations in this thesis follow those in *The SBL Handbook of Style: For Biblical Studies and Related Disciplines*, 2nd edition (Atlanta, Georgia: SBL Press, 2014), and Craig A. Evans, *Ancient texts for New Testament studies: a guide to the background literature* (Grand Rapids, MI: Hendrickson Publishers, 2005). All English Bible translations follow The New Revised Standard Version (NRSV) unless otherwise noted.

Abstract

The aim of the study is to explore a combination of themes with particular reference to the notion of mission that is being instilled through a developed sense of community identity. The Petrine author employs a number of terms or metaphors to designate the recipient community. These include descriptions such as living stones (1 Pet 2:4-5), priesthood (1 Pet 2:5, 9), God's chosen people (1 Pet 2:9-10), and aliens and strangers (1 Pet 2:11). Each of these identity-descriptors has an intertextual relation terminology found in the Jewish scriptures. However for the addressees of 1 Peter these identities are actualized through faith in Jesus Christ, and thus become foundational for the self-understanding of the community. This community, or perhaps more correctly group of communities, appears to be spread throughout the region of Asia Minor (1 Pet 1:1). At the same time, the identity terms used in the letter also offers a way in which the community can distinguish itself from unbelieving groups. Moreover, such identity-markers permit members of the Petrine community to perceive themselves as both the temple and dwelling place of God.

In order to determine the theological meaning of these identities given to the recipient community, the thesis applied the method of a biblical intertextuality to analyse the way in which antecedent scriptural texts are utilised. Additionally, this thesis also draws upon insights from social identity theory (SIT), drawing upon cutting-edge research from the social sciences, which elucidates the dynamics of group formation. Moreover, this research explores the manner in which individuals derive their own sense of personal identity not in isolation, but through close connections with a social group and through alignment with the values of the group.

Notably, the Greek word *καλέω* that appears throughout the epistle has a missional meaning in other New Testament texts and also reveals the intention of the author. With this

exegetical approach, this thesis examines the missional commission of the recipient community in 1 Peter. It is argued that the community's missional aim is to make God's name known to a hostile non-believing world through exemplifying the holy characteristics of the deity.

1 Chapter 1

Introduction

The primary purpose of this thesis is to investigate how the identities used to describe believers in 1 Peter 2:4-12 as ‘*living stone*’ (1 Pet 2:4-5), ‘*priesthood*’ (1 Pet 2:5, 9), ‘*God’s people*’ (1 Pet 2:9), and ‘*aliens and strangers*’ (1 Pet 2:11) can be interpreted within the context of a missional perspective. The justification for adopting a missional approach is found within the text of 1 Peter. The letter’s outward looking perspective views the recipients as a diaspora people living in the midst of neighbours who do not share their own beliefs. They are exhorted through paraenesis to live in such a manner that is respected by wider society. Furthermore, there will be a focus on the intertextual background of the identities which are based upon terms from Old Testament, and an examination of the strategies employed by the author of 1 Peter to encourage missional conduct in the pagan world amid social suffering.

1.1 *Setting the foundation*

1.1.1 **The Statement of the thesis question**

Christopher J. H. Wright states that mission is a major key to unlock the whole meta-narrative of the Bible.¹ Here, Wright's view is not simply interpreting the OT and the NT based on one of fixed missionary concept - for example, only considering a verbal proclaiming activity. Instead, he suggests approaching the concept of mission more holistically and with a hermeneutical application. However, he observed that mission does not serve as a universal key for interpreting all the Bible verses and events. Thus he defines mission in the following manner:

¹ Christopher J. H. Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove, Illinois: IVP Academic, 2006), 17.

Fundamentally, our mission (if it is biblically informed and validated) means our committed participation, at God's invitation and command, in God's own mission within the history of God's world for the redemption of God's creation. Generally speaking, I will use the term mission in its more general sense of a long term purpose or goal that is to be achieved through proximate objectives and planned actions. Within such a broad mission (as applied to any group or enterprise), there is room for subordinate mission, in the sense of specific tasks assigned to a person or group that are to be accomplished as steps toward the wider mission.²

From the above statement, it can be seen that mission is described as a commitment to participation in God's invitation or calling. This leads to the question of how might one participate in mission? The classic definition of mission focuses primarily on the idea of being sent, which finds its basis in the actions of Jesus sending out disciples: ἀποστέλλω (e.g. Mt 10:1-16; Mk 6:7-12; Lk 9:1-16). However, if the definition is circumscribed in such narrow terms this largely forecloses any attempt to find antecedents for the concept of mission in the OT. In regard to this issue, there are competing views. For instance, one may note the different perspectives of Kaiser Jr³ and Scobie⁴ on this issue. However, broadening the definition of mission permits OT concepts to be examined to consider the background to the idea of mission in the NT and to more fully appreciate the breadth of ideas about positive interactions with the nations in Israel's scriptures. In the next sub-section, concepts of mission and evangelism will be discussed in more detail. However, if we consider mission as

² Wright, *The Mission of God*, 22-23. Köstenberger also notes that mission is a specific task or purpose for a person or group to accomplish. See, A. J. Köstenberger, *The Missions of Jesus and the Disciples according to the Fourth Gospel: with implications for the Fourth Gospel's Purpose and the Mission of the Contemporary Church* (Grand Rapids: Eerdmans, 1998), 41.

³ Kaiser Jr argues that God's missionary theme emerges from Genesis and all the way it connects to the NT. He recognized that mission is directed from Israel to the other nations. See, Walter C. Kaiser Jr, *Mission in the Old Testament: Israel as a light to the nations* (Michigan, Grand Rapids: Baker books, 2000), 10. I will reinterpret Kaiser's definition of the mission as the concept of God's witness in chapter 5.

⁴ Scobie indicates three main reasons that Israel did not engage in any active missionary activity in the OT. First, the gathering of the nations is an eschatological event. Second, it is not Israel's obligation to bring the nations together. It is God who gathers the nations. Third, the texts of the prophets do not represent Israel as expanding to the other nations, but the nations coming to it. See, Charles H. H. Scobie, "Israel and the Nations: An Essay in Biblical Theology", *Tyndale Bulletin* 43, no.2 (1992): 291-292.

a holistic concept, including the act and any purposes of making God's name known to the world, then it is legitimate to consider OT ideas and background.

In Exodus 9:13-16, it is stated that God wants his name to be proclaimed to the world. The verb סַפֵּר used in verse 16 is also used in Psalm 78:3-4, and Isaiah 43:21 (an intertext for 1 Pet 2:9) to proclaim the good news of his deed.⁵ The Israelites know who God is, and the law has been given to them from God (Psa 147:19-20). It is important to highlight that as the people of God, Israel itself needs to know the true identity of God. The people derived their own sense of identity from their relationship with God and that is related to the way in which God identifies himself (for example, Lev 19:2; Exod 19:6; 1 Pet 1:15, 16; 2:5, 9; 3:15). Moreover, they are given a commission to testify of the knowledge and God's name and deeds (1 Pet 2:9) to other nations.⁶

To return to the question of this thesis, the issue is how to proceed with the concept of mission and the intention to make God's name known and deeds to the surrounding pagan world in 1 Peter? There are clear statements that the recipient community was experiencing suffering (1 Pet 1:6-7; 2:15, 18-20; 3:13-17; 4:1-4, 12-19; 5:10) from the outside society. In this context, the investigation focuses on how the Petrine author refers to a missional commission in the epistle and the way in which the recipient community applies this commission in their life.

The answer to this issue will be sought in the study of identity as the people of God in 1 Peter especially at those points where the letter has an intertextual relationship here understood as 'ways of life' (good conduct, submission) based on these identities. Dryden

⁵ Fretheim argues that Exodus 9:13-16 emphasizes that everyone should know the name of God. God is not only focusing on the redemption of Israel but also acting openly so that God's good news is proclaimed to all people (Rom 9:17). See, Terrence. E. Fretheim, *Exodus, Interpretation* (Louisville: John Knox Press, 1991), 125. Wright stated that Pharaoh will hear the name by experiencing YHWH's blessings, or by experiencing judgment, in the end, he will know who God is. Pharaoh is thus a typical example of the boundaries of protection in the Abrahamic Covenant (Gen 12:3). See, Wright, *The Mission of God*, 224.

⁶ Wright argues that this role in Israel itself need not necessarily be interpreted as a missionary commission. There are no specific verses that show that the people of Israel were sent out physically for mission among the gentile nations. See, Wright, *The Mission of God*, 91-92.

argued that the corporate identity, referred to by Christian authors, is used as a motivational tool to bind the church community. He also stated that the construction of social identity for the church in 1 Peter is ultimately derived from the OT traditions of Israel as a distinct people called by God.⁷ Aligned with this, Volf stated that Christian identity can create a difference from the social environment. For instance, he argued that the identity of aliens and strangers (2:11) designated the spiritual status of Christians after conversion occurred and leads to a life pursuing holy living (1:15-16). Simultaneously, he stated that the believer's status mimics the footsteps of the crucified Messiah as the servant of God (2:16, 18-25). He labelled the distinctiveness of believers based on these identities called as "soft difference" which can serve as a barrier of the community and also a role as a missional bridge to the pagan world.⁸

Therefore this thesis primarily focuses on identity descriptions: living stone (1 Pet 2:4-5), priesthood (1 Pet 2:5, 9), God's people (1 Pet 2:9) and aliens and strangers (1 Pet 2:11) in 1 Peter 2:4-12. Furthermore, it considers these identities as essential key-terms that make the recipient community aware of 'who we are' and 'what to do'⁹ as God's people, the temple community (1 Pet 2:5). These identities are also closely and narratively interrelated with OT texts (Exod 19:4-6; Psa 118(117):22; Isa 8:14; 28:16; 43:20-21).¹⁰ From these identities, the recipient community would perceive its distinctiveness compared to the pagan world and could seek to maintain holiness as the people of God (1 Pet 1:16). However at the same time, with these identities, wisdom is also given to the community concerning how to endure

⁷ J. De Waal Dryden, *Theology and Ethics in 1 Peter: Paraenetic Strategies for Christian Character Formation* (Tübingen: Mohr Siebeck, 2006), 118.

⁸ I will explain this soft difference theory in more detail in the next section. See, M. Volf, "Soft Difference: Theological Reflections on the Relation between Church and Culture in 1 Peter," *Ex Auditu* 10 (1994): 21-24.

⁹ Somers and Gibson observe that ontological narratives are used to represent who the community is, and what to do base on character formation. See, M. R. Somers and G. D. Gibson, "Reclaiming the Epistemological 'Other': Narrative and the Social Construction of Identity," in *Social Theory and the Politics of Identity*, ed. C. Calhoun (Oxford: Blackwell, 1994), 61.

¹⁰ Beaugrande and Dressler suggested seven criteria that constitute textuality as follows: Cohesion, Intentionality, Acceptability, Cohesion, Informative, Situationality, and Intertextuality. Based on these components, the meaning of the texts between 1 Peter 2:4-12 and the OT will be well explained, and extensive research will be achievable on the commission of the recipient community of 1 Peter. See, Robert-Alain de Beaugrande, and Wolfgang Dressler, *Introduction to Text Linguistics* (London: Longman, 1981), v-vii.

suffering from the society and to proclaim Jesus Christ to the unbelievers. It is achieved through all their ‘ways of life’ (good conduct, submission) and firmly depends on awareness of their identity. In terms of 1 Peter, those addressed existed and formed a missional community for the purpose of glorifying God (1 Pet 2:12).

1.2 Approach of this study

This sub-section introduces the preliminary outline necessary to develop the argument of this thesis. Firstly, I will examine the position of the research and topics by introducing Petrine scholarship that interprets 1 Peter from a missional perspective. Secondly, I will define mission and how the concept is shown in 1 Peter. In addition, I will investigate the meaning of a word καλέω, in the biblical texts and outline how this word (call) is connected to the texts in a missional sense.

1.2.1 Review of Previous Studies on the topic

Recently, many scholars have begun to take an interest in studying the missional commission of the recipient community of 1 Peter.¹¹ Bauckham argues that the inclusion of

¹¹ Journals: M. Volf, “Soft Difference: Theological Reflections on the Relation between Church and Culture in 1 Peter,” *Ex Auditu* 10 (1994): 15-27; M. Boyley, “1 Peter – a mission document?,” *The Reformed Theological Review* 63:2 (August, 2004): 72-86; T. S. Caulley, “Rehabilitating a Theological Stepchild? Reconsidering the “Priesthood of all Believers” and 1 Peter,” *Restoration Quarterly* 61:1 (2019): 1-11; Valdir R. Steuernagel, “An Exiled Community as a Missionary Community: A Study based on 1 Peter 2:9,10,” *ERT* 40:3 (2016): 196-204; John Went, “A missionary paradigm for the rural church in the light of 1 Peter,” *Rural Theology* 7(1) (2009): 45-60; Stephen. Ayodeji. A. Fagbemi, “Transformation, Proclamation and Mission in the New Testament: Examining the Case of 1 Peter,” *Transformation* 27(3) (2010): 209-223; Torrey Seland, “Resident Aliens in Mission: Missional Practices in the Emerging Church of 1 Peter,” *Bulletin for Biblical Research* 19.4 (2009): 565-589; David. G. Horrell, “Fear, Hope, and Doing Good: Wives as a Paradigm of Mission in 1 Peter,” *Estudios Biblicos* 73/3 (2015): 409-429; Christopher J. H. Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (IVP Academic, 2006), 387-392; For the books, Joel B. Green, “Living as Exiles: The Church in the Diaspora in 1 Peter,” in *Holiness and Ecclesiology in the New Testament*, ed. Kent Brower & Andy Johnson (Grand Rapids: Wm. B. Eerdmans, 2007), 311-325; PhD thesis: E. 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); David. M. Shaw, “A People Called: Narrative Transportation & Missional Identity in 1 Peter,” (PhD diss., University of Exeter, 2017); Douglas Holm, “Holy Engagement: Doing Good and Verbal Witness as Missional Activity in 1 Peter,” (PhD diss., University of Bristol, 2014).

the gentiles in the eschatological kingdom of God and the interpretation of the temple as the eschatological people of God can be found not only in Acts 15:16-18, but also in Ephesians 2:11-12 and 1 Peter 2:4-10.¹² Also, Goppelt likewise emphasizes the missional message of 1 Peter. He argues that Christians lived differently from gentile customs (1 Pet 2:12; 4:3) and even suffered for it. Therefore they had to become a witness of Jesus Christ more through words and public life.¹³ While Elliott's expression, 'sect',¹⁴ and Balch's 'acculturation',¹⁵ concept were controversial, the emergence of Volf's 'Soft Difference theory',¹⁶ marked a turning point in the study of mission in 1 Peter. Furthermore, many other scholars have studied the notion of mission in 1 Peter. As part of a review of relevant recent literature, short summaries will be provided of the studies of John H. Elliott and David L. Balch, Miroslav Volf, Christopher J. H. Wright, and David M. Shaw who interpret mission in 1 Peter based on the concept of identity, and also consider mission in 1 Peter on the basis of intertextual relationship with the OT texts.

1.2.1.1 John H. Elliott and David L. Balch: isolation or assimilation?

Elliott and Balch present the opposing missionary strategies of the recipient community for gentile mission in 1 Peter. Elliott argued that the recipient community was composed of a minority sectarian unit.¹⁷ Dryden asserts that Elliott defined 1 Peter's recipient community as a community that emphasized boundary maintenance, and more focus on familial love within

¹² Richard Bauckham, "James and the Gentiles (Acts 15:13-21)," in *History, Literature, and Society in the Book of Acts*, ed. Ben Witherington III (Cambridge: Cambridge University Press, 1996), 167. Also, note how the expression, οἶκος πνευματικὸς (*spiritual house*) in 1 Peter 2:5 is connected to the eschatological temple and represents a missionary message involving the gentiles is planned to proceed in Chapter 2.

¹³ Leonhard Goppelt, *Apostolic and Post-Apostolic times* (London: Adam & Charles Black, 1970), 81-91.

¹⁴ John H. Elliott, "1 Peter, Its situation and strategy: a discussion with David Balch," in *Perspectives on First Peter*: NABPR Special Studies Series, Number 9, ed. Charles H. Talbert (Eugene, OR: Wipf & Stock, 1986), 61-78.

¹⁵ David Balch, "Hellenization/Acculturation in 1 Peter," in *Perspectives on First Peter*, 79-102.

¹⁶ Volf, "Soft Difference," 24.

¹⁷ John. H. Elliott, *The Anchor Bible, 1 Peter: A new translation with Introduction and Commentary* (New Haven: Yale University Press, 2000), 104.

the inner community. However, when the community came in contact with the pagan world, the predominant concern is with the good works of the community. Here it can be seen that Elliott's point reveals a clear distinction and differentiation between the church and the outside world (isolation).¹⁸ Elliott even designates this relationship as a state of war (1 Pet 2:11; 4:1) and states that Christians must continuously resist opposing forces (1 Pet 5:9) and therefore be separated from all the ungodly paths of the gentiles (1 Pet 1:14, 17; 2:11; 4:1-4).¹⁹

Conversely, Balch focuses on *Haustafel* in 1 Peter 2:11-3:12, arguing that the author encourages assimilation.²⁰ Balch argues that the reason the author mentioned the household code was to avoid unnecessary social suffering and to allow believer to comply with Roman customs and values.²¹ Rather than simply accepting the values of the outside world uncritically and complying with their social systems and customs, believers can also reduce tension and hatred from surrounding gentiles by showing assimilation to that social system. As a result, it may provide the potential to offer some missional opportunities to neighbours. In relation to missionary discourse, the perspectives on isolation or assimilation suggested by Elliott and Balch differ according to the interpretation of how 1 Peter's recipient community relates to the surrounding world based on their interpretation of identity. However, their arguments contributed to initial research on a missional outlook in 1 Peter.

1.2.1.2 Miroslav Volf: Soft Difference

Volf's missionary perspective begins with the church, which wishes to embrace all

¹⁸ Dryden, *Theology and Ethics in 1 Peter*, 134.

¹⁹ John H. Elliott, *A Sociological Exegesis of 1 Peter, Its Situation and Strategy: A Home for the Homeless* (London: SCM Press, 1982), 108.

²⁰ David L. Balch, *Let Wives be submissive: the domestic code in 1 Peter* (CA: Scholars Press, 1981), 23-62.

²¹ Balch, *Let Wives be submissive*, 81-116.

sons and daughters and proclaim the grace of God.²² Amid the arguments of Elliott and Balch, Volf named 1 Peter's missionary strategy, 'Soft Difference', and mediated between the two conflicting positions.²³ The community of faith addressed in 1 Peter was essentially differentiated from pagan society. He interprets the concept of mission in 1 Peter as focusing on identity. From the views of Elliott and Balch, the recipient's identity leads to either isolation or assimilation. However, Volf's 'soft difference' strategy makes it possible to simultaneously explain the recipient community's distinction and connectivity with other communities.²⁴ In response to the question of how Christians can be distinguished from society, he argues that 1 Peter emphasizes the identity of 'a new birth in living hope' (1 Pet 1:3). The new birth creates a sense of distance from the previous way of life (1 Pet 1:18; 4:3). Furthermore, Volf states that the idea of new birth in living hope is expressed as an eschatological process, which will free people from death and sin. He explained the meaning of rebirth as follows:

This process of distancing by rebirth takes place through redemption by the blood of the Lamb (1 Pet 1:19) and through the resurrection of Jesus Christ from the dead (1:3). People who are born into the living hope take part in the eschatological process which started with the coming of Jesus Christ into this world, with his ministry of word and deed and with this death and his resurrection. Christian difference from the social environment is therefore, an *eschatological* one. (...) Christian's difference is therefore not an insertion of something new into the old from outside, but a bursting out of the new precisely within the proper space of the old.²⁵

Volf states that the Petrine author is not directing Christians not to be like neighbors,

²² Volf, "Soft Difference", 15.

²³ Volf, "Soft Difference", 24.

²⁴ M. Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon Press, 1996), 66.

²⁵ Volf, "Soft Difference", 19.

but instead urging them not to be like they were in the past.²⁶ The identity of the rebirth within Jesus Christ does not entail confrontation with neighbors although it does form a distinction from the pagan world. Furthermore, Volf interprets the identity of *πάροικος* and *παρεπίδημος* (1 Pet 2:11) as a positive identity contrary to Elliott's view. Elliott interpreted this identity in a negative sense representing the social status after conversion and emphasizing a sectarian model. Volf, on the other hand, argued that this identity needs to be interpreted in terms of the influence from Abraham (Gen 12:1) and Israel (Lev 19:34) in the OT.²⁷ He also agrees with Elliott's view, that this identity has created some level of differentiation compared to the outside world. However, Elliott applied this identity to the sectarian model and expressed it as a strong distinct line between the pagan world and the faithful community in 1 Peter. However, Volf argues that this identity coexists as the concept of the barrier and bridge. It does not exclude outsiders, replaces rage and revenge with blessings (1 Pet 3:9), motivates good behavior, and reveals a missionary role of the recipient community. Volf designated this strategy as 'Soft Difference'.

1.2.1.3 Christopher J. H. Wright: The Mission of God

Wright describes the Bible as a meta-narrative of God from a missional perspective. In particular, he explains that the fundamental purpose of mission is to make God's name known to the world. He applied this assumption to study missional hermeneutics of the Bible.²⁸ In the OT, he argues that God had the intention to make himself known to Israel and also to other gentile nations through the acts and word of God.²⁹ Moreover, he explains that

²⁶ Volf, "Soft Difference", 21.

²⁷ Volf, "Soft Difference", 17.

²⁸ Wright, *The Mission of God*, 33-47. His missionary hermeneutics are introduced in the following scheme: 1) God's redemptive purpose for the creative world; 2) Purpose for all humanity; 3) God's elect people and their identity and role; 4) Centrality of Jesus Christ; 5) Gathering the church for inheriting God's blessing.

²⁹ Wright, *The Mission of God*, 75.

Israel and other gentile nations come to know God's name as they experience God's grace³⁰ (Exod 5:22-6:8; Deut 4:32-35; Isa 41:22-23; 45:5-6; 46:9-10; Ezek 36:22-23) and judgment³¹ (Exod 7:5,16; 8:10,22; 9:14,16; 12:12; 14:18; Ezek 37:28; 38:16,23; 39:6-7,21-23,27-28). Also, this identity and God's will connect to make him known within Jesus Christ (2 Cor 4:4-6).³²

In considering missional perspective in 1 Peter, he mainly discusses two OT texts (Gen 12:1-3³³, Exod 19:4-6) and studies their intertextual relationship with 1 Peter. He specifically interprets Exodus 19:4-6 as showing a balance between universality (all nations) and particularity (only through Israel).³⁴ The priestly language of Exodus 19:6 is interpreted as the role and identity of the mediator between God and the people. Therefore, Wright argues that 1 Peter 2:9 is a missionally and ethically reapplied text of Exodus 19:4-6.³⁵ Consequently, Wright stated that mission of the church includes both verbal proclamation (1 Pet 2:9) and ethical life (1 Pet 3:1-2). Moreover, Wright insists that these missional purposes, such as glorifying God and spreading God's name to the world, are seen in the epistle.³⁶

1.2.1.4 David M. Shaw: Missional Identity in 1 Peter

David M. Shaw mainly focuses on the structure of 1 Peter in which the OT texts are applied in five places (1Pet 1:15; 2:9; 2:21; 3:9; 5:10) where the term *καλέω* is used in the

³⁰ Wright, *The Mission of God*, 75-92.

³¹ Wright, *The Mission of God*, 92-104.

³² Wright, *The Mission of God*, 105-135.

³³ Paul also mentions in Galatians 3:6-9, 29 that the story of God's purpose to save all nations through the Abrahamic covenant is central to the gospel.

³⁴ In Exodus 19:5-6, he interpreted the structure of these texts that after the initial conditional clause, "*Now therefore, if you obey my voice and keep my covenant*", there is a chiasmic structure of four phrases, in which the two inner lines represent God's universal ownership of the world, "*out of all the peoples. Indeed, the whole earth is mine*", and the other two outer lines represent the role (particularity) of Israel, God's chosen nation, "*you shall be my treasured possession...you shall be for me a priestly kingdom and a holy nation.*" See, Wright, "The Mission of God", 255.

³⁵ Wright, *The Mission of God*, 329-333. Also, Paul describes his missionary status in priestly language (Rom 15:16).

³⁶ Wright, *The Mission of God*, 390; For Boyley, also, a holy life, or good deeds, is a critical feature in 1 Peter, and the pattern/template of the holy life and good deeds of Christians silence those who oppress them, thus they became channels of the mission. See, Boyley, "1 Peter – A Mission document?", 36.

epistle.³⁷ Through the epistle's structure, Shaw states that the author expresses the identities of the recipient community in continuity with the OT texts and describes the role of the Christian community, especially regarding missional commission. He explains that *καλέω* in Paul's epistles (e.g. Rom 1:1; 1 Cor 1:1; Gal 1:15) was language that expressed the role and task of apostleship, and studies the structural characteristics of this language in 1 Peter. He explains that the reference of the OT texts in the verses in which *καλέω* is used provides a unique plotline in 1 Peter. For instance, in 1 Peter 1:13-21, the text describes the characteristics of the church in connection with Leviticus, especially with the concept of 'holiness'. 1 Peter 2:4-10 represents missional calling to proclaim the deeds of God through connection with the texts of Isaiah, Exodus, Hosea and the Psalms.³⁸ Also, 1 Peter 2:18-25 applies the suffering servant in Isaiah 53 to the crucifixion of Jesus Christ and explains the characteristics of the suffering of believers. He lastly explains that 1 Peter 3:8-17 connects with Psalm 33 (LXX), and the believers have a commission to bless enemies or even their opponents.³⁹

He studies the author's intention to address the characteristics and commission of the recipient community according to the *καλέω* structure of the epistle. Also, he also applies Social Identity Theory (SIT), which is one of the research methodologies in this thesis, to discuss how individuals form their identity as a group, resolve conflicts with other groups, and reinforce the internal social identity with the surrounding world.⁴⁰ Based on this sociological approach, he applies it to the situation of the recipient community of 1 Peter, explaining how the recipient community managed the conflict situation with other social groups and reinforced believers' identity under harsh circumstances.

³⁷ Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 28-40.

³⁸ Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 352.

³⁹ Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 352-353.

⁴⁰ Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 41.

1.2.2 Definition of Mission

Wright argues that mission is related to God's redemptive work and making his name known to the nations.⁴¹ To make it known to others about God's name, people will recall God's name through verbal activity.⁴² Then can mission be accomplished only through verbal proclamation?⁴³ Are there any noticeable features that distinguish the terms of mission and evangelism? The clear distinction between mission and evangelism is challenging, but these two concepts have the same goal and are closely intertwined. Fagbemi was wary of some scholars distinguishing these two concepts from the western world's perspective.⁴⁴ He argued that this kind of dichotomous distinction leads to failure to recognize the true definition of mission.⁴⁵ Therefore at this point, we need to seek for a broader definition of what mission is. Avis defined mission as the whole church bringing Christ to the whole world. His definition of mission emphasizes the ontological aspects of the believers and the church.⁴⁶ Therefore he expressed mission as 'being'.⁴⁷ To consider the term, 'being', Zeller agreed that missions should include evangelistic proclamation, but it also requires a variety of other activities to

⁴¹ Wright, *The Mission of God*, 265.

⁴² Bosch defines evangelism as the proclamation of salvation in Christ to those who do not believe in him, calling them to repentance and conversion, announcing forgiveness of sin and inviting them to become living members of Christ's earthly community. See, David J. Bosch, *Transforming Mission, Paradigm Shifts in the Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 10.

⁴³ Raiter equates the verbal use of πέμπειν and ἀποστέλλειν with verbal proclamation, and tightly interprets mission as a concept of proclamation. See, Michael Raiter, "Sent for this Purpose": Mission and Missiology and their search for Meaning, in *Ripe for Harvest: Christian Mission in the New Testament and in our World*, ed. R. J. Gibson (UK: Paternoster, 2000), 106-150.

⁴⁴ Some scholars argue that from a modern missionary perspective, mission can be defined as proclaiming the gospel where the church does not exist and evangelism is a preaching activity to those who have left the church or living in a post-Christian milieu such as Eastern Europe. See Bosch's book on this debate. David J. Bosch, *Believing in the Future, Toward a Missiology of Western Culture* (Valley Forge, PA: Trinity Press International, 1995), 29-30.

⁴⁵ Fagbemi, "Transformation, Proclamation and Mission in the New Testament: Examining the Case of 1 Peter", 210.

⁴⁶ Avis defined evangelism as good news, to bear witness, and proclaim the message. Moreover, the mission can interpret in a broader sense. It extends mission to communal worship (*leiturgia*), commissioned work in the service of God (*diakonia*) and fellowship between Christians (*koinonia*). See, Paul. Avis, *A Ministry shaped by Mission* (London: T&T Clark International, 2005), 1-15.

⁴⁷ Fagbemi, "Transformation, Proclamation and Mission in the New Testament: Examining the Case of 1 Peter", 211.

make God's name known to the world.⁴⁸ Nissen also argues that mission sent the church to the world in order to love, serve, preach, teach, heal, and liberate.⁴⁹

Due to limits of this thesis, using Matthew's Gospel as an example text, I would like to explain the comprehensive definition of mission outlined so far. In Matthew 10:5, the Greek term, ἀποστέλλω is a word that signals Jesus sending his disciples to the world. In the text, the interpretations of ἔθνος trigger some argument issues among the scholars,⁵⁰ whether it represents only the expansion of missional activities among Jews or include Gentiles. Irrespective of these arguments, this text shows the 'being sent' aspect of evangelism. In Matthew 15:21-28, Jesus healed the Canaanite woman's daughter through an encounter with a Gentile woman. From this scene, Sim still does not acknowledge the equality of Jews and gentile's mission⁵¹, but he mentions that the element of faith⁵² plays a vital role in the shift in perception of the Gentile mission. Jesus elicited a woman's confession of faith. Foster also stated that the conservative members of the Matthean community had a new paradigm toward mission through the faith of the Canaanite woman.⁵³ Lastly, in Matthew 28:16-20, this text is traditionally cited as a text describing universal mission. Sim claims that this text represents the recognition of future eschatological events between Jews and Gentile. However, Foster contradicts this view and insists that mission should be actively engaged in to hasten the eschaton.⁵⁴ In summary, mission also implies the activity of verbal proclamation, but furthermore, it represents the existence of the believers in faith and the language of all living

⁴⁸ Zeller, "Intertextuality in 1 Peter 2:9-12", 2.

⁴⁹ Johannes Nissen, *New Testament and Mission: Historical and Hermeneutical Perspectives* (New York: Peter Lang, 2007), 18.

⁵⁰ For more information on this debate, see Paul Foster, *Community, Law and Mission in Matthew's Gospel* (Tübingen: Mohr Siebeck, 2004), 221-227.

⁵¹ D. C. Sim, *The Gospel of Matthew and Christian Judaism: The History and Social Setting of the Matthean Community* (Edinburgh: T&T Clark, 1998), 224.

⁵² In 1 Peter 2:4-8, the expression is emphasized as the spiritual home of faith in Jesus Christ.

⁵³ Foster, *Community, Law and Mission in Matthew's Gospel*, 230.

⁵⁴ Foster, *Community, Law and Mission in Matthew's Gospel*, 245.

structures.⁵⁵ In other words, mission is the totality of life. This thesis will examine how the recipient community reveals its missionary commission in their lives in the midst of hardship.

1.2.3 usage of καλέω: the missional calling of the community

In 1 Peter, the Greek word, καλέω appears in five places (1 Pet 1:15; 2:9; 2:21; 3:9; 5:10). It serves as a basis for establishing the identity and commission of the recipient community in the epistle. Shaw argues that the texts in which καλέω has appeared are directly or indirectly linked to the OT texts and that this characteristic serves to explain the social identity and missional obligations of the Christian community in the epistle.⁵⁶ Also, Best and Green explain that καλέω is a word that early Christians understood as representing the strong belief that God had chosen and designated them as his people. The repeated uses of καλέω in 1 Peter makes the recipients aware of how to live by being called as God's people.⁵⁷

In the NT, the word, καλέω is found 148 times⁵⁸ and has various meanings in different texts. First, καλέω is used very often in the sense of naming, whether of things such as 'persons' (Gen 25:26; 29:32-35; 30:6-24, Mt 1:21; 23:7; Lk 6:15, Acts 10:1; 15:37) or 'cities' (2 Sam 5:9) or 'qualities' (Isa 35:8; 56:7).⁵⁹ Second, καλέω also implies the meaning of inviting. In the parables of the 'marriage feast' (Mt 22:1-14) and the 'great banquet' (Lk 14:15-24), the repeated use of καλέω contributes to the development of the narrative. The parables explicitly show that to reject a divine invitation is not merely to miss an opportunity to participate in the feast, but to squander life and hope.⁶⁰ In Paul's epistles, Paul focuses on the meaning of God's salvation and invitation for the Gentiles. In Romans 9:25-26, Paul

⁵⁵ Hahn, *Mission in the New Testament*, 15.

⁵⁶ Shaw, "A People Called: Narrative Transportation & Missional Identity in 1 Peter", 27.

⁵⁷ Ernest Best, *1 Peter* (Oliphants, 1971), 86; Joel B. Green, *1 Peter: The Two Horizons New Testament Commentary* (Michigan: Grand Rapids, 2007), 33.

⁵⁸ L. Coenen, "Call: καλέω," in *The New International Dictionary of New Testament Theology* Vol.1, ed. Colin Brown (Grand Rapids: Michigan, 1975), 273.

⁵⁹ L. Coenen, "Call: καλέω," *NIDNTT*, 1:272.

⁶⁰ L. Coenen, "Call: καλέω," *NIDNTT*, 1:274.

quotes Hosea 1:10 and 2:23, revealing God's election for the Gentiles and his call to them as God's people. Aligned with this view, Moo argued that if the Hosea texts cited in Romans are interpreted in line with the original meaning of the proclamation of God's mercy to the northern tribes of Israel, then Gentiles are not the people of God. However, Paul uses καλέω to tell the recipients that Gentiles also belong to God's people in terms of God's justification.⁶¹ Furthermore, as Paul used Hosea texts in Romans and referred to the sense of Gentile missions, in 1 Peter 2:10, the same implication can be applied. The author cited Hosea texts (1:10; 2:23) in 2:10 after the use of καλέσαντος (2:9). It emphasizes to the addressees the commission of calling from God. Finally, καλέω describes the call of the higher in rank to individuals or groups,⁶² such as parents to children (Gen 24:58), Moses to the elders (Exod 12:21; 19:7), and rulers to subjects (Exod 1:18). In particular, it can be seen that the divine call or appointment from God in the Bible appears as an individual or community character.

It is also applied in the text where Jesus instructs his disciples to call sinners rather than righteous (Mt 9:13; Mk 2:17). Paul recognized his identity⁶³ in God's divine call, which strengthened his commission. The term καλέω also appears in a communal sense, as Paul to describe those who believe in Jesus Christ: saints (1 Cor 1:2). The saints are not composed only of Jews, but also include Gentiles (Rom 9:24). In Paul's understanding, saints are interpreted as individuals, but they are also expressed as communities. In particular, in Ephesians 4:1-16, saints indicate that they have an obligation to work worthy of their calling in the Lord and are joined to each other to form a body of Christ, in other words, ἐκκλησία. In the NT, καλέω is a term that explains what the identity and purpose of believers should be.

⁶¹ Douglas J. Moo, *The Epistle to the Romans* (Cambridge: Grand Rapids, 1996), 613-614; Shaw also describes God's plan of salvation for the Gentiles in his PhD thesis as an interpretation of καλέω used in Mark (1:20; 2:17; 3:13) and Acts (2:39; 13:2; 15:17; 16:10). See, Shaw, "A People Called: Narrative Transportation & Missional Identity in 1 Peter", 36-39.

⁶² L. Coenen, "Call: καλέω," *NIDNTT*, 1:272.

⁶³ He approaches the recipients with his identity as an apostle (Rom 1:1; 1 Cor 1:1; Gal 1:15), appointed from God.

There are five appearances of *καλέω* in 1 Peter (1:15; 2:9, 21; 3:9; 5:10). As Shaw suggested, all five texts are closely linked with the OT Scriptures.⁶⁴ 1 Peter 1:13-21 quotes from Leviticus, 2:4-9 are related with Exodus, Psalms, Isaiah and Hosea, and 3:8-18 quotes from Psalm 33. This intertextual connection with the OT explains the identity of the recipients as the elected people of God and the commission to be fulfilled for glorifying God (1 Pet 2:12) as the people called by God. This calling leads believers to strengthen their way of life.⁶⁵ Elliott also mentions the biblical usage of *καλέω* in following cases. First, this term has been used as God elects and summons a person or group for a particular task or status (Exod 19:3; 1 Kg 3:1-21; Jer 1:5). Second, it expresses the divine election and privileged status of Israel (Isa 41:8-9; 42:6; 43:1; 45:3; 46:11; 48:12, 15). Finally, in the NT, this term is applied to the disciples, apostles and believers, who are called to salvation, discipleship and witness. Likewise, in 1 Peter, this term described the special status of God's people and their behaviour.⁶⁶

1.3 Methodology

1 Peter 2:4-10 is one of the most highly concentrated texts in terms of the OT quotes and allusions in the NT. Also, several other texts of the epistle exhibit a high density of OT references.⁶⁷ Schutter proceeds with the hermeneutics of the epistle by classifying the texts connected with the OT in 1 Peter into quotation (explicit, implicit) and allusion (explicit,

⁶⁴ Shaw, "A People Called: Narrative Transportation & Missional Identity in 1 Peter", 40.

⁶⁵ J. Eckert, "καλέω" in *Exegetical Dictionary of the New Testament Volume 2*, ed. Horst Balz & Gerhard Schneider (Michigan: Grand Rapids, 1991), 243.

⁶⁶ Elliott, *1 Peter*, 384.

⁶⁷ Justin Langford, *Defending Hope: Semiotics and Intertextuality in 1 Peter* (Eugene, Wipf & Stock, 2013), xvi. Moyise also stated that "for the size of the book, 1 Peter ranks alongside Romans and Hebrews for the frequency of its explicit Old Testament quotations. According to the list of quotations in UBS, the average number of verses per quotations is Rom 7.2; Heb 8.1; 1 Pet 8.7; Gal 12.5; 1 Cor 17.8; Mt 19.8." See, Steve Moyise & Maarten J. J. Menken, *Isaiah in the New Testament* (New York: T&T Clark, 2005), 175.

implicit, incipient, and iterative).⁶⁸ Shaw, as mentioned earlier, also discusses the close relationship between the frame of the texts applying *καλέω* and the OT texts, and emphasizes that missional message or identity in 1 Peter was derived from the application of narrative hermeneutics to the OT texts. The primary method of this thesis that I will use is biblical intertextuality. This methodology is to interpret how the meaning derived from the OT text is developed in the subsequent texts and applied as a multi-layered meaning. From this process, the reader's new context and the author's intention are combined between texts to form a new meaning and theological interpretation. However, as Langford pointed out, intertextuality is not a method, but a theory.⁶⁹ Then, what is the proper method for examining intertextual relationships between the OT and 1 Peter?

This thesis will present biblical intertextuality focusing on narratological, exegetical and theological approaches as a methodology for comprehensive intertextual analysis. The OT texts cited in 1 Peter convey stories and narrative elements to the reader. The keywords of specific texts store information on stories that already existed, and this information is gathered according to the author's intention in forming a specific meaning. The narrative element causes the reader of 1 Peter to recall the memories of God and Israel in the context of the OT. Therefore, this narratological approach will assist in providing answers to what purpose believers should achieve by reflecting on their beliefs and lives.

Additionally, in this thesis, I will utilize *Social Identity Theory*⁷⁰ to study how the

⁶⁸ Schutter classifies the OT citing in 1 Peter as follows: 1 Pet 1:16 (Lev 19:2), 1.24-25a (Isa 40:6-8), 2:6-8 (Isa 28:16, Psa 118:22, Isa 8:14), 3:10-12 (Psa 34:13-17). Three remaining quotations may be explicit or implicit, 4:8 (Prv 10:12), 4:18 (Prv 11:31), and 5:5b (Prv 3:34), allusions: 1 Pet 2:3 (Psa 34:8), 2:9 (Exod 19:5-6, LXX Isa 43:20-21), 2:10 (LXX Hos 1:6-2:1, 25), 2:22 (Isa 53:9), 2:24 (Isa 53:5), 2:25 (Isa 53:6), 3:6 (Gen 18:12), 3:14 (Isa 8:12), 3:20 (Gen 7:13), 3:22 (Psa 110:1, 8:6-7), and 4:14 (Isa 11:2). There are two additional allusions which probably ought to be classified similarly, 2:12 (Isa 10:3), 4:17 (Ezek 9:6), and Number of implicit allusions: 1 Pet 1:18 (Isa 52:3), 1:19 (Isa 53:7; Exod 12:5, 29:38), 1:21 (Isa 52:13), 1:25b (Isa 40:9), 2:4 (Psa 34:5), 2:9 (Isa 42:12; Mal 3:17 or Hag 2:9), 2:17 (Prv 24:21), 2:23 (Isa 53:7, 12), 2:24 (Isa 53:4; 53:12), 3:6 (Prv 3:25), 3:13 (Isa 50:9), 3:18 (LXX Isa 53:11), 4:19 (Psa 31:5), 5:7 (Psa 55:22), and 5:8 (Psa 22:14; Job 1:7). See, William L. Schutter, *Hermeneutic and Composition in 1 Peter* (Tübingen, Mohr Siebeck, 1989), 35-38.

⁶⁹ Langford, *Defending Hope*, xiii.

⁷⁰ Social Identity Theory has its origins in early work in by Henri Tajfel on social factors in perception. He worked with John Turner and others in the mid to late 1970s at Bristol University. See, Michael A. Hogg,

identity of the recipient community in 1 Peter influences the values pursued individually or as a community and approach the practice of missional commission in their life. SIT is a social theory that studies how individuals form their identity within a group, recognize their distinctiveness and solve confrontation with other groups. This theory will provide a broad understanding of how to resolve the conflict with the surrounding society and the formation of the identity of the recipient community in 1 Peter from a sociological perspective.

1.3.1 Biblical intertextuality

The NT already forms an intertextual relationship with the OT in many of its parts. Therefore, the narrative aspects of the OT cited in the NT lead us to infer the authors' intentions and the functions the texts intended to represent. The method of analyzing the relationship between these two texts is called intertextuality. When we approach the methodology of intertextuality, the fundamental question is not just to ask what the text itself indicates but also to ask what the author intends by using other texts for readers in a particular text. In other words, the text as a function of communication is not only a composition of language code, but is also delivered to the reader as a semantic unit to draw specific results.⁷¹

Intertextuality is a concept developed from literary criticism and is used to describe a structural relationship between two or more texts. In addition to this, scholars have various definitions of intertextuality as an interpretive approach. It is well known that Julia Kristeva first introduced the term 'intertextuality'. Kristeva's concept of intertextuality started from

"Intragroup Processes, Group Structure and Social Identity" in *Social Groups & Identities: Developing the Legacy of Henri Tajfel*, ed. W. Peter Robinson (Oxford: Butterworth-Heinemann, 1996), 66-67.

⁷¹ Beaugrande and Dressler indicate that a text is a collection of various constitutive systems and that the text recombined into multi-layered contains numerous communicative intentions. See, Beaugrande & Dressler, *Introduction to Text Linguistics*, 19.

Bakhtin's concept of dialogue of texts.⁷² Her concept of intertextuality begins with the definition that every text is composed of a mosaic of other texts. In other words, the text is understood to re-use, re-contextualize, re-interpret, and transform prior texts.⁷³ Thiselton also argues that any text can be regarded as the rewriting of a previous text and also a reaction to the text.⁷⁴ According to the theories of Kristeva and Thiselton, all texts are fragments and modified forms of other texts, like a mosaic structure. In other words, their argument is to emphasize the words or the text itself instead of emphasizing the author who wrote the text. Of course, in the case of a general concept of intertextuality, the author's intention and the reader's recognition may not be necessary. Therefore, most concepts of intertextuality can be understood as the relationship between texts that do not necessarily depend on the author or reader. However, as Susanne Gillmayr-Bucher argues, both the author and the reader cannot be ignored for the interpretation of the text.⁷⁵ Even if the text is a mosaic of fragments or quotations, the message of the author who fixed the mosaic cannot be excluded. In the case of 1 Peter, the combination of the OT stories with the term *καλέω*, which the author repeatedly uses in the epistles, and the language related to God's chosen people and the priests portray the flow of the message emphasized by the author. Hays, who applied the concept of intertextuality to biblical studies, defines the concept of intertextuality as the fragments of earlier texts embedded in later texts which create new meanings. He also states that the text's allusion and echo function as a kind of repository and as a metaphor that shapes Paul's

⁷² Bakhtin proposed the concept of *dialogism*, which is the open-ended conversation between the text, addressee, and culture. See, M. M. Bakhtin, *The Dialogic Imagination* (Austin: The University of Texas Press, 1981), 280.

⁷³ Julia Kristeva, "Word, Dialogue and Novel" in *The Kristeva Reader*, ed. Toril Moi (New York: Columbia University Press, 1986), 34-61. She also insists on the *polyvocal* of the text, explaining that the *phenotext* expressed on the surface of the text seems to be fixed, but that the *genotext* can be expressed in various forms depending reader. See, Julia Kristeva, *Revolution in Poetic Language* (New York: Columbia University Press, 1984), 87.

⁷⁴ Anthony C. Thiselton, *New Horizons in Hermeneutics* (London: Harper Collins Publishers, 1992), 504.

⁷⁵ Susanne Gillmayr-Bucher, "Intertextuality: between literary theory and text analysis" in *The Intertextuality of the Epistles: Explorations of theory and practice*, ed. Thomas L. Brodie, Dennis R. MacDonald & Stanley E. Porter (Sheffield: Sheffield Phoenix Press, 2006), 16.

vocation, identity, and worldview.⁷⁶ Hays' definition of intertextuality is still an important criterion for biblical interpretation, but it is true that his definition is more focused on the source text. On the other hand, Keesmaat states that the citations, quotations, allusions, and echoes from the OT texts used in the NT recalled a specific story in the reader's situation.⁷⁷ Her main argument is not focused on an allusion and echo of the source text, but an allusion and echo of narrative aspect. Fragments of earlier texts with narratological structure lead the reader to recall a particular story. It is difficult to know whether the addressees of 1 Peter interpreted the OT texts in the way of Hays or Keesmaat. However, considering the high frequency of OT texts cited in 1 Peter and the story of OT embedded in the text substructure, it is difficult to exclude the narrative approach of the OT texts in the epistle. Therefore, this thesis does not systematically distinguish between these two directions but attempts to integrate them within a missional interpretation.

Moyise divided the intertextuality of biblical studies into five categories in order to distinguish the different definitions of intertextuality among scholars more clearly. These five categories are: 1) intertextual echo; 2) narrative intertextuality; 3) exegetical intertextuality; 4) dialogical intertextuality; 5) postmodern intertextuality.⁷⁸ Moyise's perspective suggests that the narrative feature in intertextuality is also an important criterion for analyzing the relationship between texts. It is true that 1 Peter is a non-narrative text in the style of an epistle, but the various expressions of quotation, allusion, and echo of OT that the author

⁷⁶ Richard B. Hays, *Echoes of Scripture in the Gospel* (Texas: Baylor University Press, 2016), 20. 46.

⁷⁷ Sylvia C. Keesmaat, *Paul and His Story: (Re) Interpreting the Exodus Tradition* (Sheffield: Sheffield Academic Press, 1999), 51.

⁷⁸ 1) Intertextual echo states that the OT text is related by way of quotation, allusion, and echo within the NT texts, but allusion and echo sometimes show greater influence; 2) Narrative intertextuality refers to a concept in which clusters of motifs and themes in NT texts are actually from big stories of OT and evoke the memory of Israel in the OT; 3) Exegetical intertextuality refers to an attempt to understand the author's statement beneath the surface of the text, although a theme is not explicitly cited in the text; 4) Dialogical intertextuality assumes that the NT, and OT text cited in NT interact and influence both directions. Jesus Christ is the fulfillment of the OT; 5) The concept of postmodern intertextuality is defined as follows; since no text is an island, the text is already composed of many other texts, and various interpretations can be made. Therefore, readers can actively interpret the meaning of a given text using other text materials. See, Steve Moyise, "Intertextuality and Biblical Studies: A Review", *Verbum Et Ecclesia JRG* 23 (2) (2002): 419-428.

provides to the readers allow narrative access to the OT's story and Jesus' teaching. In other words, the intertextuality in 1 Peter consists of the narrative function embedded in the text.⁷⁹ Michaels suggests that the author's understanding of Christ's suffering in 1 Peter can be interpreted as a passion narrative.⁸⁰ Moreover, Dryden argues that a well-constructed narrative worldview provides a teleological structure for reality.⁸¹ In particular, the narrative function confers an important role in identity formation. Abson argues that the text of 1 Peter is organized to help readers know that their experiences are not unique. Although the pattern of events experienced by the addresses is not identical to that of OT's Israel, it shows that the values and purpose of God's chosen people should continue and God's ways of dealing with his people have not changed.⁸² In other words, the narrative of the OT applied by the author functions as a lens that helps the audience read the message of the letter and understand their identity and purpose. Shaw also argues that the Petrine author's dense citation of the OT bring believers into the history of Israel and Christ so that they can understand their new identity and mission in the world. Quotations and allusions of the OT expressed in the letter guide the recipients on a specific narrative path and influence their search for vocation, life, behaviour, and identity.⁸³ Moreover, Shaw agrees with Keesmaat's narrative function of memory. He argues that stories serve as triggers to recall memories and that recipients conduct their lives to align with the main thrust of their life stories.⁸⁴ In conclusion, the stories of the OT in 1 Peter influence the belief, attitude, and cognitive responses of readers to form a new identity

⁷⁹ Abson Prédestin Joseph, *A Narratological Reading of 1 Peter* (London: T&T Clark, 2012), 46.

⁸⁰ J. Ramsey Michaels, "St. Peter's Passion: The Passion Narrative in 1 Peter", *Word & World* 24 (2004): 387-394.

⁸¹ Dryden, *Theology and Ethics in 1 Peter*, 56.

⁸² Abson Prédestin Joseph, *A Narratological Reading of 1 Peter*, 47;

⁸³ Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 63.

⁸⁴ Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 57. He also describes five categories of consequences of narrative transportation by van Laer et al., including emotional response, cognitive response, belief(s), attitude(s), and intention(s) to study the influence of the narrative function of the text on the readers. See, Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 60. For a detailed study of narrative transportation, see, Tom van Laer, Ko de Ruyter, Luca M. Visconti, Martin Wetzels, "The Extended Transportation – Imagery Model: A Meta-Analysis of the Antecedents and Consequences of Consumers' Narrative Transportation", *Journal of Consumer Research* 40 (2014): 797-817.

as individuals or community. Therefore, believers can proclaim and share the message of salvation and rebirth through faith in Jesus Christ to unbelievers (1 Pet 2:2, 9).

The research method of this thesis is based on the exegetical method focusing on intertextual reference. Firstly, this thesis will examine the OT texts cited in 1 Peter 2:4-12 from an exegetical, theological and narrative approach up to chapter 5 and see how they influence and integrate the missional implications. Then, based on the intertextual references, this thesis will examine how the missional identity of the community of 1 Peter pursues practical implications in their situations in chapter 6. Lastly, in order to explicitly interpret the narrative aspects of the OT texts cited in 1 Peter and support the theological connection from an intertextual approach, this thesis will attempt to explore the OT texts using both Masoretic text (MT) and Septuagint (LXX). A study of the Hebrew text will allow us to better understand the narrative of the texts by understanding the history, culture, and social context of the OT, and at the same time, the exploration of Septuagint will help to forge an intertextual relationship with 1 Peter.

1.3.2 A preliminary background of 1 Peter

When an author writes a text, it is necessary to consider the cultural and social situations in which the readers are located. In other words, external conditions of the text, such as a social situation, date and other factors, help to understand and interpret the author's composition. This thesis will introduce a general sketch of authorship, date, addresses, and the context of suffering based on historical and social concerns in 1 Peter. However, the controversial issues of authorship and date will not be considered as an important factor in this thesis. However, in order to understand the missional commission of the recipient community, this thesis will discuss the social situation of the recipient community, especially the suffering imposed by unbelievers.

1.3.2.1 Authorship and Date of 1 Peter

The authorship and date of the epistle are still debated among scholars.⁸⁵ The main issue is about whether the Petrine author is the apostle Peter himself or pseudonymous. In addition, the date the letter was written is viewed differently dependent on ideas of authorship. However, since this thesis's primary aim is to study the missional identity and commission of the recipient community, the authorship and the date issue will only be lightly considered. I shall introduce the issues currently being debated. Supporters of pseudonymous authorship argue that the apostle Peter could not write the epistle for the following reasons: 1) the rhetorical quality of Greek composition in 1 Peter is too good for the Galilean fisherman Simon Peter who was described as uneducated (Acts 4:13)⁸⁶; 2) most of the OT quotations in 1 Peter would not have been recognized by Peter because it was cited from the Greek, not in Hebrew or Aramaic Targums⁸⁷; 3) there is no mention of Jesus' teachings in the epistles. It is suspicious that Peter, who is Jesus' first disciple, did not incorporate Jesus' teachings.⁸⁸

On the contrary, those who support Peter's authenticity in 1 Peter claim that 1) the author clarifies himself as Apostle Peter and witness of suffering in 1:1 and 5:1⁸⁹; 2) the area of Bethsaida, where Peter lived, also uses Greek. The question of whether he can speak Greek

⁸⁵ Scholars who support the author as the Apostle Peter are: John H. Elliott, *1 Peter*, 130; Green, *1 Peter*, 5-7; Wayne A. Grudem, *1 Peter: An Introduction and Commentary* (Nottingham: Inter-Varsity Press, 1988), 21-34; Leonhard Goppelt, *A Commentary on 1 Peter* (Michigan: Wm. B. Eerdmans, 1993), 7-14; Dennis R. Edwards, *The Story of God Bible Commentary: 1 Peter* (Michigan: Zondervan, 2017), 18-20; J. Ramsey Michaels, *1 Peter*, WBC 49 (Waco: Word, 1988), 1v-1xvii; Paul J. Achtemeier, *1 Peter: A Commentary on First Peter* (Minneapolis: Fortress Press, 1996), 1-43; Eric F. Mason & Troy W. Martin, *Reading 1-2 Peter and Jude: A Resource for Students* (Atlanta: Society Biblical Literature, 2014), 16; Steven Richard Bechtler, *Following in His Steps Suffering, Community, and Christology in 1 Peter* Society of Biblical Literature Dissertation Series 162 (Atlanta: Scholars Press, 1998), 42-47; David G. Horrell, *The Epistles of Peter and Jude* (London: Epworth, 1998), 2. Scholars who view the author of the letter as anonymous are follows: E. Randolph Richards, *The question of 1 Peter's Composition and Collection* (Downers Grove: IVP Academic, 2004), 413; Ernest Best, *1 Peter* (London: Oliphants, 1971), 49-63; Langford, *Defending Hope*, 89.

⁸⁶ Francis Wright Beare, *The First Epistle of Peter: The Greek text with introduction and notes* (Oxford: Blackwell, 1958), 29-47.

⁸⁷ Best, *1 Peter*, 49-50.

⁸⁸ Best, *1 Peter*, 52; D. Guthrie, *New Testament Introduction* (Leicester: Inter-Varsity Press, 1970), 787-788.

⁸⁹ Elliott, *1 Peter*, 119; Grudem, *1 Peter*, 28; Goppelt, *1 Peter*, 7.

is an anachronistic idea⁹⁰; 3) he perhaps met the people who came from Pontus, Cappadocia and Asia as Israelite pilgrims in Acts 2:9-11⁹¹; 4) in 1 Peter 5:12, Silvanus need not necessarily be interpreted as an amanuensis. This passage does not support the view that Silvanus is involved in the practical writing of 1 Peter.⁹² I will leave these arguments as openly debated questions and proceed with further chapters according to the purpose of this thesis. The date setting is also linked to the author issue. If Peter is the authentic author, the positive view of the Roman Empire in 2:13-17 suggests that the epistle was written in AD 62-64 before the start of the persecution of Nero.⁹³ Conversely, if an anonymous author is supported, the date of the epistle can be dated between AD 65 and 117.⁹⁴

1.3.2.2 Addressees and Suffering Situation

The recipients' ethnicity in 1 Peter is also debated among scholars. The ethnicity of the group has been viewed in three ways: 1) predominantly Jewish Christians; 2) a mixture of Jewish Christian and Gentiles; 3) and God-fearers (gentiles who converted first to Judaism and then to Christianity).

First, the rationale of scholars⁹⁵ who see the recipients as mainly Jewish Christians is that the expression of *παρεπιδήμιος διασπορᾶς* in 1:1 is similar to the twelve tribes who are dispersed in James 1:1. Because it symbolizes the diaspora Israel people, mainly composed of Jewish Christians. Also, in order to make the Jewish Christians realize the author's intentions explicitly, the author cited many narrative elements of the OT texts in the epistle (1:4, 10, 16,

⁹⁰ Grudem, *1 Peter*, 35-44; Elliott, *1 Peter*, 119

⁹¹ Elliott, *1 Peter*, 119.

⁹² Green, *1 Peter*, 6-7; Grudem, *1 Peter*, 32; Elliott, *1 Peter*, 119; Goppelt, *1 Peter*, 50.

⁹³ Grudem, *1 Peter*, 37; Edward Gordon Selwyn, *The First Epistle of St. Peter* (London: Macmillan, 1952), 56-63

⁹⁴ Goppelt, *1 Peter*, 46-47; Elliott, *1 Peter*, 134-138; Langford, *Defending Hope*, 89.

⁹⁵ Karen H. Jobes, *1 Peter; Baker Exegetical Commentary on the New Testament* (Michigan, Grand Rapids: Baker Academic, 2005), 23; Michael, *1 Peter*, xlix; John Calvin, *Commentaries on the Catholic Epistle*, ed. John Owen (Grand Rapids: Eerdmans, 1948), 25; Ben Witherington III, *Letters and Homilies for Hellenized Christians, vol. 2, A Socio Rhetorical Commentary on 1-2 Peter* (Downers Grove: IVP, 2007), 22-39.

23-24; 2:4-9, 23-25; 3:6, 9, 20).

Second, scholars⁹⁶ also argue for a mixed community of Jewish Christians and converted gentiles. As I noted, many OT elements are mentioned in 1 Peter; however, at the same time, the texts (1:14, 18; 2:10, 25; 4:3-4) also represent the past lifestyle of the Gentiles. These expressions emphasized the differences between unbelievers and believers. Additionally, Trebilco argues that the Jewish community lived in cities in the Asia Minor region in the first and second century. His historical and literary-based research supports the Jewish community's existence in the region of Asia Minor, where 1 Peter was received.⁹⁷

Finally, some scholars⁹⁸ argue that the recipient community consists only of the God-fearer group. Sibley finds it curious that if the recipient consists only of God-fearers, the epistle does not mention circumcision, a discussion of the Law, and food offered to idols.⁹⁹

This thesis assumes that the recipient community is composed of both Jewish Christians and converted Gentiles according to the high citation rate of OT texts and the comparison of the Gentiles' lifestyle. However, Volf and Shaw emphasize the community's figurative and socio-spiritual status before stating the specific stance of the recipient community's ethnicity.¹⁰⁰ In other words, the author focused on the identity as believer (1 Pet 4:16) and encouraged the community to leave behind the past way of life (1 Pet 4:3-4) and fulfill a new birth faithfully in Jesus Christ (1 Pet 2:1-2). Joseph pointed out that the cause of the suffering for the recipients from unbelievers was not based on their ethnicity composition, but the result of the conversion.¹⁰¹

The final historical and cultural issue in 1 Peter is the situation behind the suffering of the recipient community. Although it is difficult to know the exact circumstances of suffering

⁹⁶ Green, *1 Peter*, 5; Grudem, *1 Peter*, 39; Goppelt, *1 Peter*, 3-5; Selwyn, *The First Epistle of St. Peter*, 42-44.

⁹⁷ Paul R. Trebilco, *Jewish Communities in Asia Minor* (Cambridge University Press, 1991), 167-185.

⁹⁸ Scot McKnight, *1 Peter* (Grand Rapids: Zondervan, 1996), 24.

⁹⁹ Jim R. Sibley, "You Talkin' to Me? 1 Peter 2:4-10 and a Theology of Israel," *Southwestern Journal of Theology* Vol 59(1) (2016): 63.

¹⁰⁰ Volf, "Soft Difference," 18; Shaw, "Narrative Transposition & Missional Identity in 1 Peter," 75-78.

¹⁰¹ Abson, *A Narratological Reading of 1 Peter*, 28.

in 1 Peter, the Petrine author writes about the hardship that believers experienced from their surrounding neighbours throughout the epistles (1:6; 2:18-21; 3:9, 13-14, 17; 4:1, 12-16, 19; 5:9-10). Some scholars argued that the suffering stemmed from official persecutions organized by the Roman Empire.¹⁰² The official persecution of Christianity began during the reign of Emperor Decius (249-251 AD). Prior to this, however, persecution of Christians was informal and imposed locally.¹⁰³ In 1 Peter, we do not find the expressions διωγμός and κατηγορία, meaning persecution from official institutions. Instead, the Greek word, πάσχω (2:19, 20; 3:14, 17; 4:1, 15-16, 19; 5:10), which frequently appears in epistles, describes only the general sense of suffering.¹⁰⁴ If so, what kind of suffering is seen in 1 Peter? From the expressions λοιδορία (3:9), καταλαλέω (2:12; 3:16), βλασφημέω (4:4) and ὀνειδίζω (4:14), there is a possibility that the suffering of the recipient community is more related to verbal abuse than physical abuse.¹⁰⁵ The main reason the recipient community suffered from the surrounding society was that they converted to Christianity (3:1-7). The converted Gentiles experienced suffering because they became a believing community. They left the Gentiles' culture and rejected full participation in the public life or feasts in the pagan society (1:14; 4:3-4).¹⁰⁶ However, the epistle indicates that the Gentiles do not impose suffering on the recipient community based on evil motives. As we can see from the term, ἀγνωσία, in 1 Peter 2:15, it can be reasonable to imagine that the Gentiles maligned believers because of their misunderstanding or misinterpreting believers' statements and life-style (4:4).¹⁰⁷ Furthermore, scholars began to establish an argument about the possibility of the recipient community's

¹⁰² Beare, *The First Epistle of Peter*, 30-34.

¹⁰³ Paul J. Achtemeier, "1 Peter 1:13-21," *Union Theological Seminary Interpretation* 60 (2006): 306-308. There is no extant copy of Decius' edict. However, a document called, *libellus*, which are the official documents issued by Empire's authorities shows a scene where Christians are arrested for not worshipping imperial gods. The forty-four *libellus* documents were recovered from the various parts of Egypt. See, P. Oxy 3035.

¹⁰⁴ Bechtler, *Following in His Steps*, 87.

¹⁰⁵ Langford agreed that the suffering was mainly verbal from the surrounding environment. See, Langford, *Defending Hope*, 91.

¹⁰⁶ Bechtler, *Following in His Steps*, 83.

¹⁰⁷ Goppelt, *1 Peter*, 40.

suffering in the view of the imperial cult. The recipient community had suffered because they no longer participated in the imperial cult, which was prevalent in the Greco-Roman world at that time since they converted to believers.¹⁰⁸ The purpose of this thesis is to examine how the recipient community establishes an identity as God's people and fulfils its missional vocation amid suffering.

1.3.3 Social Identity Theory (SIT)

Volf argues that the use of *πάροικος* and *παρεπίδημος* (1 Pet 2:11) makes 1 Peter's recipient community more cohesive. This identity formation protects the inner group's values and reinforces the group's purpose and commission. Volf strongly emphasized that the recipient community's identities serve as a missional bridge to the other Gentile society.¹⁰⁹ His argument is based on the concept and perception of identity. In the concept of identity, Kuecker explains that understanding who we are has a profound effect on how we are.¹¹⁰ This thesis will apply SIT as one of the methodologies to examine the formation and classification of the recipient community's identity, the distinction from other groups, and how to resolve conflicts with others.

Hogg defines social identity as an individual's knowledge of belonging to a specific social group and sharing some emotional values with other group members.¹¹¹ The social group indicates that two or more individuals share a common social identification and categorize themselves in the same way.¹¹² Turner and Giles define the primary meaning of

¹⁰⁸ Egan, *1 Peter*, 36; Bechtler, *Following in His Steps*, 86; Goppelt, *1 Peter*, 39-41.

¹⁰⁹ Volf, "Soft Difference", 21-27.

¹¹⁰ Aaron J. Kuecker, *The Spirit and the 'Other': Social Identity, Ethnicity and Intergroup Reconciliation in Luke-Acts* (New York: T&T Clark International, 2011), 24.

¹¹¹ Michael A. Hogg & Dominic Abrams, *Social Identifications: A Social Psychology of Intergroup relations and Group Processes* (London and New York: Routledge, 1988), 7; Kuecker also expressed the definition of Social Identity in the same way Hogg stated. See, Kuecker, *The Spirit and the 'Other'*, 27.

¹¹² Hogg classifies social categories as nationality, race, class, occupation, sex, and religion. Moreover, he stated that the categories do not exist as in isolation, but appear in contrast with other groups. See, Hogg, *Social Identifications*, 14.

the group as a social reality. It represents the collection of people engaging in specific social activities as a function of social relationships and goals.¹¹³ The social group can be seen as a group of people who share a common fate together.¹¹⁴ By recognizing the functions of 'same aim', 'shared threat', 'proximity', 'similarity', and 'interest', the individuals' social identity can develop into a cohesive group level. In 1 Peter 4:16, the author called the recipient community Christians. Furthermore, the author describes the unique identities of the recipient community with the application of *καλέω* in each chapter of the epistle.¹¹⁵ These identities motivate the formation of larger social groups and influence the group's task settings. This thesis will study how the identities such as living stone, priesthood, God's people, and aliens and strangers discussed in 1 Peter 2:4-11 have a significant influence on forming a believing community and setting a group's vocation.

1.3.3.1 Social Identity Formation

There are three steps of social identity formation: categorization, identification and comparison.

First, categorization process is a cognitive process. Hogg explains that, as distinguishing rainbow colours, categorization is a process that simplifies our perception.¹¹⁶ It provides a sharper focus in classifying groups through commonalities within the same group category. In this process, stereotypical and normative perceptions provide an evaluation function that categorizes intra- and external groups.¹¹⁷ It is essential in the self-categorization

¹¹³ J. C. Turner and H. Giles, *Intergroup behaviour* (Oxford: Blackwell, and Chicago: University of Chicago Press, 1981), 27.

¹¹⁴ John C. Turner, "Henri Tajfel: An Introduction" in *Social Groups & Identities: Developing the Legacy of Henri Tajfel*, ed. W. Peter Robinson (Oxford: Butterworth-Heinemann, 1996), 34.

¹¹⁵ 1 Peter 1:15, it presents the identity of holiness; In 1 Peter 2:9, the author describes the readers as chosen race, a royal priesthood, a holy nation, God's own people; 1 Peter 2:21 shows the followers of Jesus Christ; 1 Peter 3:9 emphasizes they inherit a blessing.

¹¹⁶ Hogg, *Social Identifications*, 19.

¹¹⁷ Hogg, "Intragroup Processes, Group Structure and Social Identity", 67.

process to recognize the stereotype and norm that the group commonly pursues.¹¹⁸ These criterion factors allow individuals to be transformed and belong to groups more cohesively.

Second, when a person perceives that they belong to specific groups, the identification process proceeds, and this process is closely interrelated with the categorization process and provides an essential basis for the formation of an individual's social identity. Kuecker argues that the identification process provides benefits in maintaining positive self-esteem and reducing subjective uncertainty.¹¹⁹ From this identification an individual can have dual identities. Furthermore, the exemplar in the group has a significant influence on the formation of individual and group identity. According to Kuecker's expression, the exemplar is the entity that embodies the prototypical characteristics of the group.¹²⁰ By imitating the exemplar's normative behaviour, a person realizes what identity to form and act within the group. Therefore, this exemplar provides an important foundation for the group's cohesion and development.

In conclusion, according to Festinger's argument, who first presented a social comparison theory, individuals can establish the veracity of their beliefs, opinions and by a social comparison process.¹²¹ The group's positive identity can be achieved through social comparison and evaluation processes to other groups. However, this perception of the distinction process should not lead to an attitude of disdain for different groups. Kuecker also argues that judging in-group as love and out-group as hate is the way to distort the human community in a sense of social comparison.¹²² Kuecker's argument provides a key point in explaining the relationship between the recipient community and the pagan world. As noted earlier, in Elliott and Balch's debate, the key argument was that the group's isolation or assimilation was determined by interpreting the identity of the recipient community. This

¹¹⁸ Hogg, *Social Identifications*, 20; Kuecker, *The Spirit and the 'Other'*, 28.

¹¹⁹ Kuecker, *The Spirit and the 'Other'*, 28.

¹²⁰ Kuecker, *The Spirit and the 'Other'*, 29.

¹²¹ L. Festinger, "A Theory of Social Comparison Processes", *Human Relations* 7 (1954): 117-140.

¹²² Kuecker, *The Spirit and the 'Other'*, 30.

thesis will study how the recipient community's identity reinforces the group's cohesion and connects with the pagan world as a missional community.

1.3.3.2 Intergroup Conflict and Resolution Strategies

During the group categorization and self-identification process, some conflict issues do not always occur with other group members. However, if a person perceived any status inequality between the groups, some conflict issues might arise.¹²³ Bettencourt explains that the four contextual factors strengthen in-group bias, and based on his argument, Kuecker summarized Bettencourt's points as follows:¹²⁴ (1) High-status stability limits the ability of the entire social group to improve its status. This often happens when one group is more politically dominated than another; (2) Impermeable group boundaries make it impossible for individual members to leave a group to join a higher status group. This creates social pressure on lower-status groups. It often occurs in the case of ethnic minorities, religious minorities, political or ideological movements; (3) Status illegitimacy is the perception that a group with a higher status illegitimately maintains its status; (4) the external threat is the perception that the identity of the group is threatened or pressured from outside. This can happen if external factors threaten the purity of the identity of a low-status group or pressure to abandon the identity of the group. When these factors enhance in-group bias and conflict situation with other groups, the low-status group attempts to resolve it in several ways.

The first method that low-status groups possibly apply is social mobility. It is a movement for individuals in the low-status group to move to a high-status group. However, to apply this method, it needs to believe that boundaries between groups are permeable.¹²⁵

¹²³ B. Ann Bettencourt, Nancy Dorr, Kelly Charlton and Deborah L. Hume, "Status Differences and In-group Bias: A Meta-Analytic Examination of the Effects of Status Stability, Status Legitimacy, and Group Permeability", *Psychological Bulletin* 127, no.4 (2001): 520-542.

¹²⁴ Kuecker, *The Spirit and the 'Other'*, 31.

¹²⁵ Hogg, *Social Identifications*, 27.

The second method is social creativity, which can be applied intra-group when groups are fixed and impermeable to other groups. In this method, individuals redefine the values of the group, recognizing their own differentiation compared to other groups, and improving their identity and self-image.¹²⁶ Finally, low-status groups may apply social competition method. This method is accompanied by direct collective social action and protest.¹²⁷ However, this method purports to resolve the intergroup conflict but is not a fundamental solution. If so, what methods can also be used to alleviate the conflict?

In general, society is classified into ethnic, religion, region, occupation, and gender identity. In such circumstances, individuals can belong to various in-groups. As a result, members belonging to an external group in some categories can be included as members of an in-group in other categories. The crossed categorization method is based on various concepts of identities.¹²⁸ This method can be a useful strategy to reduce social inequality and discrimination by emphasizing the fact that individuals may be categorized the same in one criterion; however, they may belong to different groups by some other criteria.

Furthermore, a recategorization or superordinate identity model can be considered. This model aims to integrate individuals into a common upper-level inner-group identity in the context of intergroup contact. Reducing the salience of the categorization of in-group and out-group has the effect of reducing the bias. Thus this model is also called the common in-group identity model. It aims to transform the identity between 'you' and 'my' group based on distinctiveness into 'our' identity as communal sense by discovering subordinate identity.¹²⁹

Finally, the de-categorization model focuses on de-individualization of the members of out-group, which conflicts with the other group. Focusing on the individual characteristics

¹²⁶ Hogg, *Social Identifications*, 57.

¹²⁷ Kuecker, *The Spirit and the 'Other'*, 32.

¹²⁸ Rupert Brown, "Tajfel's Contribution to the Reduction of Intergroup Conflict," in *Social Groups & Identities: Developing the Legacy of Henri Tajfel*, ed. W. Peter Robinson (Oxford: Butterworth-Heinemann, 1996), 171-173.

¹²⁹ Brown, "Tajfel's Contribution to the Reduction of Intergroup Conflict", 173-175; Kuecker, *The Spirit and the 'Other'*, 33.

of communal membership can prove the injustice of category stereotypes and reduce the pre-existing negative bias. Therefore, if some group has contact with the other out-group members with equal status, intimacy and cooperative behaviour, it will reduce the stereotype of the category and help to perceive the identity of out-group members as individual human beings, not in a collective sense.¹³⁰ This positive contact with the out-group members can raise the level of tolerance and promotes a positive attitude toward the contacted groups.

1.4 Chapter Summary

This thesis will study the missional identity and commission of the recipient community in 1 Peter 2:4-12. For the study of the missional perspective in 1 Peter, this thesis examines the connectivity between the texts of the OT and 1 Peter by applying narrative aspects of intertextuality alongside exegetical and theological approaches. These factors are suitable for applying to the intertextuality methodology that considers the relationship with the OT text. Notably, the term, καλέω, in 1 Peter shows a relative connection with OT texts. Therefore, the author expresses specific intentions superficially or implicitly, while the words or expressions constituting this text are reminiscent of the story of the OT. In this thesis, the author's intention or message of paraenesis will be examined in relation to the formation of the missional identity of the recipient community, and how the community fulfills their commission to make Jesus Christ known to the pagan world in the midst of suffering. Additionally, I will use Social Identity Theory (SIT), which is another method of this thesis to explain the process of forming the social identity of individuals and communities. This method will provide a way to solve some conflict between groups with different identities in the sense of the recipient community's missional strategy toward the pagan world. This thesis

¹³⁰ Rupert Brown, "Tajfel's Contribution to the Reduction of Intergroup Conflict", 175-176.

includes five main chapters (2-6) and a conclusion (chapter 7). Here is the outline of the thesis.

Chapter 2 examines the narrative and stone motif of the OT texts (Isa 8:14; 28:16; Psa 118(117):22) cited in 1 Peter 2:4-8, and then considers the intention of the Petrine author in applying it to the epistles. I will also analyze the connection of οἶκος πνευματικὸς in 1 Peter 2:4-5 to the temple metaphor.

Chapter 3 considers the general meaning of holiness and priesthood in the OT, and examines how the priest's mediating role in Exodus 19:4-6 can be applied as a missionary role to the recipient community in 1 Peter.

Chapter 4 studies the usage of three different Greek words, ἔθνος, γένος and λαὸς in the OT and in 1 Peter. Furthermore, after analyzing Exodus 19:4-6, Isaiah 43:20-21 and Hosea 1-2, I will examine the significance of ἐνος ἐκλεκτόν, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν in 1 Peter 2:9-10.

Chapter 5 examines the missionary dimension of 1 Peter. In particular, the contrast between the light and darkness metaphor in 2:9 will be examined, mainly focusing on Isaiah and Matthew 5:14-16. I will also examine the role of witnesses to announce God's mighty acts or deeds, considering that the expression of ὅπως τὰς ἀρετὰς ἐξαγγείλητε in 2:9 is related to the vocation of believers.

Chapter 6 studies the missional strategy exhorted by the Petrine author. First, by introducing Elliott-Balch's argument, I will suggest that the community of 1 Peter is not restricted within their boundary. Moreover, I will establish that παροίκους καὶ παρεπιδήμους is not simply a social status, but an identity that represents the status of the recipient community after conversion. Then I will briefly discuss the meanings of good deeds and submission through a comparison of the works of literature of other Hellenistic, Jewish and NT texts. In addition, I will study the effectiveness of these missionary strategies related to

the salvation of unbelievers and correcting misunderstandings about believers.

Chapter 7 presents the overall summary and conclusion of the thesis.

2 Chapter 2: Stone Tradition and Missional Identity in 1 Peter 2:4-8

This chapter attempts to study how the stone metaphor in 2:4-8 affects the formation of believers' community identity among the structural classification frames according to the use of *καλέω*. In 2:4-8, the identities such as the temple community and priesthood connect to the community's commission or task. Similarly, as shown in 1:15, the author used a formula referring to the identity of the community in connection with the *καλέσαντα* and the holiness code. Aligned with it, in 2:9, the author also explains the believer's identity and their achievement task by using *ὅπως* and *καλέσαντος*.

Green and Elliott state that 1 Peter 2:4-10 addresses the chosen ecclesial community's identity and commission, since this community is to be built as the spiritual house of God.¹³¹ In particular, 2:4-10 can be subdivided into verses 4-5 and 6-10, and verses 4-5 are texts that anticipate and concentrate the contents of OT texts (Exod 19:6; Isa 8:14; 28:16; Psa 118(117):22; Hos 1:10; 2:23) in verses 6-10. The antitheses of verses 6-8, for instance, the patterns of rejection/election; honour/shame; belief/disbelief is already represented by Jesus Christ as the living stone in 2:4-5. According to SIT, Jesus Christ as a living stone, this superordinate identity is the key-identity that the recipient community need to follow. This contextual flow of setting Jesus Christ as exemplar and prototype in 2:4-8 is developed in commission-related terminology such as 'call out of darkness', and 'proclaim the excellencies of him' in verse 9. Furthermore, from 2:11, the author raises the question of how this community task can be applied in the recipient community's daily life in their interaction with other non-believers. Shaw insists that the repetitive stone language in 2:4-8 serves as a reference point for separating the fate of believers and non-believers. This chapter will examine how these stone metaphors are applied as a fundamental believing community identity marker that distinguishes it from other surrounding neighbours, and at the same time

¹³¹ Green, *1 Peter*, 55; Elliott, *1 Peter*, 407.

as a temple community that contains a missionary commission.

2.1 Comprehensive understanding and background of stone tradition

1 Peter 2:6-8 is the only passage in the NT consisting of three OT texts related to a stone metaphor (Isa 8:14; 28:16; Ps 118(117):22). This complex composition based on the OT texts is expressed as a Messianic interpretation in 1 Peter.¹³² As stated earlier, 1 Peter 2:4-5 is the text in which the meaning and interpretation of 2:6-8 are preliminarily concentrated, and the λίθος image at 2:6-8 is connected to Jesus Christ as a living stone (2:4-5). Notably, the collocation of expressions διότι, ἡ γραφή, and the καί (1 Pet 2:6-8) indicate that the Petrine author is quoting OT texts. This introductory formula is used to identify and classify (quotation, allusion and echo)¹³³ references to the OT texts in the NT. The citation of these OT passages offers a history and a story to the reader. Langford also states that in the NT, citations of OT text form multiple layers; for example, in 1 Peter 2:6-8, the texts represent the textual tradition of a particular story, and share the OT's narrative worldview, especially God's salvific history.¹³⁴ Particularly, in 2:5a, this study aims to study the possibility that the expression οἶκος πνευματικὸς can be interpreted as a temple image to the recipient community, and also examine how the author constructs the communal identity of the recipient community based on this perspective.

In the OT, the rock image was typically used as a metaphor representing God (Deut 32:4; 2 Sam 23:3; Isa 26:4; 30:29), and God's dwelling place.¹³⁵ This chapter will investigate

¹³² Elliott, *The Elect and the Holy*, 30-31.

¹³³ Langford explains quotation, allusion and echo as follows: "A quotation (used interchangeably with citation) is an explicit reference to another text that can be identified by either an introductory formula or verbatim linguistic reproduction. An allusion is a less precise, implicit reference to a text that contains at least some linguistic commonalities with the source text. An echo is a vague, distant reference to a text, event, or story by the use of similar concepts or thoughts, which may or may not have any linguistic commonalities with the referent text". See, Langford, *Defending Hope*, 98.

¹³⁴ Langford, *Defending Hope*, 99-100.

¹³⁵ God's glory filled the tabernacle (Exod 33:8-13; 40:34-38) and filled Solomon's temple (1Kgs 8:10-11).

the background and theological message of the stone tradition of the OT texts in 2:6-8 to find the connection with the temple image of God's spiritual house in 2:5.

2.1.1 Isaiah 8:14 -15

The Petrine author cites three prophecies contained in OT texts about stones in 2:6-8 and linked to Messianic interpretation.¹³⁶ Elliott noticed a specific pattern in which Psalms 118(117):22 and Isaiah 28:16 are quoted positively in 1 Peter 2:6-7 while Isaiah 8:14 expressed a negative tone in 2:8.¹³⁷ This pattern in 2:6-8 makes it possible to understand Jesus Christ in 2:4-5 as a rejection/exaltation motif structure.

In the background of Isaiah 8, despite God-given promises of protection, Ahaz, King of Judah showed an unbelieving attitude of relying on the Assyrians rather than relying on God in preparation for the allied invasion of Rasim, King of Aram, and Phakee, son of Romelias, King of Israel (Isa 7:1). Isaiah 8 is a story of God's admonition and warning through Isaiah against this unbelieving attitude. Isaiah urges not to follow the actions of Israel and Judah who neglected God's protection and suffered tribulation at the hands of the Assyrians (Isa 8:7-8). In Isaiah 8:14-15, λίθος and πέτρα are expressed in a relatively negative tone. Isaiah proclaims how God becomes a stumbling stone when Israel and Judah trust their allies more than God's salvific work. On the contrary, those who trust in God, as Kaiser interprets, God will make into a firm rock and save from all dangers (Psa 18:2; 31:2f; 42:9; 62:7; 71:3). This firm rock image is expressed as a sanctuary in Isaiah 8:14.¹³⁸

In the text, the Hebrew term, שִׁבְרֵי־בָרֶכֶת is a difficult word to translate. This word's

However, God's glory left the temple in Ezekiel's time, because of the sins of Israel people (Ezek 10:4, 18-19; 11:23). Regarding the temple built after the return from Babylonian exile, God said, "The glory of this present house will be greater than the glory of the former house" (Hag 2:9).

¹³⁶ 1 Peter 2:6 (Isa 28:16), 2:7 (Psa 118(117):22), 2:8 (Isa 8:14)

¹³⁷ John. H. Elliot, *The Elect and the Holy: An Exegetical Examination of 1 Peter 2:4-10 and the Phrase basileion hierateuma* (Eugene, Oregon: Wipf & Stock Publishers, 2005), 26.

¹³⁸ Otto Kaiser, *Isaiah 1-12: A Commentary* (London: SCM Press, 1972), 117-118.

meaning is 'to be holy', but some scholars also translate it as 'One who conspires against'.¹³⁹ Watts argues that although Assyrian oppresses Israel, the whole process is in God's will. If the Israelites believe and trust in God, God will be their sanctuary. However, if they choose the opposite side, the unexpected judgment of God will come as shown in Isaiah 8:14b-15, where wild animals are thrown by a hunter and stumble into traps and snares. Kaiser explains that God's covenant people's unbelieving attitude put them in trouble, resulting in many deaths and lives of captivity.¹⁴⁰ As a result, Isaiah 8:14-15 tells that firm faith towards God is essential to the formation and maintenance of His covenant community.

1 Peter 2:7-8 is the negative counterpart of verse 6, indicating what the cornerstone means to unbelievers. The Petrine author emphasizes the hope and honour of believing in Jesus Christ, and those who are on the opposite side emphasize the confrontation of God's judgment as shown in Isaiah's message (1 Peter 1:17; 2:23; 4:5,6,17). Just as the subject of faith in Isaiah 8:14-15 explains the glory of God's protection and presence in his covenant people, 1 Peter 2:4-8 emphasizes the importance of the subject of faith to the Christian community. Paul also cites Isaiah's text as a Christological concept in Romans 9:33, referring to faith in Christ as an essential element of the community. The message of faith in Isaiah 8:14-15 serves as an essential requirement for the recipient community in 1 Peter to support its identity as a temple community. This author's intention leads to the discourse of missional role as a temple community in 2:9. The metaphor of stumbling stones reminds believers of God's judgment on unbelievers and connects with the message of missional commission towards them.

2.1.2 Isaiah 28:16

Isaiah 28:16 is quoted directly in 1 Peter 2:6 but is also semantically linked to 1 Peter

¹³⁹ R. E. Clements, *New Century Bible Commentary: Isaiah 1-39* (London: Marshall, Morgan&Scott, 1980), 99.

¹⁴⁰ J. D. Watts, *Isaiah 1-33 Word Biblical Commentary Volume 24* (Waco: Word Books, 1985), 156-158.

2:4. As noted earlier, it can be seen that there is a motif of rejected/chosen, and precious/shame in 1 Peter 2:4,6. Rensburg and Moyise argue that by linking the Isaiah text to Christ in 2:6, the rhetorical structure of the chosen/honour in v.6 establishes a close connection with 2:4.¹⁴¹

According to Isaiah 28:15, Israel's leaders speak "when the overwhelming scourge passes through it will not come to us" (NRSV). This expresses the arrogance that resulted from their reliance on their power in alliance with Egypt faced with the Assyrian threat. Therefore Clements explains that Israel's arrogant attitude in Isaiah 28 and the parable of the rock represent a warning of judgment, as shown in Isaiah 8:14-15.¹⁴² In Isaiah 28:16, it emphasized that God placed its foundation stone in Zion. Watts notes that the foundation stone of Zion is related to the house of David or the temple, and the function and evidence of the temple is a constant element of Zion. This element was symbolized by God's presence and salvific history.¹⁴³ Initially, the foundation stone should be made of strong resistant material because it has to bear the whole building's weight. Kaiser explains that the durability of a building depends on how strong the foundation is.¹⁴⁴ However, in Isaiah, Zion's foundation stone does not just emphasize its function as a stone that bears the weight of a physical temple. Like the stone metaphor of Isaiah 8:14-15, the foundation stone of the temple in 28:16 is associated with the subject of faith. Isaiah 7:9 also states that those who believe in God can stand firmly as a covenant community. The Qumran community also interprets the stone metaphor of Isaiah 28:16 as an eschatological community (1QSVIII 7-8). Isaiah's theological message and background appear as Christological prophecies in 1 Peter 2:4,6, associating faith in Jesus Christ to the recipient community with stone and temple metaphors. Through the concept and scene of God's protection or judgment based on faith

¹⁴¹ Van Rensburg, J. Fika., & S. Moyise, "Isaiah in 1 Peter 2:4-10: Applying Intertextuality to the Study of the OT in the NT." *Ekklesiastikos Pharos* 84 (2002): 12-30.

¹⁴² Clements, *Isaiah 1-39*, 229.

¹⁴³ J. D. Watts, *Isaiah 1-33*, 437.

¹⁴⁴ Otto Kaiser, *Isaiah 1-12*, 254.

mentioned in the Isaiah text, the author expresses the motive in 1 Peter 2:4 as to why the recipient community should approach to Jesus Christ. Faith in Jesus Christ is an essential prerequisite for being a temple community and a criterion distinguished from the pagan society. The author emphasizes that faith in Jesus Christ is the essence of believers' identity. After firmly specifying the community of faith in Jesus Christ, the author emphasizes the missional commission in 2:9. The essence of a missional commission is to inform the unbelievers what they ought to believe.¹⁴⁵ The author explains through Isaiah texts that the believers also become God's chosen and precious temple community when they believe in Jesus Christ, who is the precious living stone chosen by God (2:4). Therefore, after 2:9, the author exhorts the recipient community to invite the unbelievers to be established together as a temple community by good deeds in their daily life to make Jesus' name known to the pagan world.

2.1.3 Psalm 118(117):22

The Petrine author emphasizes the rhetorical structure in 1 Peter 2:4,7 by citing the motif of the rejection/chosen-ness of Jesus Christ in Psalm 118(117):22. In the NT, this Psalm text is often cited in scenes where religious leaders reject Jesus Christ.¹⁴⁶ Psalm 118 shows a liturgical background and is understood as a royal song of praise for victory in the war.¹⁴⁷ Allen states that the prayer of Psalm 118 was used in the procession of the victorious soldiers, especially, verses 1-19 taking place outside the temple gates, and verses 20-29

¹⁴⁵ See, section 1.2.2.

¹⁴⁶ Matthew 21:42, Mark 12:10-11, Luke 20:17, Acts 4:11, 1 Peter 2:7. Edwards states that "For the early Christian community, the stone that was rejected was Jesus, rejected by the religious leaders of the day, but whom God appointed to be king, and the 'head of the corner' of His spiritual building in which his followers were described as living stones." See, Timothy Edwards, *Exegesis in the Targum of Psalms: The Old, the New, and the Rewritten* (New Jersey: Gorgias Press, 2007), 174.

¹⁴⁷ Leslie C. Allen, *Psalms 101-150* WBC 21 (Waco, Texas: Word, 1983), 122; Hans-Joachim Kraus, *Psalms 60-150: A Commentary*, trans. Hilton C. Oswald (Minneapolis: Augsburg Fortress, 1989), 399.

within the temple courtyard (Psalm 116(115):17-19).¹⁴⁸ Shaw argues that the liturgical occasion of Psalm 118 is centred on the temple, and the scene where all the congregations participate together under the guidance of the victorious king can be the support for the interpretation of the οἶκος πνευματικὸς as a temple image in 1 Peter 2:4-10. Moreover, Shaw explains that the author of 1 Peter connects Psalm 118 to God's temple/spiritual house motif and that Jesus Christ became the cornerstone to build his new eschatological temple community.¹⁴⁹

There is division among scholars as to whether פנה לראש פנה in this text defines a foundation or capstone part in the temple structure. Goldingay states that a cornerstone and a foundation stone might be of different stone types or different descriptions of the same stone (Jer 51:26). Furthermore, he notes that the cornerstone can be a stone located in the foundation part (Job 38:6), whereas in Zechariah 4:7, it can be described as a headstone located in the top part of the temple.¹⁵⁰ However, as Kraus argues, no matter where the foundation stone belongs to the building, the stone metaphor in Psalm 118 is understood as a key term expressing the most important position in the building or temple structure.¹⁵¹ In particular, in the Targum, the whole psalm text is interpreted as King David's context. Comparing the two texts between אָבֶן and בַּר, a play of language appears. In the Targum, the discarded stone defines David, the son of Jesse. Edwards explains that Psalm 118(117):22-29 is linked to David's scene, anointed as a king by Samuel (1 Sam 16).¹⁵² According to the Targum text, the abandoned stone is related to King David and his kingdom leading to David's descendants (2 Sam 7). Allen also argues that Psalm 118 implies a Christological message.¹⁵³ In particular, the contents related to the king's entry after the victory, the motifs

¹⁴⁸ Allen, *Psalms 101-150*, 122-123.

¹⁴⁹ Shaw, "A People Called: Narrative Transportation & Missional Identity in 1 Peter", 165.

¹⁵⁰ John Goldingay, *Psalms Volume 3: Psalms 90-150* (Grand Rapids: Baker Academic, 2008), 361-362.

¹⁵¹ Kraus, *Psalms 60-150*, 400.

¹⁵² Edwards, *Exegesis in the Targum of Psalms*, 175.

¹⁵³ Allen, *Psalms 101-150*, 124.

of shame and glory are related to the events of the cross/resurrection of Jesus Christ in the NT. In Psalm 118(117):25-26 (LXX), the expression ὦ κύριε σῶσον is connected the meaning with the term, ὠσαννά (Mt 21:9, 15; Mk 11:9-10; Jn 12:13). Moreover, the stone metaphor in Psalm 118 is read in the early church as a prophetic witness of the passion and resurrection of Jesus Christ.¹⁵⁴ In the context of this text, the king and the crowd share the fact that they were rescued from the threat of death (Psa 118(117):17,24). Kraus explains from this contextual reading that what the stone metaphor implies is that a person thrown into the realm of death is like a stone discarded by the builders.¹⁵⁵ However, salvation has come upon them, and all the people rejoice in the joy of salvation (v 24). These theological metaphors are expressed in 1 Peter as the motif of the cross/resurrection of Jesus Christ. Moreover, the author of 1 Peter emphasizes Jesus Christ as the centre of the temple by citing Psalm 118. In the context of Psalm 118 that praises God who saved his people from the realm of death, the theme of salvation is also frequently seen in 1 Peter (1 Pet 1:5,9,10; 2:2; 3:1,20,21; 4:18). Especially in 1 Peter 3:1, the wife's good conduct is expressed as a missional practice for the salvation of an unbelieving husband. The primary message of Psalm 118 in 1 Peter 2:7 is that Jesus Christ is the centre and foundation of the temple. The Petrine author explains that salvation can only be achieved through Jesus Christ and be built into a chosen and precious temple community. This believers' identity leads to a missional message that invites the unbelievers into the joy of salvation, as shown in 1 Peter 3:1.¹⁵⁶

2.2 The identity of Living Stone in 1 Peter 2:4-8

[4] πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον, παρὰ δὲ θεῶ ἐκλεκτὸν ἔντιμον, [5] καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς

¹⁵⁴ Kraus, *Psalms 60-150*, 400.

¹⁵⁵ Kraus, *Psalms 60-150*, 399.

¹⁵⁶ Also see, Ephesians 2:20-21, 1 Peter 2:4-9.

ἱεράτευμα ἅγιον ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους θεῷ διὰ Ἰησοῦ Χριστοῦ. [6] διότι περιέχει ἐν γραφῇ· ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον, καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ μὴ καταισχυνοῖ. [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· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν.

[4] As you approach him, a living stone, by humans, on the one hand, rejected, on the other hand-chosen by God as precious, [5] you yourselves also as living stones are being built as a spiritual house for a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ [6] For it states 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] To you, therefore, who believe, value, but to those refusing to believe, it is a stone the builders rejected. This one turns out to be for the head of the corner, [8] and, yet also a stumbling stone, and a rock of downfall for those who stumble at the word by disobeying, to which they have been appointed.

1 Peter 2:4-8 concludes the first section, where scholars divide the main body of the epistle into three structures (1:13-2:10; 2:11-4:11; 4:12-5:11).¹⁵⁷ In 2:4-8, the author primarily writes about the believing community's identity, built up as a holy house (temple) of God. Green argues that the authors interpret the OT texts cited in 1 Peter from a christological perspective and encourages the recipient community which leads to ecclesiological development.¹⁵⁸ This shows that the author intends to read the scripture not only christologically; however, this Christological scripture reading is linked to the church's identity and mission. This chapter will study their identity as the temple community established in Christ, and the next chapter will study a missional message that can be interpreted from the perspective of priesthood-identity. Of course, the formation of a community centred on Jesus Christ is an essential core value. In the entire book of 1 Peter, the author explains how the recipient community achieves the community's aim and

¹⁵⁷ Achtemeier, *1 Peter*, 150; Elliott, *1 Peter*, 407.

¹⁵⁸ Green, *1 Peter*, 55.

commission to glorify God (1 Pet 2:12).

Regarding the identity of the recipient community, this chapter focuses on how the λίθος metaphor, a key term of OT texts cited in 1 Peter 2:4-8, is applied as a narratological element to form a collective identity of the believers. This identity of the temple community provided a motive for the Gentile mission. The author divides into the motifs of chosen/rejected and honour/shamed according to belief in Jesus and emphasizes forming a community identity. Moreover, the author emphasizes who Jesus Christ is (chosen by God, honourable living stone, foundation stone) and connects this Christological view to the theme of salvation. In 2:9, as we discussed the use of καλέω, this believing community is called to deliver a missional message to unbelievers.

Narrative intertextuality presupposes that the utterer and the interpreter share knowledge and historical aspects for specific texts. In 1 Peter 2:4-8, the expression λίθον ζῶντα (living stone) represents the narrative commonality. In 2:6, the expression διότι περιέχει ἐν γραφῇ can also be considered as a representative example of 1 Peter citing the OT text. The purpose of citing this OT text is to establish a more precise criterion for forming the identity of the recipient community.¹⁵⁹ Applying the SIT to the context of 1 Peter 2:4-8, the living stone represents an important role in forming a sense of inner-group belonging. For the recipient community, Jesus Christ becomes the foundation stone of the temple and becomes ἐλπίς (1 Pet 1:3,21; 3:15) to them through the event of the cross/resurrection. In other words, the believers follow Jesus Christ as their exemplar. Therefore this superordinate identity maintains and develops a sense of belonging and bond as a believing community even in the midst of social hardships. Green argues that the singular form of λίθον ζῶντα in verse 4 and the plural form of λίθοι ζῶντες in verse 5 suggests that the recipient community shared Jesus

¹⁵⁹ Langford, *Defending Hope*, 71-72.

Christ as their common bond.¹⁶⁰

2.2.1 Coming to Him as a living stone in 1 Peter 2:4,6-8

1 Peter 2:4 begins with the exhortation, πρὸς ὃν προσερχόμενοι (as you come to him). πρὸς ὃν indicates κύριος, Jesus Christ, according to the preceding verse 3. Here, προσερχόμενοι can be explained as meaning of 'to stand on His side' or 'come' to Jesus Christ, but this expression can also be expressed as a nuance of temple ritual offerings from God's tabernacle (Exod 12:48; 16:9, Lev 9:7-8, Heb 4:16; 7:25; 10:1,22; 11:6; 12:18).¹⁶¹ The Petrine author implies that in the OT, the priests had the privilege to go to God's sanctuary and proceeded the worship, but is now promised to all believers in Jesus Christ. Elliott argues that the recipient community would have interpreted the meaning of προσερχόμενοι as a term referring to the action of offering themselves as spiritual sacrifices (v.5) and proclaiming God's excellence (v.9) as believing community.¹⁶²

The meaning of the participle of προσερχόμενοι can be interpreted differently depending on whether οἰκοδομεῖσθε is rendered as indicative or imperative in 2:5. Michaels and Elliott argue that the participial phrase of προσερχόμενοι-οἰκοδομεῖσθε should be read in indicative form rather than imperative.¹⁶³ They emphasize the sovereign influence of God's action on his people and argue that Jesus Christ should assume the role of protagonist in this context. However, Martin, Goppelt, and Green argue that προσερχόμενοι-οἰκοδομεῖσθε should be interpreted as imperative. The reason is that in 1 Peter 1:3-12, the verbs proceed in an indicative mood, but, at 1:13-2:10, the verbs change to the imperative mood of 'ought'.¹⁶⁴

¹⁶⁰ Green, *1 Peter*, 58.

¹⁶¹ Grudem, *1 Peter*, 103.

¹⁶² Elliott, *1 Peter*, 409.

¹⁶³ Michaels, *1 Peter*, 97; Elliott, *1 Peter*, 409. Also Grudem and Shaw support reading προσερχόμενοι - οἰκοδομεῖσθε as indicative. See, Grudem, *1 Peter*, 103; Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 143.

¹⁶⁴ Green, *1 Peter*, 33; Goppelt, *1 Peter*, 137; Troy W. Martin, *Metaphor and Composition in 1 Peter* (Atlanta, Georgia: Scholars Press, 1992), 180-181.

However, both views are oriented toward the new temple community in Jesus Christ. As Grudem argues, Jesus Christ is the core value for the recipients, but believers' faith and devotion to worship are also equally requested.¹⁶⁵ It is reasonable to understand it as an indicative form if we consider Jesus Christ as the protagonist in the salvific work. However, from the recipient community's point of view, they might interpret the verb both as indicative and imperative form. This is because 1 Peter already speaks about salvation through Jesus Christ throughout the epistle, and from chapter 2 onwards, the author suggests a practical ethical application in daily life. Therefore, the possibility that the recipient community read this verb as the author's exhortation or imperative voice cannot be ruled out.

In 2:4, the text uses the expression, λίθον ζῶντα (living stone), which is an extremely rare metaphor in NT. The metaphor of stone has been used to represent the temple in OT texts (1Kgs 5:31; 6:7, Isa 28:16), but in this text, the meaning of 'living' symbolizes Jesus Christ, who is the giver of new life. The interpretation of 'living' is one of the repeated signs in the epistle (1 Pet 1:3,4,23; 2:4,5; 4:5,6).¹⁶⁶ Michaels also argues that the author applied λίθον ζῶντα christologically to emphasize the image of life and growth to the recipient community through the risen Jesus Christ. Therefore, the meaning that believers come to λίθον ζῶντα is because they can receive life and hope only in Jesus Christ and grow with respect to salvation (1 Pet 2:2).¹⁶⁷ In addition, λίθον ζῶντα in 2:4 is closely connected with οἶκος πνευματικὸς in v.5 and is interpreted as an ecclesiological concept. In other words, it can also be read in the sense that Christ is a new temple that makes it possible for believer to draw close to the presence of the living God. As the singular form of λίθον ζῶντα is converted to the plural form in v.5, the believing community forms a new group identity. At this point, Shaw argues that another meaning of λίθον ζῶντα can be linked to the concept of

¹⁶⁵ Grudem, *1 Peter*, 103-104.

¹⁶⁶ In Greek-English Lexicon, explain that ζῶντα means divine life as a concept that offers life. See, Frederick William Danker, *A Greek-English Lexicon of the New Testament and other Early Christian literature* (BDAG) (Chicago and London: The University of Chicago Press, 2000), 426.

¹⁶⁷ Michaels, *1 Peter*, 98-99.

repentance.¹⁶⁸ 1 Peter repeatedly urges the recipient community to leave the old way of life (1 Pet 1:14,18; 2:1-3,10; 4:1-11). The transition from the past life to the new life corresponds to the new birth concept in 2:2. The recipient community can achieve reverence and worship through repentance by coming to the living stone that gives new life. Therefore, in order to emphasize this meaning of λίθον ζῶντα, the author cites a snippet of text in 2:6-8 that conveys his understanding of the rejection of Jesus Christ. Elliott also argues that the pattern of rejection/election in the stone text in the OT is shared as the pattern of suffering/crucifixion-resurrection/vindication of Christ in 1 Peter 2:4-5.¹⁶⁹ Acts 4:11-12 also describes the stone metaphor as the crucifixion/resurrection of Jesus Christ and links it to the motif of salvation. Therefore, the author declares that coming to Jesus Christ, who gives life and salvation, enable the recipient community to grow in salvation (1 Pet 2:2).

According to SIT, each individual has a desire to form a positive social identity. As such an individual's identity moves from an individual to a group formation, it develops into an inner-group based on one's own identity, and at the same time, an individual wants their own identity to have a positive influence on society. Hogg explains the importance of the individual categorization process as follows:

The outcome of this process of self-categorization is an accentuation of similarities between self and other in-groupers and differences between self and out-groupers that is self-stereotyping. To be more precise, self-categorization causes self-perception and self-definition to become more in terms of the individual's representation of the defining characteristics of the group, or the group prototype. Stereotyping is considered to occur on all dimensions subjectively believed to be correlated with the relevant intergroup categorization that is attitudes, beliefs and values, affective reactions, emotions, behavioral norms, styles of speech and language and so on. Self-categorization is the process which transforms individuals into groups.¹⁷⁰

¹⁶⁸ Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 144.

¹⁶⁹ Elliott, *1 Peter*, 412.

¹⁷⁰ Hogg & Abrams, *Social Identifications*, 21.

As Hogg and Kuecker stated earlier, a prototype or exemplar's existence represents an important role in categorizing and recognizing each individual's own identity. When the attitude, belief, value, reaction, emotion, and behaviour norm of the group's exemplar are recognized, individuals or communities can expand the realm of the inner-group through the process of categorization and identification, and explicitly recognize their difference from the outer-group. Due to this categorization process, the recipient community, which perceived itself to be suffering at the hands of wider society, could not be divided and maintained as a Christian community (1 Pet 2:5; 4:16). Therefore, the identity of λίθον ζῶντα leads to collective identity, as conveyed by the expression of the spiritual house in 2:5. The author first emphasises the recipient community's individual-community identity and then interprets the community's commission from 2:9 in the rest of the epistle.

2.2.2 Being built up as a spiritual house in 1 Peter 2:5

In 1 Peter 2:5, the author expands the image of λίθοι ζῶντες to the recipient community is built in Christ as οἶκος πνευματικὸς. Shaw argues that the reason why the author describes the community as λίθοι ζῶντες is because it relates to the goal of the community.¹⁷¹ In the context of 2:5, it can be seen that 'spiritual house', 'holy priesthood', and 'to offer up spiritual sacrifice', were used as phrases related to the recipient community's various ministries. In particular, 'holy priesthood' is connected with βασιλείον ἱεράτευμα (2:9) and προσερχόμενοι (2:4), reminiscent of the OT's priesthood, and embodies the identity that the recipient community should aim for. Jobes explains that the author intends to list priestly language because the recipient community is not limited to the current generation as a temple community. She argues that the priest-temple motif is an expression that reveals that the covenant community of the past, present, and future continues from God's covenant people in

¹⁷¹ Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 148.

the OT prior to the coming of Jesus Christ (1 Pet 1:13).¹⁷² That is, the Petrine author uses a priestly motif to express the dual relationship between the stone-temple, and temple-the priest in the OT. This relational language is redefined in 2:9 as the 'chosen race', 'a royal priesthood', 'a holy nation', and 'his possession people' as explicit identification to the addressees. The concept of the priesthood will be studied in detail in the next chapter. The priestly language and stone metaphors in 1 Peter 2:4-9 are reminiscent of the temple in the OT, which is the place of God's presence and worship.

The author allusively expresses words reminiscent of temple images in 2:4-9 as well as other 1 Peter texts. McKnight states that the author uses phrases - for instance, 'sprinkled with blood' (1:2), 'ransomed' (1:18-19), 'purified' (1:22), 'they have tasted God' (2:3), 'healed' (2:24), and 'they have been presented before God' (3:18) – which are linked to the images of ritual and worship. All these symbolic signs of the temple and priesthood can be seen in the OT.¹⁷³ In addition, McKelvey and Mbuvi also recognize the languages of 'priesthood' (2:5,9) and 'offer spiritual sacrifice' (2:5) in 1 Peter 2:4-10 as temple languages. These are the terms used in the categorization process of the community.¹⁷⁴ In particular, this chapter will examine the relationship with the temple image through the theological interpretation of οἶκος πνευματικὸς in 2:5 and determine how it affects the formation of the identity of the recipient community. Elliott summarises the semantic range of οἶκος (LXX) as follows:

The Greek term, οἶκος, means 'house', referring either to (1) a 'family' or kin group, or 'household' (of kin and non-kin) residing in a given place, or (2) the residence itself, the building in which persons lived (οἶκος as an equivalent to οἰκία). The term could also designate (3) an extended family, clan, tribe, realm, or lineage, as in the 'house of Jacob,' 'house of Israel,' 'house of Pharaoh,' or 'house of David' (Gen

¹⁷² Jobes, *1 Peter*, 149.

¹⁷³ Scot McKnight, *1 Peter*, 30.

¹⁷⁴ Robert J. McKelvey, *The New Temple: The Church in the New Testament* (London: Oxford University Press, 1969); Andrew M. Mbuvi, *Temple, Exile and Identity in 1 Peter* (London: T&T Clark, 2007), 1-2.

12:1,10; 15:13; 17:8; 18:19, Exod 19:3-8, 2 Sam 7:8-16). Metaphorically, οἶκος could refer to a temple, shrine, or sanctuary as the 'house' or 'dwelling place' of a deity, and in this sense it frequently is used of the Jerusalem Temple.¹⁷⁵

However, while Elliott agrees on the association of οἶκος with temple concepts, he interprets οἶκος mentioned in 2:5 as a domestic and household term rather than a cultic term associated with a temple. He emphasizes the elements of *Haustafel* (2:14-3:9) as a whole structure in 1 Peter and disagrees with the recipient community's self-understanding as a temple community. For example, the author's use of familial household languages, such as brotherly love in the recipient community (1:22; 2:17; 3:8; 4:8), household slaves (2:18-25), domestic harmony between wife and husband (3:7), and younger members' respect towards elders (5:5), portray the spiritual house in 2:5 expressed as a domestic social unit, not as a temple image.¹⁷⁶ Against Elliott, Shaw argues that Elliott neglected and underestimated the meaning of 'priesthood,' 'spiritual sacrifice,' and 'Zion' (which is the temple's location) expressed in 2:5-9, and the expression of the temple as the house of God in the OT (2 Sam 7:13; 1 Kgs 3:2).¹⁷⁷ To reconsider Elliott's view, is it possible to conclude that οἶκος has no relation with the temple image and cultic function just because the nuances of the household unit are apparent in the context of the epistle? Witherington states that even though the image of οἶκος is understood as a temple, it does not exclude the concept of a social household or domestic unit.¹⁷⁸ As explained earlier, in 1 Peter, the household unit characters are also mentioned (1 Pet 1:14,17; 2:2,17,18-25; 3:1; 5:5), but at the same time, the temple image, which related to the liturgy and worship procedure in the OT is observed. In Jewish literature, Philo uses βασιλειον and οἶκος as synonymously in *De Sobrietate* 66, representing the place where God or the divine Spirit dwells and the communal house (hold) of the divine king. The

¹⁷⁵ Elliott, *1 Peter*, 414.

¹⁷⁶ Elliott, *1 Peter*, 418.

¹⁷⁷ Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 149.

¹⁷⁸ Ben Witherington III, *1-2 Peter*, 114-115.

Qumran community also explains the definition of a community together in units of a household (CD 7:11), temple (1QS 5:6; 8:5), and city (1QH 6:25-29). 1QS 8:1-10 references the 'chosen cornerstone' on the basis of Isaiah 28:16 and interprets it in accordance with the Qumran community's idea of the immovable foundation. The stone image here is identified with Qumran's eschatological temple-community both in terms of entrance into and the maintenance of community purity (1QS 8:7). Additionally, in ancient Near Eastern literature, the relationship between stone and temple also can be found. This concept is well illustrated in the construction of the temple and dedication materials of king *Gudea* of Sumer for the *Ningirsu god of Lagash*.¹⁷⁹ In *Cyl.A* 12:1-9, the beginning of the temple construction takes a stone from the mountain and places the headstone as a foundation stone to begin the construction of the temple. It shows the expansion of the temple from a single stone image. The same scene appears in 1 Kings 5:15-17 as well. The temple is being built and expanded from the foundation stone.

Mbuvi also emphasizes a large number of citations of Isaiah texts in 1 Peter, suggesting that the connection between οἶκος and temple perhaps applies to 1 Peter. In Isaiah 2:2, 56:7, and 60:4-13, the scattered Israel is built into an eschatological temple with Gentiles. The Petrine author applied this Isaian theme to the epistle to show Gentiles' integration into the temple community (2:4-12).¹⁸⁰ In the OT texts, the temple images are relatively connected with the composition of a physical structure, but the temple metaphor does not necessarily represent a physical structure for worshipping God. Grudem shows that God's glory comes to the physical structure built by human hands (Exod 33:8-13; 40:34-38; 1 Kgs 8:10-11), but in the NT, the new eschatological temple was fulfilled through Jesus Christ, as

¹⁷⁹ R. E. Averbeck, *The Cylinders of Gudea* (2.155), *The Context of Scripture II* (Leiden: Brill, 2000), 418-433.

¹⁸⁰ Mbuvi, *Temple, Exile and Identity in 1 Peter*, 44. Furthermore, Langford classifies citations of Isaiah texts in 1 Peter as, (1) Quotations: 1 Peter 1:24-25 (Isaiah 40:6-8), 1 Peter 2:6 (Isaiah 28:16), 1 Peter 2:8 (Isaiah 8:14), 1 Peter 2:9 (Isaiah 43:20-21), 1 Peter 2:22 (Isaiah 53:9), 1 Peter 3:14-15 (Isaiah 8:12-13), 1 Peter 4:14 (Isaiah 11:2) (2) Allusions and Echoes: 1 Peter 1:17 (Isaiah 48:10), 1 Peter 1:18 (Isaiah 52:3), 1 Peter 2:4 (Isaiah 28:16), 1 Peter 2:12 (Isaiah 10:3), 1 Peter 2:23-25 (Isaiah 53). See, Langford, *Defending Hope*, 97-123.

in the prophecy of Haggai 2:9. The NT consistently states that Jesus Himself is the place where God dwells and is God's new temple (Jn 1:14; 2:19-21, Col 1:19). The body of Jesus Christ is the temple of God (Jn 2:19-21), and all the fullness of God dwells in Jesus Christ (Col 1:19). Moreover, after the Pentecost, God's dwelling place extends to His chosen people (Mt 18:20; 28:20, Jn 14:17,23).¹⁸¹ From this perspective, the Petrine author explains in 2:4-8 that Christ and believers are organically connected using a stone motif. In 2:5, the author refers to the recipient community as λίθοι ζῶντες who are connected with Jesus Christ, who is λίθον ζῶντα, and expanded to the οἶκος πνευματικός: a spiritual house and temple community.¹⁸² Gartner insists that building a temple represents a living being and is related to growth.¹⁸³

Scholars are divided on whether the verb οἰκοδομεῖσθε, in the text, should be interpreted as an indicative or imperative passive voice.¹⁸⁴ As Michael argues, it seems reasonable to be interpreted as an indicative form because it is not possible to command a stone to be 'be built up' (passive) or to 'build itself up' (middle). On the contrary, as Goppelt argues, it makes sense that the action of building stones is mainly by God, but that the imperative action of the community is not excluded in this interpretation. The initial lexical definition of the Greek term, οἰκοδομεῖσθε, is (1) a building (Mt 7:24,26; 23:29; Mk 12:1; Lk 6:48;12:18); (2) strengthening of a structure, building up, in imagery of inward growth (Rom 14:19;15:2; 1 Cor 14:3,12; 26:2; 2 Cor 10:8;12:19;13:10; Eph 4:12 ,16).¹⁸⁵ 1 Peter 2:4-5 shows that it is Jesus Christ who makes the spiritual house and temple community. Christ is

¹⁸¹ Grudem, *1 Peter*, 108-110.

¹⁸² E. G. McKinnon, "The Living Stone and the Living Stones," *ExpTim* 122 (2011): 343-345.

¹⁸³ B. Gartner, *The Temple and the Community in Qumran and the New Testament* (Cambridge: Cambridge University Press, 1965), 103.

¹⁸⁴ Scholars who state that οἰκοδομεῖσθε should be interpreted indicative are as follows: Grudem, *1 Peter*, 106;

¹⁸⁴ Michaels, *1 Peter*, 99-102; Elliott, *1 Peter*, 413; Selwyn, *The First Epistle of St. Peter*, 159; Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 148. In contrast, Scholars who state that οἰκοδομεῖσθε should be interpreted imperative are as follows: Goppelt, *1 Peter*, 139-140; Martin, *Metaphor and Composition in 1 Peter*, 180.

¹⁸⁵ Frederick William Danker, *The Concise Greek-English Lexicon of the New Testament* (Chicago and London: The University of Chicago Press, 2009), 248.

the one who builds the temple as prophesied in 2 Samuel 7:12-14, and through his crucifixion and resurrection, he raised a new temple (Jn 2:19, Acts 7:48). That is why the author describes believers in Christ as temple communities, λίθοι ζῶντες. According to the second definition of οικοδομεῖσθε, the author exhorts the recipient community to grow inwardly as a temple community in Jesus Christ. Martin also emphasizes the familial language related to the new birth concept in 1 Peter 1:14-25 and in 2:1-10 which believers grow within Christ. From this contextual flow in the epistle, the author shows the recipient community's expansion as a temple community from Jesus Christ, the foundation stone, by the metaphor of the stone tradition of 2:1-9.¹⁸⁶ Senior argues that the concept of community growth implies the conversion process of believing community in 1 Peter 2:4-10.¹⁸⁷ This is no different from Paul's understanding of ecclesiology. Paul also refers to the Christian community in 1 Corinthians 3:9 as θεοῦ οἰκοδομῆ and implies the concept of church growth. Moreover, he states that those who believe in Christ as the head of the church will become the temple community of God (1 Cor 3:16-17; 2 Cor 6:16; Eph 2:21; Col 1:18). The Petrine author asserts that the Christian community should continue to expand into the surrounding society while developing its identity as a temple community in the stone metaphor in 2:4-5.

From the perspective of social identity, individuals or communities perceive the distinction of intragroup or outer group as 'we-they' concepts. This distinction generates positive emotions (trust, preference) within the intergroup, but the opposite emotion can be created for the outer group from the ingroup favouritism principle.¹⁸⁸ In 1 Peter 2:6-8, the

¹⁸⁶ Martin states that this concept is divided into five metaphor types at 1:14-2:10. (1) Metaphor-obedient children: Be holy (1:14-16); (2) Metaphor-children under a new *pater potestas*: Be reverent (1:17-21); (3) Metaphor-Children in a new brotherhood: Love one another (1:22-25); (4) Metaphor- newborn babies: Desire spiritual milk (2:1-3); (5) Metaphor-living stones forming a new temple: Allow yourselves to be built (2:4-10). See, Martin, *Metaphor and Composition in 1 Peter*, 186-187.

¹⁸⁷ Donald P. Senior & Daniel J. Harrington, *1 Peter; Jude and 2 Peter: Sacra Pagina Series Volume 15* (Minnesota: The Liturgical Press, 2003), 60.

¹⁸⁸ M. B. Brewer, and S. L. Gaertner, "Toward reduction of prejudice: Intergroup contact and social categorization," in *Blackwell handbook of social psychology: Intergroup processes*, ed. R. Brown & S. L. Gaertner (Malden: Blackwell Publishers, 2001), 456.

criterion of the categorization process according to 'belief' creates differentiation with other groups. For example, the expressions, 'whoever believes in him will not be put to shame' (2:6), and 'They stumble because they disobey the word' (2:8) shows a division between intra- or outer group based on Jesus Christ. Moreover, the situations of sufferings and criticisms of 1 Peter's recipient community at that time (1:6; 2:18-21; 3:9, 13-14, 17; 4:1, 12-16, 19; 5:9-10) suggests a clear distinction between the groups. This suggests that each group's value and category are different. Also, these suffering situations could trigger some level of conflict between the groups. As stated earlier (§1.2.1.1), Elliott argues that the recipient community would have remained a sectarian unit and isolated from the surrounding society due to their suffering. The confrontation between groups due to different categorization processes and solution strategies will be briefly studied in Chapter 6. However, Elliott's sectarian interpretation provides a different perspective away from applying the temple community (2:4-5), the community's commission (2:9), and the missionary life (2:11-3:12) that the author intends. In particular, his refusal to interpret the temple image in 2:5 gives a limited view of the recipient community's scope outside the household unit.

According to the SIT, reducing the intergroup-outer group category's salience is the best way to reduce group bias. As part of a way to reduce prejudice and conflict between groups, individuals or communities are required to undergo a recategorization process. The recategorization process aims to integrate identities into a common superordinate identity in contact situations between groups.¹⁸⁹ The SIT explains that the establishment of superordinate identity transforms the representation of a sense of belonging between groups from two viewpoints (I-you) into a more inclusive unit (we), and can reduce conflicts and prejudices between groups. As a result, the cognitive process that gave rise to in-group favouritism at first changes to a direction that benefits the previous outer-groups, causing

¹⁸⁹ See, section 1.3.5.2.

positive interactions between groups. This concept of superordinate identity can be found in 1 Peter. In 2:6-8, If the author reminds readers that faith in Jesus Christ is the essential criterion for distinguishing the identity between two different groups, then in 1 Peter 2:4-5 and 2:21, the author refers to Jesus Christ as an exemplar and superordinate identity that the recipient community must follow as a believing community. This can be achieved only by believing in Jesus Christ. Because Jesus Christ is one who provides living hope (1:3) and salvation to his people (2:2). Shaw explains that the recipient community recognizes Jesus Christ as a superordinate identity in 2:4-5. Therefore in the name of Jesus, the community retained more solidarity and form vertical (between God and the church), and horizontal (with fellow church members, as well as with non-believing neighbours) relationships, rather than confrontation.¹⁹⁰ The categorization and identification of the recipient community centred on λίθοι ζῶντες and οἶκος πνευματικὸς in 2:4-5 did not propose a fundamental solution to the conflict with neighbours. However, the author exhorts the recipients not to be discouraged in the midst of hardships, but to find living hope (1:3) in Jesus Christ. Jesus Christ, who is λίθον ζῶντα, was raised from the dead and gives new life and salvation. As believers continue προσερχόμενοι (v.4) to Jesus and form a solid believers' identity, they will be unified with gentiles with the love that Jesus has already shown in the gospel. Therefore, the author strongly exhorts the reader to form and follow this identity and value of Jesus Christ, and establishes a missional task as believer's community in 1 Peter 2:9ff.

2.3 Chapter Summary

This chapter examined how the stone tradition in 1 Peter 2:4-8 is an important concept as a shared story between the Petrine author and the reader. In particular, the author interpretes the stone tradition from OT texts christologically in the epistle and shows that the

¹⁹⁰ Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 151.

identities of living stone(s) and temple community are influenced the recipient community's formation as believing community. The author applies the stone metaphor mentioned in Psalm 118(117):22, Isaiah 8:14, 28:16 in 2:6-8 christologically, and provides a parallel with Jesus Christ as a living stone in 2:4-5. The intensive use of stone metaphors from the OT texts represents a stone theology of 1 Peter. The stone language helps to form the recipient's identity in the midst of suffering from the surrounding society and developed their core value as believers.

In section 2.2, I offered a general background of the OT texts' stone tradition in 1 Peter 2:6-8. Isaiah 8:14-15 indicate that maintaining belief in God is linked to the theme of salvation. In Isaiah 28:16, by examining the meaning of foundation stone theologically, 1 Peter shows that Jesus Christ is the foundation stone of the temple so that the community can be built upon this foundation stone. Lastly, with the contextual reading, I have examined that the relationship between the stones placed by the builders and the joy of salvation in Psalm 118(117):22 are connected with Jesus Christ's death/resurrection motif in 1 Peter 2:4-5. The Petrine author emphasizes belief in Jesus Christ and explains who Jesus is from the use of chosen/reject and honour/shame motif structure in 1 Peter 2:6-8. As a living stone, Jesus is the one who gives the believer a living hope (1:3) and leads his people to salvation (2:2). The author explains who Jesus Christ is and brings the missionary essence and motive to the recipient community. In Jesus Christ, the believers become honourable and do not stumble. The author first explains the identity as the temple community in Jesus Christ before unfolding a full missional message after 2:9.

In section 2.3, the author applied stone tradition perspective to define the relationship between Jesus and believers in 1 Peter 2:4-5 both christologically and ecclesiologically. In particular, the terms, such as living stone and spiritual house symbolically represent the Church community's growth. It shows the image of Christ as a living stone being the

foundation of the new temple and that the believers are being built on this foundation stone as the temple community. This dynamic movement for being built as a church community is expressed by the verbs προσερχόμενοι (2:4) and οἰκοδομεῖσθε (2:5). The new temple in Christ reveals that it is not a physically visible temple-like the Jerusalem temple - but a living temple community built on Christ as living stones. As stated earlier, Elliott argues that the spiritual house (v.5) defines a social household unit rather than a temple image. However, according to the use of the term, οἶκος in the OT and NT texts, which it connects to the image of the temple, we might consider the connection between οἶκος and the temple image in 1 Peter.

According to the SIT, the terms, living stone, a spiritual house, and the temple are closely related to the identity formation of the recipient community. By following Jesus Christ as an exemplar or prototype, the recipient community developed the identity as a Christian community and showed a sharp distinction from other unbelieving neighbours. However, this distinct relationship between ‘You’ and ‘I’ creates some level of confrontation between groups and is likely to generate negative factors. However, the author exhorts the recipient community to become a bridge to reach other gentiles (unbelievers) rather than being retained as an isolated sectarian unit. Therefore, in 1 Peter 2:4-8, the author suggests that they should ultimately form a temple community with the (incorporation of) Gentiles. From 2:9, the author explains how to approach the unbelievers in daily life with the mind of Jesus Christ based on the identities shown in 2:4-9. The next chapter will continue to discuss the identity of the missional temple community by examining the concept of priesthood shown in 1 Peter 2:5,9.

3 Chapter 3: The identity of priesthood in 1 Peter 2:5,9

The preceding chapter examined the stone metaphor in 1 Peter 2:4-8. This stone metaphor was used as a key term to develop the identity of the recipient community. In particular, the motif of chosen/rejected and honour/shame in stone language expresses the fate that divides between believer and unbeliever. The author explains that the destiny of believer and unbeliever is determined through Jesus Christ. For instance, in 2:4, the author described Jesus Christ as λίθον ζῶντα, and stated that believers can achieve a newborn life (2:2) only through Jesus Christ. Moreover, in 2:5, the image of Jesus Christ is transferred to believers via an ecclesiological approach. In other words, the Spirit of God is not only found in the physical temple but now among the believers who are being built as a new temple. Within the concept of the new temple community, the recipient community is given the identity of priesthood in 2:5,9. Thus, 1 Peter also expresses that Christians are holy priests (2:5) and a royal priesthood (2:9). The author combines the identities of priesthood (2:5,9) and living stones (2:4-8) to emphasize the community's purpose and their roles. This chapter aims to describe the identity of priesthood in 1 Peter and will examine how this identity is connected to the missional message of the epistle.

In 1 Peter 2:9, God's people are described using various vivid metaphors, γένος ἐκλεκτόν, βασιλείον ιεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν. This particular representation of God's people is only found in 1 Peter among the writings that formed the NT. The author exhorts believers to live as a holy priesthood who offer spiritual sacrifices and proclaim God's name to the Gentiles. Edwards emphasizes that the recipient community is not only a spiritual temple community but that it is also to remember its role as a priesthood in carrying out ministry in the temple.¹⁹¹ His argument emphasises the holiness of the recipient community in 1 Peter. Just as the priests in the OT are holy for offering

¹⁹¹ Dennis R. Edwards, *The Story of God Bible Commentary: 1 Peter*, 89.

sacrifices (Lev 16), the people of God in the NT need also be separated for God's service. The Petrine author cites Exodus 19:4-6 and Isaiah 43:20-21 in 2:9a and shows the believing community's identity and commission. Wright argues that the author expresses the character and identity as a believer in 2:4-8, while in 2:9-10, the text emphasizes a believer's way of living life.¹⁹² In 1 Peter 2:9, the author also expresses a particular intention by citing Exodus and Isaiah texts together with *καλέω*, to represent the missionary commission of the recipient community.¹⁹³ However, before studying the commission in more detail, this chapter will examine the character of holiness and the identity of the priesthood. This is because the identities of priesthood and holiness, and the relationship between these two identities is emphasized as holiness in life (1:15), and this aids in understanding the missional perspective in 1 Peter. Caulley also argues that emphasis on holiness in 1 Peter leads to holy conduct and emerges as a practical matter throughout the epistle.¹⁹⁴ The priesthood-holiness relationship in 1 Peter is also related to *καλέω*, in 1:15-16 and 2:9. The author cites Leviticus' holiness code in 1:15-16 and emphasizes the holy life of the recipient community. Holiness is God's primary character and provides a criterion to distinguish believers from the world. Furthermore, it also acts as a channel for proclaiming God's name to the world based on the believer's holy life. This chapter firstly will seek a general outline of the definition, role and holiness character of the priesthood in the OT, and then it aims to study the intertextual relationship between Exodus 19:4-6 and 1 Peter 2:9. In this regard, this study will also consider the possible connection between the priesthood's identity and a missional perspective in 1 Peter 2:5, 9.

¹⁹² Wright, *The Mission of God*, 390-392

¹⁹³ The missional perspective in 1 Peter will be discussed in chapters 5 and 6.

¹⁹⁴ Thomas Scott Caulley, "Rehabilitating a Theological Stepchild? Reconsidering the "Priesthood of All Believers" and 1 Peter," *Restoration Quarterly* 61:6 (2019): 4.

3.1 A general concept of priesthood and holiness character in the Bible

The Petrine author connects the identity of the recipient community as God's chosen people with the term priesthood (1 Pet 2:5, 9). The term βασιλειον ιεράτευμα in 2:9 indicates that the priestly identity given to Israel in Exodus 19:4-6 is equally inherited by the recipient community in 1 Peter. Moreover, the author emphasizes the motif of the priesthood and holiness as an essential value for being Christians by adding καλέω, in 1 Peter 1:15-16 and 2:9. Before studying the identity of the priesthood in 1 Peter, this section will outline the comprehensive understanding of the definition, role and holiness character of the priesthood in the biblical texts and explains how the author connects the identity of the priesthood with a missional message in 1 Peter.

3.1.1 Priesthood

In the OT, the priest tends to be understood as being reduced to the position in which they were in charge of rituals only. Priests are classified into several lineages (Aaron, Levi, and Zadok priests).¹⁹⁵ Therefore, various roles of the priest can be seen. The representative roles of priests mentioned in the OT can be categorized into rituals, teaching the law, the service of the temple, judicial and military.

First, in the OT, the priests prepare for various sacrifices, such as burnt offerings, grain offerings, fellowship offerings, sin offerings, and guilt offerings (Lev 1-4) and serve the congregation at the tabernacle (Nu 16:9, Ezek 44:11). By this work of atonement, Israel as the people of God can approach God.

Second, the priest was responsible for keeping the law and teaching the Israelites.

Deuteronomy emphasizes the teaching duties of the priests (Deut 17:17; 27:14; 33:10), and

¹⁹⁵ Aarons sons the priests: Leviticus 1:5,8,11; 2:2; 3:2; 21:1,21; The priests, the sons of Levi: Deuteronomy 10:8; 17:18; 31:9, 24-26, Joshua 3:3; Zadok priests: 2 Samuel 8:17; 15:24, 25, 27, 29, 35, 36; 17:15; 18:19, 22, 27; 19:12; 20:25.

Chronicles show that the priest is portrayed as the one who teaches Yaweh's law to all the Israelites (2 Ch 17:7-9, 35:3). In other words, the priest plays a role as a mediator between God and the people by transmitting God's knowledge to the people.

Third, the priest was in charge of the temple-related work. The work of the temple is to keep the sanctuary of the temple clean (1Ch 23:28), the management of the bread of presence and grain offerings in the sanctuary (1Ch 3:29). This can be seen as a connection to the field of rituals.

Finally, the priests also take the role of a judicial and military service. In case of difficult litigation among the people, they were brought to the Levite priest (Deut 21:5), and Haggai 2:12 shows that one of priest's duties was to enact or answer the law. Moreover, in the OT, there is a scene where a Levite receives an order from Moses and carries out military action (Exod 32:25-29). David's military list includes Levites, including Aaron and Zadok (1 Ch 12:22-40). Also, it is stated that the Levite possesses a weapon and takes on the duty of guarding the palace and the temple (2 Ch 23: 2-8, Ne 13:22).

Therefore, the priests taught the law to the people and to prepared sacrifices and worship in the sanctuary as a mediator between God and the people. Zeller argues that the realm of the representative and mediator is equally requested by the Israelites. He argues that Israel should be the mediator between God and the world as the priests and became the mediator between God and Israel (Isa 61:6).¹⁹⁶

Particularly, the NT expresses Jesus Christ as the high priest, with the royal concept (Heb 8:3). This combination of priest-royal concept can also be found in 1 Peter 2:9. In this text, the author also refers to recipient communities who keep their faith in Jesus Christ as a βασιλειον ιεράτευμα.¹⁹⁷

¹⁹⁶ Zeller, "Intertextuality in 1 Peter 2:9-12", 37.

¹⁹⁷The combination of the priests and royal can also be found in various materials: King David put on a priest's ephod and offered sacrifices to God and blessed the people like a priest (2 Sam 6:14-18, 1 Ch 15:26-27). In

Paul also specifically uses the priestly identity as substantive language for his commission, a mission to the Gentiles (Rom 15:16). Wright emphasizes that Paul connects the believers missionary work with a priestly term. Here, the union of a missionary work and the identity of priest show a dual movement. It introduces God to the nations and brings the nations (unbelievers) to God. Therefore, Paul understood his ministry as a call for God.¹⁹⁸ In this regard, Richardson classifies the meanings of the term *θυσία* (sacrifice, offering). He argues that Paul's missionary work to bring the Gentiles to God is the same as the concept of the offering.¹⁹⁹ Then, viewed in this light, is the relationship between the priesthood's identity and a missional message shown in 1 Peter? In 1 Peter, there is no explicit expression like Romans 15:16. However, the connection between the believer's identity and a missional commission can be considered from this contextual flows of the priesthood (2:5,9), a missional commission (2:9), and a relationship with a neighbour (2:12). This issue will be discussed in section 3.3.

In 1 Peter 2:5 and 9, the concept of the priesthood and holiness character are closely related. The concept of holiness provides a criterion that is distinguished from other unbelieving societies. However, this concept is also connected to missional tasks through good deeds, based on holy life (1 Pet 1:15; 2:12). In order to understand the term holiness in 1 Peter, the next section will study the general definition of holiness in the biblical texts.

Psalm 110:1-4, the being 'my lord' is represented as a royal being who sits by God's throne and executes God's vicarious rule and is represented as a high priest like Melchizedek. In Zechariah 6:9-15, Zechariah is commanded to make Joshua a king and complete the temple's construction. Jubilees 31:18-20 also mentions the blessing of Levi and his descendants to become rulers. The Qumran literature 11QMelchizedek also expresses the concept of messianic existence and the high priest. Finally, in Revelation, we find that the concept of king-priest is connected with God's people (Rev 1:6; 5:10; 20:6).

¹⁹⁸ Wright, *The Mission of God*, 333.

¹⁹⁹ Richardson classifies the meaning of *θυσία* as follows: 1) the offering of self (Rom 12:1); 2) deeds of charity (Heb 13:16); 3) material pecuniary gifts (Phil 4:18); 4) praises, confession, prayer (Heb 13:15); 5) missionary efforts to convert the Gentiles (Rom 15:16; 1 Cor 16:15; Col 1:28). See, Alan Richardson, *An Introduction to the Theology of the New Testament* (London: SCM Press, 1958), 299-301.

3.1.2 Holiness character

Dumbrell states that while glory represents the outward manifestation of God's holiness, holiness is God's internal character based on justice and love.²⁰⁰ The Petrine author closely links the first usage of καλέω, with the holiness Code (Lev 11:44,45; 19:2; 20:7,26), which is one of the central themes in Leviticus. In particular, Leviticus repeatedly states that God sanctified the priests (Lev 20:26; 21:8, 15, 23). The common use of ἅγιος in the Bible refers primarily to God and to the offerings presented to God.²⁰¹

The Petrine author states the character of a holy God to the recipient community (1 Pet 1:15), and like the concept of a holy temple, 2:5 refers to the identity of a holy priesthood who is built as a spiritual house (temple). Moreover, in 2:5 and 9, the concept of believers dedicated to God as a spiritual sacrifice and a holy nation can also be found.

Holiness symbolizes the character of God and forms a distinction between the believers and unbelievers. McKnight explains that holiness implies a separation and distinction. He argues that holiness does not simply mean separation from a particular object. Rather, it represents the believer's commitment to God.²⁰² Grudem also explains that in the OT, holiness was distinguished from either ordinary or evil uses and devoted to glorifying God (Exod 19:4-6; 20:11; 26:34; 29:44; Psa 24:3; Zech 14:20-21).²⁰³ In 1 Peter 1:14, the Petrine author encourages the recipient community to pursue a life of holiness in the resemblance of a holy God and asks the recipient community to leave behind the past lifestyle. Michaels

²⁰⁰ W. J. Dumbrell, *The Faith of Israel: A Theological Survey of the Old Testament* (Grand Rapids: Baker Academic, 2002), 47.

²⁰¹ For instance, 1) God (Lev 19:2, 20:7,26; Job 6:10; Isa 1:4; 43:3; Hos 11:9) and Jesus (Mk 1:24; Lk 1:35; 4:34; Jn 6:69; Acts 3:14; 4,27,30, 1Jn 2:20); 2) of things, holy, sacred places such as temple, the Jerusalem as holy city (Exod 3:5; 28:2; 26:34-35; 30:25; Lev 6:16; Num 28:7; Hag 2:12; Mt 4:5; 1 Cor 3:17; Heb 9:12; 2 Pet 1:18; Rev 21:2); 3) a people, dedicated to the divine (Exod 19:6; 22:31; Deut 7:6; 26:16-19; Hos 11:12; Mk 6:20; Lk 1:70; Eph 3:5; 1 Th 3:13; 2 Th 1:10; 1 Pet 2:9). See, T. Muraoka, *A Greek-English Lexicon of the Septuagint* (Leuven: Peeters, 2009), 5; Frederick William Danker, *The Concise Greek-English Lexicon of the New Testament*, 4.

²⁰² Scot McKnight, *A Fellowship of Differents: Showing the World God's Design for Life Together* (Michigan, Grand Rapids: Zondervan, 2015), 117.

²⁰³ Grudem, *1 Peter*, 84.

notes that the phrase καὶ αὐτοί, in 1:15b is parallel to καὶ αὐτοί, in 2:5a. In particular, in each verse, the central words holiness (1:14-15) and a living stone (2:4-5) are converted from singular to plural form, and both show the characteristic of changing from the title of God (or Christ) to the believers' community.²⁰⁴ The author repeatedly emphasizes that the lives of believers should be based on holiness (1:14-16; 2:5) and conduct (2:12). This holy life implies separation from the previous life. However, this separate life does not mean a complete disconnection from society. The author indicates that holiness-based ἀναστροφή should be an essential value in relationships with unbelievers. In the epistle, the purpose of ἀναστροφή is to glorify God (2:12). Zeller also explains that holiness is fundamentally linked to a missional concept. He mentioned that holiness is not for the perfection or personal ethic of the believer, but for the blessing of all nations.²⁰⁵ In Leviticus 19:18,33, this text emphasizes to the Israelite people the necessity of love of neighbour, including Gentiles. Shaw states that the lives of the Israelites' good works and love for their neighbours (including Gentiles) in Leviticus 19:9-10 also appears with the concept of holiness in 1 Peter (1 Pet 1:11,22; 2:11-17; 3:1,7,15; 4:8-10; 5:1-3).²⁰⁶ Therefore, the concept of holiness is a realistic reflection of God's character in everyday life in the OT. As Volf expressed, this holy life based on love for neighbours opens the possibility to connect with other neighbours in 1 Peter.

3.2 Priesthood and Holiness in Exodus 19:6

1 Peter 2:9 cites Exodus 19:4-6 and Isaiah 43:20-21 to explain the identity of believers. The first and last identities, γένος ἐκλεκτόν and λαὸς εἰς περιποίησιν are cited from Isaiah 43:20-21, and the second and third identities βασιλείον ιεράτευμα and ἔθνος are cited from

²⁰⁴ Michaels, *1 Peter*, 59.

²⁰⁵ Zeller, "Intertextuality in 1 Peter 2:9-12", 42.

²⁰⁶ Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 110.

Exodus 19:6. Both of these texts begin with ὑμεῖς δέ and describe the relationship between God and the chosen people. Green notes the similarity between the two texts, especially the bond between God and a chosen people. He argues that this bond resembles God's holy character and entails the communal vocation that proclaims God's will to the unbelievers.²⁰⁷ Durham also notes that the chosen Israel represents a particular task to be accomplished for God in the context of Exodus 19:4-6.²⁰⁸ In 1 Peter 2:9ff, the author suggests that the recipient community has a vocation to accomplish for the glory of God (2:12). In particular, this section will examine the intertextual relationship between Exodus 19:6 and 1 Peter 2:5, 9 based on the understanding of holiness character and the priesthood's identity in the OT.

3.2.1 Background and context of Exodus 19:1-6

Exodus 1-18 describes the journey toward Mount Sinai after God saved the Israel people from Egypt. In particular, Muilenburg refers to the characteristic of Exodus 19:4-6 as 'special covenantal *Gattung*' and emphasizes its importance within Pentateuch.²⁰⁹ From this text, it can be seen that Israel was named as the nation unit as God's people. After they leave Egypt, the Israelite people stayed on Mount Sinai. At this time, Moses received God's promise that Israel would become a royal priesthood or priestly kingdom and a holy people if they obey God's word and keep the covenant well.

In Exodus 19:3-6, Moses represents the people as a priest who comes to God and receives God's word. In 19:7-8, Moses delivers God's word to Israel and shows Israel's reaction accordingly. Wright argues that Exodus 19:4-6 is a text that shows the balance between universality and particularity.²¹⁰ In Exodus 19:5, the expression, the whole earth is mine

²⁰⁷ Green, *1 Peter*, 62.

²⁰⁸ John I. Durham, *Exodus World Biblical Commentary Vol 3* (Waco, Texas: Word Books, 1987), 258-263.

²⁰⁹ James Muilenburg, "The Form and Structure of the Covenantal Formulations", *Vetus Testamentum* Vol.9 (Oct, 1959): 347-365.

²¹⁰ Wright, *The Mission of God*, 255.

describes God's universal ownership of the world. From the view of particularity, the expressions in Exodus 19:5-6, you shall be my treasured possession out of all the peoples and priestly kingdom and a holy nation, shows God's specific role for Israel. Exodus 19:4-6 explains that the Israelite people who experienced the Exodus had the priesthood's identity, and this identity is linked to a specific obligation as a chosen people.

3.2.2 Israel as priests and a holy nation

1 Peter 2:9 is the only text in the NT that describes God's people as the identity of God's own possessions, royal priests (priestly kingdom), and a holy people. This text indicates the application of communal (universal) priesthood to all believers, especially in this case applying to Israelite people. However, as described in 3.1.1, the OT emphasizes the position and role of chosen priests, such as Levi, Aaron and Zadok. This chosen status of priesthood represents a sense of distance from the communal priesthood that applies to all believers in God. Then, how should the identity of the priesthood in Exodus 19:6, cited in 1 Peter 2:9, be understood compared to other chosen priesthoods in the OT? Cerfaux argues that the formation of the levitical priesthood took place first and that this priesthood was spiritualized and expanded in Exodus 19:6.²¹¹ However, some scholars argue that a levitical priesthood's formation took place in later times.²¹² In the Bible, it can be seen that the call of a communal priesthood to the Israelite people preceded the institutionalized priesthood (Exod 19:22-24; Num 16:15; Jdg 6:18; 13:19; 17:5). Therefore, we can consider that Israel's priestly thinking and self-consciousness have already formed in Exodus. If so, can the priest mentioned in Exodus 19 be understood in the same way as the role of the institutionalized priesthood? Elliott argues that priestly identity in Exodus 19:6 does not imply a priestly function, but it

²¹¹ L. Cerfaux, "Regale Sacerdotium," *RSPHTh* 28 (1939): 5-39.

²¹² Elliott, *The Elect and the Holy*, 56-58; Zeller, "Intertextuality in 1 Peter 2:9-12", 36; John A. Davies, *A Royal Priesthood: Literary and Intertextual Perspectives on an Image of Israel in Exodus 19:6* (London; New York: T&T Clark International, 2004). 1-31.

expresses a priestly character.²¹³ However, Elliott explains in his commentary on 1 Peter, that Israel does not exclude the realm of particular obligations as God's chosen holy people in Exodus 19:3-8.²¹⁴ Davies also argues that the concept of the priesthood in Exodus 19 provides a visual model of vocation.²¹⁵ However, Garrett approaches the concept of relationship rather than the concept of function. As Garrett argues, in Exodus 19, the Israelite people represent the status of a national priesthood in a special relationship with God.²¹⁶ Furthermore, this Israel people's status and identity can represent God's chosen nation and make God's name known to other nations. Then how are 'royal priesthood' and 'the holy people' specifically understood in Exodus 19:4-6?

In Exodus 19:6, royal priesthood is expressed as *מִמְלֶכֶת כֹּהֲנִים*, in Hebrew²¹⁷ and *βασίλειον ιεράτευμα*, in the LXX. Here, *βασίλειον* (LXX) is translated as an adjective or substantive noun. The meaning of *βασίλειον* (LXX) is as follows: 1) dominion, kingdom, kingship, reigning, supreme authority; 2) act or manner of ruling and controlling; 3) period of reign; 4) position of supreme rulership.²¹⁸ When Hebrew *ממלכה* is read as an adjective, it means royal priesthood, priestly kings, belonging to the king (meaning of serving), and having a royal character. In other words, it means that the Israelite people is a priest who serves God as the king. However, the adjective *βασίλειον* can also be a noun as a neuter singular form. In that case, *βασίλειον ιεράτευμα*, which can be interpreted as two different meanings by placing a comma between the two words. In other words, the two identities of Israel are distinguished by the meaning of the king's house and a priestly community.

McNamara sees this as a declaration that the entire Israelite people will make up the kingdom,

²¹³ Elliott, *The Elect and the Holy*, 56.

²¹⁴ Elliott, *1 Peter*, 419.

²¹⁵ Davies, *A Royal Priesthood*, 240.

²¹⁶ Duane A. Garrett, *A Commentary on Exodus* (MI: Kregel Publications, 2014), 460.

²¹⁷ This expression was uniquely expressed in the Old Testament.

²¹⁸ Muraoka, *A Greek-English Lexicon of the Septuagint*, 114.

become priests, and become holy people.²¹⁹ Jewish literature also employs reading to understand the king's house and priestly community by dividing them into two separate identities or privileges. For example, the identities were divided into "a kingdom and priests and a holy nation" in the book of Jubilees 16:18, and "a priestly and royal nation and for (His own) possession" in 3:20. Philo also wrote about βασιλείον καὶ ἱεράτευμα καὶ ἔθνος ἅγιον (*De Abrahamo*. 56.9), and βασιλείον καὶ ἱεράτευμα θεοῦ (*De Sobrietate*. 66). In addition, 2 Macc 2:17 and Revelation 1:6, 5:10 refer to a βασιλείον ἱεράτευμα as a noun with a separate meaning. Whether we interpret βασιλείον ἱεράτευμα as an adjective or noun, the emphasis in Exodus 19:6 is that the Israel people are called to become a royal priesthood or priestly kingdom who serve God. Moreover, the identity of this calling is linked together with representation as a chosen people and a priestly task. However, it is difficult to infer a specific mention to a priestly task in Exodus 19:4-6, but in 1 Peter, the believer's identity of the priesthood leads to a commission linked to holiness.

In Exodus 19:6 and 1 Peter 2:5,9, the concepts of priesthood and holiness are closely linked. As discussed in section 3.1.2, holiness was explained as God's internal character, suggesting a distinction between the believers and unbelievers. Morales explains that calling Israel a holy people indicated that their lives were to be demonstrated by following a holy God. In this way, the life of a believer based on holiness conveys a missionary message by showing God's character to the world.²²⁰ The following section will take a closer look at how the Petrine author interprets the concept of priesthood and holiness by linking Exodus 19:4-6 and explains it in a missionary message to the recipient community. All this considered, Exodus 19:4-6 indicates a new relationship between God and the Israelite people. Before the concept of a specialized priesthood emerged, in Exodus, the character of the communal

²¹⁹ Martin McNamara, *Targum and Testament: Aramaic Paraphrases of the Hebrew Bible: A Light on the New Testament* (Shannon: Irish University Press, 1972), 154-155.

²²⁰ M. L. Morales, *Who Shall Ascend the Mountain of the Lord? A Biblical Theology of the Book of Leviticus* (Downers Grove, Illinois: InterVarsity Press, 2015), 209.

priesthood of the Israelites had already been formed. This shows us that Israel is represented as God's chosen nation and has an implicit task, for example, making God's name known to other nations by showing their life according to holiness. In other words, just as the priest becomes the mediator between God and Israel, so Israel plays the role of the mediator between God and the world. The Petrine author cites this concept of priesthood and holiness in 1 Peter 2:5,9 to highlight the identity, goal, and a commission of the recipient community as believers amid suffering.

3.3 The identity of priesthood in 1 Peter

In 1 Peter 2:4-5, it is stated that believers become living stones in Jesus Christ, who is the living stone, and are established as the spiritual house or temple. Here, the Spirit of God dwells among the believers, a new temple. Just as in Exodus 19, God chose the house of Jacob and established it as a royal priesthood (19:6), believers become a new priestly community in 1 Peter. The Petrine author connects his readers with the heritage of Israel in the OT. In particular, the term priesthood in 1 Peter 2:5,9 is linked to the concept of οἶκος πνευματικὸς, θυσίας, and ἅγιον. All these terms recall the role of the priesthood in the temple in the OT. The Petrine author begins 2:9 with ὑμεῖς δέ, which contrasts with the fate of unbelievers in 2:7-8. This verse has a close intertextual relationship with Exodus 19 in relation to the priesthood.²²¹ This section will examine how the identity of the priesthood and holiness and the usage of καλέω, connect to a missional vocation of the recipient community for the unbelieving neighbours. The purpose of the church's work as a priestly community is to offer spiritual sacrifice through Jesus Christ for pleasing God. Furthermore, this spiritual sacrifice is related to the missionary message of the recipient community based on holy life and good deeds.

²²¹ Langford, *Defending Hope*, 69.

3.3.1 Called to be holy in 1 Peter 1:14-16

In 1 Peter, the concept of ἅγιος is an essential theme to understand the author's intention. The author is talking to the recipient community in association with the first use of καλέω, with ἅγιος. Zeller observes that ἅγιος is used eight times (1 Pet 1:2,15-16; 2:5,9; 3:5-7) in 1 Peter and has an occurrence rate of 3.81 per 1,000 words. This shows a high frequency in the NT similar for Ephesians (5.18) and Philemon (4.96).²²² Mbuvi explains that in 1 Peter, ἅγιος is a key concept that the author emphasizes to the recipient community and refers to throughout the epistle:

In 1 Peter, ἅγιος and its cognates are used to refer to sanctification (1.2), to the call to exercise holiness in all spheres of life (1.15), to model holiness after (or in relation to) God's holiness (1.16), and to its premise on Jesus, the sacrifice without blemish (1.18-20). The ἅγιος vocabulary becomes the means by which 1 Peter designates the believers as the 'spiritual house' that is being built (2.5) and must be kept holy, identifies the believers with the elect and holy nation of Israel (2.5,9), and uses OT characters as examples to be emulated (3.5-7).²²³

This call to be a holy people is a reflection of the holy God throughout the entire epistle. Moreover, this holiness is interconnected with the expressions of the priesthood and the spiritual house (temple) in 2:5,9 to support the recipient community's identity and function as a missional task.

As previously mentioned in section 3.1.2, the holiness code in 1 Peter 1:14-16 has an intertextual relationship with Leviticus (Lev 11:44,45; 19:2; 20:7,26.). In Leviticus, the concept of holiness has to do with distinction. Leviticus 11:44,45 speaks of the distinction between clean and unclean animals, Leviticus 19:2 writes about personal holy conduct, and Leviticus 20:7,26 writes about the punishment experienced by disobedience to holiness.

²²² Zeller, "Intertextuality in 1 Peter 2:9-12", 135.

²²³ Mbuvi, *Temple, Exile and Identity in 1 Peter*, 80.

According to Elliott and Grudem, what holiness represents in the OT is God's awesomeness, power, majesty, glory, and wondrousness. Moreover, holiness includes a devotion to a righteous life that glorifies God, distinct from evil uses which are impure, unclean, polluted and profane.²²⁴ The Petrine author encourages the recipient community to leave the old way of life (1 Pet 1:14; 2:1; 3:11; 4:1-6). In this way, a life that follows holiness becomes a boundary distinct from the unbelieving group for the recipient community. In SIT, the concept of holiness in 1 Peter is one of the important criteria for the formation, categorization and comparison of specific groups. As explained in section 1.3.5.1, the essential element in the categorization process of a specific group requires recognition of the norm. In order to form a social group, the group's normative behaviour and stereotype must be established. Hogg argues that the categorization process based on this solid norm and stereotype can clearly distinguish the perception environment viewing identity as binary black or white categories, while reducing ambiguous factors.²²⁵ The Petrine author emphasizes the image of the holy God in the OT with *καλέω*, in 1:14-16 as a norm that the recipient community must imitate. However, these normative behaviours positively affect the formation of in-groups, but negative views arise about the outer-groups that do not follow the same values and attitudes.²²⁶ In this context, Elliott argues that the recipient community has chosen an isolated community from outer groups to preserve believers holiness values. However, while turning to a holy life may mean a separation from the unbelievers, 1 Peter does not speak of complete separation from other groups. Shaw explains that the Petrine author does not view the concept of holiness as a discriminator to blame outside groups. He also emphasizes that the author recommends avoiding unnecessary elements that cause conflict with the outer society

²²⁴ Elliott, *1 Peter*, 360; Grudem, *1 Peter*, 83-84.

²²⁵ Hogg, *Social Identifications*, 72.

²²⁶ Hogg, *Social Identifications*, 73-75.

and maintaining an attitude of love and respect (1 Pet 2:13-17; 3:8-17) toward them.²²⁷ This missional resolve of the church, based on love and respect, also forms an essential familial bond between the epistle's recipient community areas: Pontus, Galatia, Cappadocia, Asia, and Bithynia (1 Pet 1:1).

The author refers to the recipient community as λαὸς εἰς περιποίησιν in 2:9. Here, the expression of God's possession leads to forming a special bond in the recipient community as a 'family community' that follows God the Father. Such familial terms are also found in 1:13-21. In 1:17, God is described as πατέρα, and in 1:14, believers who obey God are expressed as τέκνα, and called to a holy life. In the Bible, children's obedience to their parents is an important commandment (Exod 20:12; Eph 6:2). Martin argues that obedience was a primary duty for children of Hellenistic families.²²⁸ Epictetus said that children belong to their father and need to obey everything related to the father and support him with all the strength (*Dissertationes* II.10.7).²²⁹ The author applies the Hellenistic child-father relationship in 1 Peter and emphasizes a strong bond between believers and God the Father through the concept of holiness. It shows that the believers who keep their faith in Jesus Christ become children of God and are called to be his own possessions (2:9). Also, the author's exhortation to follow the Holy Father and live a holy life is linked to the identity of the priesthood in 2:4, 9 and reveals a vocation and identity of the recipient community.

3.3.2 Priesthood in 1 Peter 2:5,9

In section 2.3.2, we have seen in 2:5 that οἶκος and temple are related concepts. In the

²²⁷ Shaw, "A People Called: Narrative Transportation & Missional Identity in 1 Peter", 99.

²²⁸ Martin, *Metaphor and Composition in 1 Peter*, 167-168.

²²⁹ *Dissertationes* II.10.7: Μετὰ τοῦτο μέμνησο, ὅτι υἱὸς εἶ. τίς τούτου τοῦ προσώπου ἐπαγγελία; πάντα τὰ αὐτοῦ ἡγεῖσθαι τοῦ πατρὸς, πάντα ὑπακούειν, μηδέποτε ψέξαι πρὸς τινα μηδὲ βλαβερὸν τι αὐτῷ εἰπεῖν ἢ πράξαι, ἐξίστασθαι ἐν πᾶσιν καὶ παραχωρεῖν συνεργοῦντα κατὰ δύναμιν. The original Greek sentence for the text was referenced in the Loeb classic Library. For an English translation of the text, I used a George Long's version of Epictetus' *Dissertationes*. See, George Long, *Discourses of Epictetus: With a Critical and Biographical Introduction* (New York: D. Appleton & Company, 1904), 123

OT, priests had their duties and roles in God's dwelling place, for example, temple, sanctuary, and tabernacle. In 1 Peter, believers in Jesus Christ are expressed as living stones, holy priesthood (2:5), and royal priesthood (2:9), referring to their establishment as a spiritual οἶκος (temple) community. We can see in 1 Peter that the relationship between the believers' community and the priestly roles are shared. Houtman argues that the special privileges and obligations given to the Israelite people as a royal priesthood were passed to the believing community in 1 Peter.²³⁰ Mbuvi also states in 1 Peter that the priesthood is not a priesthood associated with a lineage of priests, levitical or otherwise in the OT, but that all believers (include gentiles) who believe in Jesus Christ can be formed as a new priesthood.²³¹

In 2:5, the priest's key characteristic is holiness, and this holy priesthood exists for offering sacrifices. A sacrifice is a priest's primary duty (Lev 1-4), using animal or grain sacrifices. Michaels also noted that the metaphor of sacrifice was used to refer to prayer, thanksgiving, and repentance (Psa 50:14-14:23; 41:17; 141:2), and in the NT, it was used in connection with praise to God and good conduct to one's neighbours (Heb 13:15-16).²³² In particular, Paul in Romans 12:2-15:7 emphasizes the conduct of believers, aligning the believer's body with a living sacrifice. Jobes and Elliott also explain in the NT that sacrifices are all forms of activity, worship, and the Holy Spirit's transformative work in the life of Christians who are committed to God.²³³ Spiritual sacrifices are to be offered through Jesus Christ because only through him are believers qualified as priests to God. In 2:5, the author states that διὰ Ἰησοῦ Χριστοῦ, that is, through Jesus Christ as the mediator, the recipient community can come to God (2:4) and offer the holy living sacrifices to God. As a result, this

²³⁰ Cornelis Houtman, *Historical Commentary on the Old Testament: Exodus* (Leuven: Peeters, 2006), 447.

²³¹ Mbuvi, *Temple, Exile and Identity in 1 Peter*, 107.

²³² Michaels, *1 Peter*, 99-102.

²³³ Jobes, *1 Peter*, 151; Elliott, *The Elect and the Holy*, 174. Grudem defines the term spiritual sacrifices as an offering of our bodies in serving God (Rom 12:1), giving our talents to preach the gospel (Phil 4:18), singing hymns (Heb. 13:15), to do good and to share our possessions (Heb 13:16). See, Grudem, *1 Peter*, 106.

verse leads to the doctrine of 'priesthood of all believers'.²³⁴

Martin Luther describes the notion of spiritual sacrifice (2:5) as the average Christian's daily life. Based on the concept of the priesthood in 1 Peter 2:5,9, Luther develops a doctrine of 'universal priesthood', or 'priesthood of all believers'. Harbison viewed Luther's 'universal priesthood' as a description of only one individual's religious existence.²³⁵ However, Luther, in his book, *An den christlichen Adel deutscher Nation* (1520), explains that through baptism, everyone is appointed priests by God, and by His call, all believers become the royal priesthood (1 Pet 2:9). Furthermore, he states that Christians, priests, monarchs, and bishops are all the same in Christ and are members of the body of Christ. Also, in 1 Corinthians 14:31, Luther emphasizes that believers can share God's Word and learn from each other with the identity of the priesthood.²³⁶ This reflects both the believer's individual and communal sense of the priesthood in Exodus 19:6 and 1 Peter 2:5,9. 1 Peter 2:5 focuses on the single metaphor of a priest or spiritual sacrifice, while 2:9 expresses a broader range of the believers' community. The Petrine author links Israel's status as God's chosen people and priestly character in Exodus 19:6 with the believers' church (2:9).

In section 3.2.2, we saw that the meaning of βασιλειον ιεράτευμα in Exodus 19:6 (LXX) changes to royal priesthood, royal residence or priestly community depending on whether it is interpreted as a noun/noun or adjective/noun. The Petrine author cites the LXX expression of Exodus 19:6, βασιλειον ιεράτευμα in 1 Peter 2:9. Here, grammatical opinions on whether βασιλειον should be read as an adjective or noun are debated among scholars.²³⁷ Elliott

²³⁴ Grudem, *1 Peter*, 107.

²³⁵ E. H. Harbison, *The Age of Reformation* (Ithaca, New York, 1955), 50.

²³⁶ Martin Luther, *To the Christian Nobility of the German Nation in Three Treatises*, ed. James Atkinson, trans. Charles M. Jacobs (Philadelphia: Fortress, 1970), 14-15.

²³⁷ Scholars who read βασιλειον as a noun form: Elliott, *1 Peter*, 436-437; J.N.D. Kelly, *A Commentary on the Epistles of Peter and Jude* (London: Adam & Charles Black, 1969), 97; Mbuvi, *Temple, Exile and Identity in 1 Peter*, 105; Best, *1 Peter*, 107-108. On the contrary, Scholars who read βασιλειον as an adjective form: Zeller, "Intertextuality in 1 Peter 2:9-12", 125-126; Achtemeier, *1 Peter*, 164; F. J. A. Hort, *The First Epistle of St Peter* (London: Macmillan, 1898), 125; Senior & Harrington, *1 Peter, Jude and 2 Peter*, 55. Goppelt prefers to read βασιλειον as an adjective, but insists that reading it as noun does not significantly differ from what the author

argues that this noun reading also applies to 1 Peter. This emphasizes the priestly community of the recipient. On the contrary, scholars who prefer the adjective reading of βασιλείον argue that the expressions γένος ἐκλεκτόν and ἔθνος ἅγιον in 2:9 show adjective/noun patterns and that ἅγιον in 2:5 also tends to be taken adjectivally. In particular, Senior argues that in 2:5, οἶκος implies the meaning of the temple, so the royal priesthood should be interpreted as 'priests who are in the service of a king'.²³⁸ However, even if interpreted as a royal priesthood in adjective form, the priesthood does not mean the same thing as the king. The author is already Christologically reading OT texts in 1 Peter 2:4-8. Moreover, when the recipient community keeps their faith in Jesus Christ, they become living stones (2:5) and have the identity of the royal priesthood, who serves the king, Jesus Christ. The author's emphasis in 1 Peter 2:5,9 is that believers must live a life of witness to God with a priestly identity within Jesus Christ. The royal priesthood is not a concept expressed by authoritative interpretation but rather reveals the meaning of remembering the primary duties and identity of the priesthood in the OT and exhorts living a holy life in obedience as God's called people. In SIT terms, the relationship between holiness and the priesthood became a concept that led to internally setting values and commissions while forming social comparisons with other groups. In conclusion, whether we accept βασιλείον ἱεράτευμα as two nouns (king's house and priest) or adjective and noun (royal priesthood), the Petrine author gives God's restoration and living hope (1:3) to the afflicted recipient community and exhorts them to remember their task or obligation.

3.3.3 Missional perspective derived from the priesthood in 1 Peter

Green explains that the purpose of the priesthood in 1 Peter is to offer spiritual sacrifices based on a holy life (1:15) and mutual love (1:22). He also explains that these priestly roles

intended in 1 Peter. See, Goppelt, *1 Peter*, 149.

²³⁸ Senior & Harrington, *1 Peter, Jude and 2 Peter*, 61.

should not only be practised within the community of believers but within a larger world.²³⁹ In particular, Green regards the message in 1 Peter 2:9 as a text that shows a missional community's image. Exodus 19:4-6 and 1 Peter 2:9 commonly reveal the relationship between God and the chosen people, and the role of the chosen people as a mediator between God and the world. This relationship represents a communal vocation, that is, a missional message. The believers have the priesthood's identity, revealing God's holy character in their lives and fulfilling the commission of proclaiming God's name to the Gentiles. Grudem also argues that doing good deeds to one's neighbour is an essential theme in 1 Peter, and these good deeds are an expression of trust in God.²⁴⁰ However, Elliott and Achtemeier argue that although some missionary implications are found in 1 Peter, the concept of priesthood does not imply a priestly function.²⁴¹ Zeller criticized Elliott's 2:4-10 study for not considering the connection with 2:11-12,²⁴² and scholars such as Egan and Goppelt did not differentiate between priest identity, role, and vocation.²⁴³ In particular, Shaw argues that the use of *καλέω*, and priestly calling in 2:9 represent the commission of the recipient community to proclaim or make God's name known to the other nations.²⁴⁴ The recipient community in 1 Peter had various relationships and conflict situations with other groups. Distinction as a holy priest does not mean complete separation or isolation from the world, but it should be a missionary appeal that conveys God's grace and hope (1:3) to surrounding neighbours. I will examine the missional commission in more detail in chapters 5 and 6, but the author conveys implications for the missional perspective through the understanding of the priesthood and spiritual sacrifices in 2:5, 9.

²³⁹ Green, *1 Peter*, 61-62.

²⁴⁰ Grudem, *1 Peter*, 40.

²⁴¹ Elliott, *The Elect and the Holy*, 225-226; Achtemeier, *1 Peter*, 157.

²⁴² Zeller, "Intertextuality in 1 Peter 2:9-12", 15.

²⁴³ Egan, *Ecclesiology and the Scriptural Narrative of 1 Peter*, 110; Goppelt, *Apostolic and Post-Apostolic times*, 143. Torrance argues that the identity of the priesthood and the priestly acts are not distinct concepts but consist of harmony. See, T. F. Torrance, *Royal Priesthood* (Edinburgh: Oliver and Boyd, 1955), 65.

²⁴⁴ Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 139-141.

Earlier in section 3.3.2, spiritual sacrifices were interpreted as the conduct in every life situation of believers. In 1 Peter, holiness does not simply mean sanctification but is understood as all aspects of life (1:15). The term ἀναστροφή appears frequently in 1 Peter (1:15, 18; 2:12; 3:1, 2).²⁴⁵ These acts of holy life eventually result in glorifying God (2:12). Just as Leviticus 19 emphasizes the love of neighbors, including aliens, the Petrine author also emphasizes the call to the conduct of a holy life in 1:14-16. This holiness-based life is linked to the priesthood in 2:5, forming a priesthood-holy motif. In addition, the missionary message in 1 Peter can be examined through the typological correspondence between Exodus 19:4-6 and 1 Peter 2:9. Both texts share three things in common: 1) it shows the characteristics of the redemption group. As Exodus 19 shows, God rescued the Israel people from slavery (19:4). Likewise, in 1 Peter 2:9, God saves the recipient community from darkness to light, even though they were in a situation of suffering; 2) both groups share the situation of the wilderness, the stranger and aliens (1 Pet 1:1, 17; 2:11) Both texts implies a role as believers in the world (Exod 19:5) or Gentiles (2:12).

This missionary role given to the recipient community extends to the connection of identities and commission by the use of ὅπως in 2:9. ὅπως has a meaning of emphasis and functions as a conjunction that connects to express a specific purpose.²⁴⁶ The author's use of ὅπως with καλέω, in 2:9 indicates that the recipient community is accompanied by a specific role as God's chosen people. In other words, the identity given to the recipient community is closely related to the role and commission they should aim for.

²⁴⁵ The use of ἀναστροφή in 1 Peter will be covered in more detail in chapter 6.

²⁴⁶ Greek lexicon classifies the meaning of ὅπως as follows: 1) indicating purpose, objective, or end in view (in order that): Mt 2:8; 5:45; Mk 3:6; Lk 2:35; J 11:57; Ac 3:20; 9:17; Rom 3:4; 1 Cor 1:29; 2 Cor 8:14; Gal 1:4; 2 Th 1:12; Hb 2:9; 1 Pet 2:9); 2) introducing petition or request: Mt 8:34; 9:38; Lk 7:3; 11:37; Ac 23:20; 25:3; Js 5:16; 3) suggesting procedure (as to how): Mt 12:14; 22:15. See, Danker, *The Concise Greek-English Lexicon of the New Testament*, 254. In the English Bible, it is translated as 'in order that' (NRSV), 'that' (RSV, KJV, NIV, ESV), and 'so that' (NASB).

3.4 Chapter Summary

This chapter's goal was to examine the intertextual relationship between the two texts, Exodus 19:4-6 and 1 Peter 2:5, 9 in the sense of the identity of the priesthood. In particular, this chapter studied how the calling as a holy community and the identity of the priesthood is connected to a missional perspective in 1 Peter by utilizing social identity theory methodology.

In section 3.1, the general concept of the priesthood and the character of holiness in the OT was analyzed. The reason for attempting an intertextual study with the OT texts is that the Petrine author quotes Exodus 19:6 in 1 Peter 2:9 and shows his intention to apply the notion of the priestly community in the OT context to the believer's community. In the OT, priests conducted various duties. They were in charge of rituals, taught the law, managed various temple duties, and served Israel as a judicial and military service. Notably, the priest's act of offering sacrifices and teaching the law to the people at the sanctuary represented the role of a mediator between God and the Israelite people. In Exodus 19:5-6, the expression that Israel is the royal priesthood among all nations indicates that chosen Israelite people have a mediatory role. In Romans 15:16, Paul also harmonized his priestly identity with the commission of preaching God's Gospel to the Gentiles and showed the priesthood's mediating role between God and the Gentiles (unbelievers). Moreover, this concept of the priesthood has a profound connection with the character of holiness. The expressions of the calling as a holy community in 1 Peter 1:14-16 and holy priesthood in 1 Peter 2:5, show that the author was repeatedly addressing his intention to the recipient community through the concept of holiness. In the OT, holiness represents God's internal character, and in Leviticus, God urges the Israelite people to imitate this character of holiness. Through holiness, Israel is distinguished from unbelievers, and a holy life glorifies God and reveals God's holiness character to the world.

In section 3.2, with this comprehensive understanding of priesthood and holiness, I

looked closely at the context of Exodus 19:4-6. Both texts (Exod 19:4-6; 1 Pet 2:9) show the special bond between God and the chosen people. Exodus 19:4-6 shows both the universality (Exod 19:5) and the uniqueness of the chosen Israel (Exod 19:6). There are some issues among scholars as to whether the identity mentioned in Exodus 19:6 includes the chosen people's obligations. However, 1 Peter shows that an understanding of the identity and a missional commission given to believers are linked.

In section 3.3, I looked at how the understanding of holiness and the priesthood in 1 Peter relates to a missionary commission. In 1:14-16, the author emphasizes the call of the recipient community to a holy life leaving behind the old way of life. In SIT perspective, this holiness-based life provides important criteria for the formation and classification of groups. An essential feature in the categorization process is that there must be a norm that is oriented and recognized by all group members. 1 Peter exhorts revealing this holy life as a good deed in everyday life. This is because these good deeds become a missionary channel through which God's name and character can be known among the Gentiles. In 2:5, the author expresses a holy life as a spiritual sacrifice by linking holiness with the concept of priesthood. Moreover, the identity of the royal priesthood and the use of the phrases *καλέω* and *ὄπωσ*, in 1 Peter 2:9 reveal the missional perspective of the recipient community. A detailed study of community vocations will be offered in Chapter 5.

The identities of living stones and the royal priesthood serve as a starting point for the recipient community to make God's name known to the Gentile world and to consider missional commission in the midst of suffering. The next chapter will examine the meaning of God's chosen race and a people for God's possession.

4 Chapter 4: The identity of the People of God in 1 Peter 2:9,10

In 1 Peter 2:4-10, the Petrine author used vivid images of God's chosen people from the OT texts and applied them to the recipient community. The identity of God's people is formed upon faith in Jesus Christ who is described as the cornerstone of the temple and the living stone (1 Pet 2:4, 6-7). As we have seen in 1 Peter 2:8, if people refuse to believe in Jesus Christ as the living stone, it will cause them to stumble and fall. On the contrary, all people who come to Jesus Christ (2:4) will be built into God's spiritual house (2:5). The Petrine author equally links the honorific appellatives applied to Israelites in the OT texts (Exod 19:4-6; Isa 43:20-21; Hosea 1-2) to all believers in 1 Peter 2:9-10. Aligned with this, Boring argues that 1 Peter 2:9-10 represents the densest ecclesiological imagery in the NT texts.²⁴⁷ In 1 Peter 2:9, the author has woven both Exodus 19:4-6 and Isaiah 43:20-21 and called the recipient community *γένος ἐκλεκτόν*, *βασιλείον ιεράτευμα*, *ἔθνος ἅγιον*, and *λαὸς εἰς περιποίησιν*. These appellatives as applied to believers are not a request to become these things but rather a declaration of ontological status.

The first epithet, *γένος ἐκλεκτόν*, is cited in Isaiah 43:20-21. In particular, *ἐκλεκτόν* (election) is considered an important theme in 1 Peter (1 Pet 1:1; 2:4, 6, 9; 5:13). Of the other epithets, *ἔθνος ἅγιον* is associated with Exodus 19:4-6, and *λαὸς εἰς περιποίησιν* is reminiscent of both Isaiah 43:20-21 and Exodus 19:4-6. Achtemeier argues that these epithets help maintain a positive status or behaviour within the recipient community even in the face of hostile confrontation in their antagonistic environment.²⁴⁸ In 1 Peter 2:10, the author emphasizes the importance of conversion to become God's people by citing Hosea 1-2.

In 1 Peter 2:9-10, the author not only describes the great privilege and identity as God's chosen and special people, but he also discusses what the believers should do. The use of

²⁴⁷ Eugene M. Boring, *1 Peter* (ANTC; Nashville: Abingdon, 1999), 98.

²⁴⁸ Achtemeier, *1 Peter*, 168.

καλέω and the ὅπως phrase in 2:9 describes what responsibilities and purposes the recipient community are called to achieve. Egan defines the mission of proclamation in 2:9b in connection with the spiritual ritual of sacrifice (2:5) to God.²⁴⁹ This chapter will investigate the identity of God's chosen people, given to the recipient community in the light of intertextual relationship with the OT texts.

4.1 God's chosen people

In 1 Peter 2:9, the phrase γένος ἐκλεκτόν quotes from γένος μου τὸ ἐκλεκτόν in Isaiah 43:20 (LXX). In this expression, ἐκλεκτόν is a word to describe the state of all believers in Jesus Christ (1 Pet 2:4, 6). In particular, 1 Peter emphasizes that those who keep their faith in Jesus Christ can also obtain the status of God's chosen people. Grudem argues that the main reason for the author's application of the ἐκλεκτόν theme in 1 Peter 1:1 is to show that believers are the beneficiaries of God's blessings as chosen people.²⁵⁰ Moreover, the Petrine author places the term ἐκλεκτόν both in the preface (1:1) and the closing text (5:13) in 1 Peter and emphasizes that the status of the believing communities in Asia Minor regions are God's chosen people like the Israelites in the OT. Achtemeier links the position of the believer to the centre of christology. As has been noted earlier, 1 Peter 2:4,6 indicates that Jesus Christ was rejected by people but was chosen by God. Achtemeier argues that this image of Jesus Christ is also linked to the situation in which neighbours reject the recipient community and that the honour/shame and election/rejection paradigm of Jesus is applied to the recipient community in an ecclesiological sense.²⁵¹ Then the question arises: What does it mean to believers to be chosen by God? In 1 Peter, the identity of the chosen people is associated with salvation (1 Pet 1:5, 9, 10; 2:2; 3:1, 20, 21; 4:18). The author recalls the redemption promise

²⁴⁹ Egan, *Ecclesiology and the Scriptural Narrative of 1 Peter*, 110.

²⁵⁰ Grudem, *1 Peter*, 103-104.

²⁵¹ Achtemeier, *1 Peter*, 152.

of God, who saved the Israelites from Babylonian captivity (Isa 43:20-21), and supports the connection between the election and salvation of believers.

4.1.1 Election theme in Isaiah 43:20-21

The first of the four identities of believers expressed in 2:9 is *γένος ἐκλεκτόν*. The author cites this expression from Isaiah 43:20. As mentioned earlier, the status of God's chosen people is related to the salvation theme. The Petrine author associates this theme of salvation with the story of Isaiah 43. This text explains that Judah, which was captured by the Babylonians, will be released from exile because of a salvific act of God. In order to understand the context of Isaiah 43:20-21, it is necessary to focus on the narrative structure of Isaiah 43. The first seven verses urge the people of Judah not to fear but to hope in God. Verses 8-13 speaks of God's sovereignty and states that the chosen people should become witnesses of God's sovereignty (Isa 43:9-10). Moreover, verses 14-21 mention God's salvific act related to the 'new thing'. In the Hebrew term *תּוֹרָה*, the new thing refers to prophesizing God's plan to save his people from Babylonian captivity (Isa 43:19). The author recalls God's previous redemptive history that leads them out of Egypt in the Red Sea (Isa 43:16-18). In the light of this, this text promises to save God's chosen people once again. Westermann argues that the exodus events from Egypt in the past and the new thing in Isaiah 43:19-20 are linked theologically. The first is to show that God is the deliverer and liberator of his chosen people, and the second is to lead the new journey through the wilderness and reveal God's miraculous act to his people.²⁵² Moreover, Zeller explains that the text states that the people are still God's chosen people, and God has a plan for them, even though they are experiencing the present judgment from the result of sin.²⁵³

²⁵² Claus Westermann, *Isaiah 40-66*, trans. David M. G. Stalker (Philadelphia: the Westminster Press, 1969), 129.

²⁵³ Zeller, "Intertextuality in 1 Peter 2:9-12", 63-64.

In Isaiah 43:20, the text begins with the preposition לְ to indicate the purpose and expresses that God created the river to make the waters for God's chosen people to drink. The Hebrew term, בְּחֵירָה which indicates the meaning “chosen” has the following definition; 1) divinely chosen (Ne 9:7; Deut 7:7; Isa 44:1; Ez 20:5; 2) divine choice, of Israel (Isa 41:8; 43:10); 3) choose someone or something for; 4) choose select from (1 Ch 19:10); 5) divine choice, temple (2 Ch 7:16); 6) chosen, of a ruler (Je 49:19); 7) test, try (Isa 48:10).²⁵⁴ Most of the chosen or election themes in the OT represent God's special choice. Isaiah 43:20 shows God's love for chosen people. Abson argues that in the OT, the term ‘chosen’ represents the idea of segregation to form a group for the purpose of serving God's special purpose, and expresses divine action and human decisions and actions.²⁵⁵ The reason God chose the Israelites in the context of Isaiah 43 can be understood as a call to take on the role of witness (Isa 43:9-10) to the world for proclaiming God's redemptive act. Subsequently, in Isaiah 43:21, these chosen people have an obligation to praise God. This phrase is also found in 1 Peter 2:9b. Langford evokes the image of hope in Isaiah 43:20-21 and outlines who God's people are and what they should do. He also argues that the Petrine author also had this intention for the recipient community.²⁵⁶ The Petrine author describes in 2:9b the hope and commission of God's people as indicated by their chosen status.

4.1.2 Election theme in 1 Peter

The phrase γένος ἐκλεκτόν is the first epithet the Petrine author applies to his recipient community. The term ἐκλεκτόν repeatedly appears in 1 Peter (1:1; 2:4, 6; 2:9). What is interesting about 1 Peter 1:1 is that the addressees are designated as ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς. This refers to the chosen people collectively and reveals from the

²⁵⁴ William Gesenius, *Hebrew and English Lexicon of the Old Testament: with an appendix containing the biblical Aramaic*, ed. Francis Brown, S. R. Driver, and Charles. A. Briggs (Oxford: Clarendon Press, 1966), 104.

²⁵⁵ Abson, *A Narratological Reading of 1 Peter*, 71-72.

²⁵⁶ Langford, *Defending Hope*, 107.

beginning of the epistle that they are the beneficiaries of the privileges and blessings, as those chosen by God. However, in the NT, ἐκλεκτόν represents a broader range of definitions.²⁵⁷

The term ἐκλεκτόν designates believers and communities as recipients of God's special protection and obligations. Additionally, 1 Peter refers to Jesus Christ. Therefore, 1 Peter 2:4, 6 suggests the privileged status of Christ, the elected living stone. Here, the election represents the status of honour. That is, those who believe in Jesus Christ will be honoured, and those who are opposed will be ashamed (1 Pet 2:6). Faith is the line that separates the honourable people of God from the unbelievers. Green also argues that using the words honour and shame in 1 Peter can be considered sociological categories.²⁵⁸ From the SIT perspective, the election status of the recipient community would have had a positive influence on the formation of the in-group identity. Dryden shows that the Petrine author's repeated use of ἐκλεκτόν gives the recipient community an inner perception of who it is, and at the same time, they indicate who belongs to the outside group (unbelievers).²⁵⁹ This identity may have influenced positive in-group formation and relationships in the context of conflict and suffering faced by the recipient community in 1 Peter. Furthermore, as discussed in section 1.3.5.2, when one group is fixed, and the central value of a community that cannot be impermeable with another group is formed, a new socially created activity occurs within the group. In this case, election elicits special status and values to the recipient community of 1 Peter and enhances their self-image. Horrell also argues that the declaration that the recipient community in 1 Peter was chosen through their faith in Jesus Christ would have ensured their special status over against those who criticize and ridicule them and formed an

²⁵⁷ Elliott classifies the definitions of ἐκλεκτόν as follows: In the NT, the word “elect” is used as a designation of 1) Jesus (Lk 23:35; Jn 1:34; 1 Pet 2:4); 2) the followers of Jesus as the eschatological elect (Mt 20:16; 22:14; 24:22, 24, 21; Mk 13:20, 22, 27; Lk 18:7; Rom 8:33; Col 3:12; 2 Tim 2:10; Tit 1:1; 1 Pet 1:1; 2:9; 5:13); 3) certain individuals (Rom 16:13; 2 Jn 1, 13); 4) angels (1 Tim 5:21). Elliott, *1 Peter*, 446.

²⁵⁸ Green, *1 Peter*, 56.

²⁵⁹ Dryden, *Theology and Ethics in 1 Peter*, 120.

ineradicable bond between their communities.²⁶⁰ Those who believe in Christ and are united with him can become God's honourable and chosen people like Jesus Christ, who was chosen by God and became the precious living stone.

1 Peter 2:9 is the only the NT use of γένος as a term referring to 'believers'.²⁶¹ In the NT, γένος can be interpreted as follows: 1) line of descent, stock (Ac 4:6; 13:26; 17:28; 1 Pet 2:9; Rev 22:16); 2) role of birth, a native with a geographically identified people of group (Mk 7:26; Ac 4:36; 18:2, 24); 3) a relatively large or small group with common experience and shared interests or people (Ac 7:13, 19; Gal 1:14; Phil 3:5); 4) a group with a distinguishing characteristic, kind, class, sort (Mt 13:47; Mk 9:29).²⁶² In other words, γένος is a word that generally refers to an ethnic group that shares ancestry, custom, and behaviour. In the LXX, this term refers to collective sense, such as house, family, or kin related to blood lineage (Exod 19:3; Isa 43:1). As we have seen in section 1.3.4.2, the recipient community in 1 Peter is likely to be a diverse community consisting of Jewish Christians and converted Gentiles. In Isaiah 43:20, γένος refers to Israelite people with a strong physical lineage, but in 1 Peter, it refers to God's chosen people by faith in Jesus Christ, who is the living stone. Shaw argues that God's chosen in 1 Peter is no longer limited to physical birth, but the people that acquired a new birth (1 Pet 2:2) by the Holy Spirit (1 Pet 2:5).²⁶³ The next section will study the use of ἔθνος in 1 Peter 2:9. Paul clearly distinguished between the meanings of γένος and ἔθνος in 2 Corinthians 11:26, but the Petrine author used these two words as synonyms for believers in 2:9. The Petrine author links the salvation of Jesus Christ through the cross with the new thing of Israel in Isaiah 43 and the image of Exodus. Therefore, no matter what circumstances of suffering the recipient community may experience, God's chosen people in

²⁶⁰ David G. Horrell, *Becoming Christian: Essays on 1 Peter and the Making of Christian Identity* (London: Bloomsbury T&T Clark, 2013), 161-162.

²⁶¹ In the second century, the term γένος was used to designate believers (Christians). See, *Mart. Pol* 3.2: θεοφιλοῦς καὶ θεοσεβοῦς γένους τῶν Χριστιανῶν. *Mart. Pol* 14.1: γένους τῶν δικαίων.

²⁶² Danker, *The Concise Greek-English Lexicon of the New Testament*, 78.

²⁶³ Shaw, "A People Called: Narrative Transportation & Missional Identity in 1 Peter", 172-173.

Jesus Christ are accompanied by promises and hopes (1 Pet 1:3).

4.2 Holy nation

The Petrine author refers to the recipient community as ἔθνος ἅγιον alongside the expressions γένος and λαός in 2:9. This epithet is an expression applied to the people of Israel with βασίλειον ἱεράτευμα in Exodus 19:6. As noted in section 3.3.1, the use of ἅγιον and καλέω in 1 Peter 1:14-16 reminds the readers that believers are called to reflect God's holiness. These terms of holiness are linked to the identity of priesthood in 2:5 and 9. The combination of terminology is reminiscent of the image of a priest offering holy sacrifices in the temple. This image of holiness was to be developed the believer's life in Jesus Christ. Then, what intention did the author express in 2:9 with holy and ἔθνος? In 2:9, the author used the noun, γένος, ἔθνος, and λαός, which symbolize the people. In section 4.1, γένος was studied as a word with a strong of pedigree meaning, but the Petrine author observed that this word recalls the covenant blessings of the Israelites, God's chosen people, also connected to the communities scattered in the diaspora (1 Pet 1:1). So, for what purpose did the author use ἔθνος, and how does it relate to γένος and λαός?

4.2.1 Holy nation in Exodus 19:6

Exodus 19 shows the scene in which Israelite people form a special covenant with God and also form a sanctified community that is distinct from the rest of the world. Here the Israelite people were chosen among all nations as the kingdom of priests or royal priesthood and a holy nation. The concept of God's people summarizes the core of Israel's status. The word **עַם** which is generally expressed as a people, is connected with definite article **הַ** and is referred to as “the people” formed through God's call (Exod 1:20). In other words, **עַם** means

a people whose lineage elements are emphasized, such as consanguinity or tribe.²⁶⁴ However, Exodus 19:6 uses גוי קדוש (cf. Deut 7:6; 14:2, 21; 26:19; 28:9) instead of עם קדוש. Exodus 19:6 is the only text to present the Israelites with this expression. Then why does Exodus 19:6 use גוי instead of עם to refer to the Israelite people? These two words can be used as synonyms, and there is no significant difference semantically. However, if we closely focus on the meaning of these two words, גוי refers to people, nations, and Gentiles in terms of political and territorial terms.²⁶⁵ In particular, גוי is also associated with rulership. Cody categorized the case of calling the Israelites גוי in the OT texts as follows.

First, it is used in hypothetical generalization or examples that can be applied semantically to all nations equally (Deut 4:7, 34; Psa 33:12; Isa 18:2; Jer 18:7, 9).

Second, it is used in situations of growing into national status, like other nations on the earth (Gen 12:2; 18:18; 35:11; Deut 26:5).

Third, it is used in a context that owns a geographical area or land (Jos 3:17; 4:1; 6:8; 10:13; Isa 26:2, 15; Ezek 37:22).

Fourth, it is used by foreigners to call Israelite (Deut 4:6; Ezek 35:10).

Fifth, it is used when God's chosen Israelites are rejected by God when they are unfaithful and unworthy (Deut 32:28; Judg 2:20; Isa 1:4; 10:6; Jer 5:9, 29; 12:28; 9:8; 12:12; 31:36; 33:34; Ezek 2:3; Hag 2:14; Mal 3:9).

Sixth, it is used in correlation with עם (Exod 33:13; Zeph 2:9; Psa 106:4).

Finally, it is used when some words express rule or sovereignty toward the chosen people (Exod 19:6; Ezek 37:22; Mic 4:7).²⁶⁶

Seen from the above classification, the first and fifth are expressed as a nation, which is the ordinary meaning of גוי but in the case of the last classification, the special meaning of

²⁶⁴ Gesenius, *Hebrew and English Lexicon of the Old Testament*, 766.

²⁶⁵ Gesenius, *Hebrew and English Lexicon of the Old Testament*, 156.

²⁶⁶ Aelred Cody, "When is the Chosen People called a Goy?," *Vetus Testamentum*, Vol 14 (Jan, 1964): 1-6.

גוי is expressed. For example, in Ezekiel 37:22 and Micah 4:7, גוי (nation) is connected to the ruling power of Yahweh and represents a ruled community led by a ruler in a designated geographical place. Similarly in Exodus 19:6, גוי is parallel to ממלכת. Exodus 19 shows the covenant relationship between God and the Israelite people on Mount Sinai, a geographical location. As a consequence, Exodus 19:6 emphasizes that the Israelite people are governed and ruled by God as a priestly kingdom or royal priesthood. In other words, the Israelites used גוי in the sense of being established as the kingdom of God through the Sinai covenant. This text is also related to God's covenant to Abraham in Genesis 12:2 to make a great nation.²⁶⁷ God made Israelite a holy nation among all nations to reveal God's character (Exod 19:5-6).

4.2.2 Holy nation in 1 Peter 2:9

The Petrine author uses the singular (2:9) and plural (2:12; 4:3) forms of ἔθνος in the epistle, where the plural ἔθνος refers primarily to designate Gentiles, people who are distinct from Jews. However, the singular form ἔθνος is usually translated as nation and refers to Israelite (Lk 7:5; 23:2; Jn 11:48, 50-52; 18:35; Ac 10:22; 24:2, 10, 17; 26:4; 28:19).²⁶⁸ The Petrine author describes all believers originating from other ethnic roots (1:1) who have become newly chosen people of God. Moreover, ἔθνος means a group of people united by kinship, culture and common traditions.²⁶⁹ Hall also states that people who share common identification can be expressed as ἔθνος.²⁷⁰ Even if the recipient's ethnicity has a different background, Jewish or Gentile, those who are united by faith in Jesus Christ become a holy nation (1 Pet 1:18-19; 2:9). As Horrell mentions, this identity was based on the covenant

²⁶⁷ Houtman, *Historical Commentary on the Old Testament*, 446.

²⁶⁸ Michaels argues that the beginning of the transfer of the singular ἔθνος to the Gentile Christian movement can be seen in Matthew 21:43, Romans 10:19, using Deuteronomy 32:21 (LXX) and 1 Peter 2:9. See, Michaels, *1 Peter*, 109.

²⁶⁹ Danker, *BDAG*, 276.

²⁷⁰ Jonathan Hall, *Ethnic Identity in Greek Antiquity* (Cambridge: Cambridge University Press, 1997), 35; Goppelt states that ἔθνος refers to the body of people pursuing a common goal. See, Goppelt, *1 Peter*, 148.

given to Abraham in Genesis 12:2.²⁷¹ Moreover, this covenant is continuously inherited by the Israelites in Exodus 19:6, where the scope of the covenant expands to a national unit from the tribe and family. In 1 Peter 2:9, this covenant is transferring to the believers in Jesus Christ. In 1 Peter 2:9, the terms γένος, ἔθνος and λαός are used synonymously for all believers to be God's people like Israel, the covenant nation in the OT.

4.3 A people for God's own 'possession'

The author describes the recipient community as λαός εις περιποίησιν to indicate a special relationship with God. Shaw states that the word περιποίησις is the OT reference (LXX) represents the Petrine author's summary of the identity of God's chosen people.²⁷² The root of this terminology is cited in Exodus 19:5 and Isaiah 43:21. λαός (LXX) refers to Israel in the OT and represents the religious and theological character of God's chosen people. When λαός is read with περιποίησις, it is interpreted as a term indicating a special relationship in the context of the OT (LXX).

4.3.1 The term 'possession' in Exodus 19:5 and Isaiah 43:21

1 Peter 2:9 emphasized the community belonging to God by citing the phrases of LXX, λαός περιούσιος (Exod 19:5) and λαόν μου ὃν περιεποιησάμην (Isa 43:21). In particular, Exodus 19:5-6 introduces three statuses that the Israelites can obtain if they obey God and keep the covenant. The three statuses are God's treasured possession, royal priesthood or kingdom of priests and a holy nation. This contextual flow consists of a conditional clause οὐκ and a conclusion clause in Exodus 19:5-6. The conditional clause provides the condition that the Israelites keep and obey God's covenant, and the concluding

²⁷¹ Horrell, *Becoming Christian*, 138. In Romans 4:17-18 and Galatians 3:8, Gentiles are also included as God's chosen people (nation) with reference to the Abrahamic covenant.

²⁷² Shaw, "A People Called: Narrative Transportation & Missional Identity in 1 Peter", 182.

clause is the result of satisfying the condition. Wright argues that Exodus 19:5-6 is a text that shows the balance between universality and particularity. This text describes God's universal ownership of the world and at the same time expresses God's specific role for the chosen Israel.²⁷³ The Hebrew term, סגולה, which describes a close relationship with God, appears eight times in the OT (Exod 19:5; Deut 7:6; 14:2; 26:18; 1 Ch 29:3; Psa 135:4; Ecc 2:8; Mal 3:17).²⁷⁴ This word, translated as possession, is basically used as an economic term for the meaning of possession and property.²⁷⁵ Specifically, in 1 Chronicles 29:3, the possession refers to the royal repository. Just as the king collects precious and valuable things in his storehouse, according to this usage, the possession means that God regards the Israelites as a treasure, a special possession in Exodus 19:5. Moreover, Greenberg associates this word with *sikildu* and *sakalu*, Akkadian terms that indicate collecting personally.²⁷⁶ Ostensibly, this image shows unique and exclusive possession and that the individual owns something. Davies mentions another meaning for *skildum* (possession) in the Ancient Babylonian text King Avan's literature. In this text, King Avan is described as the servant of the god, the *Narum* (beloved) of the god, and the *sikil-du* (treasure) of the god.²⁷⁷ In this text, the relationship between the god and the king symbolizes a relationship bound with affection rather than a hierarchical relationship. In Exodus 19:5, the symbolic meaning of סגולה is a declaration that God has chosen Israel not simply as a possession, but as a relationship connected with special affection. Driver argues that the possession in Deuteronomy 7:6 includes the notion of belonging and choice, like a child belonging to a parent and at servant obeying an owner.²⁷⁸ However, God does not only own the Israelites. Just as Deuteronomy 10:14-15 indicates that

²⁷³ Wright, *The Mission of God*, 255.

²⁷⁴ In LXX, λαὸς περιούσιος (Exod 19:5), λαὸν περιούσιον (Deut 7:6; 14:2; 26:18), περιπεποίημαι (1 Ch 29:3), περιουσιασμόν (Psa 135:4), περιουσιασμός (Ecc 2:8), περιποίησιν (Mal 3:17)

²⁷⁵ Gesenius, *Hebrew and English Lexicon of the Old Testament*, 688.

²⁷⁶ M. Greenberg, "Hebrew segulla: Akkadian sikildu", *JAOS* 71(1951): 172-174.

²⁷⁷ Davies, *A Royal Priesthood*, 53. Davies is citing the translation of Wiseman's Alalakh Tablets (III.1.76). See, D. J. Wiseman, *The Alalakh Tablets* (London: British Institute of Archaeology at Ankara, 1953), 28-30.

²⁷⁸ S. R. Driver, *A Critical and Exegetical Commentary on Deuteronomy* (Edinburgh: T&T Clark, 1902), 100.

all heavens and earth, the highest heaven (universe), belong to God, so Exodus 19:5 explains that the world belongs to God's sovereignty. As Zeller mentions, God chose Israel as a people of special possession to fulfil the Abrahamic covenant (Gen 12:2).²⁷⁹ The Israelite people have a role as a royal priesthood or priestly kingdom and a holy nation. However, Exodus 19:4-6 does not mention which role should be presented in detail. However, as mentioned in Deuteronomy 4:6-8 and Isaiah 43:9-10, God's chosen people are required to serve as witnesses to make God's name known to other nations. In Isaiah 43:21, the author states that the Israelites were preserved to serve a specific purpose for God.²⁸⁰

4.3.2 The term 'possession' in 1 Peter 2:9-10

The fourth identity of the recipient community in 1 Peter is λαὸς εἰς περιποίησιν (1 Pet 2:9). The Petrine author declares that the status of God's special people in Exodus 19:5 and Isaiah 43:21 extends to all believers in Christ and because Jesus Christ possesses believers with his precious blood (1 Pet 1:19). The author used περιποίησιν, an objective form of περιποίησις in 2:9.²⁸¹ However, this term to describe the meaning of possession is used differently in 1 Peter than in Exodus 19:5 and Isaiah 43:21 (LXX). The Petrine author omitted the pronoun μου from λαὸν μου ὃν περιεποιήσαμην in Isaiah 43:21 and altered the relative clause ὃν περιεποιήσαμην in the prepositional phrase εἰς περιποίησιν. Michaels explains that the author has modified it to a more future-oriented expression.²⁸² Moyise notes that the Petrine author did not use 'I formed' as a first-person verb in the Isaiah text but used the noun form of possession in 1 Peter. In other NT texts, the noun form of possession implies salvation (1 Thess 5:9; Heb 10:39) and glory (2 Thess 2:14) with εἰς.²⁸³ 1 Peter 1:5,

²⁷⁹ Zeller, "Intertextuality in 1 Peter 2:9-12", 33.

²⁸⁰ In Isaiah 43:21, ἀρετὰς μου διηγείσθαι is linked to the objective below ὅπως in 1 Peter 2:9b.

²⁸¹ The term περιποίησις refers to 'to being of very special status, chosen, especial and particularly one's own (Tit 2:14). See, Danker, *BDAG*, 884; *The Concise Greek-English Lexicon of the New Testament*, 280.

²⁸² Michaels, *1 Peter*, 109.

²⁸³ εἰς περιποίησιν σωτηρίας (1 Thess 5:9), εἰς περιποίησιν δόξης (2 Thess 2:14), εἰς περιποίησιν ψυχῆς (Heb

2:2 repeatedly emphasizes the salvation of believers by linking εἰς and salvation. The Petrine author applies the meaning of possession in the OT text to the recipient community in the same way and speaks of a particular people among all nations. Moreover, the author exhorts the believers to carry out tasks.

As has been noted earlier, the Petrine author describes believers in 2:9 as γένος, ἔθνος and also uses λαός, meaning Hebrew אָם. This term is repeated in verse 10 and indicates that faith in Jesus Christ is the only condition for becoming God's chosen people. It clearly states that the church community is God's people. In the LXX, λαός, translated as people, can signify; a large body of humans (Nu 21:6), a large body of people defined along ethnic, racial, religious or political lines (Gen 23:7; 49:13), and a group of people like Israel (Exod 19:5).²⁸⁴ In the NT, λαός is equivalent to LXX meaning, tribe, ethnicity, people, and the mass of a community (Mt 4:23; 26:5; 27:64; Mk 11:32; 14:2; Lk 1:10; 3:15; 6:17; Ac 3:9; 4:1; 10:2; 21:40; 1 Cor 10:7) or all of Israelite as God's people (Ac 15:14). The Petrine author emphasizes the status and belonging of God as the chosen people with the same meaning as in the OT.

The author cites Hosea 1-2 in 1 Peter 2:10. Moreover, he emphasizes the contrast between the past and present status of the recipient community by using the phrases ποτε and νῦν. The recipient community had a meaningless and secular life before their conversion (1 Pet 1:14, 18; 2:1; 4:2-4). However, when they met Jesus Christ, they became God's chosen people and participated in God's salvation plan (2:2). Eventually, the identity of the recipient community is decisively divided before and after conversion. Dryden argues that the Hosea text citation in 1 Peter 2:10 confirms that all believers' identity is rooted in God's salvation story.²⁸⁵ Therefore, from the perspective of salvation, Green argues that the reason the Petrine

10:39). See, Moyise & Menken, *Isaiah in the New Testament*, 181-182.

²⁸⁴ Muraoka, *A Greek-English Lexicon of the Septuagint*, 425-426.

²⁸⁵ Dryden, *Theology and Ethics in 1 Peter*, 126.

author deployed Hosea's language of judgment and restoration was to celebrate that the recipient community in 1 Peter was saved by God's mercy and to highlight the significance of conversion to an unbelieving audience.²⁸⁶ The Petrine authors use of the phrase ποτε-νῦν and the οὐκ-δὲ to describe the audience's positive state that clearly contrasts with the negative state of the past. οὐ λαός was used in Hosea 1:9, 1:10 and 2:25 (LXX), and the phrase οὐκ ἠλεημένοι in Hosea 1:6 and 2:25 (LXX). In particular, the text structure of people/not people and mercy/not mercy in 1 Peter 2:10 resembles Hosea 2:25 (LXX).

Stuart explains that Hosea 1:2-9 serves as a summary preface to the entire book of Hosea.²⁸⁷ In particular, the names of Hosea's three children, Jezreel (Hos 1:4-5), Lo-Ruhamah (Hos 1:6) and Lo-Ammi (Hos 1:9), are used to describe the judgment and salvation of Israel. The Petrine author follows the contextual flow in which the names of Lo-Ruhamah and Lo-Ammi reflects God's changing salvation in the Hosea text. First, Hosea's second child, Lo-Ruhamah, is a compound word of לֹא which means complete negation and רַחֲמָה (mercy). It can be translated as "one who has not obtained mercy".²⁸⁸ The verb רַחַם in the name comes from a root meaning the womb,²⁸⁹ representing the mother and father's natural love (Isa 49:15; Psa 103:13). However, God declares no more mercy on Israel. Hosea's third child, Lo-Ammi, is a compound of the negative word לֹא and עַמִּי (people) and interprets as "not my people".

However, from the second chapter of Hosea, the texts indicate that the Israelites will be restored to their original state of being chosen by God (Hos 2:1). The negative word לֹא was removed from the name of the second and third child, and the Hebrew זָרַע (sow/plant)²⁹⁰ was used to indicate that the Israelites were restored by God in Hosea 2:23

²⁸⁶ Green, *1 Peter*, 63.

²⁸⁷ Douglas Stuart, *Word Biblical Commentary: Hosea-Jonah* (Michigan: Zondervan, 1988), 35.

²⁸⁸ Stuart argues that when the Israelite people heard this name, they would have recognized the traditional covenant curses (Deut 31:17; 32:19-20) of God's abandoned and wrath. See, Stuart, *Hosea-Jonah*, 30-31.

²⁸⁹ Gesenius, *Hebrew and English Lexicon of the Old Testament*, 933.

²⁹⁰ Gesenius, *Hebrew and English Lexicon of the Old Testament*, 282.

and 2:25. Furthermore, Hosea mentions the promise of increasing the number of God's people in 1:10, which is reminiscent of Genesis 22:17. Zeller notes that the Exodus event in Hosea 2:15 is also displayed in Exodus 19:4-6 and Isaiah 43:2,16, which are both quoted in 1 Peter. Therefore, he argues that the Petrine author reminds the recipient community of this salvation history of Israelites in the OT texts to contrast their previous and current status.²⁹¹

Paul also cites Hosea 2:1 and 2:23 in Romans 9:25 to emphasize the elect status of believers. However, Paul used ἠγαπημένην (loved) instead of the expression of mercy used in Hosea and 1 Peter 2:10. Egan argues that Romans 9:24-25, 30 indicates Gentiles can also be included as God's people. On the contrary, 1 Peter 2:10 focuses on explaining the position of God's people through conversion rather than the discourse on Gentiles.²⁹² However, Zeller argues that the Petrine author did not discuss the Jews and Gentiles issues in the church as clearly as Paul but indirectly expressed the author's intentions about the composition of the church.²⁹³ This church composition is expressed in a comprehensive language that anyone can participate in God's salvation through faith regardless of nation, race or ethnicity. Elliott also argues that the Petrine author emphasizes that faith is the warrant of the identity of God's people in the light of Hosea and represents the meaning of reborn (2:2) in God.²⁹⁴ 1 Peter 2:10 provides a review and summary of the identities listed in 2:4-10 and sets up the paraenesis of 2:11.²⁹⁵ After 2:10, the Petrine author explains that the believers can participate in the salvation event because of God's mercy. Furthermore, they have a commission to inherit the blessings of God to the neighbour (1 Pet 3:9).

²⁹¹ Zeller, "Intertextuality in 1 Peter 2:9-12", 79, 150.

²⁹² Egan, *Ecclesiology and the Scriptural Narrative of 1 Peter*, 114.

²⁹³ Zeller, "Intertextuality in 1 Peter 2:9-12", 152.

²⁹⁴ Elliott, *1 Peter*, 442.

²⁹⁵ Zeller, "Intertextuality in 1 Peter 2:9-12", 154; Michaels, *1 Peter*, 112-113.

4.4 Missional perspective derived from God's chosen people in 1 Peter

The terminology of γένος, ἔθνος and λαός, which symbolizes God's chosen people in 1 Peter 2:9-10, reminds them of their responsibility as God's people. Edwards and Senior argue that the identities given to the recipient community in 1 Peter should be linked to the role of witness as testifying to God's salvific act and praising God.²⁹⁶ The specific discourse on a missional perspective in 1 Peter will be studied in detail in chapters 5 and 6. However, in 1 Peter 2:9b and Isaiah 43:20-21, both texts mention that the role of God's chosen people is related to proclaiming God's work. Other NT texts also indicate that λαός, the people of God, are connected to a missionary role (Ac 15:14; Tit 2:14).²⁹⁷ In the Hosea texts discussed earlier, God promised that the nation would be reunified and that number of God's people would become innumerable. In the context of this Hosean message, Paul also shows the equality or unification of Jew and Gentile in Romans 9:25-26. This understanding of the NT worldview on missional aspect is also linked to the message in 1 Peter. As Bockmuehl mentions, their images as God's new Israelite people express that they are strongly oriented to forming relationships with outsiders, although the community is in a difficult situation.²⁹⁸ The responsibilities of the recipient community for the gospel and the role of witnesses are inseparable from the identities given in 1 Peter 2:4-10.²⁹⁹ Then, how is this proclamation of the gospel conveyed in the situation of the audiences in 1 Peter? They choose public living instead of evangelical preaching strategy. Their behaviour and manner of life is attractive to those outside the community. Horrell argues that the missional dimension in 1 Peter unfolds more explicitly after 2:12. He argues that the expression δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς (1 Pet 2:12) gives the audience (1 Pet 2:18-20; 3:1) the motivation to carry out

²⁹⁶ Edwards, *1 Peter*, 97; Senior & Harrington, *1 Peter, Jude and 2 Peter*, 62.

²⁹⁷ Zeller, "Intertextuality in 1 Peter 2:9-12", 154; Michaels, *1 Peter*, 137.

²⁹⁸ Marcus Bockmuehl & Michael B. Thompson, *A Vision for the Church: Studies in Early Christian Ecclesiology* (Edinburgh: T&T Clark, 1997), 162.

²⁹⁹ Green, *1 Peter*, 62.

their missional responsibility through good conduct. This motive and purpose initiates a relationship with unbelievers and opens up the possibility of conversion.³⁰⁰ This particularity of the recipient community as God's chosen people defines its identity as believers. Furthermore, this particularity extends to universally to God's salvation with neighbours, and responsibility as a witnessing community of God is required.

4.5 Chapter Summary

In 1 Peter 2:9-10, the author uses three different Greek words, ἔθνος, γένος and λαός for designating people or collective community. Why did the author use three different words rather than using one word to refer to the audiences collectively? This chapter investigates the usage of these three words in connection with OT texts. 1 Peter 2:9-10 quotes Exodus 19:4-6, Isaiah 43:20-21 and Hosea 1-2. These three texts tell the story of God's chosen people, Israelites. All these texts narrate how the Israelites are restored by God's mercy, their identity as God's own possession, and the promises of salvation that save God's chosen people from Egyptian and Babylonian captivity. In all of these stories, God is the protagonist and focuses on the fate of his chosen people. Viewed in this light, the Petrine author also differentiates the fate of the two groups through the contrast between the believer in Jesus Christ and the non-believer in 1 Peter 2:4-8. In other words, the author's key message is that all believers who follow Jesus Christ, God's chosen one but rejected from people, will grow to salvation as God's chosen people (1 Pet 2:2). 1 Peter 2:4-10 affirms that these blessings of God's salvation are presently possessed by those who are staying in Christ. The Petrine author first mentions the message of the identities, which expresses who they are, before suggesting to the recipient community how to resolve the confrontations in hardship.

Section 4.1 studies the election theme in 1 Peter. In particular, the author expresses the

³⁰⁰ Horrell, *Becoming Christian*, 163.

inclusio structure by setting the audience's status as God's chosen people in the foreword (1:1) and closing text (5:13) of the epistle. In particular, the election theme is naturally connected from the Christological perspective to the ecclesiological sense in 1 Peter 2:4-5. The Petrine author quotes the expression God's chosen people in Isaiah 43:20-21. In particular, Isaiah reminds the Israelites of the past exodus event and reveals the promise of salvation that God will carry out the new thing for His chosen people. The Petrine author also emphasizes that God's promise of salvation extends to the audiences in Jesus Christ. In the SIT perspective, this election theme would assist in developing a positive image for forming the community and distinguish them from other groups more clearly.

In section 4.2, the expression, ἔθνος ἅγιον has been studied. This epithet is quoted from Exodus 19:4-6. Notably, in Exodus 19, the author uses ἔθνος, which usually designate the Gentiles, instead of using γένος and λαός, which usually refer to Israelites. This word is also used in LXX to refer to Israelites, but it is also used as a word for a wide range of God's chosen people (Gen 12:2; Exod 19:6). Scholars have suggested the relationship between the Abrahamic covenant in Genesis 12:2 and Exodus 19:4-6 and interpreted that God's covenant extends from the tribe and family to the national unit. The Petrine author also uses ἔθνος as synonymous with γένος and λαός and shows the connectivity of God's covenant to all believers.

In section 4.3, I studied the expression of "God's own possession" within the context of Exodus 19:5. This expression was examined as describing the relationship between God and his chosen people as a special and unique relationship. In Exodus 19:5, the term possession represents the special ownership of God and emphasizes the particularity of Israelites. Moreover, in the OT, this word denotes property or possession combined by affection rather than simply representing ownership. In this overall interpretation, the Petrine author expresses the audience as λαός εις περιποίησιν and expresses a special relationship with God.

In particular, the noun form περιποίησιν and εἰς phrases are closely linked to the concept of salvation, which reveals the author's intention. It shows that faith in Jesus Christ is the only condition to become a people of God's possession and the way to participate in God's salvation plan. The author also applies the message of judgment and restoration in the texts of Hosea 1-2, emphasizing the significance of faith.

Section 4.4 examines the missionary implications of being God's chosen people. There is, admittedly, a stronger communal than missional message in these three words. However, the author first mentions the chosen people's identity in God in 2:9a and expresses their commission and responsibility as believers after the ὅπως phrase. The next chapter will study the role of the believer's community as God's witness.

5 Chapter 5: The purpose of God's chosen people

1 Peter 2:4-8 shows a significant disparity between two groups of people. Those who on the one hand believe that in Jesus Christ they will receive salvation through God's mercy (1 Pet 2:2, 10), and those on the other hand who are depicted as opposing believers and consequently will fall and be ashamed (1 Pet 2:6-8; 4:17) on the day of visitation (1 Pet 1:13; 2:12). Following this explicit distinction between two different groups, the author expresses the identity of God's chosen people in a manner reminiscent of Israel's identity as God's covenant people in 1 Peter 2:9a: γένος ἐκλεκτόν (Isa 43:20-21), βασιλείον ἱεράτευμα, ἔθνος ἅγιον (Exod 19:4-6), and λαὸς εἰς περιποίησιν (Exod 19:5; Isa 43:21).³⁰¹ Thus, the question arises as to whether these identities referred to by the author merely reaffirm the elect status of the audience, or provide greater specificity about that identity. Shaw also mentions that it is important to consider where the discourse concerning the elect ends.³⁰² He recognized that the term καλέω used in 1 Peter was a key-word connecting the flow of the epistle.³⁰³ This leads to the fundamental question of the purpose of God's calling to believers that is, what are they called to do? - As we have discussed in chapter 3, the ὅπως phrase expressed after the epithets of the recipient community in 1 Peter 2:9, emphasizes the specific purpose or commission of the believers.³⁰⁴

The author emphasizes the believer's commission to proclaim God's ἀρετάς, that is, mighty acts (NRSV) or glorious deeds (NEB) in 1 Peter 2:9b. Notably, the term φῶς connotes the audience's identity and commission. The Petrine author expresses God's creative call through the contrast between the image of light and darkness. Shaw asserts that the image of light is linked to the concept of salvation³⁰⁵ in the biblical texts, and that this call of God's

³⁰¹ Abson, *A Narratological Reading of 1 Peter*, 92.

³⁰² Shaw, "A People Called: Narrative Transportation & Missional Identity in 1 Peter", 184.

³⁰³ See, section 1.2.1.4.

³⁰⁴ Elliott, *1 Peter*, 439.

³⁰⁵ This salvation theme is also seen in 1 Peter 2:2. Horrell uses Clement's texts: *Protrepticus* (4.59.3) and

enacts a re-creation in which believers move from darkness to the light.³⁰⁶ The emphasis on the salvation theme through this contrasting motif structure is also shown in 2:10.

Consequently, the Petrine author emphasizes the salvation theme through the contrast of light and darkness, and progressively represents the believer's commission to proclaim God's redemptive act. 1 Peter 2:12 shows the ultimate purpose of this commission is to glorify God. These ideas and expressions are also implicitly found in Jesus' teaching in the Sermon Mount (Mt 5-7), especially in Matthew 5:14-16.

This chapter firstly will offer a general outline of how the Petrine author understands the darkness/light motif in terms of salvation theme by referring to Isaiah 42-43 and Matthew 5:14-16. Second, this chapter will examine the definition of the term ἀρετή³⁰⁷ through a contextual analysis of Isaiah 43:21 (LXX). Lastly, this chapter will study how the term ἐξαγγέλλω in 1 Peter 2:9, appearing only here in the NT, affects the missionary perspective of the recipient community in 1 Peter.³⁰⁸

5.1 Study of Light terminology in 1 Peter 2:9

In 1 Peter 2:9b-10, the motifs of “darkness to light” and “not people to God’s chosen

Paedagogus (1.6.32.4) as an example to explain the believer's rebirth in Jesus Christ and emphasize the importance of 1 Peter text in the early church. He finds a shared contextual flow of 1 Peter texts (1 Pet 1:14-18; 2:1-2; 4:3-4) in Clement's description of the difference between old and new identities of Christians in *Paedagogus* (1.6.32.4). This text denotes the term rebirth as taking off an old person or evil clothing and staying in the immortality of Christ. Therefore, the chosen people are reborn as new and holy people. For a detailed examination of the term rebirth, See, Horrell, *Becoming Christian*, 146.

³⁰⁶ Shaw, “A People Called: Narrative Transportation & Missional Identity in 1 Peter”, 188-189.

³⁰⁷ The term "virtue" or ἀρετή is an important idea in wider Greek literature – for example, in Aristotle's *Nicomachean Ethics* (NE 1098a 16). Aristotle argues that the continual pursuit of ἀρετή is related to happiness (NE 1109a 20-29). For a detailed discussion of Aristotle's works, Nancy Sherman, *Aristotle's Aristotle's ethics: critical essays* (Lanham, Md.; Oxford: Rowman & Littlefield, 1999); J. O. Urmson, *Aristotle's ethics* (Oxford: Basil Blackwell, 1988). Aristotle expressed virtue as the most suitable action to be taken for happiness under any circumstance, but the Petrine author describes ἀρετή as a category of commission that believers should practice in their daily lives for the glorify God (1 Pet 2:12).

³⁰⁸ Green states that while believers' identities in 1 Peter 2:4-9a are the language of a vertical relationship with God, conversely, the expressions after the ὅπως phrase in 2:9b refer to a horizontal relationship with the believer's neighbours. Green, *1 Peter*, 62-63.

people” express the image of transformation.³⁰⁹ The Petrine author expresses that God has called believers from darkness to light. Consequently, God commissions believers to glorify and proclaim the mighty acts of God. More widely in scripture, light is used as a motif. Several biblical texts depict God or Christ as the light of the world (Psa 4:6; 27:1; Isa 60:20; Mic 7:8; Jn 1:7-8; 8:12; 9:5; 12:46; 1 Jn 1:5). Furthermore, the word of God is also interpreted as light (Psa 43:3; 11:105, 130; Prov 6:23).³¹⁰ In Paul's epistles, this metaphor is applied to followers of Christ (Eph 5:8; 1 Thess 5:5). Moreover, the status of changing from unbelief to belief is expressed in the motif of darkness to light (Lk 1:79; Ac 26:18; 2 Cor 4:6, 6:14; 1 Thess 5:4; Eph 5:8; Col 1:12; 1 Jn 1:6).³¹¹ In general, the metaphor of light relates to God, Jesus Christ, God's chosen people, the law, and salvation.³¹²

Intertextually, 1 Peter 2:9 is related to Isaiah 43:20-21. There is no light terminology in Isaiah 43:20-21. However, examining the definition of the light metaphor in Isaianic texts related to the concept of Yahweh's servant (Isa 40-55) is helpful to interpret the light image in 1 Peter. In Isaiah, the light metaphor denotes Yahweh himself (Isa 2:5; 9:1-7; 60:20), but it is also used as the role of Yahweh's servant or Israel (Isa 42:6-7; 49:1-6). Furthermore, in Matthew 5:14-16, the light metaphor is interpreted as the language of the identity and commission of Jesus' followers. There is no direct quotation from Matthew 5:14-16 in 1 Peter, but the expressions such as darkness/light, good deeds, and glorify God in Matthew 5:14-16 show the same contextual flow as 1 Peter 2:9-12. Moreover, in both texts, the light metaphor recalls God's chosen people's salvation, status, and commission to fulfil.

³⁰⁹ Fagbemi, “Transformation, Proclamation and Mission in the New Testament: Examining the Case of 1 Peter”, 214.

³¹⁰ Zeller, “Intertextuality in 1 Peter 2:9-12”, 96.

³¹¹ Best, *1 Peter*, 109.

³¹² In addition, Keener classifies the metaphors of light used in Jewish literature into the following categories: 1) portray good and evil as light and darkness (1QS 3:3, 19-22; 1QM 13:5-6, 14-15); 2) primeval light or from the creation (2 En 24:4; Gen. Rab. 3:6); 3) restoration of light in the end time (Hag 12; Gen. Rab 11:2; 42:3); 4) future glory (Mt 13:43; Rev 22:5; Wis 3:7-8; 1 En 1:8, 5:7, 108:11-14; 1QM 17:6-7; 4 Ez 7:97); 5) light derived from true knowledge (Sir 31:17); 6) Wisdom (Prov 6:32; Wis 6:12, 7:26, 29-30; 1QS 2:3, 11:5-6; 1QM 1:8; 4 Ez 14:20-21); 7) Torah (Psa 119:105; Bar 4:2, 2 Bar 17:4, 18:1-2, 59:2). See, Craig S. Keener, *A Commentary on the Gospel of Matthew* (Michigan/Cambridge: Wm. B. Eerdmans, 1999), 174.

5.1.1 Light image in Isaiah

1 Peter 2:9 shares conceptual affinities with Isaiah 43:21 (LXX). Abson argues that just as God's 'new thing' in Isaiah 43:19 refers to deliverance from Babylonian captivity, the Petrine author also intends salvation or conversion of God's chosen people through the expression 'from darkness to light' in 2:9.³¹³ Moreover, the similarity with Isaiah 43:21 is also shown in 1 Peter 2:9 by the expressions τὰς ἀρετάς and διηγεῖσθαι (LXX). Egan focuses on the contextual structure of Isaiah 43 with other Isaiah texts. He particularly notes that the term ἀρετή is associated with the imagery of darkness and light in Isaiah 42:10-17 and that ἀρετή and ἀναγγέλλω (Isa 42:12) are also seen in Isaiah 43:21. The term ἀναγγέλλω, meaning the act of proclaiming God's mighty deeds, is defined as leading the way to blindness (Isa 42:16) and transforming from darkness to light.³¹⁴ Moreover, both of these Isaiah texts (Isa 42-43) are also related to the concept of Yahweh's servant. Westermann mentions that the image of Yahweh's suffering servant is seen in Isaiah 40-55 and designates these texts "the songs of the suffering servant" (Isa 42:1-4, 49:1-6; 50:4-4- 9; 52:13-53:12).³¹⁵ Rowley notes the issue of the identity of Yahweh's servant.³¹⁶ This is because the servant of Yahweh is not expressed as a single identity, but as a dual or multiple identity in the book of Isaiah.

First, there is a view that identifies Yahweh's servant as "a collective one" like Israel. Because the term δοῦλός μου and Ἰσραήλ are considered the same concept in Isaiah 49:3 (LXX).³¹⁷

Second, there is the view that Yahweh's servant is 'an individual personality'. North

³¹³ Abson, *A Narratological Reading of 1 Peter*, 92; Grudem also notes that the Petrine author quotes the contextual flows of Isaiah's promise of redemption from the Babylonian captivity (Isa 43:14), God's forgiveness of His people and God's glory might be proclaimed (Isa 42:8, 12; 43:7, 25; 44:23). Grudem, *1 Peter*, 118-119.

³¹⁴ Egan, *Ecclesiology and the Scriptural Narrative of 1 Peter*, 112-113.

³¹⁵ Westermann, *Isaiah 40-66*, 92.

³¹⁶ H. H. Rowley, *The Servant of the Lord and Other Essays on the Old Testament* (London: Lutterworth, 1952), 3.

³¹⁷ Isaiah 41:8-10; 44:1-3, 21; 45:4 also regards Yahweh's servant as Israel.

refers to the identity of Yahweh's servant in various categories such as Isaiah, Uzziah, Hezekiah, Josiah, Ezekiel, Jeremiah, Moses, Job, Cyrus, Jehoiakim, Zerubbabel, Meshullam, and Nehemiah.³¹⁸ The reason for this designation of several persons as 'an individual personality' is that Deutero-Isaiah emphasizes the role of representing the people in the background of Babylonian captivity. However, there is one difficulty in understanding the concept of a servant only as an 'individual personality'. This is because in Isaiah 49:1-6, the identity of a servant is observed both as a collective concept (Isa 49:3) and as an individual personality (Isa 49:5). Robinson argues that these dual concepts can be seen together because the collective or individual concept is not separated in Hebrew thinking.³¹⁹ Isaiah 51:1-2 also shows that Israel is included in the covenant as the descendants of Abraham. In other words, the lives of the ancestors are connected and projected with the lives of the Israelite nation, and 'one' includes 'many' as the spiritual unity that unites generations. The identity of the servant may be a personal and/or communal concept. However, in this thesis, rather than discussing identity as in unit, I would like to focus on the servant's role or commission in relation to the light metaphor. Of course, the Petrine author also seems to give personal or communal exhortations in his epistle, but the author focuses on the identity of faith in Jesus Christ and the role and commission to be fulfilled upon this faith. Light is an important theme in the OT.³²⁰ This section discusses two interpretations of light in the book of Isaiah.

First, in Isaiah, light denotes God's chosen people (Isa 9:1-7; 60:1-5). In the book of Isaiah, light does not refer only to Yahweh himself but also refers to God's chosen people. Moreover, these people will be ingathering as God's nation, and the glory of God will be

³¹⁸ Christopher R. North, *The Suffering Servant in Deutero-Isaiah: an historical and critical study* (London: Oxford University Press, 1956), 192.

³¹⁹ H. W. Robinson, *Corporate Personality in Ancient Israel* (Philadelphia: Fortress Press, 1980), 45-55.

³²⁰ In the OT, אור denotes the following meanings; 1) light as diffused in nature, light of the day (Ge 1:3-5); 2) morning light, dawn (1 Sa 14:36; 25:34; 2 Sa 17:22; 2 Kgs 7:9; Mic 2:1); 3) light of the heavenly luminaries (Isa 30:26; Psa 148:3); 4) daylight (Job 38:15; Am 8:9); 5) lightning (Job 36:32; 37:3, 11, 15); 6) light of lamp (Prov 13:9); 7) light of life (Job 33:30; Psa 56:13); 8) light of prosperity (Job 22:28; 30:26); 9) light of instruction (Prov 6:23; Isa 42:6; 49:6); 10) light of face (Job 29:24; Prov 16:15); 11) God (Isa 2:5; 9:1-7; 10:17; 60:20; Mic 7:8). See, Gesenius, *Hebrew and English Lexicon of the Old Testament*, 21.

revealed through them (Isa 60:1-4).

Second, the light metaphor represents the commission or responsibility of God's chosen people (Isa 42:1-9; 49:6; 66:19). In particular, the songs of the servant texts, Isaiah 42:1-9 and 49:6, indicate that the servant's role is expressed as an image of light and conveys God's redemptive act. Zeller asserts that these two texts depict a servant sent from Yahweh on a commission to deliver God's salvation to the ends of the earth: a transferal from darkness to light.³²¹ Notably, in Isaiah 42:6, this text emphasizes the role of the servant, whose role is defined as being a light to the nations by opening the eyes of the blind and rescuing the prisoners (42:6-7). Boyley asserts that Isaiah 42-43 is focused on the theme of God's 'new thing' (Isa 42:9; 43:19). He emphasizes that these two texts summarize the servant's role as the light toward nations and the role of proclaiming God's saving act in relation to the 'new thing'.³²² In Isaiah 42:6, the Hebrew term נָתַן means 'render', 'give' and 'turn into' and refers to a specific position or task of a person.³²³ Westermann describe this term as a 'tool' and argues that it implies an 'agent' chosen by God to influence others.³²⁴ In verse 6, the light metaphor denotes a new life that offers salvation and restoration to Israel, free from oppression and death. Furthermore, the servant will represent the role of light by proclaiming the message of God's salvation to Israel and the nations.³²⁵ Isaiah 49:6 recalls the role of the servant of 42:1-9. In particular, 49:1-6 refers the prophetic call of the servant. Isaiah 49:1 describes that the servant has a commission to proclaim the words of Yahweh to those living on the ׀ and far away. Ostensibly, this declaration implies a scope beyond the borders of Israel.³²⁶ In the book of Isaiah, the expression “beyond boundaries” appear repeatedly. Isaiah 66:19 speaks of an

³²¹ Zeller, “Intertextuality in 1 Peter 2:9-12”, 58.

³²² Boyley, “1 Peter – A Mission document?”, 9.

³²³ John Goldingay & David Payne, *The International Critical Commentary: Isaiah 40-55* Volume 1 (London: T&T Clark, 2006), 227-229.

³²⁴ Westermann, *Isaiah 40-66*, 100.

³²⁵ N. H. Snath, *Isaiah 40-66: A Study of the Teaching of Second Isaiah and Its Consequence* (Leiden: Brill, 1967), 157; Martin Williams, *The Doctrine of Salvation in the First Letter of Peter* (Cambridge: Cambridge University Press, 2011), 78.

³²⁶ Ivan D. Friesen, *Believers Church Bible Commentary: Isaiah* (Scottsdale: Herald Press, 2009), 307.

allusion that those who have seen the glory of Yahweh are sent to those who have not yet seen Yahweh's glory. Fagbemi's asks³²⁷ whether it can be concluded that Israel, God's chosen people in Isaiah performed verbal missionary activities. Although Isaiah does not use the term explicitly related to the concept of mission, it is repeatedly observed that the people are chosen as God's witnesses (Isa 43:10, 12; 44:8; 55:4). The chosen people, God's witnesses are called on a commission to proclaim the message of Yahweh's salvation to others beyond their boundary as Yahweh's light. To summarize, in Isaiah the light represents the salvation of God, the glory of God (Isa 40:5; 60:1-3; 66:19). In LXX, δόξα indicates 'greatness', 'magnificent', 'splendor', and 'honor'.³²⁸ The expression of God's glory will be mentioned in chapter 6, but the deuteron-Isaiah shows that God's chosen people (God's witness) have a role or obligation to proclaim that light of God's glory that reveals God's innate characteristic and mighty acts.

5.1.2 Light image in Matthew 5:14-16

It is difficult to correlate the light metaphor of Matthew's gospel with 1 Peter 2:9. However, when we consider the meaning and message of 'good conduct' or deeds' for glorifying God in 1 Peter 2:12, we can infer a similarity between Matthew 5:14-16 and 1 Peter. Although both texts are not in a direct literary relationship, they nonetheless might inhabit the same thought-world and have a shared understanding of the metaphor of 'light'. The premise that the Petrine author actually quoted the teaching of Jesus in 2:9-12 is uncertain, but many scholars indirectly support a link between the two texts.³²⁹ Because, there

³²⁷ Fagbemi, "Transformation, Proclamation and Mission in the New Testament: Examining the Case of 1 Peter", 217.

³²⁸ Muraoka, *A Greek-English Lexicon of the Septuagint*, 176.

³²⁹ Best, *1 Peter*, 109; Senior & Harrington, *1 Peter, Jude and 2 Peter*, 65; Achtemeier, *1 Peter*, 177; Goppelt, *1 Peter*, 162; Beare, *The First Epistle of Peter*, 137; Selwyn, *The First Epistle of St. Peter*, 365-366; Elliott, *1 Peter*, 24; Michaels, *1 Peter*, 117-119; Grudem, *1 Peter*, 124; Green, *1 Peter*, 69; Wright, *The Mission of God*, 390; Luz, *Matthew 1-7 : A Commentary*, trans. James E. Crouch (Minneapolis: Fortress Press, 2007), 208; Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 188. Zeller explains that scholars classify the relationship between 1 Peter 2:12 and Matthew 5:14-16 by using the expressions 'reflects', 'may echo', 'inspired by', 'to some degree reminiscent of', or 'interesting parallel.' See, Zeller, "Intertextuality in 1 Peter 2:9-12", 88.

is an issue on the dates of writing, it is difficult to draw a clear conclusion about the relationship between these two texts. However, scholars who support the association between these two texts cautiously argue that both texts may have used a common oral tradition.³³⁰ This epistle has similar context between Matthew 5:1 in 1 Peter 3:14 and Matthew 5:11-12 in 1 Peter 4:13-14. Michaels also asserts the connection between the two texts based on the fact that the Greek term ἀγαθοποιέω, which denotes 'good deeds' in 1 Peter (2:15, 20; 3:16-17), is also found in the tradition of Jesus' words (Lk 6:27, 33, 35).³³¹ The common emphasis in 1 Peter 2:12 and Matthew 5:14-16 is that unbelievers will glorify God through the good works of Jesus' followers.³³² As Shaw mentions, these two texts can be linked by the three concepts of 'light', 'community/' and 'conduct'.³³³ Regarding the object of the light metaphor, these two texts show differences. In Matthew 5:14-16, the light refers to the believers, but in 1 Peter, the light expresses God himself or the work of God. However, these two objects of light are interpreted as an intertwined relationship.³³⁴

Before looking more closely at the message of Matthew 5:14-16, it might be useful to consider the structure of the text briefly. First, Jesus calls his listeners' attention by calling ὑμεῖς (second person, pronoun) in Matthew 5:13-14. Moreover, the author indicates his intention by repeating keywords twice. For example, words such as ἀνθρώπων (13c, 16a), ἐστε (13, 14), τὸ ἅλας (13a, 13b), τὸ φῶς (14a, 16a), λάμπω (15b, 16a) form chiasmic structure.

³³⁰ Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 189; Zeller, "Intertextuality in 1 Peter 2:9-12", 86; Green, *1 Peter*, 69-70; ; Selwyn, *The First Epistle of St. Peter*, 365. Furthermore, The metaphor of light and darkness are also found in the Qumran manuscripts (1QS I,1-III,12 and 1QS III, 13-19). 1QS is a section that specifies 'community rules', and the purpose and intention of the community are well expressed. In 1QS I,9-10, the Qumran community distinguishes between "Sons of Light" and "Sons of Darkness". 1QS III, 13-19 are introduced the idea that God created the world from the beginning by dividing it into two parts, light and darkness. In particular, this section focuses on the actions (conduct) of the Sons of Light (vv.13-14), and vv.9-10 shows the sharp contrast between light and truth, darkness and deceit. See, Florentino García Martínez & J. C. Tigchelaar, *The Dead Sea Scrolls Study Edition Volume 1 (1Q1-4Q273)* (Leiden; New York; Köln: Brill, 1997), 70-71, 74-75.

³³¹ Michaels, *1 Peter*, 118.

³³² Elliott asserts that good works were a typical movement of early Christianity, which could positively impact outsiders (unbelievers). See, Elliott, *1 Peter*, 469.

³³³ Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 189-190.

³³⁴ In 1 Peter 2:4-5, the relationship between Jesus and his followers, believers, is expressed as living stone (v. 4) and living stones (v. 5). The metaphor of light applies equally between God and believers.

According to this chiasmic structure, the light is supposed to shine. This structure emphasizes the role of followers of Jesus, the light of the world, to convey this light of salvation to others. In Matthew 5:16, the term λαμπάτω emphasizes that the listener must immediately carry out the role of the light. Then ὅπως is placed with the two subjunctive verbs ἴδωσιν and δοξάσωσιν to indicate the purpose of what is mentioned in the main clause. This believer's light is connected with καλὰ ἔργα, which ultimately implies that this commission is for God's glory. In Matthew's Gospel, light refers primarily to Jesus Himself (Mt 4:16). Keener asserts that Jesus aligned his understanding of the servant's role in Isaiah 42:6 and 49:6 with his ministry (Mt 12:17-21).³³⁵ Matthew's gospel shows that both Jesus, the prophesized light (Mt 4:16) and his followers (Mt 5:14) are light. In Matthew 5:16, Jesus does not command his disciples to be lights. Instead, believers are the light of the world, and shining this light is defined as the life of discipleship. In other words, from their understanding of light arises a perception of what they should do. To shine a light on the world means to live a life that can reveal the presence of the kingdom of God. Zeller explains the relationship between light and the lives of believers as follows:

The issue is not whether the light shines or not. The exhortation, rather, is about how and where to shine the light. The light is to shine “before men,” suggesting Jesus’ disciples should conduct their lives in such a way that not only reflects the light of God’s glory in Christ, but does so in such a way that this light is visible to others. The light of believers is shining in a way that is visible to others that other people can see. Their call is to embrace the role they have of reflecting the glory of God and being his shining light in the world.³³⁶

Believers, who are the light of the world, should become a starting point for unbelievers to understand and glorify God through believer's good deeds. καλὰ ἔργα can also

³³⁵ Keener, *Matthew*, 175.

³³⁶ Zeller, “Intertextuality in 1 Peter 2:9-12”, 107.

be understood as the righteous conduct of the disciples, but what exactly does it mean? In Matthew's gospel, the term ἔργον also refers to what Jesus had done (Mt 11:2, 5). What Jesus did was heal the sick and the disabled and preach the good news to the poor. Jesus' disciples should also follow in his footsteps, proclaim Christ's mighty works, and build a life of light based on love for neighbours. Although the object of this commission is distinguished as Jews in Matthew, and Gentiles in 1 Peter 2:12, Hagner claims that these two texts may be linked in that they share a soteriological function in the role of God's witnesses.³³⁷ Senior also claims that the authors of both texts emphasize the believer's life as a public witness through good deeds.³³⁸ Seen in this perspective, the next section will study the light metaphor in 1 Peter 2:9.

5.1.3 Light image in 1 Peter 2:9

The reason that the subject of ἀπετάς in 1 Peter 2:9 is not simply expressed as God, but as a long modifier of "the one who called from darkness into light" is to emphasize the author's intention. Like the Christological emphasis in 2:4-8, 1 Peter 2:9 also explicitly emphasizes that God is the subject of light and darkness. In 2:9, the term σκότος denotes transgressions and a state of being in sin. Moreover, the author uses σκότος in the same context as the audience's state of ignorance before conversion (1:14, 18). The general definition of σκότος also denotes 'spiritual or moral darkness', 'darkening by sin', 'of the state of unbelievers' and 'ignorance in moral and spiritual matters'.³³⁹ In other words, the author expresses the state of ignorance of God's mercy as darkness. However, those who believe in Jesus Christ move from darkness to light. The author expresses this transformation

³³⁷ Donald A. Hagner, *Matthew 1-13: Word Biblical Commentary* Vol 33a (Dallas, Texas: Thomas Nelson, 1998), 97-102.

³³⁸ Senior & Harrington, *1 Peter, Jude and 2 Peter*, 64-73.

³³⁹ Danker, *The Concise Greek-English Lexicon of the New Testament*, 323-324. In Isaiah 9:1-2 and 60:1-2, darkness is expressed as the absence of God's presence.

as conversion. Michaels argues that even in early Christianity, Christians describe their conversion from paganism or idolatry to Christianity as a transition from darkness to light (Ac 26:18; Rom 13:12; 2 Cor 4:6; Eph 5:8; Col 1:12-13; 1 Clem 36:2; Barn 14:5-7).³⁴⁰ In other words, the metaphor of light is closely connected with salvation. Also, in Isaiah, the light indicated the deliverance of God's covenant people from Egypt's darkness and the return from Babylonian captivity (Isa 42:16; 58:10). Fagbemi expresses the light as the rebirth (2:2) of the believers from their pre-conversion state, such as life in licentiousness, lust, and drunkenness (1 Pet 4:1-4), to faith in Jesus Christ. This identity as light offers an important motivation for the role of the recipient community to proclaim God's mighty act.³⁴¹ Similar to the contextual flow of Matthew 5:16, in 1 Peter, the ὅπως phrase mentioned after the light metaphor explains the fundamental purpose of the believers' commission based on the identity of light. The author explains that the fundamental purpose of this commission is to glorify God on the day of visitation (2:12). Grudem notes that the verb δοξάζω, meaning 'to glorify', appears sixty-one times in the NT, but is rarely used to speak of unbelievers who are forced unwillingly to admit that God and His chosen people were right.³⁴² Through the good deeds of believers, the name of Jesus Christ becomes known to non-believers. As a result, it leads to the unbelievers glorifying God. In other words, good conduct of believers is closely related to salvation, and the Petrine author provides a particular example of good conduct in 3:1-2. The text speaks of the possibility that unbelieving husbands can be converted through the good conduct of their wives who believe in Jesus Christ.

To sum up, just as 1 Peter 2:4-5 describes Jesus as a living stone, in other NT texts, Jesus also expresses himself as light (Jn 1:5, 9; 8:12; Lk 2:29-32). Light symbolizes Messianic salvation, and those who follow Jesus are also called the light. The metaphor of

³⁴⁰ Michaels, *1 Peter*, 111. Goppelt also introduces the metaphor of darkness and light in Jewish literature in more detail in his book, footnotes 67. See, Goppelt, *1 Peter*, 150.

³⁴¹ Fagbemi, "Transformation, Proclamation and Mission in the New Testament: Examining the Case of 1 Peter", 215.

³⁴² Grudem, *1 Peter*, 124.

light in 1 Peter expresses another summary of the destination of believers in Jesus Christ in 2:4-8. Moreover, the Petrine author emphasizes to the community of recipients the motive for the commission of proclaiming the God of salvation through the metaphor of light. The next section will examine how ἐξαγγέλλω is used in the social context of the community of 1 Peter.

5.2 The role of the believing community

In 1 Peter 2:9, the special relationship with God is emphasized by calling believers a chosen race, a royal priesthood, a holy nation and God's possession. Moreover, these identities expressed as nouns shift the recipient's focus to verbs that proclaim the beautiful virtues of God. Mbuvi notes that the Petrine author not only emphasizes the possibility of Gentiles being invited to the temple community (1 Pet 2:4-5), based on the understanding of Isaiah (Isa 2:2; 56:7; 60:4-13), but also the author depicts the integration of Gentiles into the temple community altogether.³⁴³ To achieve this purpose, the author encourages the believers to proclaim the ἀρετὰς of God. Martin Williams interprets the author's exhortation to proclaim God's praise by linking the term θυσίας in 2:5 and the purpose clause in verse 9. In other words, he considers the spiritual rituals offered by believers to be synonymous with the declaration of God's excellence.³⁴⁴ Then, the question arises as to how the recipient community proclaimed the gospel. In particular, as discussed in section 1.3.4.2, 1 Peter does not provide sufficient information on the question of whether a form of preaching such as evangelic preaching was possible while the recipient community experienced suffering from the surrounding society. However, in the context of the material after 2:12, their missionary method can be seen repeatedly through holy living and good deeds based on their identities in

³⁴³ Mbuvi, *Temple, Exile and Identity in 1 Peter*, 44.

³⁴⁴ Martin William classifies the meaning of θυσίας as follows: 1) the offering of oneself (Rom 12:1; Phil 2:17); 2) doing good deeds (Heb 13:16); 3) monetary gifts (Phil 4:18); And 4) praise to God (Heb 13:15). Here he emphasizes that θυσίας denotes an act of praising God and argues that the Petrine author repeatedly emphasizes the commission of the believers in 2:4-10. See, Williams, *The Doctrine of Salvation in the First Letter of Peter*, 77. Egan also support this view. Egan, *Ecclesiology and the Scriptural Narrative of 1 Peter*, 110.

2:4-10. This section will study the meanings of τὰς ἀρετὰς and ἐξαγγείλητε (2:9) in relation to the OT texts before we look into missional strategies in detail.

5.2.1 Study of proclamation and praise in the OT

In 1 Peter 2:9, the term ἀρετὰς, which denotes 'praise' and the term ἐξαγγείλητε, 'proclaim' are closely related to the OT (LXX). Both words are written in Isaiah 43:21 (LXX), where only ἐξαγγέλλω in 1 Peter appears as διηγέομαι in Isaiah. This word, διηγέομαι denotes 'tell', 'to give detailed account' and 'narrative'.³⁴⁵ In particular, ἐξαγγέλλω is used only in 1 Peter 2:9 in the NT except for the shorter ending of Mark 16. In the OT (LXX), the word is used eight times (Psa 9:14(15); 55(56):8(9); 70(71):15; 72(73):28; 78(79):13; 106(107):22; 118(119):13, 26). Elliott speculates that ἐξαγγέλλω in 1 Peter was probably influenced by Psalm 9:15. Hasselbrook also asserts that the psalmist uses this word to recount the deeds and qualities of God, the law of God or the life, and suggests that the Petrine author may have applied it based on this interpretation.³⁴⁶ This section will study the usage in Isaiah 43:21, where both the ἀρετὰς and ἐξαγγέλλω appear, then I will look into the meanings of ἐξαγγέλλω in the Psalms.

As mentioned earlier in section 4.1.1, the concept of 'God's chosen people' in Isaiah 43:20 is contextually linked with 1 Peter 2:9. Both texts speak of the close relationship between God and the chosen people and then show what these people are called to do as God's witnesses. In Isaiah 43:20-21, the purpose of God's chosen people is to declare God's praise. It is necessary to look at the meaning of praise. In Isaiah, ἀρετὰς does not imply only 'praise' as a word for worship. The term τὰς ἀρετὰς, in Hebrew פְּרִיָּה does not mean moral

³⁴⁵ Muraoka, *A Greek-English Lexicon of the Septuagint*, 168. Also, these two synonymous uses are seen in the parallelism of Sir 39:10 and 44:15.

³⁴⁶ David S. Hasselbrook, "Repent, O Lexicon, and do not begin to say that you have Bauer and Danker as your father." In *The Press of the Text: Biblical Studies in Honor of James W. Voelz*, edited by Andrew H. Bartelt, Jeffery Kloha and Paul R. Raabe (Eugene OR: Pickwick, 2017), 108.

excellence or virtues in the abstract sense, but rather the praiseworthy deeds of God.³⁴⁷ This word also denotes wondrous, praiseworthy deeds and manifestations of divine power, regardless of the singular or plural in the LXX (Exod 15:11; Psa 9:15; 35:28; 78:4; 79:13; 102:22; 106:2, 47; Isa 43:21; 60:6; 53:7; 2 Macc 10:28; Hab 3:3).³⁴⁸ Elliott also asserts that ἀρετή is closely associated with glory, meaning the honour of public and excellence of beneficiaries and saviours, and indicates who the person is and what he has accomplished.³⁴⁹ Therefore, what are the praiseworthy or mighty acts of God in Isaiah 43:20-21? Isaiah 43 highlights God's acts in redeeming His chosen people from Babylonian captivity. In particular, the expression, ποταμοὺς ἐν τῇ ἀνύδρῳ refers to God's salvation for His people in Isaiah 43:20. Friesen asserts that Isaiah 43:20-21 and 55 show the extension of the boundary of God's chosen people as a witness. He explains that in Isaiah 43:20, the expression 'rivers in the desert' indicates salvation for God's chosen people, whereas in Isaiah 55:1, the image of 'quenching of thirst' refers to the salvation of the whole of humankind (Isa 41:17; 48:21; 49:10).³⁵⁰ Lund also agrees in OT that the water metaphor symbolizes salvation. Notably, he mentions that the scene in Isaiah 58:11 where Yahweh shows his leadership in the desert and promises Israel to be a watered garden, like a spring of water whose waters never fail is linked to the image of God's mighty deeds in Isaiah 43.³⁵¹ God's redemptive act is reminiscent of being turned from darkness to light, as shown in Isaiah 9:2. The 'new thing' in Isaiah 43 means who Yahweh is, and eventually his chosen people are given the role to declare this God's ἀρετή. This task is not to declare the intrinsic glory of God's character but to declare his noble act revealed through history. In 1 Peter 2:9, the author used the Greek word for proclamation as ἐξαγγέλλω. As explained earlier, this word is only used in 1 Peter in

³⁴⁷ Michaels, *1 Peter*, 110.

³⁴⁸ Hasselbrook, "Repent, O Lexicon, and do not begin to say that you have Bauer and Danker as your father", 107.

³⁴⁹ Josephus, *Ant. Rom.* 5.62.4. See, Elliott, *1 Peter*, 439.

³⁵⁰ Friesen, *Believers Church Bible Commentary: Isaiah*, 260.

³⁵¹ Oystein Lund, *Way Metaphors and Way Topics in Isaiah 40-55* (Tübingen: Mohr Siebeck, 2007), 182.

NT except for Mark 16. Therefore, in order to understand the contextual meaning of this word adequately, this section will look at Psalm texts, where ἐξαγγέλλω is frequently used. In LXX, the term ἐξαγγέλλω can mean 'verbal proclamation' or 'narrate in a public place'.³⁵² ἐξαγγέλλω is a synthesis of preposition ἐξ and ἀγγέλλω. The term ἀγγέλλω also means to report and proclaim something publicly. In LXX, this word means to 'announce' (Gen 9:22; 37:5; 1 Sam 9:19), and 'to direct or instruct' (Deut 24:8). In other OT texts, this word is used when the text represents 'the power of God' (Exod 9:16; Psa 64:9), 'his righteousness' (Psa 22:30), 'his faithfulness' (Psa 30:9), 'his wondrous deeds' (Psa 71:17), and 'his steadfast love' (Psa 92:2), to the public. In addition to these basic definitions of ἐξαγγέλλω, Zeller notes that this word is also used when 'imparting something unknown' (Xenophon, Cyr., 2.4.23), 'revealing something that was a secret, or talking something about behind a scene' (Aeschylus, Prom. , 1.9).³⁵³

The following section will examine the debate among scholars as to whether the use of ἐξαγγέλλω and ἀρετή is a term for worship or evangelical preaching.³⁵⁴ Therefore, before looking more closely at this issue, it might be useful to look at the spatial background of ἐξαγγέλλω in the OT. Hasselbrook classifies the location setting of ἐξαγγέλλω used in OT texts and Jewish literature as follows:

The setting where the deeds and qualities of God are recounted is “in the gates of the daughter of Zion,” that is, among the people of God, in Psalms 9:14[15] and 72[73]:28; likely among the assembly gathered at the temple in Psalm 106[107]:22 (cp. v. 32); or unspecified in Psalms 70[71]:15 and 78[79]:13. The recounting of the law of God in Psalm 118[119]:13 possibly occurs in the home and to one’s children (cp. Deut 6:7). The relating of the psalmist’s life and ways to God in Psalms 55[56]:8[9] and 118[119]:26 seems to have been done in private. ἐξαγγέλλω also

³⁵² Muraoka, *A Greek-English Lexicon of the Septuagint*, 243.

³⁵³ Zeller, “Intertextuality in 1 Peter 2:9-12”, 107.

³⁵⁴ Examining this debate provides an important perspective for understanding the missional perspective and role of the recipient community in 1 Peter.

occurs in Sirach, which has no Hebrew Vorlage. In 18:4 it has the sense of "making known" the works of God, where no particular setting is implied. In 39:10 and 44:15, the verb is used of the assembly or congregation "recounting" the praiseworthy deeds or qualities of certain men, which appears to occur in a congregational setting. The final occurrence of ἐξαγγέλλω in the Septuagint is in Prov 12:16. While the setting is not specified, the context suggests that the "making known" could occur in a private or public setting.³⁵⁵

As shown in the above setting classification, it can be seen that ἐξαγγέλλω is applied in various places in the OT. In particular, in Psalms 9:14[15], the Psalmist writes that he proclaims God's mighty acts in the gates of the daughter of Zion, and this spatial setting is reminiscent of a temple with large crowds. Kraus also explains that Psalm 9 is a thanksgiving (song of praise), in which the psalmist sings of deliverance from the hands of enemies, and the speaker of this praise proclaims God's salvation in the temple area.³⁵⁶ Conversely, Schaefer and Anderson argue that the place "in the gates of the daughter of Zion" in Psalm 9 is a metaphorical expression rather than an actual representation of the temple. Moreover, as in the light and dark motif in 1 Peter and Isaiah, the same structure is observed in Psalm 9. The Psalmist expresses "the gates of death" in v.13 as "in the gates of the daughter of Zion" in v.14 as a contradictory metaphor. Schaefer argues that Zion's gate refers to the centre of civic life, but the gates of death or Sheol describe disease, calamity and impiety in life (Isa 38:10).³⁵⁷ Therefore, he interprets this text metaphorically rather than spatially. By contrast, Kraus argues spatially in Psalm 22:[21]:22[33] that the place where the praise of God is proclaimed is the worshipping congregation.³⁵⁸ However, it is difficult to conclude that the

³⁵⁵ Hasselbrook, "Repent, O Lexicon, and do not begin to say that you have Bauer and Danker as your father", 109.

³⁵⁶ Hans-Joachim Kraus, *Psalms 1-59: A Commentary*, trans. Hilton C. Oswald (Minneapolis: Augsburg Fortress, 1988), 193.

³⁵⁷ Konrad Schaefer, *Berit Olam Studies in Hebrew Narrative & Poetry: Psalms*, ed. David W. Cotter (Collegeville, Minnesota: The Liturgical Press, 2001), 26; A. A. Anderson, *New Century Bible Based on the Revised Standard Version: The Book of Psalms* (London: Oliphants, 1972), 111-112.

³⁵⁸ Kraus, *Psalms 1-59*, 299. Anderson asserts that this text is praise sung by the whole assembly (congregation) during worshipping. See, Anderson, *New Century Bible Based on the Revised Standard Version: The Book of*

Psalms explicitly use this word as a ritual term. Zeller also agrees that it is difficult to find a basis for proclaiming God's mighty acts in terms of worship. He further asserts that distinguishing the proclaiming of God's excellence as a term for worship or public proclamation is unimportant.

Should the fundamental aim be seen as worship or mission? However, this does not seem to be a question answered, or asked, by the passage, perhaps because the distinction is unimportant. To publically declare the virtues of someone or something can be both an act of worship in its own right, as well as an act which draws others toward the object of worship in question.³⁵⁹

The proclamation of the salvation event that God has done for his people in the context of Psalm 9, should focus on the message itself rather than the debate on the spatial background of the use of ἐξαγγέλλω. God's chosen people are to be witnesses of the events of God's deliverance from the gates of death, the hand of the enemy (Psa 9:14; 22:22; Isa 43:20-21), and the healing of the sick (Psa 107:17-22). This proclamation should proceed beyond their communities or boundaries. The Apostle Paul also quotes Psalm 18:49 in Romans 15:9 to express the commission of praising and proclaiming God's wonderful works to the Gentiles beyond the boundaries of the community of believers. In conclusion, in the OT context, ἀρετή and ἐξαγγέλλω are related in proclaiming of past redemptive event they experienced and God's saving event in the future. Fagbemi interprets ἐξαγγέλλω broadly to indicate 'report widely', and 'tell everyone'.³⁶⁰ In the OT, ἐξαγγέλλω is mostly expressed as the nuance of a verbal act, but it is also expressed as an ambivalent expression of both 'words' and 'actions' in Proverbs 12:16.³⁶¹

Psalms, 192.

³⁵⁹ Zeller, "Intertextuality in 1 Peter 2:9-12", 70.

³⁶⁰ Fagbemi, "Transformation, Proclamation and Mission in the New Testament: Examining the Case of 1 Peter", 216.

³⁶¹ Hasselbrook, "Repent, O Lexicon, and do not begin to say that you have Bauer and Danker as your father",

5.2.2 Study of proclamation and praise in 1 Peter 2:9

Isaiah 43:20-21 identifies God's chosen people's role as proclaiming God's excellent virtues or mighty deeds. The Petrine author also seems to have this message of Isaiah 43:21 in mind in 1 Peter 2:9.³⁶² After listing the status of believers in a manner reminiscent of Israelite identity in 1 Peter 2:9a, the ὅπως clause introduces the purpose toward which the community of believers should be directed. The ἀρετή denotes wonderful deeds (RSV) or praise (NIV). Elsewhere in the NT, this word refers to the fundamental term of Hellenic society, representing individual character traits or civic performance that deserves recognition and approval (Phil 4:8; 1 Pet 2:9; 2 Pet 1:3, 5).³⁶³ The purpose of the recipients is to proclaim God's ἀρετή. Here, the Petrine author used ἐξαγγέλλω instead of using δηγέομαι (Isa 43:21 LXX), which means proclaim, make known, and report. Although the definitions of the two words are similar, the reason for the author's preference for ἐξαγγέλλω is that when ἐξαγγέλλω (verb, aorist, active, subjunctive) is followed by an ὅπως clause, it emphasizes a specific purpose more than using the δηγέομαι (infinitive).³⁶⁴ Hasselbrook argues that the word ἐξαγγέλλω, which primarily means 'to announce openly, publicly and/or officially', does not necessarily indicate a public announcement in NT by looking at the usage of this word in Mark 16. He claims that the definition of the ἐξαγγέλλω is not only limited to public proclamation or preaching. In the shorter ending of Mark 16, Mary Magdalene, Mary the mother of James, and Salome announced the news of Jesus' resurrection not publicly to others, but only to the Apostle Peter and a few others.³⁶⁵

Before delving further into the use of ἐξαγγέλλω, it is necessary to look at the meaning of the ἀρετή in 2:9 based on the OT. As mentioned in Chapter 2, the axis of the

110.

³⁶² Achtemeier, *1 Peter*, 166.

³⁶³ Danker, *The Concise Greek-English Lexicon of the New Testament*, 53.

³⁶⁴ Moyise & Menken, *Isaiah in the New Testament*, 182.

³⁶⁵ Hasselbrook, "Repent, O Lexicon, and do not begin to say that you have Bauer and Danker as your father", 108.

Petrine author's narrative is Jesus Christ. Isaiah 43 shows that the proclamation of God's salvation is the task of God's witnesses, the chosen people. Seen from this point of view, in the context of 1 Peter, the proclamation of the theme of living hope, love, mercy, election and salvation through the death and resurrection of Jesus Christ becomes the believers' task.³⁶⁶

The author explains in 2:9 that it is the role of believers to proclaim this saving event in which Jesus Christ became a living hope (1:3) through his death and resurrection.³⁶⁷ Green argues that Jesus' death and resurrection are exemplary for the recipient community in the midst of suffering and that the suffering of Jesus becomes a model of the righteous sufferings of believers.³⁶⁸ Therefore, 1 Peter 2:9 emphasizes the role of believers to make known this mighty saving act of God not only within the group of believers but also beyond the community. However, some scholars claim that God's ἁρετή in 1 Peter 2:9 is proclaimed to God during worship and does not represent any missionary message.³⁶⁹

In particular, Balch argues that ἐξαγγέλλω is used as worship language in the Psalms (LXX, Psa 9:14(15); 55(56):8(9); 70(71):15; 72(73):28; 78(79):13; 106(107):22; 118(119):13, 26), and that it is a mistake to consider 1 Peter 2:9 and its association with Isaiah 42:6-9 and Isaiah 43:20-21.³⁷⁰ Michaels and Seland also agree with Balch's argument that they cannot find any text in the LXX where this verb is used to refer to missional activity.

In particular, Seland sympathizes with Balch's argument on the basis of the fact that he could

³⁶⁶ Zeller asserts that the Petrine author explains the mighty deed of God through Jesus Christ with the following structure: 1) a living hope (1:3-9); 2) precious blood of Christ (1:17-21); 3) Christ's innocent suffering (2:4-8, 21-25; 3:18; 4:1); 4) victory over death (3:18-22). Zeller, "Intertextuality in 1 Peter 2:9-12", 148; Shaw classifies Jesus' event as follows: 1) a living hope in accordance with Christ' 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) a Father to the Church (1:14-17); 5) Christ' death and resurrection (1:18-19). Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 185; Green also highlights the story of Jesus Christ in 1 Peter as follow: 1) Jesus' pre-existence (1:11); 2) his life of faithfulness (1:2); 3) his suffering and death (1:11, 19; 2:4, 7, 21-25; 3:18-19; 4:1; 5:1); 4) his ascension (3:22); 6) final revelation (1:7, 11, 13; 5:1). Green, "Living as Exiles: The Church in the Diaspora in 1 Peter," 320. These scholars argue that the reason the Petrine author writes what Jesus Christ did and who he was in the epistles shows what believers should proclaim about Jesus Christ to the unbelievers.

³⁶⁷ Langford also argues that this theme of living hope (1:3) is the main content for the proclamation in 1 Peter. For a detailed examination of the living hope in 1 Peter, see Langford, *Defending Hope*, 97-126.

³⁶⁸ Green, "Living as Exiles: The Church in the Diaspora in 1 Peter," 320-321.

³⁶⁹ Balch, *Let Wives be submissive*, 133-134; Michaels, *1 Peter*, 110; Torrey Seland, *Strangers in the Light: Philonic perspectives on Christian identity in 1 Peter* (Leiden, Boston: Brill, 2005), 111-112.

³⁷⁰ Balch, *Let Wives be submissive*, 133.

not find anything related to missionary preaching in the two uses of ἐξαγγέλλω in Philo's literature (Plant. 128; Migr. 73). Conversely, scholars who oppose Balch's argument claim that 1) it is difficult to conclude that ἐξαγγέλλω explicitly denotes a word of worship in the LXX; 2) Isaiah 42:6-9 and Isaiah 43:20-21 are equally connected in the context of Yahweh's suffering servant and are also indicated in lexical parallel with 1 Peter 2:9; 3) the context of 1 Peter 2:4-9 emphasizes the stark contrast between believers and non-believers. Therefore, the Petrine author may have had their conversion in mind by proclaiming God's mighty acts to unbelievers; 4) Balch also does not examine the use of ἐξαγγέλλω in Mark 16 which does not express a ritual term;³⁷¹ 5) Grudem argues that ἔπαινος (1 Pet 1:7; 2:14) or αἴνεσις (Heb 13:15) would have been the expected word if the Petrine author intended praise as a language of worship.³⁷²

In addition, Hasselbrook combines the debates on both sides. He argues that it is unwarranted that ἐξαγγέλλω is expressed in the sense of public or official announcement in 1 Peter, but he assumes that the word may have been applied to all aspects of a believer's life, including the context of worship. He asserts that the proclamation of God's deeds or virtuous qualities would have been proclaimed in the congregation in the form of recitation of psalms, confession of creeds, and also in the household among the families, personal prayers of thanksgiving and all the forms of the believers' actions and life (1 Pet 1:15-16; 2:11-12).³⁷³ As Hasselbrook suggests, the possibility that ἐξαγγέλλω applies to all situations in the form of the believer's life is conceivable. Considering the context of 1 Peter 1:15-16, 2:4-8 and 2:12, the author's emphasis is on the believer's conduct as the preferred method of proclamation. Horrell also argues that the missional dimension is clearly developed from 2:12 and that the good conduct of believers provides the motivation for the Gentiles to glorify God

³⁷¹ Boyley, "1 Peter – A Mission document?", 12.

³⁷² Grudem, *1 Peter*, 118.

³⁷³ Hasselbrook, "Repent, O Lexicon, and do not begin to say that you have Bauer and Danker as your father", 110-111.

on the day of visitation, as in Romans 15:9-10.³⁷⁴ When the believers proclaim God's character through good conduct in daily life, this act will open up the possibility of conversion to unbelievers, who are conceivably hostile towards the addressees. In particular, the Petrine author emphasizes that good conduct is a missionary method to reveal God's character through the examples of slaves (2:18-20) and wives (3:1). Moreover, the author exhorts the proclamation of God's name, God's mighty deeds, through a way of life in which believers voluntarily participate while conserving the values of Jesus Christ in the institutions of society (1 Pet 2:13-14), rather than showing defensive attitudes in suffering. As can be assumed from 1 Peter 3:15, the message of 1 Peter is that believers should always be prepared to make God's name known and proclaim God's salvation through their lifestyle, even if this is not a form of active missional activity.³⁷⁵

5.3 Chapter Summary

This chapter studied the second use of *καλέω* in 2:9 after the call to holiness in 1 Peter 1:15-16. Moreover, in 1 Peter 2:9, the author states that the believers are called to proclaim the virtues of God. To emphasize this commission or responsibility, the author makes a sharp distinction between believers and non-believers in 2:4-8. This distinction provides a motive for proclaiming God's salvation (1 Pet 2:2). This salvation theme is also expressed as the motif of light and darkness in 2:9. The author expresses the state of sin and ignorance to darkness and emphasizes that believers are moved to the light through the death and resurrection of Jesus Christ. Therefore, the believers are called to proclaim these saving works of God.

³⁷⁴ Horrell, *Becoming Christian*, 163.

³⁷⁵ Fagbemi, "Transformation, Proclamation and Mission in the New Testament: Examining the Case of 1 Peter", 216. Cullmann argues that the missionary work of the church based on action is an eschatological foretaste of the kingdom of God, and the biblical hope of the end constitutes the keenest incentive to action. See, O. Cullmann, "Eschatology and Missions in the New Testament," in *The Background of the New Testament and Its Eschatology*, ed. W. D. Davies and D. Daube (Cambridge at the University Press, 1956), 409.

Section 5.1 studied how the role of Yahweh's servant in proclaiming God's salvation in the book of Isaiah is related to the metaphor of light. The Petrine author cites the expressions of God's ἀρετή and ἐξαγγέλλω from Isaiah (LXX) to indicate an intertextual relationship with the book of Isaiah. Also, in this chapter, the motifs of light and darkness in the book of Isaiah were examined focusing on Isaiah 42:6-7 and 49:1-6. In this chapter, I looked at the fact that this servant's duty expressed in the image of light is understood as a prophetic call to announce God's name as God's witness. Moreover, among the NT texts, this chapter focused on the meaning of the light image in Matthew 5:14-16, which is implicitly connected to 1 Peter 2:12. In Matthew 5:14-16, followers of Jesus are given on the role of transmitting the light of Jesus Christ as well as the role of Yahweh's servants in the book of Isaiah. Matthew's gospel particularly emphasises that the character of God is revealed through the good conduct of believers. This connection between good conduct and the metaphor of light is also shown in 1 Peter 2:9-12 in the same expressions as 'good conduct', 'glory', and 'light'.

Section 5.2 shows that ἀρετή in 1 Peter 2:9 expresses the mighty deeds of God. In Isaiah 43:21 (LXX), the term ἀρετή indicates God's wonderful act of saving God's chosen people from Babylonian captivity, and similarly in 1 Peter, this word is also used in the meaning of God's salvation through Jesus Christ. Moreover, in 1 Peter, the term ἐξαγγέλλω with ἀρετή is also used as a key-word to reveal the Petrine author's intentions. There is the issue whether ἐξαγγέλλω, used only here in the NT, is related to rituals or evangelical preaching. In order to examine the definition of ἐξαγγέλλω, this chapter referred to its usage in Psalms (LXX), where the psalmist uses this word to proclaim the mighty works of God. In the light of this, does this word also refer to the verbal evangelical activity of the believers in 1 Peter? Content of 3:15 and the social situation of the recipient community, it is challenging to identify traces of evangelical preaching precisely. However, as Hasselbrook argues, from

the act of proclaiming God's mighty works, it can also follow that God's name is made known in places of worship, in the families at the household, or in any aspect of the believer's life. If we look closely at the methodological aspect of proclamation, the author suggests in 1 Peter 1:15-16 and here in 2:12 that unbelievers can glorify God through believers' good conduct and their voluntary submission to society. The next chapter will examine the definition of good conduct and the term submission in more detail and study how these missionary methods provide the believers' with motivation to make God's name known to unbelievers.

6 Chapter 6: A study on ‘Beyond the boundary’ in 1 Peter

The Petrine author joins the identity given to the believers’ community in 1 Peter 2:4-10 with Israel's status as God's chosen people in the OT. However, the status given to believers in 1 Peter does not show the symbolism of the covenant people of the OT. These identities imply that believers in the NT are also God's chosen and called people. A community called by God is a community with a task to carry out the discipleship of Jesus Christ (2:21), and the practice of this responsibility can be implemented not as an isolated community but as an open community to the surrounding cultures. In particular, the author uses the word *καλέω* (1 Pet 1:15; 2:9, 21; 3:9; 5:10) throughout the epistle to indicate that believers are required to do a special task as disciples of Christ. In the context of the epistle, while the emphasis on believers' identity is addressed in 1 Peter 1:13-2:10, after 2:11 a specific blueprint is introduced of how the addressees should live with their identity as God's chosen people.³⁷⁶ However, there must have been many challenges in carrying out the responsibilities and commissions as God's people while living in the Asia Minor regions in the midst of hardship (1 Pet 1:6; 2:12, 15, 19; 3:9, 14, 17; 4:1, 4, 12, 14, 16; 5:9). Regarding this social situation of the recipient community, scholars have opposing views that the readers of 1 Peter may have been formed into a minority sect (the path of isolation) or a group assimilated with the surrounding society (assimilation/acculturation).³⁷⁷ There is a limit to reproducing the complete image of the recipient community through the context shown in 1 Peter. However, in this chapter, the expression *παροίκους καὶ παρεπιδήμους* (1 Pet 2:11) provides a mediating view of the conflicting claims among scholars and is intended to examine the key identity in inferring the shape of the recipient community. Additionally, this chapter will study how this expression represents the reality of the recipients and serves as a bridge connecting the

³⁷⁶ Langford, *Defending Hope*, 72.

³⁷⁷ Elliott is a representative scholar who supports the sectarian view of the community of 1 Peter. See, Elliott, *A Home for the Homeless*, 21-88. On the contrary, Balch mainly emphasizes the assimilation of the recipient community into the surrounding world. See, Balch, *Let Wives be submissive*, 23-62.

relationship with the surrounding society as Volf expresses.³⁷⁸

As we discussed in Chapter 5, the believers' commission to proclaim God's mighty deeds (1 Pet 2:9; cf. Isa 43:9-12) is not indicated to the isolated community from the surrounding society, but rather a community that communicates with the surrounding world beyond their boundaries. Dryden argues that the goals of the recipient community in relation to the pagan world around them in 1 Peter are divided into long-term and short-term goals as follows:

The author's exhortations to continue to do good in the face of unjust suffering advance both the short-term goal of winning a good reputation among hostile neighbors as well as the long-term goal of growth in moral maturity.³⁷⁹

In the epistle, the Petrine author uses the *Haustafel*, household code to explain how believers should fulfil their role as God's witnesses in their living spaces (Eph 5:21-6:9; Col 3:18-4:1; 1 Pet 2:13-3:12).³⁸⁰ The author exhorts the application of good conduct and submissive behaviour as missional strategies in the relationship between servants/masters and wives/husbands in the household code. However, the good deeds or conduct of believers (1 Pet 2:12, 14, 15, 20; 3:6, 11, 13, 16, 17; 4:19) does not simply suggest that they have the power to turn detractors into fellow converts based on an optimistic view (1 Pet 2:12; 3:1). The Petrine author expects believers to fulfil their role of witness, aiming at the glory of God (1 Pet 2:12), even if they experience unjust suffering from the result of good conduct (1 Pet 2:19). In addition, the author is speaking of obedience of believers centred on Jesus Christ, not the vertical subordinate system of Greco-Roman's hierarchical household code in the relationship with social authority and household members (1 Pet 2:21). The recipients' attitudes of good deeds and submissive behaviours are continuously exposed to the

³⁷⁸ Volf, "Soft Difference", 3. Green also argues that the expression 'aliens and stranger' is a key identity that summarizes the identities of believers that the Petrine author mentions in 1 Peter 1:13-2:10. Green, *1 Peter*, 64.

³⁷⁹ Dryden, *Theology and Ethics in 1 Peter*, 153.

³⁸⁰ In the Greco-Roman world, the household is taken as a micro-version of the state or empire. Cicero describes the family as "the seed-bed of the state" (*On Duties*, 1:53-55).

unbelievers. The author uses ἐποπτεύοντες (1 Pet 2:12; 3:2) to denote an observational viewpoint on the actions of the believers. This word does not simply express ‘to watch’ but means to ‘observe, and 'intently watching’. The readers of 1 Peter demonstrate the missionary community's role to proclaim God's mighty deeds while protecting their inner values by showing unbelievers an attitude of good deeds and submission to social institutions by following the life of Jesus Christ.

6.1 The Church's response to persecution from the surrounding world

1 Peter has unique expressions referring to the community of believers. The expressions such as “to God's chosen” (1 Pet 1:2; 2:4; 5:13), “who through faith are shielded by Gods power” (1 Pet 1:5), and “the salvation of your souls” (1 Pet 1:9) denote the difference between the church and the world. At the same time, the church presented in 1 Peter also characterizes the missionary community. Seland argues that modern interpretations of the mission are limited in application to the church in 1 Peter, and explains the situation of diaspora Jewish communities as follows:

A more appropriate model is probably to be found in a parallel community form in the Diaspora; the Jewish communities. It has been hotly debated whether the Jews were engaged in missionary activities or not to get proselytes; most probably they were not, but they welcomed those who came, wanting to be received as proselytes. This attitude seems also to be similar to that presumed by the author of 1 Peter; not active mission, but primarily proselytizing by their life...This may be due to the severe pressure they suffered.³⁸¹

Seland's argument that the community addressed in 1 Peter is passive toward mission because of the hardships from the pagan society is plausible. However, the Petrine author requests the recipient community to fulfil specific missionary duties as God's chosen people.

³⁸¹ Seland, *Strangers in the Light*, 185.

This calling of believers is implied in 1 Peter 2:12-5:10 to look beyond their community boundary. However, the believers who were scattered in Asia Minor at that time were in a difficult social situation to carry out their missionary task. As we mentioned in section 1.3.4.2, this epistle speaks of the rejection that believers receive from mainstream society as the result of their conversion (1 Pet 2:12; 3:9, 16; 4:4, 14).

The addressees experience verbal abuse from outsiders. The main cause of suffering was not the result of the specific social status of the recipient community, but the broken cultural homogeneity with other non-believers by not attending the emperor's ritual events and cultural festivals in the Greco-Roman world after their conversion to Jesus Christ. 1 Peter 4:3-4 lists the act of evildoers such as 'debauchery', 'lust', 'drunkenness', 'orgies', 'carousing', and 'detestable idolatry', which are all contrary to the will of God (1 Pet 4:2). In the Greco-Roman world, these evil acts were commonly observed at pagan festivals and official gatherings of commercial guilds. Most of these festivals were associated with idolatry.³⁸² Food, sex, and pagan rituals were the activities that differentiated Jews from Gentiles. Tacitus states that the Jews set themselves apart from eating meals, marrying strangers, and worshipping pagan gods (Tacitus, *History*, v. 5). The pagan world would slander believers for not participating in their cultural events after conversion. The term βλασφημέω expressed in 1 Peter 4:4 denotes idolatry (Isa 66:3). The Petrine author speaks to the recipients that participation in pagan practices is idolatry and exhorts avoiding these idolatry events and leaving the futile ways of their previous life. This distinct culture of believers caused slander from the surrounding society. However, the Petrine author suggests that the cause of this suffering is related to the ignorance of unbelievers (1 Pet 2:15). Ignorance of believers leads to doubt, which leads to insult and rebuke. However, the Petrine author seems to be positively predicting that slander and suffering towards believers will be reduced if a situation is formed

³⁸² Witherington III, *Letters and Homilies for Hellenized Christians*, 196.

in which unbelievers' ignorance can be corrected. Then, what ways of response and method does 1 Peter suggest that believers improve their reputations and reduce the ignorance of unbelievers?

To respond to this question, it is informative to review the argument of Elliott and Balch on the recipient community of 1 Peter. As discussed in Section 1.2.1.1, these two scholars interpret the relationship between the church in 1 Peter and the world from different perspectives. Dryden argues that every 'minority group' wrestles with the issue of identity and difference. Most groups choose to place themselves somewhere in the middle rather than move toward one pole or the other to maintain their core values. In most cases, however, it is difficult to maintain the right balance and tension. Therefore, these groups generally choose two routes as follows: 1) reducing differences with the surrounding society (assimilation); 2) or reducing contact with other group members to protect the values of the inner group (isolation).³⁸³ Dryden supports Volf's view, arguing that the recipient community maintains its own distinctness as a holy people while at the same time recognizing the commission of proclaiming the name of Jesus Christ to the surrounding world. He grounds his argument in the expression of *παροίκους καὶ παρεπιδήμους* in 2:11. After examining the debates of Elliott and Balch, this chapter will study how the identity of *παροίκους καὶ παρεπιδήμους* is connected with the missional perspective of the community of 1 Peter.

6.1.1 A debate between conformity or resistance

With the expression *παροίκους καὶ παρεπιδήμους* in 2:11, the Petrine author presents a contrasting image to the glorious titles of the believers in 2:4-10. Scholars approach the expression, 'aliens and strangers' in two ways: metaphorical readings or social status

³⁸³ Dryden, *Theology and Ethics in 1 Peter*, 133.

readings. First, scholars who support metaphorical readings³⁸⁴ interpret the term *πάροικος* as representing the status of believers in the world as temporary residents (Lev 25:23; 1 Ch 29:15; Psalm 39:12; Eph 2:19; Phil 3:20; Heb 11:9, 13:14).³⁸⁵ In other words, the believer's true homeland is in heaven and supports an eschatological view that contrasts present life on earth with future heavenly life. Zeller asserts that this eschatological reading of *πάροικος* provided the motivation for the recipient community of 1 Peter to form a new alien community or missional community.³⁸⁶

On the contrary, Elliott rejects a metaphorical interpretation of the term, arguing that it is a term that describes the socio-political status of the community of 1 Peter.³⁸⁷ According to Elliott, the term *πάροικος* in the Greco-Roman world denotes the status or fate of a resident in a foreign country without citizenship or legal rights in a literal socio-political sense.³⁸⁸

Scholars who support the interpretation of social status argue that the expressions of 'diaspora' and 'aliens and strangers' in 1 Peter 1:1-2 denote the recipients' social vulnerability in the fields of history, religion, politics, and law. The vulnerable status without legal protection from society is reminiscent of Abram and Sarah as strangers in Egypt and Gerar, where they are exposed to threats from natives (Gen 12:10-20; 20:1-18; cf Exod 1:9-14). The term *πάροικος* expresses the opposite state to *οἶκος*, which signifies the protection of household, property and family rights. A stranger is also socially vulnerable rights in activities and institutions such as marriage, commerce, property, land ownership, elections, taxes, and collective decision-making. Rostovtzeff states that those belonging to *πάροικος*

³⁸⁴ Martin, *Metaphor and Composition in 1 Peter*, 142; B. D. Ehrman, *The New Testament: a historical introduction to the early Christian writings* (New York; Oxford: Oxford University Press, 2012); V. P. Furnish, "Elect Sojourners in Christ: An Approach to the Theology of 1 Peter", *Perkins Journal* 28 (1975): 3.

³⁸⁵ Danker introduces both the social meaning of *πάροικος* and the metaphorical interpretation. Danker, *BDAG*, 779; Grudem, *1 Peter*, 122.

³⁸⁶ Zeller, "Intertextuality in 1 Peter 2:9-12", 162-163.

³⁸⁷ Elliott, *A Home for the Homeless*, 37-47.

³⁸⁸ Elliott, *A Home for the Homeless*, 29. Furthermore, in the LXX, this word refers to a temporary sojourn or travel of a foreigner (Gen 15:13; Ex 2:22; Deut 14:21; 15:3; 23:21; 29:21). See, Muraoka, *A Greek-English Lexicon of the Septuagint*, 536.

statuses such as slaves, and non-citizens, were obliged to produce the goods for the Roman army, were not entitled to public office or honour, and were excluded from voting rights or ownership of land. They received only limited legal protection from government institutions and were obligated to comply with military conscription.³⁸⁹ Given this social situation, the message and proclamation of Jesus Christ for the community of 1 Peter would generate an apocalyptic atmosphere and offer a promise of salvation (1:5, 9, 10, 13; 2:2; 3:1, 20, 21; 4:18).³⁹⁰ According to Festinger's social comparison theory, the vulnerable social status of the believers is more likely to result in the development of their own beliefs, opinions, and abilities, distinct from the surrounding group. Hogg asserts that when a group perceives differences in social context, values, and preferences compared with other groups, the group members amplify the specific superiority of the inner group over the outer group. That is, the ingroup quickly forms its own positive distinctiveness.³⁹¹ Within this SIT perspective, Elliott argues that the recipient community has chosen the path of an isolated group, a minority sect, to strengthen the distinction between internal and external groups.³⁹² Scroggs describes the characteristics of the early Christianity sects as follows; 1) The sect begins with protest and resistance; 2) The sect rejects the reality taken for granted by the existing system; 3) The sect is egalitarian; 4) The sect offers love and acceptance within the community; 5) The sect is a voluntary association; 6) The sect requires commitment from members within the group; 7) Some sects are adventist.³⁹³ The sect forms differences to develop a group's beliefs and customs from the outside world and build strong cohesion within the group, like a family. Elliott also concludes that the community of 1 Peter observes the characteristics of the sect

³⁸⁹ M. Rostovtzeff, *The Social and Economic History of the Roman Empire* Volume 1, ed. P. M. Fraser (Oxford: Clarendon Press, 1957), 345-352.

³⁹⁰ S. Dickey, "Some economic and social conditions of Asia Minor affecting the expansion of Christianity", in *Studies in Early Christianity*, ed. F. C. Porter, B. J. Bacon & S. J. Case (New York; London: The Century Co, 1928), 393-416.

³⁹¹ Hogg, *Social Identifications*, 53.

³⁹² Elliott, *A Home for the Homeless*, 73-84.

³⁹³ Robin Scroggs, "The Earliest Christian Communities as Sectarian Movement", in *Christianity, Judaism and Other Greco-Roman Cults Studies for Morton Smith at Sixty*, ed. Jacob Neusner (Leiden: E. J. Brill, 1975), 3-7.

listed above, and that conflicts with different values, cultures and beliefs from the pagan world further solidify the brotherhood within the recipients community (1 Pet 1:22; 2:17; 3:8; 5:9). In other words, through the formation of the group as a sectarian community, the believers feel a strong bond and a sense of belonging like οἶκος (2:5).³⁹⁴ Scholars who support sectarian communities argue that the recipients of 1 Peter see the world as an evil and hostile place (1 Pet 4:3; 5:8-9), but if people are willing to convert and share brotherly love in Jesus Christ, the believers accept them as group members. Therefore, seen in this perspective, the definition of mission refers to acceptance rather than being exposed to the surrounding world. Elliott also attempts to interpret the household code in 1 Peter 2:11-3:12 from the perspective of the addresses brotherhood of faith and household of God (1 Pet 2:5; 4:17). However, there are some issues with Elliott's view of the believer's community as a minority sect. Even if πάροικος denotes pilgrims or temporary sojourners, there is no clear evidence for arguing that all members of the community were of the lower classes in the epistle. Achtemeier raises the question of why the Petrine author has not used it more frequently if πάροικος is an important word as a controlling metaphor in 1 Peter. He also asserts that the main reason that pagan society condemns the believers in 1 Peter is not because of their social class but because they did not participate in the social cultures or events which related to idolatry (1 Pet 4:3-4) after conversion to Jesus Christ.³⁹⁵ Balch also criticizes Elliott's analysis for being based on simple apocalyptic dualism. He argues that Elliott interprets the epistle from a dual perspective: the house of God/evil city, the poor/the rich, insiders/outsideers, God/evil, and separation/accommodation.³⁹⁶ Further, Balch disagrees with Elliott's assertion that the community of 1 Peter is described as a minority sect lacking a

³⁹⁴ Elliott, *A Home for the Homeless*, 168.

³⁹⁵ P. J. Achtemeier, "A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy review," *Journal of Biblical Literature* 103 (1984): 130-133. Bechtler also prioritizes the theological implications of suffering caused by faith in Jesus Christ rather than the term, πάροικος in 1 Peter, meaning the status of a temporary sojourner. See, Bechtler, *Following in His Steps*, 72-73.

³⁹⁶ Balch, "Hellenization/Acculturation in 1 Peter", 83.

missionary character like the Qumran community.³⁹⁷ Also, Elliott's uncritical application of Wilson's definition of the sect to the context of 1 Peter raises questions about the validity of his interpretation of the recipient community.³⁹⁸

On the other hand, Balch focuses on the household code³⁹⁹ of 1 Peter 2:11-3:12 and argues that the Petrine author does not suggest believers isolate from the other pagan groups but rather conform to social customs to avoid unnecessary persecution.⁴⁰⁰ In particular, Balch argues that the epistle emphasizes not only the brotherhood among believers (3:8) but also considers the harmony and peace with unjust Roman masters (2:18-20) and unbelieving husbands (3:1) in Greco-Roman society by forcing them to conform and submit. In other words, Balch states that believers could have expected a positive effect of reducing slander and persecution from nonbelievers by showing them conformity to the Greco-Roman society's household code system. Therefore, it can be inferred that the household code has an apologetic function and provides a framework for reducing tension and becoming a part of the empire by conforming to the values and structures of the surrounding society.⁴⁰¹

Therefore, Balch understands that the household code in 1 Peter represents ethical ideas and patterns of conduct that exhort the assimilation/acculturation and accommodation of the surrounding society.⁴⁰² Barclay classifies the degree of cultural assimilation by dividing the

³⁹⁷ Elliott, *A Home for the Homeless*, 245.

³⁹⁸ Wilson defines 'sect' as follows; "If the sect is to persist as an organization it must not only separate its members from the world, but must also maintain the dissimilarity of its own values from those of the secular society. Its members must not normally be allowed to accept the values of the status system of the external world". See, B. R. Wilson, "An Analysis of Sect Development." *American Sociological Review* 24 (1959)" 3-15.

³⁹⁹ The household codes can be found in their historical and social sources in the Greek social and political scientist Aristotle's *Politics* 1253b 1-14. Aristotle distinguishes the relationship between the groups of master-slave, husband-wife and father-children. Goppelt calls the household code as the 'Station code'. For more information on household or station code, see, Goppelt, *1 Peter*, 162-179.

⁴⁰⁰ Balch, *Let Wives be submissive*, 81-121.

⁴⁰¹ Balch, "Hellenization/Acculturation in 1 Peter", 81.

⁴⁰² Barclay defines assimilation/acculturation and accommodation as follows: Assimilation is "social integration, it concerns social contacts, social interaction and social practices such as 'abandonment of key Jewish social distinctives', 'Gymnasium Education', 'Attendance at Greek athletics/theatre', 'commercial employment with non-Jews' and 'social life confined to the Jewish community'" and the other category, acculturation, "this term is used to refer to the linguistic educational and ideological aspects of a given cultural matrix such as Scholarly Expertise', 'Familiarity with Greek literature, rhetoric, philosophy and theology', 'Acquaintance with common moral values' and 'No facility in Greek' ". Then, he lastly refers accommodation as, "It concerns the use to

assimilation level into high, medium, and low levels, but he states that it is not easy to clearly distinguish the degree of assimilation level of the recipient community of 1 Peter. Moreover, Balch's claim that the household code represents the complete assimilation of believers into the surrounding society does not lead to adequate agreement. In particular, Elliott criticizes Balch's concept of assimilation as follows:

The house of God is to manifest its distinctiveness through behavior consonant with the will of God and through social disengagement, nonconformity, and resistance (1:13-21; 2:11; 4:2-4; 5:8-9). Though the price for such nonconformity be societal abuse and Christian suffering, such suffering should be experienced as a divine test of faith, solidarity with the suffering Christ and the suffering brotherhood, and an occasion for glorifying God (1:6; 2:12, 18-25; 3:13-22; 4:12-19; 5:1, 8-9)...Neither the household code in 1 Peter nor the letter as a whole advocates a program of Christian assimilation. To the contrary, the letter affirm the distinctive communal identity and seeks to strengthen the solidarity of the Christian brotherhood so that it might resist external pressures urging cultural conformity and thereby make effective witness to the distinctive features of its communal life, its allegiance and its hope of salvation.⁴⁰³

Elliott argues that Balch's argument lacks definitions of the 'separation, boundaries, and linkages' of the recipient community of 1 Peter.⁴⁰⁴ Shaw also asserts that Balch is unaware of the difference between the Greco-Roman household model and the model in 1 Peter. The Greco-Roman model emphasizes the father's honour, power, and authority at home, while 1 Peter explains the servant's posture. Furthermore, Shaw argues in 1 Peter that the authority of an unbelieving husband is not expressed as an absolute authority and that the

which acculturation is put, in particular the degree to which Jewish and Hellenistic cultural traditions are merged, alternatively, polarized such as 'submersion of Jewish cultural uniqueness', 'Reinterpretation of Judaism, preserving some uniqueness' and 'antagonism to Greco-Roman culture'. In other words, Accommodation is simply a phenomenon that occurs when two cultures contact. For example, it refers to the process that occurs when a culture accepts and follows a strong culture or resists against it in order to survive. See, John M. G. Barclay, *Jews in the Mediterranean Diaspora: From Alexander to Trajan (323 BCE-117 CE)* (Edinburgh: T&T Clark, 1996), 92-98. For another book on the definition on these terms, see, Graydon F. Snyder, *Inculturation of the Jesus Tradition: The Impact of Jesus on Jewish and Roman Cultures* (Harrisburg, PA: Trinity Press International, 1999), 2-3.

⁴⁰³ Elliott, "1 Peter, Its situation and strategy", 73-78.

⁴⁰⁴ Elliott, "1 Peter, Its situation and strategy", 66.

obedience of wives and servants is related to following the footsteps of Jesus Christ.⁴⁰⁵ This submission of believers is distinguished from the act of simply assimilating into the surrounding society. Earlier, Balch explains that the author recommends the way for believers to assimilate with the surrounding society in order to avoid and reduce persecution and suffering from the surrounding society. However, believers are not simply assimilating with the surrounding society to avoid current hardship and persecution but are showing good deeds and voluntary submissive behaviour as a missionary strategy for the vocation that follows from their identity (2:9). Dryden argues that the author expresses this missionary strategy with pagan neighbours through the expression *παροίκους καὶ παρεπιδήμους* in 2:11.⁴⁰⁶ Horrell and Volf also focus on the dual meaning of assimilation and separation in this expression.⁴⁰⁷ Earlier, Elliott used the expression *παροίκους καὶ παρεπιδήμους* to indicate the social status of the recipients and used it as a reference for the minority sect of the community in 1 Peter. However, the next sub-section will look at an approach in which this expression is interpreted not to imply a social class, but to the identity given by the conversion of believers.

6.1.2 Implications of ‘aliens and strangers’ as identity

Earlier, debate between Elliott and Balch focused on the issue of resistance or conformity to the relationship with the surrounding world. Elliott argued for the formation of a church in the form of a minority sect that emphasized differentiation from the surrounding world, while Balch argued that the household code in 1 Peter represents an 'assimilation' with pagan society. Balch expects positive results from this assimilation that the recipient community will experience less suffering from unbelievers. However, in 1 Peter, along with

⁴⁰⁵ Shaw, “A People Called: Narrative Transportation & Missional Identity in 1 Peter”, 229-230.

⁴⁰⁶ Dryden, *Theology and Ethics in 1 Peter*, 133.

⁴⁰⁷ Horrell, *Becoming Christian*, 213; Volf, “Soft Difference”, 22.

expressions suggesting a close relationship between the church community and the surrounding world, the context of exhorting believers to leave behind unfaithful pagan culture (1 Pet 1:14; 4:2-4) and preserve the identity of the holy people of God (1 Pet 1:16; 2:9) is also observed. In other words, the appearance of the church in the epistles does not only choose one direction of resistance or conformity in relation to the world, but also shows both distinction as God's people and the vocation to make known Jesus' name to unbelievers.

What Elliott overlooked about the meaning of *παροίκους καὶ παρεπιδήμους* was the expression as an identity associated with the sufferings of its recipients. He reads this expression literally and interprets it as a symbol of confrontation with the surrounding society. However, to borrow Volf's expressions, the Petrine author is not telling recipients not to be like their neighbours but instead emphasizing not to be like they were (before the life of conversion). He also argues that violence is inevitable when identity is formed through the negative process of rejection and the beliefs of others.⁴⁰⁸ Michaels also argues that the purpose of the Petrine author is not to define his readers' actual legal or social status within the Roman Empire but rather to encourage believers to preserve the identity of God's people and leave the idolatry of the past.⁴⁰⁹ In other words, *παροίκους καὶ παρεπιδήμους* is an expression that comprehensively reflects the situation in which the recipients were rejected and driven to the margins⁴¹⁰ by not following the culture of mainstream society due to their conversion (4:1-4).⁴¹¹ The 'transformation' of the recipients through Jesus Christ formed the *παροίκους καὶ παρεπιδήμους* identity. Fagbemi describes the transformation as follows:

Transformation is an indication of the difference between the past and the present.

Such a difference is often seen in a positive light because it impacts not only the life

⁴⁰⁸ Volf, "Soft Difference", 21.

⁴⁰⁹ Michaels, *1 Peter*, 115-116.

⁴¹⁰ The Romans perceived Christians who did not engage in social activities as antisocial people or misfits (Tacitus, *Annals* 15.44).

⁴¹¹ Dryden, *Theology and Ethics in 1 Peter*, 128; Seland, *Strangers in the Light*, 56, 63; Senior & Harrington, *1 Peter, Jude and 2 Peter*, 64; Goppelt, *1 Peter*, 155-157; Best, *1 Peter*, 110; Volf, "Soft Difference", 16-19.

of the believer but it also affords the neighbours an opportunity to seek an explanation for the hope of the believer. So an individual is believed to have been transformed when a significant change has taken place in his attitude and lifestyle – when his appearance seems to reflect a radical change from the past. So it has an impact not only on the person concerned but also on the observer. Experience, because the one who has been transformed can testify to the fact that his life has changed and the present becomes a testimony to the reality of his new experience or status (1 Pet 1:3-7, 14-19, 22-23; 2:1-3, 9-10).⁴¹²

Fagbemi's definition of transformation is related to the context of 1 Peter. First, the actions of believers are concerned with the salvation of unbelievers (3:1). Believer's distinct lifestyles and behaviours are continuously exposed to unbelievers, causing a change of reputation of believers (2:12, 15). In particular, the identity of 'aliens and strangers' status in 1 Peter is not related to the heaven/earth motif but to the concept of present/future (1:14, 17). Elliott classifies *παροίκους καὶ παρεπιδήμους* as a dichotomy of cosmic strangerhood versus social status, but this expression can be interpreted as meaning the opposite lives of the past, present, and future based on the conversion of believers (cf. 1 Pet 2:12).⁴¹³ Therefore, *παροίκους καὶ παρεπιδήμους* has the following two meanings in 1 Peter: 1) This expression expresses the distinctness of believers. Because the recipients experience suffering from the surrounding community from being reborn in Jesus Christ (2:2), the Petrine author exhorts them to keep their moral distinctiveness as a holy people by using the expression 'aliens and strangers'.⁴¹⁴ Achtemeier also argues that this expression describes believers' present reality and status that they are obligated to maintain;⁴¹⁵ 2) The status of aliens and strangers refers to the conditions under which believers necessarily continue to pursue their good deeds. In other words, it can be connected with the missionary message of believers. 'Aliens and strangers'

⁴¹² Fagbemi, "Transformation, Proclamation and Mission in the New Testament: Examining the Case of 1 Peter", 219.

⁴¹³ Seland, *Strangers in the Light*, 63.

⁴¹⁴ Dryden, *Theology and Ethics in 1 Peter*, 131.

⁴¹⁵ Achtemeier, *1 Peter*, 175.

as God's holy people do not imply responding to evil with evil to the sufferings of the surrounding society, but correcting the ἀγνωσία of unbelievers (2:15) through continuous good deeds. The term ἀναστροφή is translated as deed, but it is a word that is particularly favoured in 1 Peter as it refers to the overall lifestyle (1:14; 2:11-12; 4:1-3).

Volf summarizes these characteristics of παροίκους καὶ παρεπιδήμους and calls the missional strategy of believer's community in 1 Peter as 'soft difference'. The key of the missional strategy in 1 Peter is that the readers keep their distinct identities of God's chosen people and carry out their missional task to the neighbourhood (2:12; 3:1). Volf describes relationships with unbelievers as a strong rather than weak state. However, it is emphasized that this strength is soft rather than hard.⁴¹⁶ Therefore, the identity of παροίκους καὶ παρεπιδήμους is an expression of the role of a bridge in which believers form a distinct from the pagan world in Jesus Christ, and at the same time expand the missionary vocation following the footsteps of the crucified Messiah to the surrounding society. The believers' identity as God's people serves to invite unbelievers to an opportunity for conversion by proclaiming the name of Jesus Christ (2:12, 15; 3:1, 16).

6.2 The Church's missional strategies

The Petrine author exhorts recipients to live among the Gentiles with a missionary motive rather than being isolated from the world. Moreover, the believer's community should aim to spread the hope and salvation of Jesus Christ through good deeds that have Jesus Christ centred in their consciences (1 Pet 3:16), not just their good deeds as good citizens. In 1 Peter 2:9, the texts show the attitude and role of a believer toward society by repeatedly stating the commission of believers as 'the call to proclaim God's mighty acts' (2:9; cf. Isa 60:1-3; 66:19), 'the call to follow in the footsteps of Jesus Christ' (2:21), 'the call to blessing others' (3:9) and

⁴¹⁶ Volf, "Soft Difference", 24-25.

'the call to enter the glory of God' (5:10).

The epistle shows that the expected result of fulfilling this role of believers is that the ignorance of unbelievers who persecuted believers is modified (2:15) and proceed to the conversion stage to glorify God (3:1). In 2:15, the Greek word ἀγνοσία denotes 'lack of acquaintance with something' and 'lack of moral discernment' (1 Pet 2:15).⁴¹⁷ In particular, ignorance can be read together with ἄφρων in 2:15 and be interpreted as 'incomprehension' rather than 'foolish'.⁴¹⁸ This word denotes a lack of prudence or good judgment and represents the lack of understanding of believers overall. This suggests a nuance in which the misunderstandings of unbelievers are corrected. As we have seen in section 3.1.1, one of the duties of priesthood in the OT was to teach and preach the law to the people. In 1 Peter, the missional strategy to correct these misunderstandings and bias does not strongly emphasize the spread of the knowledge of God through written and spoken words. The Petrine author exhorts preparing to answer questions about Jesus Christ (3:15), to live with good deeds (2:11-12, 15, 20; 3:13-17; 4:19) and to show submissive behaviour (2:13, 18; 3:1). Michaels notes that the relationship between ἀπολογία (Ac 22:1; 25:16; 1 Cor 9:3; Phil 1:7, 16) and ἀγιάσατε in 3:15. Here, ἀγιάσατε does not indicate 'to sanctify', but 'to acknowledge as holy' or 'to declare'. Michaels asserts that just as God's holiness was made known among the Gentiles through Israel (Ezek 20:41), so the holiness of Christ is made known by believers.⁴¹⁹ What could be the motivation for unbelievers to ask questions or reach out to those who believe in Jesus Christ? Grudem states that it is important for believers to show a life that is markedly different from unbelievers.⁴²⁰ The Petrine author introduces this distinguishable life to the recipient through good deeds and submissive behaviour.

The Petrine author does not explicitly state what kind of good deeds should be

⁴¹⁷ Danker, *The Concise Greek-English Lexicon of the New Testament*, 5.

⁴¹⁸ E. Richard, *Reading 1 Peter, Jude, and 2 Peter* (Macon: Smyth & Helwys Pub, 2007), 113.

⁴¹⁹ Michaels, *1 Peter*, 187-188.

⁴²⁰ Grudem, *1 Peter*, 160-161.

exhibited, but in 2:12, the author emphasizes that deeds by believers should be recognized as 'good' even by non-believers. The concept of good in the recipient community is different from the concept of good in mainstream Hellenistic society. These good deeds are not good deeds according to Jewish nomism, but righteous deeds according to God's will (4:2) in contrast to the depraved life of the Gentiles. The author connects these good deeds with a good conscience (3:16). Here, the Greek word for conscience, *συνείδησις*, refers to the inner ability to distinguish between right and wrong, moral consciousness.⁴²¹ Inner ability represents the center of consciousness. The Petrine author clearly emphasizes that the centre of consciousness of the recipients is Jesus Christ. Green interprets the household code (2:13-3:12) used by the author christologically to explain or instruct the recipient community on good deeds and submission.⁴²² In 2:18-25, the author encourages following Jesus Christ, who overcame all unrighteous sufferings with gracious endurance. Williams asserts the meaning of good deeds in 1 Peter from a christological perspective as follows:

In 1 Peter, the good works motif becomes a summarized form of all conduct patterned after the life of Christ and regulated by the will of God, which serves to facilitate a believer's eschatological judgment. While some of the specific deeds may have also been valued or approved by popular society, their inherent value (or "goodness") derives not from their congruence with the wider culture but from the fact that such behavior is instrumental in attaining God's eschatological salvation.⁴²³

The Petrine author explains good deeds and submission with an example of household code⁴²⁴ with a focus on christological thinking. In the christological concept, the king and

⁴²¹ Danker, *BDAG*, 967-968.

⁴²² 1 Peter 2:13-17: Instruction for everyone, 2:18-20: Instruction for slaves, 2:21-25: The example of Christ, 3:1-7: Instruction for wives (and husbands), 3:8-12: Instruction for everyone. See, Green, *1 Peter*, 72.

⁴²³ Travis B. Williams, *Good works in 1 Peter: Negotiating Social Conflict and Christian Identity in the Greco-Roman world* (Tübingen: Mohr Siebeck, 2014), 246.

⁴²⁴ The household code, which lists the mutual obligations of the various members of the family, also appears in Colossians 3:18-4:1 and Ephesians 5:21-6:9. However, the household code in 1 Peter differs from these two texts as follows: 1) the symmetry or reciprocity in these two texts (wives and husbands, children and parents, slaves and masters) does not appear in 1 Peter. The Petrine author only describes the mutual relationship

authority mentioned in 2:13-17 are not ontologically positioned over God's chosen people but rather refer to the authorities and institutions that are functionally governing the people. Therefore, the author's meaning of submission to these powers is closer to functional submission. This epistle expects that such good deeds and submission will become a missionary method of making God's name known to unbelievers and have the effect of alleviating ignorance.

6.2.1 Good conduct in 1 Peter

The Greek term ἀναστροφή indicates a way of life, conduct, and behaviour and is one of the Petrine author's favourite words (1 Pet 1:15, 18; 2:12; 3:1, 2, 16).⁴²⁵ The Petrine author exhorts ἀναστροφή and ὑποτάσσω as attitudes for the mission to unbelievers.⁴²⁶ Moreover, the epistle emphasizes that such conduct must be manifested in goodness and beauty (2:12). The Greek term καλός, good or beautiful, denotes 'expressing the attractive side to the outward appearance' (Lk 21:5), and 'moral quality, such as good, delightful, noble, praiseworthy and contributing to salvation' (Mt 5:16; 26:10; Mk 14:6; Jn 10:32f; 1 Tim 5:10, 25; 6:28; Tit 2:7, 14; 3:8, 14; Hb 10:24; 1 Pet 2:12; 2 Pet 1:10).⁴²⁷ In other words, καλός in 1 Peter indicates good deeds worthy of praise, and the outward appearance of believers' good lives.

This good conduct also means honourable conduct. Campbell suggests that the

between wives and husbands; 2) the author introduces the emperors and those with powers that are not introduced in the household codes of other NT texts. Paul also introduces emperors and powers in Romans 13:1-7, but he does not link to household codes. See, Michaels, *1 Peter*, 121-123. The Petrine author describes the parent-child relationship metaphorically in 1 Peter 2:14-17.

⁴²⁵ Danker, *BDAG*, 73. In other NT texts, this term appears seven times (Gal 1:13; Eph 4:22; 1 Tim 4:12; Heb 13:7; Jas 3:13; 2 Pet 2:7; 3:11). In 1 Peter, the terms ἀναστροφή, ἔργον, and ἀγαθοποιέω denote 'good conduct' synonymously.

⁴²⁶ Goppelt, *1 Peter*, 177; Horrell also argues that believers' 'good conduct' serves an optimistic view in gaining a good reputation from hostile outsiders. Moreover, he agrees with Balch's acculturation model rather than Elliott's sectarian model in terms of social expectation as part of the attempt to lessen hostility from outside, and supports the Petrine author's missional appeal through the method of 'good conduct' (1 Pet 2:18-20; 3:1-6). See, Horrell, *Becoming Christian*, 230.

⁴²⁷ Danker, *BDAG*, 504.

honour/shame context is important for understanding 1 Peter 2:11-12, arguing that pagans glorify God by the outwardly manifested and honourable attitude of believers and honourable public verdict/conduct.⁴²⁸ The Greco-Roman world was a society that judged based on honour/dishonour.⁴²⁹ Honour was a desirable aim and the noblest goal in life, but shame was something to be avoided at all costs. Honour is divided into categories of ascribed honour or acquired honour. The ascribed honour is the social recognition of the value ascribed to a person. This honour arises from an individual's birth. Conversely, acquired honour is a socially perceived assertion of value gained over others in social interactions based on a challenge or response.⁴³⁰ A process of challenge and response is necessary to gain honour or defame others. If others challenge someone's honour, there should be a response, and if not, it is the same as slandering the challengers. Malina describes the process of challenging and responding to honor as follows:

Challenge-response within the context of honour is a sort of interaction in at least three phases: (1) the challenge in terms of some action (word, deed, or both) on the part of the challenger; (2) the perception of the message by both the individual to whom it is directed and the public at large; and (3) the reaction of the receiving individual and the evaluation of the reaction on the part of the public.⁴³¹

A challenge is also a claim to intervene in another person's social space. Furthermore, this claim appears as a positive or negative attempt.⁴³² If we consider Malina's three-step statement of challenge and response as applied to the situation of the recipient of 1 Peter, (1) Unbelievers challenge the honour of the believers in negative ways, such as insult (3:9; 4:14)

⁴²⁸ Barth L. Campbell, *Honor, Shame, and the Rhetoric of 1 Peter* (Atlanta, GA: Scholars, 1998), 102-105; Egan, *Ecclesiology and the Scriptural Narrative of 1 Peter*, 123-124.

⁴²⁹ For detailed explanation of 'honour' and 'shame', see Malina's book. Bruce J. Malina, *The New Testament world : Insights from cultural Anthropology* (Louisville, Kentucky: Westminster/John Knox Press, 1993), 28-62.

⁴³⁰ Malina, *The New Testament World*, 33-34.

⁴³¹ Malina, *The New Testament World*, 34-35.

⁴³² See Malina's diagram of challenge and response. Here, positive actions are 'words of praise', 'gifts', 'requests for help', and 'promises of help'. Conversely, negative behaviour includes 'insults', 'physical insults', 'threat', and 'threat and attempt at fulfilling it'. Malina, *The New Testament world*, 36.

and slander (2:12; 3:16; 4:4); (2) The recipient perceives the message of insults and aggression from unbelievers as a term for comprehensive suffering, such as a painful trial (2:19-20; 3:14, 17; 4:1, 12, 15-16, 19; 5:10); (3) The Petrine author exhorts responding to the slander and aggression with good deeds. Interpreting Elliott's argument on resistance from Malina's point of view, Malina states that the exchange (competition, game) continues if the recipients attempt a counter-challenge reaction to the persecuting society. However, the Petrine author states that the honour of believers is not determined by the evaluation of the pagans but is given by faith in Jesus Christ (2:4-10). The good deeds of the recipients are not simply a response to the people around them who challenge the honour of the believers, but an action to enhance the understanding of followers of Jesus Christ and lead unbelievers to salvation (2:2, 12; 3:1).

As discussed in Section 1.3.5.2, in the SIT perspective, when a threat from the outside is recognized, the inner group reinforces the group's values and identity and attempts several methods to resolve the conflict with the external group. One of these methods is the 'deategorization model', which is based on individualized interactions among members of each social group. When people are formed as a group rather than as an individual, the values of their own group and stereotypes about other groups can be expressed more strongly in the collective state. Therefore, it is important for this model to attempt contact with the outside group at the individual level. Hogg asserts that when a specific person comes into contact with other group members individually, the contacted member's self-awareness or self-attention within a specific public boundary is relatively low, and anti-normative behaviour toward other groups is reduced.⁴³³ In other words, individual contact based on intimacy and cooperative interaction with outgroup members helps outgroup members to identify the contacted person as an individual. Repeated individual contact with outgroup members can

⁴³³ Hogg, *Social Identifications*, 144.

be expected to reduce the usual prejudice and discriminatory behaviour toward the contacted person.⁴³⁴ Brewer and Miller find the cause of positive change in contact with an individual. Information about the contacted person is expanded through individual interactions, and the availability and usefulness of existing categorical identities are weakened. Therefore, changes can occur in cognitive and motivational aspects.⁴³⁵ In other words, the personal friendship of the outgroup members promotes tolerance, and the information used to evaluate the contacted person in the collective group is positively modified and the emotion of empathy increases. Attempts to decategorize the world around believers are also observed in 1 Peter. The Petrine author recommends good deeds within the household code structure of the Greco-Roman world to counter the threat or slander of ἀφρόνων ἀνθρώπων (2:15). In the household code of 1 Peter, the individual relationship of servants-masters and wives-husbands is given as an example and directs the actions of believers. 1 Peter offers an optimistic prediction that unbelievers will correct their misunderstandings toward believers because of the believer's good deeds and ultimately come to glorify God. Moreover, in the process of mutual contact between believers and non-believers, the author pays attention to the eyes of non-believers. The word ἐποπτεύω used in 1 Peter 2:12 and 3:2 does not occur in LXX and is a word found only in this epistle. This word mainly denotes 'to pay close attention to', 'watch', 'observe' and 'see'.⁴³⁶ The primary meaning of this word only denotes to notice or see, not specifically the religious conversion of Gentiles. Michaels asserts that it is difficult to explain the different tenses⁴³⁷ of the participles in 2:12 and 3:2. He claims that in 2:12, the word emphasizes its instrumental meaning (see your good works), whereas, in 3:2, the emphasis is

⁴³⁴ Brewer & Gaertner, "Toward reduction of prejudice", 458.

⁴³⁵ Norman S. Miller & Marilyn B. Brewer, *Groups in Contact: the psychology of desegregation* (New York: Academic Press, 1984), 288-289.

⁴³⁶ Danker, *BDAG*, 387.

⁴³⁷ In 1 Peter 2:12, ἐποπτεύοντες, this term is expressed as verb, participle, present, active, nominative, masculine, and plural. In 1 Peter 3:2, ἐποπτεύσαντες, this term is expressed as verb, participle, aorist, active, nominative, masculine and plural.

on a time-based sequence.⁴³⁸ In 3:2, ἐποπτεύσαντες is an aorist participle masculine plural, indicating 'as they see'. It indicates that unbelieving husbands take a close look at the conduct of their wives. Moreover, it can be inferred that the action is mainly related to the context of ἁγνός associated with pure and holy. What are the good deeds that the author recommends to the recipient in 1 Peter? Also, is there any other difference from the meaning of conduct used in Greco-Roman society?

In the Greco-Roman world, good deeds indicate that individual noble acts are directly related to honour and contribute to the benefits of the community.⁴³⁹ In terms of Jewish literature, good deeds mainly refer to a measure that divides the distinction between good and evil. Travis B. Williams argues that good deeds such as 'almsgiving', 'burial of the dead', 'releasing prisoners', or 'comforting mourners' were important practices for diaspora Jews who were separated from temples and rituals.⁴⁴⁰ In the book of Tobit, Raphael mentions to Tobit and Tobias the association between proper burial⁴⁴¹ and good deeds (12:13), and also indicates that good deeds and/or almsgiving rescue from death and purify sin (12:7-8). The Qumran manuscripts exhort the community to do what is good and right according to the law of God commanded through Moses (1QS 1:2-3; 8:15-16). Thus, according to the righteous teacher, good and evil are separated, and the path of righteousness and judgment is decided (1QH VII, 12-14). In the NT, Paul's epistles repeatedly mentions the importance of maintaining the good name and reputation of believers among unbelievers (1 Cor 10:32; Col 4:5; 1 Thess 4:12; 1 Tim 3:7; 5:14; 6:1; Titus 2:5, 8).⁴⁴² Furthermore, Matthew 5:16, which is interrelated to 1 Peter 2:12, states that good deeds are not merely practising Jewish law but

⁴³⁸ Michaels, *1 Peter*, 158.

⁴³⁹ Plutarch, *Thes.* 7:2; Polybius, *Hist.* 2.68

⁴⁴⁰ Williams, *Good works in 1 Peter*, 116.

⁴⁴¹ The OT texts refers to the bad things that happen when the corpse is not properly buried (Deut 28:26; 1 Kgs 14:11; 21:24; Jer 7:33; Psa 79:3).

⁴⁴² Achtemeier, *1 Peter*, 177. For good deeds in Paul's epistles, see the following verses: Romans 2:10, 3:8, 12, 7:18, 21, 8:28, 12:17, 13:3-4, 15:2, 2 Corinthians 13:7, Galatians 6:9, Ephesians 6:8, Colossians 1:10, 1 Thessalonians 5:15, 2 Thessalonians 1:11, 3:13.

imitating the teaching and character of Jesus Christ. Keener argues that the good deeds in Matthew 5:16 should be interpreted in connection with the context of beatitudes and the following antithesis. He states that true discipleship is doing good and loving friends and enemies (5:3-12), and good deeds imitate the teachings of Jesus Christ and move on to love one's enemies.⁴⁴³ Williams introduces the example of the woman who poured perfume on the body of Jesus in Matthew 26:12 as an example in which the deeds of those who believe glorify God (Mt 5:16; 1 Pet 2:12).⁴⁴⁴ In the NT, good deeds show the character of God to the Gentiles and are used by believers to glorify God.

In 1 Peter, specific behavioural patterns and application examples for good deeds are not mentioned. However, the Petrine author states that the recipients are to be holy in all their conduct (2:12). Moreover, the author mentions that the good deeds of believers are derived from the will of God. *θέλημα τοῦ θεοῦ* appears four times in 1 Peter (2:15; 3:17; 4:2, 19). In particular, the author emphasizes the participle *ἀγαθοποιῶντας* that further develops *ἀγαθοποιῶν* in verse 14 by using *οὕτως* in 2:15. In other words, the author emphasizes that even if believers receive unrighteous suffering from their neighbours through their good deeds, they please God (2:20). Therefore, suffering for good works is God's will is a way to share in Christ's sufferings (3:16; 4:19) and to glorify God (2:12; 4:11, 16). This confers salvation of glory and honour in the last days (1:5-7; 5:10). Moreover, the author shows that the promise of salvation through believers' good deeds can lead to missionary appeals even to unbelievers (3:1). Michaels argues that the expressions of the exhortation to wives in 3:1-7, such as 'purity and reverence' (3:2), 'the unfading beauty of a gentle and quiet spirit' (3:4), and 'do what is right and do not give way to fear' (3:6), are not only for household wives but also for all members of the believing community in 1 Peter.⁴⁴⁵ In 3:1, the word *ἀπειθοῦσιν*

⁴⁴³ Keener, *Matthew*, 172; Williams, *Good works in 1 Peter*, 145.

⁴⁴⁴ Williams, *Good works in 1 Peter*, 146.

⁴⁴⁵ Michaels, *1 Peter*, 171-172.

denotes disobedience.⁴⁴⁶ The author uses τῷ λόγῳ after ἀπειθοῦσιν to indicate that unbelieving husbands have a sceptical attitude toward the gospel. Grudem argues that husbands show an attitude of disobedience to God as well as to the gospel.⁴⁴⁷ Therefore, the author emphasizes that the conduct of believing wives can influence husbands' actual conversion and attitude change. In 3:3, the author emphasizes that this change in the husband's attitude can occur through the purity and good deeds of the wives, not through external appearances.⁴⁴⁸ Moreover, in 1 Peter, the conduct is related to the manifestation of the holiness of believers (1:15-16) and indicates an act that refers to the opposite of evil conduct (2:11-12). If good deeds originate from a good conscience centred in Christ, then evil deeds arise from an evil conscience. The Petrine author explicitly states that forefathers' futile conduct (1:18), idolatry (4:3), sinful desire (2:11; 4:2), and other evil acts (2:1; 4:2) are contrary to good deeds as God's will. Edwards also observes that the word ἀπέχῳ, indicating abstain from evil desire in 2:11, is also in 1 Thessalonians 4:3 and 5:22. He asserts that God's will in Paul's epistles relates to abandoning all evil things. Aligned with this context, good deeds in 1 Peter also exhort abstention from sinful activities related to evil desires (1:14; 2:1, 11; 4:2-3, 15).⁴⁴⁹ In other words, good deeds based on holiness suggests that believers leave the futile ways of pre-conversion life and reshape their lives of faith in Christ (1:18-19). Believers fulfil the vocation of proclaiming God's mighty acts (2:9) by showing unbelievers their converted lives. Therefore, the author directs the recipients to a missional strategy of showing God's holiness through good deeds.

⁴⁴⁶ Danker, *BDAG*, 99.

⁴⁴⁷ Grudem, *1 Peter*, 142-146.

⁴⁴⁸ The negative view of external adornment is also mentioned by Paul in 1 Timothy 2:9-10, and also in OT and Jewish literature (Isa 3:18-24; 1 Enoch 8:1; T. Reub 5:1, Philo, *Migr. Abr.* 97).

⁴⁴⁹ Edwards, *1 Peter*, 101, 103.

6.2.2 Submission in 1 Peter

Earlier, while the identity of παροίκους καὶ παρεπιδήμους implied distinction from the surrounding world, the author used good conduct and submission (1 Pet 2:13, 18; 3:1) as a missional means of developing relationships with unbelievers. Zeller argues that author limits the provocation of persecution through submission and enhance the reputation of believers.⁴⁵⁰ In particular, the author demands submission to the superior in terms of government, servants/masters and wives/husbands in the household code.

In 1 Peter 2:13, the author requires the recipients to submit to a human institution or emperor. The Greek word ὑποτάσσω, indicating submission or submissive relationship, does not denote absolute and uncritical obedience.⁴⁵¹ If the author intended to communicate the meaning of absolute obedience to the rulers, the term πειθαρχέω (Acts 5:29, 32) or ὑπακοή (Rom 6:16; Eph 6:5; Col 3:22; 2 Thess 1:8), could alternatively be used. The author does not require the recipients to show an attitude of absolute submission to the rulers but exhorts them to submit voluntarily (2:16).

In 2:13, the expression βασιλεῖ ὡς ὑπερέχοντι denotes the highest authority. Considering that the preposition ὡς emphasizes ὑπερέχοντι in denoting a position of superiority, then this expression refers to an emperor, a powerful person within the government system. Michaels also asserts that βασιλεύς is a title in NT texts (Jn 19:15; Acts 17:7; Rev 17:9) applicable to both imperial emperors and kings.⁴⁵² However, it is not clear among scholars whether the expression πάση ἀνθρωπίνῃ κτίσει in 2:13 refers to all human institutions or creatures.⁴⁵³ When the term κτίσις considers the relationship between πάντα τιμήσατε in 2:17 and servants/masters and wives/husbands in the household code, it can be

⁴⁵⁰ Zeller, "Intertextuality in 1 Peter 2:9-12", 182.

⁴⁵¹ Danker, *BDAG*, 1042.

⁴⁵² Michaels, *1 Peter*, 123-125.

⁴⁵³ As a scholar who interprets κτίσις as a creature, W. Schrage, *The Ethics of the New Testament*, trans. David E. Green (Edinburgh: T&T Clark, 1988), 278; Achtemeier, *1 Peter*, 182; Michaels, *1 Peter*, 124. As a scholar who interprets human-made social institutions, Grudem, *1 Peter*, 126; Williams, *Good works in 1 Peter*, 227; Best, *1 Peter*, 113.

inferred that the author considers linkages with everyone. On the contrary, Grudem argues that κτίσις is a term often used to refer to the act of building a government agency or building a city. He favours the meaning of human institutions, referring to Josephus' usage of the word by the Jews who left Babylon to create new settlements (Josephus, Ant. 18.373, Herodotus 1.149; 2.44).⁴⁵⁴ As Green argues, it can be difficult to determine which κτίσις supports the interpretation of either one of all creatures or human institutions.⁴⁵⁵ However, the author emphasizes that in 2:14, the pronoun δι' αὐτοῦ, that is, through a connection with a personal agent, in 2:13 refers to a government agency or a person in power responsible for a task, an orderly function in human life. The reality the recipients were facing was that they were suffering economic or political losses through slander and hardship from the surrounding society. In the epistle, the author also exhorts brotherly love for all (2:17) and submission (2:18; 3:1). Both the OT and Jewish literature mention that the origin of human rule originated from God, and the instruction to obey the rulers of the state is introduced (1 Sam 12:13; Jer 29:7; Dan 2:21, 27; Prov 8:15-16, 24:21, 1 Macc 7:33, Baruch 1:11, Wisdom 6:1-3; 1 Enoch 46:5).⁴⁵⁶

The NT text that clearly expresses the ethical exhortation of the relationship between church and state is Romans 13:1-7. In verses 1-2, Paul gives reasons for submitting to the state power, in verses 3-4 the task and function of the state power to which the church should submit, and in verses 6-7, he uses the second person plural to exhort the members of the Roman church. In Romans 13:1, Paul states that the reason believers should submit to authority is because God has established that authority. In particular, the use of ὑπὸ θεοῦ does not refer to divine power, but rather to explain that God has chosen political power and rulers

⁴⁵⁴ Grudem, *1 Peter*, 126-127.

⁴⁵⁵ Green, *1 Peter*, 75.

⁴⁵⁶ Tertullian, in his Apology, shows that believers must respect the emperor and pray for his welfare (*Apol.* 30:1). Diaspora Judaism teaches people submission to state power because the most authority comes from God. Josephus also states that power or authority has not been given to anyone without God (*J.W.* II.8.7 (140))

for a specific purpose (Rom 13:3).⁴⁵⁷ However, Paul's argument cannot be interpreted in the same sense as 1 Peter 2:13-14. Because Romans 13:1-7 emphasizes that God has established authority for a specific purpose and that the government exists for the functional fulfilment of God's purpose. However, 1 Peter 2:13-17 speaks of the attitude that believers should show toward those in power as members of society. The Petrine author makes a clear distinction between kings, powers and attitudes toward God in 2:17. In the expressions of τὸν θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε in 2:17, we can find subtle differences in the attitudes of believers toward emperors, rulers, and God. The author positively supports the responsibility to respect the emperor, but by using the word φοβέω to describe the attitude of believers toward God, he reveals the difference from the attitude toward the authorities.⁴⁵⁸ The term φοβέω refers to the deep respect for people (Eph 5:33), but it is also used as a word to denote God's highest entity (Lk 23:40; Col 3:22; 1 Pet 2:17; Rv 19:5).⁴⁵⁹ Horrell also asserts that the author uses the submission of kings and rulers within the framework of a human institution to explain that the king is not a divine being. Moreover, he asserts that the author explicitly indicates that the emperor is not revered as God by using the same verb τιμᾶω⁴⁶⁰ to honour man and emperor.⁴⁶¹ The Petrine author does not specifically state how believers should submit to authority and apply good deeds. However, these beneficial actions of believers

⁴⁵⁷ Ulrich Wilckens, *Der Brief an die Römer* (Zürich : Benziger, 1989), 33.

⁴⁵⁸ Michaels argues that the authors seem to base these differences on the words of "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's" (NRSV) (Mt 22:21; Mk 12:17; Lk 20:25; Rom 13:7).

⁴⁵⁹ Danker, *The Concise Greek-English Lexicon of the New Testament*, 374; Senior & Harrington, *1 Peter, Jude and 2 Peter*, 70.

⁴⁶⁰ In 1 Peter 2:17, there are conflicting issues among scholars about the use of aorist imperative in πάντας and present imperative in ἀδελφότητα and βασιλέα. Grudem argues that it is unnatural to include God and people in the same category in πάντας, and considers them as four separate imperatives. See, Grudem, *1 Peter*, 130; On the contrary, Michaels argues that the aorist tense serves as a summary or headline exhortation of the remaining present tense. See, Michaels, *1 Peter*, 129-132; Horrell, *Becoming Christians*, 231-232. Williams argues that the author focuses on the dynamic movements of recipients, stating that aorist tense means punctiliar or instantaneous action while present tense means durative or iterative action. He argues that the author recommends that believers consider respect for all people as a permanent stance while at the same time applying a continuous attitude toward believers, authority and God. For more detailed explanation, see, Williams, *Good works in 1 Peter*, 230-232.

⁴⁶¹ David. G. Horrell, "Between Conformity and Resistance: Beyond the Balch-Elliott Debate toward a Postcolonial Reading of 1 Peter," in *Reading First Peter with New Eyes: Methodological Reassessments of the Letter of First Peter*, ed. Robert L. Webb and Besty Bauman-Martin (London: T&T Clark, 2007), 111-143.

contribute to the common good of society, thereby preventing the ignorant words of slanderers (2:15), and at the same time, showing that they are a way to publicize the holiness and good character of God's chosen people. The author also emphasizes the attitudes of obedience and good deeds of believers not only in their relationship with government authority but also in the relationship of servants/masters and wives/husbands in the household code. Although δοῦλος is used as a word to denote servant in general household codes, the Petrine author uses οἰκέται. The word is synonymous with δοῦλος, but with the nuance of denoting a servant serving within the household.⁴⁶² The author request servants to submit to the structural power of δεσπότης (2:18).⁴⁶³ The author also exhorts wives to submit to unbelieving husbands in 3:1. Green argues that, in Hellenistic cultures, familial religion is transmitted through males and that in a social order centred on *paterfamilias* (Plutarch, *Moralia* 140D), the wife's religion would have caused both husband and wife to suffer in society.⁴⁶⁴ Webb asserts that the author exhorts wives to submit to their husbands from a future perspective of gaining victory in Christ.⁴⁶⁵ However, the author indicates that submission in the household code of 1 Peter does not occur in the gendered power hierarchy but is voluntary submission through the teachings of Jesus Christ (2:13, 16, 21). In 2:13, a christological centrality can be found in the expression διὰ τὸν κύριον.⁴⁶⁶ Foster asserts that the expression 'in the lord' in Colossians 3:18-4:1 refers to the 'newfound existence' of believers. Moreover, he argues that equality in Christ in Colossians 3:11 regulates the interpretation of the household code power structure shown in 3:18-4:1 as a pagan thinker's hierarchical perspective. This leads to resistance to the fundamental basis of the social

⁴⁶² Grudem, *1 Peter*, 131-132.

⁴⁶³ The Petrine author uses the term κύριος to denote Jesus Christ, so he refers to δεσπότης as the word for masters. For the use of οἰκέται and δεσπότης as opposite words, see Proverbs 22:7 (LXX).

⁴⁶⁴ Green, *1 Peter*, 92.

⁴⁶⁵ W. J. Webb, "Suffering", in *Dictionary of the Later New Testament & Its Development*, edited by Ralph P. Martin and Peter H. Davids (Leicester: InterVarsity Press, 1997), 1136; Dryden, *Theology and Ethics in 1 Peter*, 159.

⁴⁶⁶ The expressions, ἐν κυρίῳ (Col 3:18, 20; Eph 6:1) and ὡς τῷ κυρίῳ (Col 3:23; Eph 5:22) indicate that Jesus Christ is central among household relationships.

narrative of the power system.⁴⁶⁷ In other words, Foster's view is also consistent with the view of submission in 1 Peter. Believers' submission within christological centrality is a missionary approach to correct their misunderstandings and prejudices by showing a submissive attitude to those in power without accepting the basis of the power structure implied by the Hellenistic household code.

The attitude and conscience of the recipients of 1 Peter are centred on Jesus Christ. In 2:4-10, the author explains that believers in Jesus Christ, who is living stones, are also built as living stones as a spiritual house and are chosen as God's people. Moreover, the author clearly states that Jesus Christ is an example to follow (2:21). In 2:21, the term *καλέω* is the word for the vocation and discipleship of believers. The author notes that believers may suffer injustice for good deeds as they are called to be followers of Jesus Christ. 2:21-25 shows the analogy between Yahweh's suffering servant in second Isaiah, and Jesus Christ. In particular, the term *ἔπαθεν* was used as a word for hardship.⁴⁶⁸ In P72 and B, *ἔπαθεν* was written, but in P81 and *κ*, this word is written as *ἀπέθανεν*. The term *ἔπαθεν* has the meaning of 'suffering' or 'have difficulty' in a broad sense, and *ἀπέθανεν* has the meaning of death in a narrow sense. In terms of vicarious suffering or death, *ἀπέθανεν* portrays the meaning of Christ's death well. However, the author uses *ἔπαθεν* to highlight Jesus Christ, an exemplary model by doing good to the reader. Dryden explains the definition of an example as follows:

Examples provide a pattern to follow and a person to emulate: in so doing, they define duties and invite action. In this way, their function is similar to that of instructions. The story of Jesus is a paradigm, a normative pattern or exemplar that can be creatively applied in different circumstances. Disciples do not clone their master's life; they follow the master through discerning imaginations, graced emotions, and faithful community.⁴⁶⁹

⁴⁶⁷ Paul Foster, *Colossians* (London: Bloomsbury T&T Clark, 2016), 63-66.

⁴⁶⁸ Danker, *BDAG*, 785.

⁴⁶⁹ Dryden, *Theology and Ethics in 1 Peter*, 165, 176. Philo also denotes examples as instructions or living laws in *De Abrahamo*. 1.4-5.

As we discussed the influence of the group exemplar in section 1.3.5.1, the exemplar determines the normative behaviour of the group, and group members strengthen the bond between the members centring on the exemplar. Shaw argues that the emphasis on the exemplar in the analogical relationship between Jesus Christ and the servant of Yahweh (2:21-25) provided the recipients with the motivation for social creativity.⁴⁷⁰ It is to overcome negative factors in the group formed by external factors positively by imitating and following the 'exemplar'. The Christ-centered community of recipients chooses voluntary submission rather than blind submission in the oppressed environment and *Haustafel* that demands hierarchical order. The expression ὡς θεοῦ δοῦλοι in 2:16 means that believers are servants of God and do not belong to the powers of the world, but are devoted to God in complete submission (Rom 6:18, 22). Believers as God's servants should not follow the hierarchical structure of subordination between relationships with 'powers', 'servant/masters', and 'wives/husbands', but approach these relationships as God's chosen people. Just as Paul in Colossians 3:11 declares that all are equal in the Lord and does not require complete submission to a Hellenistic hierarchical order, the phrases ὡς θεοῦ δοῦλοι and ἐλευθερία in 1 Peter require an attitude of voluntary submission as the identity of God's servant.

In summary, the Petrine author requires believers to respond to the call to imitate Jesus Christ through voluntary submission and practice of good deeds and show God's holiness. Consequently, the author expects unbelievers to glorify God, and be involved in the salvation event. Therefore, the author suggests a vision that the honourable identity as God's chosen people and the blessings of salvation extend to all believers (3:8), and this connection goes beyond the boundary and extends to non-believers.

⁴⁷⁰ Shaw, "Narrative Transposition & Missional Identity in 1 Peter", 199-201.

6.3 Chapter summary

This chapter examined how the believers in the midst of suffering in 1 Peter expressed their lives as disciples of Jesus Christ missionally. The Petrine author makes the recipients realize that they have been called by God (2:21), and expresses God's character through good deeds and voluntary submission in relation to the surrounding society.

In section 6.1, through Elliott-Balch's argument, the recipient community is not a sectarian community isolated from the surrounding society, and the possibility of a missionary community is considered. Elliott argues that the expression *παροίκους καὶ παρεπιδήμους* was a literal interpretation of the recipients' social status in the Greco-Roman world. However, this expression is a term that shows the present reality that recipients are suffering from society after conversion, and demonstrates its function as a motivating identity that pursues good deeds of believers. Volf argues that this expression refers to the conditions under which believers must continue to manifest a transformed life in Jesus Christ, while at the same time providing a difference that sets them apart from the world around them. Believers' lifestyles based on this identity influence non-believers and serve as a bridge that opens up possibilities for correcting their ignorance and ignorance toward believers (2:12, 15).

Section 6.2 examines the role of good deeds and submission as a missionary strategy in 1 Peter. The good deeds recommended by the Petrine author have similarities with the decategorization model in SIT. This epistle expresses the expectation that good deeds and submissive attitudes will reduce prejudice and misunderstanding of unbelievers toward believers. The author also positively mentions the result of unbelievers glorifying God (2:12) and leading to salvation (3:1). Moreover, the author applies the Hellenistic household code in the epistle. However, as we can observe in the expression 'for the Lord', the epistle suggests that submission within the household code relationship is not blind submission to superior powers by exhorting the recipient to follow Jesus Christ, the exemplar. The author maintains

a christological focus, rather than being immersed in Hellenistic thinking that requires hierarchical order. This attitude of life influences non-believers to improve their perception of believers and creates opportunities to expose the character of Jesus Christ to them.

The community in 1 Peter was a community that continued to move beyond its boundaries to follow the life of Jesus Christ, despite being slandered and suffering from the surrounding society. The author exhorts the recipients to continue to express their role and vocation as God's witnesses in their daily lives, rather than being discouraged by the changing reputation and position in society after conversion. The addressees of 1 Peter were a community that responded to the call to discipleship of Jesus Christ, a community of love and a missionary church that showed the message of Jesus Christ's life to unbelievers (2:12; 3:2) and shared God's blessings (3:8).

7 Chapter 7: Conclusion

This thesis studied the primary meaning of the identities of living stone (2:4-5), priesthood (2:5, 9), God's people (2:9-10) and aliens and strangers (2:11) in 1 Peter 2:4-11 in the context of the OT. Furthermore, it investigated how the Petrine author exhorts the vocation of believers from a missionary perspective in amid suffering based on these identities to the recipient community. The community of 1 Peter experiences various forms of suffering, such as slander and abusive language from the surrounding community (1 Pet 1:6-7; 2:15, 18-20; 3:13-17; 4:1-4, 12-19; 5:10). The author points out that the main cause of suffering for believers is that the recipients no longer participate in the idolatrous culture of the past (1:14; 2:1; 3:11; 4:1-6) after conversion, and the ignorance or misunderstanding about the community (2:15). This thesis began with the question of what the shape, definition, value, and vocation of a community that follows Jesus Christ are in difficult situations. Elliott-Balch's argument on how the community of the recipients of 1 Peter was formed in relation to the Greco-Roman world provided a perspective to look at the epistle from various angles. Contrasting questions about whether the recipient community was resistant and sectarian in relation to the surrounding world, or a community in active cultural acceptance interaction, did not lead to an integration of the identity and missionary message in 1 Peter. However, in this thesis, I support Volf's view of the soft difference in the relationship between the recipients of 1 Peter and the surrounding world. The identity of believers as followers of Jesus Christ signifies a clear distinction from nonbelievers and maintains the values and purposes of the community. Moreover, the meanings implied by these identities result in the community's responsibility and commission, and affect the surrounding neighbours beyond their inner boundaries.

In this thesis, the identities of believers mentioned by the Petrine author were examined, focusing on 1 Peter 2:4-11. The Petrine author closely connects the identity of

believers to OT texts in 1 Peter 2:4-11. In particular, the author repeatedly uses the term *καλέω* in his epistle, and the places in which this term is used consistently refer to OT texts (1:15; 2:9, 21; 3:9; 5:10). Therefore, in order to study the relationship between 1 Peter and the OT text, this thesis used a methodology of intertextuality. Although scholars have offered various definitions of intertextuality, in this thesis, the methodologies of Hays and Keesmaat or Moyise are integrated. Although 1 Peter is not an epistle that exposes a lot of narrative elements, the dense OT text citations and various terms with narrative elements in the epistle provide hints about the author's message. By recalling the stories of the OT texts to the readers, the author evoked the memories of God and Israel. This helped the recipient community to realize how to understand their identity and purpose as believers.

Intertextuality is a methodology that allows a common semantic nucleus to be found that relates two texts and provides a useful way for inferring new meaning in the text. This thesis sought to study 1 Peter by an intertextual method along with an exegetical and biblical-theological approach. Moreover, Social Identity Theory (SIT), a social science concept, provided a social science approach to investigate the elements necessary for group formation and development and resolve conflicts with other groups with different values. This SIT model provided a valuable theory for studying the values within groups of the recipient community in 1 Peter and their responses to conflict situations with nonbelievers.

The author compares the differences between believers and unbelievers through contrasting patterns of rejection/election, honour/shame, and belief/disbelief in 1 Peter 2:4-8, and also emphasizes the connection between Jesus Christ and believers. Although Jesus Christ was rejected and shamed by people, He became the headstone and living stone of the temple (2:4-5) through the death and resurrection on the cross. Moreover, believers are built up like living stones into a spiritual house through faith in Jesus (2:5). The author shows the contrasting fates of believers and non-believers based on the quotations of the OT (Isa 8:14;

28:16; Psa 118(117):22) in 1 Peter 2:4-8. 1 Peter 2:4-10 shows that faith without trust in God is like a stumbling stone, whereas faith in God is the only way to rescue from the realm of death and acquires honourable status and mercy from God. The Petrine author sets the standard for forming the believer's identity through the message and narrative of these OT texts and contrasts the opposite fate with those who do not believe. In other words, the author applies OT texts christologically and emphasizes the identity of Jesus Christ. Moreover, this christological-centered emphasis is also connected to the ecclesiology concept by expressing spiritual house and temple community in 2:5. This contrasting state motivates the missionary approach of the recipient community to unbelievers after 2:12.

In 2:4-11, the author reveals the detailed identities of believers through expressions of holy character, priesthood, God's chosen people, and aliens and strangers. The implications of these identities are deeply connected with the OT and reminiscent of the identity and responsibility of the Israelite people. Exodus 19:4-6 shows the role and identity of the chosen people, the priesthood, as mediators between God and the world. In particular, the concept of holiness in the Exodus text and Leviticus is an important motif in 1 Peter. In 1 Peter, holiness is distinct from evil and contrasts the life of believers before conversion (1:14; 2:1; 3:11; 4:1-6). The author repeatedly uses the language of holiness. The expressions such as 'called to be holy according to God's holiness' (1:14-16; 2:9) and 'holy priesthood' (2:5) are manifested as a practical application of a believer's life to God.

Moreover, through the phrase ὅπως in 2:9, the author indicates that the identities of believers are linked for a specific purpose and commission. The expression ἀρετὰς ἐξαγγείλητε in 2:9 refers to the believer's obligation, which is related to the proclamation of God's redemptive act and mighty deeds in Isaiah 43:20-21. In 2:9, the author emphasizes the role of a witness (Isa 43:10, 12; 44:8; 55:4) to praise and proclaim God's redemptive act, which has transferred believers from death to salvation (darkness/light). However, believers

would have been limited in proclaiming the promise of salvation in Jesus Christ in suffering. With limited verbal activity, in what way is the author suggesting to the recipients to proclaim God's plan and promises of salvation to unbelievers?

The author exhorts the recipients represent to the attitude of good deeds and voluntary submission in their daily lives. Here, believers' good deeds are not good deeds related to personal and community honours in the Greco-Roman world, but good deeds to correct the misunderstanding of believers (2:15) and achieve the purpose of assisting unbelievers to attain salvation (3:1-2). In the hierarchy of the household code, believers' good deeds become channels through which unbelievers can understand the values and teachings of Jesus Christ. The believers' good deeds are deeply connected with the life and teachings of Jesus Christ (2:21; 3:16). Moreover, the author demands the recipients to be submissive to authorities, masters, and unbelieving husbands. However, this submission is not an attitude of unilateral submission or uncritical submission, but an attitude of voluntary submission as a servant of God (2:16). Voluntary submission involves the endurance of believers (2:21-25) and, like good works, is presented as a missionary strategy to make God's name known to unbelievers. This good deed and voluntary submission are fulfilled in the concept of 'in the Lord' or 'for the Lord' (2:13, cf. Col 3:11, 18). Christ-centred thinking helps believers deviate from the hierarchical order of the Hellenistic household code, and establish relationships with the world as a free man.

The Petrine author exhorts recipients to have a distinct identity as God's chosen people and care for the community members with brotherly love, and be ready to answer any questions they may have about Jesus Christ from unbelievers (3:15). Identity represents who the person is and what the person should do. The Petrine author expresses the identity of a follower of Jesus Christ as a dynamic movement that grows until salvation (2:2; 3:1; 4:17-18). The message of 1 Peter, which encourages believers to proclaim the name of God beyond

their boundaries by embracing their identity and commission as God's people, rather than staying within their boundaries in suffering, is the same for many churches and Christians today.

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