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ARTICLES

REVIEWS

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Editorial

Whilst this number has the Bible and Mission as its theme, it begins with a tribute to Professor Emerita Ann Lomas Loades CBE, a frequent contributor to this *Journal*, who died earlier this month. *May she rest in peace and rise in glory!*

'Mission' has been oft used in church circles since the latter quarter of the last century. For example, the Anglican Communion has developed — and continues to develop — so-called Marks of Mission since the mid-1980s. Christians use the word 'mission' in a plethora of ways. It is, therefore, imperative to consider the concept of mission, especially as it is found in the Holy Scriptures over and over again. Thus, Elizabeth Corsar has gathered a diversity of scholars to explore mission as expressed in the Bible for this number of the *Journal*, with an aim to assisting us as we continue to consider the vitality and vision of the church's mission.

Ann Loades: A Personal Reflection in Thanksgiving

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I first met Ann in 1979 when I began my doctoral studies with her in the University of Durham. I could see from the start that this was going to be tough. She was a born teacher, demanding a great deal, and yet giving far more. I am one of very many people who owe a huge amount to her, though when I submitted my first piece of written work her response was hardly what I had hoped for: 'Well, this isn't going to get us very far.' It was a make-or-break moment and I was determined to soldier on — one of the best decisions I have ever made. She flatly denied that she said that, but certainly from then on whatever I have done in theology was due almost entirely to Ann's meticulous, careful direction, never letting me get away with anything and never failing in her guidance. She was not a lady over whose eyes any wool could be pulled.

In the many years since, Ann became a close friend to my wife, Alison, and myself and a wonderful godmother to one of our daughters. She did not have an easy life (though her last years in Tayport were very contented), but she overcame obstacles with boundless energy, a refusal to suffer fools gladly, an extraordinary intellect and an equally extraordinary capacity for devotion to her friends and her students.

Some ten years ago Ann found a happy home in Tayport with David Brown and in the academic community in the University of St Andrews. But most of her life was centered on Durham, its Cathedral and University's Department of Theology. Born in Stockport in 1938, Ann was a student at Durham, studying for her doctorate under Alec Whitehouse and then John Rogerson. After a time as a college officer at St Mary's College in the University, she became a lecturer in philosophical theology in 1975. First and foremost, Ann was a scholar and a teacher who will be remembered for her truly ground-breaking work in feminist theology, editing *Feminist Theology: A Reader* (1990), a classic which remains valuable more than thirty years on. But it must never be forgotten that her first book was a study of Kant. In words that she might have used herself, 'she knew her stuff.' But she did not neglect the wider life of the University in administration and college life. I was deeply grateful to have her as the Chair of the College Council at St Chad's when I was the Principal there in the late 1980s.

In a then almost solidly patriarchal community in theology, she fought the good fight and eventually became the first woman to be promoted to a

personal Chair in Durham, a tower of strength in the university community and earning the devotion of generations of students. At the same time, she was, in her own way, a devout member of the Cathedral community, and her Christian faith was profound, though she loathed humbug and posturing. But she served her Church well, as a lay canon of Durham Cathedral and serving on the Church of England Doctrine Commission as well as editor of both the *Modern Churchman* and *Theology*. And woe betide anyone, be they bishop or professor, who earned her criticism. She did not mince her words. In 2001 she was honoured with a CBE — the first woman and the only the second person ever to be given such an award for 'services to theology'.

As she became a national figure in the academic and church (as well, for a while, on television) she never lost her sense of close friendship with those around her. For some years we were neighbours in Mountjoy Crescent on the edge of Durham city and she was part of our family as we brought up our children who now remember her with great affection.

The Church of England, and later the Scottish Episcopal Church, perhaps never quite appreciated the treasure it had in Ann's presence. She was a devoted soul with an eye for the truth in all things, often expressed in her wicked sense of humour, and in her profound adherence to the Christian faith she allowed no-one to stand in her way. Her last years were far from idle and here are just a few of the writings that occupied them.

Ann was a great champion of women of faith, and she wrote perceptively on Simone Weil, Evelyn Underhill and many others. With David Brown, she taught us so much about theology and the arts, and in particular I treasure her book, edited with David, *The Sense of the Sacramental: Movement and Measure in Art and Music, Place and Time* (1995), reminding us that she was also a teacher of ballet and dance. Contributors to that book included John Habgood, John Tavener and Rosemary Cramp. Only two years ago in 2020 she edited a book of the writings of Joe Cassidy, my successor as Principal of St Chad's, *Living the Story: the Ignatian Way of Prayer,* while her student Stephen Burns, now a professor in Australia, in the same year edited a remarkable collection of Ann's sermons and addresses, *Grace and Glory in One Another's Faces*. In 2021, Ann's *The Serendipity of Life's Encounters* appeared in the 'My Theology' series of Darton, Longman and Todd. Also in 2021 appeared Ann's book of writings on *Mary: Grace is not Faceless*, again edited by Stephen Burns. Ann was busy and giving of her all to the end of her life. The theme of grace fitted her perfectly for she was indeed a wonderfully grace-full lady, and appropriately the title of her *festschrift* volume, edited by Stephen Burns and Natalie Watson was *Exchanges of Grace* (2008), its cover resplendent with a photograph of Ann smiling, her eyes looking directly at you.

I last saw Ann some weeks ago when she took me with a colleague from Glasgow to lunch before Jeremy Smith and I gave a lecture in St Andrew's on the Victorian editing of medieval liturgical texts. It is not necessarily a subject that would appeal to everyone, but Ann not only attended, but listened and took a typically energetic part in the discussion afterwards. Later she treated us to tea and doughnuts, talking all the time about the state of the Church, of the universities and commissioning me to go and make a search in the archives of Glenalmond School to find out about an Edwardian lady novelist Mary J. H. Skrine whom she was interested in because she had connections with Evelyn Underhill. Still her student at heart I promised that I would — and I would not dare neglect such a promise even, perhaps especially, now. We also shared a common devotion to our cats. It may seem a small note to end on, but I do not find it so for it speaks volumes. Ann wrote to me a few months ago when our beloved old cat died of cancer. What she said seemed to me so utterly apt and loving. The words may seem trivial to many people but they summed up so much about Ann — deeply faithful, loving, caring of her friends as scholars, people — and fellow animal lovers. Barney was not *just* a cat.

> Very sorry about Barney but he will find his friends again so quickly, cancer banished, himself transformed into an even more splendid puss-cat than ever he was!

There is such a wealth of faith and hope in these lovely words. And now also may our friend rest in peace and rise in glory.

‘How Long O Lord?’
Reflections on the Place of Biblical Lament in Mission

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Biblical laments are often evocative, visceral and brutally honest. The psalms of lament are characterised by colourful descriptions of human experience and an expectation that God will respond or intervene. Approximately one-third of the psalms may be classified as laments and yet the majority of Christian churches in Scotland today are unfamiliar with the concept of lamenting within a faith setting.[1] In 1986, Walter Brueggemann wrote about ‘The Costly Loss of Lament’, arguing that the absence of functional lament may contribute to ‘*psychological inauthenticity* and *social immobility*’ [2] as faith communities unwittingly marginalise those who are struggling. In recent years, anecdotal evidence appears to support the conclusion that few Scottish churches are equipped to respond well to difficult situations. As a result, churches, and Christianity in general, are often perceived as inauthentic and bigoted, unable or unwilling to offer more than superficial answers to legitimate questions or concerns. In the face of ongoing challenges related to Brexit, Covid-19, racial and/or gender inequality, war in Ukraine and the rising costs of living, it seems appropriate to take time to reflect on biblical lament as it relates to mission, within the context of Scottish churches and communities in 2022/23. I suggest the underlying theology of lament, united with the applicability of the psalms, has the potential to revitalise all aspects of mission in local contexts.

Reflection: A time to weep
Before turning to a formal discussion of lament, I invite you to reflect on your own experiences of pain, frustration, righteous anger, trauma, grief, and loss.

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[1] The proportion varies from commentary to commentary with some advocating for as few as one-quarter and others proposing that more than one-half of the psalms could be classified as laments. Broyles suggests approximately sixty-five psalms should be considered as psalms of lament. Craig C. Broyles, *The Conflict of Faith and Experience in the Psalms: A Form-Critical and Theological Study*, Journal for the Study of the Old Testament Supplements 52 (Sheffield: Continuum, 1989), p. 40.

[2] Walter Brueggemann, ‘The Costly Loss of Lament’, *Journal for the Study of the Old Testament*, 36 (1986), 57–71 (p. 67). Emphasis original.

I invite you to reflect on the helplessness of being overwhelmed by circumstances beyond your control. Did you take time to weep? Did you articulate your emotional response to the situation/experience? With whom did you speak? Did you feel heard?

A biblical theology of lament

Biblical lament provides a theological framework for honest engagement with God in the midst of the struggles of human existence and questions about theodicy. Nicholas Wolterstorff describes lament as '*giving voice to the suffering'* regardless of the cause. [3] Biblical examples of lament are profoundly theological, expressing a core belief in the sovereignty of God and the covenant relationship between God and his people, revealing vital aspects of the character of God and God's covenant responsibilities. [4] Lamenters appeal to the One who is ultimately responsible for their circumstances, either through action or inaction, *demanding* a hearing and *expecting* a response. As Brueggemann observes, lament should be understood, 'not as an act of unfaith but as a daring serious faith […] a defining characteristic that sets Israel's conventionalism in profound tension with all thin monotheisms and with classic Christian theology'.[5]

By way of illustration, consider the laments recorded in the psalms. They reflect human perspectives and perceptions of events, expressing human emotion through words and images that are as diverse as they are passionate. Some are corporate laments, giving voice to community experiences and expectations, but the majority reflect individual voices and situations. Many of the lament psalms include the personal name of God, YHWH, removing any ambiguity about the intended recipient of the petition. It is within the context of the covenant that the psalmist expects to be heard, expressing a core belief that YHWH, the covenant-keeping God, will actively intervene to deliver his people from their distress.[6]

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[3] Nicholas Wolterstorff, 'If God Is Good and Sovereign, Why Lament?', *Calvin Theological Journal*, 36 (2001), 42–52 (p. 42). Emphasis original.

[4] Jamie A. Grant, 'The Hermeneutics of Humanity: Reflections on the Human Origin of the Lament', in *A God of Faithfulness: Essays in Honour of J. Gordon McConville on His 60th Birthday*, ed. by Jamie A. Grant, Alison Lo, and Gordon J. Wenham, Library of Hebrew Bible/Old Testament Studies (London: T & T Clark, 2011), pp. 182–202.

[5] Walter Brueggemann, 'Prerequisites for Genuine Obedience', *Calvin Theological Journal*, 36 (2001), 34–41 (p. 37).

[6] Bernhard W. Anderson, *Out of the Depths: Studies into the Meaning of the Book of Psalms* (New York: United Methodist Church, 1970), p. 58.

Lament psalms may include any arrangement of the common elements of address, complaint, petition, statement of motivation, confession of trust and praise.[7] Psalm 13 is commonly used as an illustration or model because it is a short and concise lament prayer that includes each element:

For the director of music. A psalm of David.
1 How long, Lord? Will you forget me for ever?
How long will you hide your face from me?
2 How long must I wrestle with my thoughts
and day after day have sorrow in my heart?
How long will my enemy triumph over me?

3 Look on me and answer, Lord my God.
Give light to my eyes, or I will sleep in death,
4 and my enemy will say, 'I have overcome him,'
and my foes will rejoice when I fall.

5 But I trust in your unfailing love;
my heart rejoices in your salvation.
6 I will sing the Lord's praise,
for he has been good to me (Psalm 13, NIV).

The psalm begins with a direct address, 'How long O LORD?' before presenting a litany of complaints describing the psalmist's perception of their situation. Each complaint adds an additional layer as the psalmist moves from bemoaning the lack of God's presence to their personal struggles with despair or anxiety and, finally, their conflict with human enemies (vv. 1–2).[8] The psalmist makes a specific demand for God's presence and intervention (v. 3a), arguing that God's failure to intervene will result in the

[7] C. Hassell Bullock, *Encountering the Book of Psalms: A Literary and Theological Introduction* (Grand Rapids, Mich.: Baker Academic, 2001), pp. 136–38; Craig C. Broyles, 'Lament, Psalms of', in *Dictionary of the Old Testament: Wisdom, Poetry & Writings*, ed. by Tremper Longman and Peter Enns (Downers Grove, Ill.; Nottingham, England: IVP Academic; Inter-Varsity, 2008), pp. 384–99 (pp. 387–89); James Luther Mays, *Psalms: Interpretation: a Bible Commentary for Teaching and Preaching* (Louisville: John Knox, 1994), p. 21; Claus Westermann, *Praise and Lament in the Psalms* (Atlanta, GA: John Knox, 1981), pp. 55–61, 64.

[8] This illustrates Westermann's classification of three complaints: divine, internal and external. Westermann, p. 169.

psalmist's death and victory for the psalmist's enemies (vv. 3b–4). This will, ultimately, reflect badly on God's ability to fulfil the responsibilities of the covenant relationship, which serves as motivation for God to act. The psalm concludes with a statement of confidence or trust and a promise of praise (vv. 5–6).

As a whole, the psalm expresses a comprehensive, if short, depiction of absolute emotional honesty in relationship with God. Although enemies are mentioned, they are of secondary importance to the desire for a restored relationship with God. The language of the psalm is ambiguous, enabling the psalm to function as a model for prayer that may be applied in any situation where the realities of life and experience contravene an individual's expectation of God's goodness. Despite Claus Westermann's argument that the ultimate goal of lament is praise,[9] it is essential to resist the temptation to overemphasise praise. The common elements of lament may appear in any order and degree. Psalms 39 and 88 remain almost entirely negative, while several other psalms alternate between praise and lament. Federico Villanueva's insightful work, *The Uncertainty of a Hearing*, focuses on changes of tone in lament psalms, including transitions from praise to lament, reminding readers that the lament that has been expressed should not be abandoned or neglected in our understanding of the psalms.[10] Instead, the structural components of the psalms should be viewed through a lens of progression from a place of physical, psychological or spiritual distress to a place *beyond* lament, which may include expressions of praise and thanksgiving or confidence and trust.[11] The very act of lamenting reflects the fullness of human life and the tension between expectation and experience, while affirming a covenant relationship with God which serves as a foundation for hope in the midst of distress.

Liberating lament

Having established a framework for a biblical theology of lament, it is time to reflect on the practical implications of liberating lament within a

[9] Westermann, *Praise and Lament*, p. 267.

[10] Federico G. Villanueva, *The Uncertainty of a Hearing: A Study of the Sudden Change of Mood in the Psalms of Lament*, Supplements to the Vetus Testamentum, 121 (Leiden; Boston: Brill, 2008). While he limits his study to Book 1 of the Psalter, many of his insights may be applied to other examples of biblical lament.

[11] Glenn Pemberton, *Hurting with God: Learning to Lament with the Psalms* (Abilene, TX: Abilene Christian University Press, 2012); Glenn Pemberton, *After Lament: Psalms for Learning to Trust Again* (Abilene, TX: Abilene Christian University Press, 2014).

missional context. I have deliberately used the phrase 'liberating lament' because it has two possible interpretations. Lament is both an expression of liberation and in need of liberating. Both require humility and a change of perspective.

In order for lament to be an act of *liberation* it must first be *liberated*. This means making space for the voices that have been silenced, taking time to truly listen to the heart cry of people who feel that God has failed them. The brutal honesty of lament challenges Western Christian cultural paradigms and raises questions concerning the apparently superficial nature of modern faith and spirituality. For generations, Western Christian theology has marginalised the voice of lament, celebrating endurance and perseverance in the face of struggles and focusing on New Testament epistles and passages such as Romans 5.3–5, 2 Corinthians 4.17–18, 12.10 and James 1.2–4. Theologians and ministers have affirmed patience through suffering as the redemptive work of God, which is ultimately intended for our good, therefore people should not question God's actions or cry out in pain or frustration and petition God to intervene and bring an end to their afflictions.[12] As a result, those who are suffering or experiencing distress of any kind are also marginalised. As Brueggemann notes, failing to engage with lament communicates the message that, 'you must not feel that way' and if you do, you should go elsewhere.[13]

Reducing human interaction with God to trite or superficial prayers and praises contributes to unhealthy spiritual, emotional, and psychological development. A faith which can only be expressed in this way may be understood as a form of 'Moralistic Therapeutic Deism' that will be unable to withstand the messiness of life.[14] This undermines the promise of the covenant, which is the foundation of the Gospel, reflecting a misunderstanding of the character and nature of God, and by extension, a misunderstanding of humanity. Human beings were designed to experience

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[12] Wolterstorff, 'If God Is Good and Sovereign', p. 49; Ellen T. Charry, 'May We Trust God and (Still) Lament? Can We Lament and (Still) Trust God?', in *Lament: Reclaiming Practices in Pulpit, Pew, and Public Square*, ed. by Sally A. Brown and Patrick D. Miller (Louisville: Westminster John Knox, 2005), pp. 95–108 (pp. 95–97).

[13] Walter Brueggemann, 'The Friday Voice of Faith', *Calvin Theological Journal*, 36 (2001), 12–21 (p. 15).

[14] The description was coined by Christian Smith and Melinda Lundquist Denton and has subsequently been adopted across a range of publications. Christian Smith and Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Eyes of American Teenagers* (New York: Oxford University Press, 2005), p. 162.

emotion and the psalms provide detailed and visceral examples of emotions such as pain, anger, frustration, and grief. As Stephen Torr notes, 'not allowing the sufferer to experience anger is to prevent the healthy emotional development of the individual in relation to God or even to deny the reality of the experience for the one suffering.'[15] Alienating people who struggle has a negative impact on the missional witness of churches and may be indicative of more significant theological or doctrinal questions. In contrast, embracing honest expressions of justified emotions through lament has the potential to facilitate healing and reconciliation.

Applying lament in mission

In this article, I have focused on the lament psalms because the vast majority are not specifically associated with a particular time, place, or person. As a result, they provide a theological framework and vocabulary which may be applied wherever and whenever people need to express their honest emotional responses to the messiness of life and an underlying belief that, in their perspective, God has somehow failed to act in accordance with the covenant. The lament psalms can, therefore, be an important tool in local, contextual mission with people who have questions or doubts. For the purposes of exploring the possibilities for applying biblical lament in mission, I suggest using the Five Marks of Mission, developed within the Anglican communion.[16]

To proclaim the Good News of the Kingdom. If, as I have argued, biblical lament is primarily an expression of the covenant relationship between God and humanity then it serves as a witness to God's character and provision. Psalms that move between lament and praise have the potential to offer a public declaration of confidence in the God who fulfilled the terms of the covenant by sending Jesus. They proclaim hope and a promise of restoration.

To teach, baptise and nurture new believers. The evidence indicates that engaging with the biblical laments of the Hebrew Bible/Old Testament is essential for developing healthy expressions of faith. As such, they should be taught and incorporated into the regular worshipping practice of faith communities. I suggest that churches and individuals who encourage new believers to explore lament as a means of discipleship are equipping those believers to respond well in challenging situations, thereby ensuring their continued growth into spiritual and emotional maturity.

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[15] Stephen C. Torr, 'A Winnicottian Approach to Biblical Lament: Developing a True Self in the Midst of Suffering', *Journal of Psychology and Theology*, 47.1 (2019), 48–65 (p. 62).

[16] Christopher Wright, *Five Marks of Mission: Making God's Mission Ours* (Micah Global, 2016).

To respond to human need by loving service. As Paul Baglyos observes, the Church is called to minister to lamenting people.[17] While I am not suggesting that lament should replace acts of service, it is important to recognise the underlying emotional or psychological struggles of people within the social context of Scotland in 2022. In a world characterised by brokenness, suffering and isolation or loneliness, biblical lament offers a means for expressing anguish and distress and beginning a process of restoration through honest communication. Those who practise lament may be equipped to facilitate this communication by assisting people to articulate their pain. This affirms the good news that God is not an indifferent or inaccessible being, but rather, is a compassionate God who invites honest relationship and acknowledges the messy reality of suffering. It is particularly important to remember that biblical lament is not static and involves a progression or transition. The process of articulating the need and the associated emotions within the framework of lament has the potential to transform the emotional, spiritual and psychological health of the sufferer by offering a change of focus or perspective from self to God.

To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation. Emmanuel Katongole, a Roman-Catholic Ugandan theologian, has spoken and written extensively about the importance of recovering a healthy practice of lament as a means of restoring social and political justice. Katongole argues that 'lament is what sustains and carries forth Christian agency in the midst of suffering' because 'arguing and wrestling with God' is an expression of hope that is both theological and practical.[18] For Katongole, lament is an invitation to *theopraxis*, as a 'passionate advocacy with and on behalf of "God's crucified people" throughout history', that is based in the covenant and character of God.[19] In a similar vein, Dr Soong-Chan Rah presents a detailed study and analysis of the book of Lamentations as he advocates for lament as a means for addressing injustice, challenging the status quo and privileged few who silence the many.[20] It is an act of liberation. Therefore, where there is injustice, true biblical lament conveys the richness of human emotional

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[17] Paul A. Baglyos, 'Lament in the Liturgy of the Rural Church: An Appeal for Recovery', *Currents in Theology and Mission*, 36.4 (2009), 253–63 (p. 58).

[18] Emmanuel Katongole, *Born from Lament: The Theology and Politics of Hope in Africa* (Grand Rapids, Michigan: William B. Eerdmans, 2017), p. 17.

[19] Katongole, *Born from Lament*, p. 20.

[20] Soong-Chan Rah, *Prophetic Lament: A Call for Justice in Troubled Times*, Resonate Series (Downers Grove: InterVarsity Press, 2015).

responses and demands justice, repentance and restitution. This should act as a challenge for those who are willing to stand in solidarity with those who lament.

To strive to safeguard the integrity of creation, and sustain and renew the life of the earth. The act of lament is not limited to human suffering. The God of the covenant has established a covenant with all of creation. It is right and appropriate that humanity should lament the failures and consequences of human greed and selfishness. In 2012, the Social Ministry students from the Centre for Christian Studies wrote laments for creation based on the psalms of lament. Their laments appealed to God for justice on behalf of creation; acknowledging God's character and role as the Creator, while simultaneously confessing their complicity and responsibility. In doing so, they illustrate an important tension and duality contained within laments in which the act of expressing an emotional response to suffering requires confession and repentance.

The missional applicability of the Psalms

By way of illustrating the missional applicability of the Psalms in a Scottish context, I offer a story from my PhD research with rural Scottish parish churches.[21] As I facilitated conversations and reflections on the challenges facing rural churches, I was regularly asked for advice on responding well when people are struggling through life, unable to see beyond the depths of their own experience. Church members, elders and clergy were looking for answers that would help them address their own feelings of inadequacy. I introduced them to the lament psalms and encouraged them to take time to sit with people in the midst of their pain, weeping with them and listening without attempting to 'fix' anything.[22] As we read through the psalms together, exploring the variety of ways in which the psalmists articulate their emotional journeys and their demands for God's response, people found words that validated their personal and corporate experiences. Providing space for questions, doubts and struggles simultaneously created opportunities for developing authentic relationships and engaging in significant conversations about difficult topics.

[21] Heather J Major, 'Living with Churches in the Borders: Mission and Ministry in Rural Scottish Parish Churches' (unpublished PhD thesis, University of Glasgow, 2022).

[22] Cf. Job 2.11–13 when Job's three friends sit with him for seven days and nights.

Conclusion: Lamenting tolLife

There are limitless possibilities for incorporating biblical lament into missional practice. For further discussion, I recommend Cathy Ross's SEI lecture on the topic 'Mission and Formation in a Time of Lament and Hope: Reflections after Covid-19'. Her insights into ways in which mission can, and should, be informed by the combination of lament and hope continue to be relevant in 2022. To borrow the words of Glenn Pemberton:

> We must restore lament, if for no other reason than language is the soil in which relationships grow. Soil too shallow to permit the harsh honesty and intensity of lament will never hold when the winds blow and the storms let loose their vengeance — when we desperately need language and relationship with the LORD to survive the night.[23]

I suggest lament offers clergy and church members a framework for engaging in local and contextual approaches to mission. People in Scotland are living through a season of crisis, desperately searching for hope amid distress. Biblical lament bears witness to a God who is compassionate, just and sovereign. Encouraging people to engage with biblical lament facilitates honest communication which, in turn, facilitates relationship, while affirming God's character. Liberating lament and restoring it to a place of regular practice has the potential to transform a community of faith by impacting every aspect of life and mission.

[23] Pemberton, *After Lament*, p. 193.

A Missional Reading of Psalms 79, 95 and 100

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According to Michael Goheen, a 'missional hermeneutic begins with the triune God and his mission to restore the world and a people from all nations'.[1] This mission 'is disclosed in a historical narrative', a narrative that has a direction: it is 'a movement from one people to all nations'.[2] This article will consider Psalms 79, 95 and 100 as part of that movement, with particular attention to the role of the nations in God's purposes. It will be argued that the nations are offered the very covenant blessings enjoyed by Israel. Indeed, both the nations and Israel stand before Yahweh on the same basis: namely, acknowledgment of Yahweh's kingship. It will also be suggested that these psalms challenge God's people to play their part in reaching the nations. As grounds for focusing on these three psalms, it will be argued that the common pastoral refrain in Psalms 79.13, 95.7 and 100.3 identifies them as linked passages. Because of its similarity, some attention will also be given to Ezekiel 34.31.[3]

Two qualifications should be made regarding the idea of 'linkage'. First, for the purposes of this paper diachronic questions such as the direction of borrowing will be left aside.[4] Here, a simpler point will be made:

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1. Michael Goheen, 'A History and Introduction to a Missional Reading of the Bible', in *Reading the Bible Missionally*, ed. by Michael Goheen (Grand Rapids, MI: Eerdmans, 2016), p. 15.

2. Goheen, 'History and Introduction' in *Reading the Bible Missionally,* ed. by Goheen, pp. 15–16.

3. William Schniedewind notes the connection between these four passages: '"Are We His People or Not?" Biblical Interpretation During Crisis' *Biblica*, 76.4 (1995), 540–50.

4. Schniedewind takes a diachronic approach, arguing that Psalm 100 is a 'springboard' for the other passages (i.e., Psalms 79, 95 and Ezekiel 34) which are exilic or post-exilic ('"Are we His People or Not?"', p. 542.) His argument is thus based on a pre-exilic dating for Psalm 100. Howard accepts a pre-exilic date for Psalm 100 as 'a reasonable guess', see *The Structure of Psalms 93–100* (Ann Arbor, MI: Eisenbrauns, 1997), p. 137. Oesterley, in contrast, is much more confident of the opposite view: 'The date is certainly post-exilic', *The Psalms: Volume II* (New York: SPCK, 1939), p. 430. More recently Kraus: *Psalms 60–150* (Minneapolis: Fortress Press, 1993), p. 274,

there is sufficient similarity between these passages that the reader of the Psalter might be expected to hear echoes of one when reading the others.

Secondly, a comparison of three psalms from different parts of the Psalter does not imply that their specific placement is unimportant. On the contrary, this article assumes the fruitfulness of a canonical approach to the Psalter. Consequently, the specific context of the various psalms will be taken into account in their interpretation. So, placement is important,[5] but it is also true that a recognition of these psalms' connections is significant to one's interpretation. That will be the focus of this article.

Linkage

Two related questions arise: is there sufficient evidence to link these four passages, and is there sufficient evidence to exclude other passages? For example, צֹאן מַרְעִית occurs in Jeremiah 23.1 and Psalm 74.1. Additionally, מַרְעִית on its own occurs in a further four verses.[6] Arguments in favour of the proposed linkage can be grouped under two broad headings: language and tone.[7]

In terms of language,[8] the passages in view are connected not only by the occurrence of צֹאן מַרְעִית, but also by עַם in Psalms 79.13, 95.7 and 100.3, as

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and Jacobson: Nancy L. deClaissé-Walford, Rolf A Jacobson and Beth LaNeel Tanner, *The Book of Psalms* (Grand Rapids, MI: Eerdmans, 2014), p. 737, have argued for a post-exilic date.

5. For more discussion of placement, see Howard, *Structure of Psalms 93–100*; Frank-Lothar Hossfeld and Eric Zenger, *Psalms 2* (Minneapolis: Fortress Press, 2005); Paul R. House, 'Examining the Narratives of Old Testament Narrative: An Exploration in Biblical Theology', *Westminster Theological Journal*, 67 (2005); John Goldingay, *Psalms Volume 2: Psalms 42–89* (Grand Rapids, MI: Baker, 2007) and *Psalms Volume 3: Psalms 90–150* (Grand Rapids, MI: Baker, 2008); Jean-Luc Vesco, *Le psautier de David traduit et commenté: I* (Paris: Cerf, 2011) and *Le psautier de David traduit et commenté: II*, (Paris: Cerf, 2011).

6. Isaiah 49.9; Jeremiah 10.21; 25.36 and Hosea 13.6.

7. The literature on intertextuality is extensive. For example, see Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon, 1985) and Richard B. Hays, *Echoes of Scripture in the Letters of Paul*, (New Haven, CT: Yale University Press, 1989). More recently, Jeffrey Leonard has helpfully classified eight principles to identify textual links: 'Identifying Inner-Biblical Allusions: Psalm 78 as a Test Case', *Journal of Biblical Literature*, 127.2 (2008).

8. Leonard prioritises shared terminology. His first principle is that '[s]hared language is the single most important factor in establishing a

well as אֲנַחְנוּ in those same psalms, or אַתֶּן in Ezekiel 34.31.[9] It is not, therefore, merely a question of a single term, מַרְעִית, being repeated, nor even the repetition of a construct chain, צֹאן מַרְעִית. Additionally, this phrase is connected with עַם and an independent pronoun in grammatically similar constructions. As Leonard notes, '[s]hared phrases suggest a stronger connection than do individual shared terms'.[10]

In addition to shared use of pastoral language, there is further shared terminology. Schniedewind notes the following: נוֹדֶה in Psalm 79.13 reflects תּוֹדָה and הוֹדוּ in Psalm 100.4; תְּהִלָּתֶךָ in Psalm 79.13 corresponds to תְּהִלָּה in Psalm 100.4; and finally there are the similar expressions לְעוֹלָם and עַד־דֹּר וָדֹר or לְדֹר וָדֹר in both Psalm 79.13 and Psalm 100.5.[11]

Some of this shared language is related to the importance attached to knowing God in all of these passages. Psalm 79 speaks of those nations who do not know God (v. 6). The psalmist goes on to call for God to make known his vengeance (v. 11), lest those nations ask, 'Where is their God?' (v. 10). In Psalm 100, the idea of knowing takes on a particular prominence since the command, דְּעוּ in v. 3, appears in what some refer to as 'the structural and theological heart' of the psalm.[12] In Ezekiel 34, knowing God is one of the blessings the people will experience when Yahweh decisively acts as their shepherd (vv. 27, 30).[13] Although the root ידע does not occur in Psalm 95, the

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textual connection' ('Identifying Inner-Biblical Allusions', p. 246) In light of this, it is worth noting that of the two categories mentioned above — language and usage — the first category is more significant. On its own the second feature could become circular. That is, the fact that a group of passages serve a similar purpose would not be as significant if they were chosen only because they served a similar purpose.

9. The difference in the latter two terms arises from the fact that the psalms are spoken from Israel's point of view and thus use the first-person pronoun אֲנַחְנוּ, whereas Ezekiel is spoken from God's point of view and thus addressed Israel in the second person אַתֶּן.

10. Leonard, 'Identifying Inner-Biblical Allusions', p. 252. This is Leonard's fourth principle.

11. Schniedewind, '"Are we His People or Not?"' p. 545.

12. W. Dennis Tucker Jr and Jamie A. Grant, *Psalms: Volume 2* (Grand Rapids, MI: Zondervan, 2018), p. 452.

13. Schniedewind also identifies this as an additional point of contact between Psalm 100 and Ezekiel 34. However, he seems to understand Ezekiel 34.30 as a command, rather than a promise. He refers to 'the declaration that Israel *should* "know" that Yahweh is God', rather than the declaration that they *will* know that Yahweh is God (Schniedewind, '"Are We His People or Not?"', p. 549). Emphasis added.

conclusion to the psalm — with its call to respond appropriately to the voice of God — expresses the same concern in different terms. It should be noted that it is not merely a case of a common word accidentally being repeated; rather, in all of these passages the benefits of acknowledging God or the danger of ignoring him are central.[14]

In terms of tone, it may briefly be noted that Psalms 79.13, 95.7 and 100.3 together with Ezekiel 34.31 are all joyful celebrations of the relationship between Yahweh and his people.[15] In contrast Psalm 74.1 begins a lament. Jeremiah 23.1 is a woe pronounced upon false shepherds. Although the genres of Psalms 79, 95, 100, and Ezekiel 34 differ, the use of the pastoral language within them is similar, and also different from the way it is used elsewhere.[16]

It is important to stress that if a linkage is suggested between these passages, it is not simply because they happen to contain a similar pastoral expression. Rather, the connections go deeper, involving not only other lexical links, but also shared concerns such as the importance of knowing Yahweh and the relationship of other nations to him.

Message

Three points of similarity between these passages may be highlighted. The first is that these four passages, in their context, go beyond the implicit royal connotations of the shepherd metaphor[17] and explicitly connect the phrase

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14. These observations relate to Leonard's fifth principle: '[t]he accumulation of shared language suggests a stronger connection than does a single shared term or phrase' ('Identifying Inner-Biblical Allusions', p. 253).

15. Schniedewind asserts that Psalm 100.3 is 'a triumphant assertion that Israel is Yahweh's people' ('"Are We His People Or Not?"', p. 542.) He goes on to add, 'In fact, all three of these passages [i.e., Psalms 79.13, 95.7 and 100.3] are emphatic statements of God's relationship to his people' ('"Are We His People Or Not?"', p. 543).

16. This is similar to Leonard's sixth principle: '[s]hared language in similar contexts suggests a stronger connection than does shared language alone' ('Identifying Inner-Biblical Allusions', p. 255). The fact that he also has usage in mind when he mentions context is demonstrated when he argues for a connection between Psalm 78.21 and Numbers 11.1, noting that the latter verse '*uses* these same terms *in exactly the same manner* and context as our psalm' ('Identifying Inner-Biblical Allusions', p. 255). Emphasis added.

17. 'Shepherd' was a common title for kings in the Ancient Near East. See *Zondervan Illustrated Bible Backgrounds Commentary* (Grand Rapids, MI: Zondervan, 2009), p. 340.

'his people, the sheep of his pasture' to kingship. In Psalms 95 and 100 the focus is on Yahweh as the shepherd-king. The connection between shepherd and king is internal in Psalm 95 (cf. vv. 3 and 6). With Psalm 100, this point is made by the connection with the Yahweh-*mālak* psalms to which it forms the conclusion. In Psalm 79.13 and Ezekiel 34.30, Yahweh is shepherd, but the king in view is David who acts on behalf of the divine shepherd.[18]

A second similarity is that in at least three of these passages, this pastoral phrase is clearly used as an equivalent to the traditional covenant formula, 'I am your God, and you are my people.' In Psalm 95.7a, the first part of that formula is given in its normal form, 'For he is our God', and the corresponding part is phrased pastorally, 'and we are the people of his pasture'. In Psalm 100.3, there is a similar parallelism. Yahweh is first described as God, the maker of his people, and in the parallel colon this is complimented by the assertion, 'we are his people, the sheep of his pasture'. In Ezekiel 34.31, the pastoral formulation found in that verse corresponds to the covenantal formula used in v. 30.

A further possibility is that the phrase has exodus overtones. This would be a natural implication of the previous point, since for Israel the Exodus was fundamentally a covenantal act: God fulfilled his covenant to their ancestors (Exodus 2.24) and entered into a covenant with them as a nation (Exodus 24). Note that Psalm 95 concludes with the Exodus as a counterexample (see vv. 7b–11). Ezekiel 34 appears to allude to Leviticus 26.[19] Also, Block has argued that in Ezekiel, the recognition formula with which chapter 34 concludes 'draw[s] on the exodus narratives'.[20] He also argues that the language of Ezekiel 34.27b 'intentionally casts the restoration of Israel as a new exodus'.[21] With regard to Psalm 100.3, Howard proposes that עשׂה 'is used here to denote YHWH's creation of his own people Israel — in the events of the Exodus and later — and not to his creation of

18. Psalm 79 is preceded by reference to David as king in Psalm 78.70–72. In Ezekiel 34.24 David is prince but note that in 37.24 he is both shepherd and king.

19. Jacob Milgrom, 'Leviticus 26 and Ezekiel', in *The Quest for Context and Meaning*, ed. by Craig Alan Evans and Shemaryahu Talmon (Leiden: Brill, 1997).

20. Daniel I. Block, *The Book of Ezekiel, Chapters 1–24*, (Grand Rapids, MI: Eerdmans, 1997), p. 39.

21. Daniel I. Block, *The Book of Ezekiel: Chapters 25–48*, (Grand Rapids, MI: Eerdmans, 1998), p. 306. See also Rebecca G. S. Idestrom, 'Echoes of the Book of Exodus in Ezekiel', *Journal for the Study of the Old Testament*, 33.4 (2009), p. 502.

humans in general'.[22] While Howard's exegesis will not be followed entirely, his argument that the language would have connotations of the Exodus does seem persuasive. This is supported by the fact that the equivalent phrase in Psalm 95, which is paired with Psalm 100, clearly has such connotations.

A recognition of the connections between these passages, together with the three points of similarity just mentioned, helps to accentuate the surprising, indeed shocking nature of Psalm 100.3. Tucker and Grant assert that '[t]he statement, "Know that the LORD is God" is the structural and theological heart of Psalm 100'.[23] That appears to be correct. In support of their assertion, they note the following features:

> This command is the focal statement of the psalm around which the whole sense of the song coalesces. Three imperatives (shout, worship, come) precede this one and three more (enter, give thanks, praise) follow it, thus making the slightly unusual command, 'know,' the pivot around which the others revolved.[24]

In addition, one may note two further features that make v. 3 stand out. First, the other six imperatives are very short. In addition to the verb, they contain only a few other words: perhaps a subject, an object, or a prepositional phrase acting as an adverb. In contrast, v. 3 contains a much more developed assertion describing who God is, what he has done and who his people are. Secondly, v. 4a shows a tight correspondence to v. 2b. The two cola are both made up of three words; if they are juxtaposed it will be noted that each word is parallel:

בֹּאוּ לְפָנָיו בִּרְנָנָה
בֹּאוּ שְׁעָרָיו בְּתוֹדָה

The similarity is striking. It would appear almost as if v. 3 has been inserted into what would otherwise be a parallel bicolon. As it is, vv. 2b and 4a form bookends around v. 3, further drawing attention to a verse which already stands out.

This statement is not only central, it is shocking if due attention is paid to the implied audience of the psalm. The psalmist does not address Israel, but rather 'all the earth' (כָּל־הָאָרֶץ, v. 1). The universal nature of this call is confirmed by the context. It is not merely that there is a revelation of God's

22. Howard, *Structure of Psalms 93–100*, p. 93.
23. Tucker and Grant, *Psalms: Volume 2*, p. 452.
24. Tucker and Grant, *Psalms: Volume 2*, p. 451–52.

glory to the nations;[25] those very nations are the ones who are commanded to praise him.[26] The address to 'all the earth' in Psalm 100 fits naturally into that context. What is remarkable, however, is the nature of their acknowledgement. It goes beyond a recognition that Yahweh is the true God and that other gods are merely idols (e.g., Psalm 96.5). In Psalm 100, all the earth (v. 1) is to recognise not only that God is their creator (v. 3a) but also that they are his people, the sheep of his pasture (v. 3b). That is, they are called upon to recognise Yahweh's kingship and enter into covenant with him.[27]

To clarify, the shocking nature of this psalm does not lie in the summons to all nations to submit to Yahweh. This is simply a logical implication of Israel's monotheism, which 'was a truth that not only claimed Israel, to whom it was entrusted as revelation, but also claimed all nations who heard it.'[28] The shocking nature lies in the fact that having done so, these foreign nations come to share in blessings that were foundational to the creation of Israel as a distinct people. That is, they too are the creation of the divine shepherd of the Exodus.

That this is a surprising teaching is evidenced by the fact that even today some scholars do not accept it. Rather than reading v. 3 in light of v. 1, Howard reads v. 1 in light of v. 3. Verse 3, he says, has 'the creation of Israel in particular [...] in view'. He goes on to assert that '[t]he emphasis

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25. See Psalms 96.3, 10; 97.6; 98.2– 3. These examples, as with the next point, have been taken only from the collection of Psalms bracketed by Psalms 95 and 100.

26. Psalms 96.1, 9 and 98.4 use כָּל־הָאָרֶץ, the exact phrase which occurs in Psalm 100.1. See also Psalm 96.7; 97.1; 99.1–3. There is no suggestion that these passages have in view anything less than a genuinely universal summons. Tate's comments on Psalm 96.1 are typical. He notes that it is similar to the summons in Isaiah 41.25–29, with the exception that that passage addresses Jerusalem, whereas in Psalm 96, 'the proclamation is directed toward the people and nations of the world. The news of Yahweh's saving work should be spread abroad day after day, until all people and nations know about his glory. The message is intended to arouse joy and evoke faith in Yahweh as the nations come to understand that he reigns as king over the whole world': Marvin E. Tate, *Psalms 51–100*, (Grand Rapids, MI: Zondervan, 1991), p. 512.

27 . See previous discussion for the covenantal overtones of this language.

28. Christopher J. H. Wright, 'Reading the Old Testament Missionally', in *Reading the Bible Missionally*, ed. by Michael Goheen (Grand Rapids, MI: Eerdmans, 2016), p. 111.

throughout the verse is on this ownership of Israel. They belong to him (v. 3b) and are his people and the sheep of his pasture'.[29] Though he recognises that v. 1 makes reference to 'all the earth', a term which he says 'usually denotes YHWH's sovereignty over the earth and the nations and peoples inhabiting the earth' he argues that '[i]n the context of this psalm, however, one should allow for the possibility of a more narrow meaning of "all the land", referring to Israel as YHWH's chosen people'.[30] He argues that '[t]he justification for this lies in v. 3'.[31]

It seems that at this point Howard fails to give full weight to the context. Given that the psalms to which Psalm 100 serves as a conclusion have a clear universalising tendency (see examples cited above), it seems better to give כָּל־הָאָרֶץ its broadest meaning, and thus to recognise that in v. 3 'the nations are invited to join Israel in the exuberant and joyful praise of Yahweh'.[32] This understanding of Psalm 100 allows it to serve as a fitting conclusion to Psalms 96–99. Howard's interpretation would result in a decided anti-climax: after a series of psalms calling on all nations to rejoice in Yahweh's reign, the reader would suddenly return to a purely sectarian, ethnic view.

Psalm 79 offers the other side of the coin. There, it is specifically Israel who are Yahweh's people, the sheep of his pasture. The nations, on the other hand, are those who have invaded God's inheritance, destroying his temple (v. 1), and devouring his flock (v. 7). Consequently, the psalmist's desire for them is that God's anger would be poured out on them (v. 6) and that their taunts against God would be returned sevenfold into their laps (v. 12). It would be difficult to imagine an atmosphere more starkly different from Psalm 100, where the nations are called to acknowledge that *they* are Yahweh's people, the sheep of his pasture. It is not surprising that Tucker and Grant describe Psalm 100.3 as 'staggering inclusiveness'.[33]

However, one should not think that the two psalms are contradictory: they are more alike than first appears. The resolution is found in the nature of the command given in Psalm 100.3. In Psalm 79 the fundamental offence of the nations cannot be restricted to their treatment of God's people. Rather, that arose from another sin: their refusal to acknowledge Israel's God (Psalm 79.6). That is precisely what the nations are called to do in Psalm 100.3, and it is only in so far as the nations acknowledge Israel's God that they can claim Israel's privileges.

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29. Howard, *The Structure of Psalms 93–100*, pp. 92–93.
30. Howard, *The Structure of Psalms 93–100*, p. 91.
31. Howard, *The Structure of Psalms 93–100*, p. 91.
32. Tucker and Grant, *Psalms: Volume 2*, p. 452.
33. Tucker and Grant, *Psalms: Volume 2*, p. 453.

The use of the expression in Psalm 95 adds the final weight that balances out the message of these psalms. That is, although Israel is the people of God's pasture, the flock under his hand (v. 7), they cannot presume upon that privileged position. If they fail to recognise Yahweh's claim, they will consequently fail to enter his rest. Yahweh does not show favouritism.

Two features indicate that in these psalms, a recognition of Yahweh's pastoral kingship is not merely assent to an abstract principle. The first is the historical nature of his kingship. That is, Yahweh's reign is demonstrated by his actions in history. This point is conveyed in ways which have been mentioned above. This is seen first in the repeated connection between Yahweh's pastoral role and his deliverance of his people from Egypt. The second is seen in the fact that these psalms, in their context, sometimes indicate that Yahweh's kingship is expressed through his anointed one.

Another feature of these psalms that moves them beyond the abstract is their decidedly missional character. That is, they implicitly call upon Israel to play their role in God's mission. Although Jacobson initially describes Psalm 100.1 as a 'rhetorical "universal"' because 'the actual historical worship community that first used Psalm 100 in worship [...] was Israel',[34] he nevertheless goes on to recognise that it is not merely rhetorical. On the contrary, some from the nations do respond, and when anyone does so, obligations follow: 'for those who have responded, there is a communal vocation to live into — the vocation both to gather other sheep into God's fold and to be God's blessing to the world.'[35]

In this way, these psalms have as much to say about what it means to be God's people as they do about God's attitude toward the nations. First, as just noted, they challenge God's people to witness to the nations. There would be no way for those nations to know that they should 'shout for joy to Yahweh' (Psalm 100.1) unless Israel somehow conveyed that message to them. Secondly, they challenge God's people to welcome the nations. Within the Psalter, Psalms 95 and 100 are placed in an exilic setting. Book 4, where they are found, may have a more joyful tone than Book 3, but Israel is still dispersed among the nations (Psalm 106.47), the very nations who have destroyed the temple and taken the people into exile (Psalm 79.1). In light of that reality, it could not have been easy for an Israelite to recognise these same nations as fellow sheep of God's flock (Psalm 100.3). Finally, these psalms would be humbling to God's people because they could not presume upon their standing as God's flock (Psalm 95.7–11).

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34. deClaissé-Walford, Jacobson and Tanner, *The Book of Psalms*, p. 736.

35. deClaissé-Walford, Jacobson and Tanner, *The Book of Psalms*, p. 737. Emphasis added.

The historical and missional nature of these psalms connects them with God's purposes revealed in the larger narrative of Scripture. Within the Psalter itself, the message of these psalms illustrates the point made at the very beginning. Psalm 2, part of the joint introduction to the book,[36] calls upon the rulers of the earth to recognise Yahweh's kingship, expressed through his anointed king. Those who obey this summons will receive blessing, those who do not will be destroyed (v. 12).

In terms of the larger biblical narrative, these psalms stand mid-way along the 'movement from one people to all nations', to use Goheen's words.[37] God chose one man from whom he would make a great nation (Genesis 12.2), but that was always with a view to the blessing of all nations (Genesis 12.3). The message of these psalms also provides a basis for the teaching of the New Testament, which emphasises that it is through Jesus that anyone, whether Jew or Gentile, becomes Abraham's seed and an heir of his promise (Galatians 3.29). The apostles' main proclamation is that Jesus of Nazareth is God's anointed king (Romans 1.4), a claim which all nations are called to acknowledge (Romans 1.5). Like Psalms 79, 95 and 100, the apostolic preaching reveals a God who does not show favouritism (Romans 2.11). On the contrary, all people, whether Jew or Gentile, stand before him on the same basis (Romans 11.11–24). Whenever the nations respond to him, they receive the same blessings as Israel, and indeed become Israel (Romans 11.26).

This article has sought to show that a recognition of the links between Psalms 79, 95 and 100 is important in that it allows them to make a balanced contribution to this narrative. On the one hand, even enemy nations can know the blessings given by Yahweh to his people. On the other hand, Israel herself cannot presume upon those blessings. Both the nations and Israel stand before Yahweh on the same basis: namely, acknowledgment of him as the divine shepherd, and of his anointed king.

36. See Robert Cole, 'An integrated reading of Psalms 1 and 2', *Journal for the Study of the Old Testament*, 26 (2002), 75–88.

37. Goheen, 'History and Introduction', p. 16.

The Gospel of John Written as a Missonal Response

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The Gospel of John is an early Christian text that can be read as a missional response. This article will explore Jesus's commission from God and the disciples' commission from Jesus in John's Gospel and will propose that through the writing of the Gospel, the disciple-author responds to Jesus's missional call. The article will be presented in three main sections: Jesus's mission, the disciples' mission, and the Gospel's mission.

Jesus's Mission

Fundamental to John's Gospel is the premise that Jesus is the sent one (John 3.34; 5.23–24, 33, 36; 6.29, 39, 44, 57; 7.16, 28–29, 33; 8.16, 18, 26, 29, 42; 9.4; 11.42; 12.44, 49; 13.20; 14.24; 15.21; 16.5; 17.3, 8, 18, 21, 23, 25; 20.21). G. R. Beasley-Murray observes 'An enumeration of the frequency with which the sending of Jesus is mentioned in the Fourth Gospel, in contrast to its comparative neglect in the synoptic gospels, attests the truth of [this] assertion.'[1] As the Son, Jesus receives his commission from the Father, he is sent into the world to make his Father known to the world (John 1.5; 3.16; 13.1). By revealing the Father to the world, Jesus fulfills his ultimate mission of giving life. Jesus is both the bearer (John 1.4; 5.26; 6.35; 48, 51; 11.25; 14.6) and bestower (4.14; 5.21; 6.33; 10.10) of life, who through his final revelation of the cross gives up life in order to give life.

According to John, Jesus comes from the Father (John 1.9; 3.13, 19; 5.43; 6.33, 38; 9.39; 12.46; 13.3; 16.28) to complete the work(s) of the Father before returning to the Father (3.13; 6.62; 13.3; 14.12; 16.28). During his public and private ministry, Jesus mentions that he is sent to complete the 'work' and the 'works' of the Father. In the second half of the Gospel, Jesus reminds his disciples 'I am in the Father, and the Father is in me' (John 14.10a) and explains to them, 'the words that I say to you I do not speak on my own; but the Father who dwells in me does his work' (John 14.10b). Additionally, in the first half of the Gospel, Jesus teaches his disciples that a man is born blind, not because he or his parents are sinners,

[1] George R. Beasley-Murray, 'The Mission of the Logos-Son', in Festschrift Frans Neirynck, *The Four Gospels 1992*, ed. by Frans van Segbroeck, Christopher M. Tuckett, Gillbert van Belle (Leuven: Leuven University Press, 1992), p. 1855.

but that he was born this way so that 'God's works might be revealed in him' (John 9.3). By healing the blind man, Jesus reveals the work of the Father. Moreover, Jesus emphasises to the crowd gathered near the sea of Galilee that belief is the appropriate response to witnessing the work(s) of the Father performed by Jesus. When the crowd ask Jesus 'what must we do to perform the works of God?' Jesus replies, 'this is the work of God that you believe in him whom he sent' (John 6.28–29). Finally, Jesus refers to his finishing of the work that the Father gave him to do. In private prayer he says to the Father, 'I glorified you on earth by finishing the work that you gave me to do' (John 17.4), and in a public declaration from the cross he says, 'it is finished' (19.30).

In John's Gospel, Jesus also performs signs (σημεῖα). These signs function to reveal the Father and to evoke belief. Throughout his public ministry, Jesus performs six signs.[2] In the last of his signs, Jesus explains that Lazarus's illness 'is for God's glory' (John 11.4), the glory of God is revealed through Jesus's resuscitation of his friend Lazarus. In the first of his signs, Jesus, through changing the water into wine 'revealed his glory and the disciples believed in him' (John 2.11). Jesus's signs both reveal the Father and evoke belief in the Father and the Son. As P. Riga notes the signs demonstrate 'the presence as personal action of God' [3] and as M. M. Thompson notes, 'Jesus's signs lead to faith when one discerns in them the manifestation of the character of God as life-giving and responds to Jesus as mediating that life.'[4] The Gospel emphasises that the result of belief is life. In his private prayer to the Father, Jesus says 'this is eternal life that they may know you, the only true God and Jesus Christ whom you have sent' (John 17.4). Moreover, the narrator writes, 'for God so loved the world that he sent his only Son, so that everyone who believes in him may not perish but have eternal life' (John 3.16); John the Baptist says, 'whoever believes in the Son has eternal life' (John 3.36); Jesus says, 'Very truly, I tell you, whoever believes has eternal life' (John 6.47); the author writes, 'these things are

[2] J. Sanders proposes that there are 6 signs (water into wine — 2.1–11; healing the official's son — 4.46–54; healing the lame man — 5.1–15; feeding the 5000 — 6.1–15; healing the blind man; resuscitating Lazarus — 11.1–44) which are theological by their number and 'lead up to the final [seventh] sign, the resurrection of Jesus himself'. John N. Sanders, *The Gospel According to St John* (London: Adam & Charles Black, 1968), p. 5.

[3] Peter Riga, 'Signs of Glory: The Use of 'Sēmeion' in St. John's Gospel', *Interpretation: A Journal of Bible and Theology*, 17.4 (1963), 402-424 (pp. 402–03).

[4] Marianne Meye Thompson, 'Signs and Faith in the Fourth Gospel', *Bulletin for Biblical Research*, 1.1 (1991), 89-108 (p. 96).

written so that you might come to believe that Jesus is the Messiah, the Son of God, and through believing you may have life in his name.' (John 20.31).

Thus, Jesus's mission may be summarised as follows: Jesus is sent by the Father, he performs works and signs that reveal the Father, he performs these acts to evoke belief and to bestow eternal life.

The disciples' mission

In the same way that Jesus is sent, the disciples in John's Gospel are also sent, and just as Jesus was commissioned by the Father, Jesus commissions his disciples. A. J. Köstenberger observes this process and writes, 'Jesus's mission, while, pre-eminent, was not stand alone; it was to be continued in the mission of his followers', the disciples are 'extending the mission of Jesus'.[5] In the Gospel, Jesus reflects in prayer saying to the Father, 'As you have sent me into the world, so I send them into the world' (John 17.18). Then after his resurrection, he comes to the gathered group of his disciples and says, 'As the Father has sent me so I send you' (John 20.21). V. G. Van der Mewre discusses the differences between these two verses. He proposes that in John 17.18 'Jesus appoints his disciples as agents of God',[6] they are commissioned to 'continue with the Son's divine mission'.[7] Then in 20.21, Van der Mewre proposes that after his resurrection, Jesus bestows the Holy Spirit upon the disciples and then sends them out as missionaries following their earlier commissioning. By seeing Jesus resurrected and standing before them, the disciples come to full belief which is 'the foundation of their mission and content of their confession'.[8]

In chapter 15 of the Gospel, Jesus invites his disciples into a deeper relationship with the Son and the Father, and he explains that as a result of this relationship they are 'appointed to go and bear fruit, fruit that will last' (John 15.16). They are to bear fruit that will last by testifying to Jesus and will be able to witness to him because they shall be sent the paraclete and because they have been with him through his ministry, death, and resurrection (John 15.26–27). Through their mission the disciples are to bear fruit that lasts; by means of their witness they are to bring people to belief so that they might receive eternal life. The disciples are to witness

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[5] Andreas J. Köstenberger, *The Mission of Jesus and the Disciples According to the Fourth Gospel* (Grand Rapids, MI: Eerdmans, 1998), p. 141.

[6] Dirk G. Van der Merwe, 'Jesus Appoints his Disciples as his Agents to Continue his Divine Mission According to John 17.17–19', *Acta Patristica et Byzantina*, 14.1 (2003), 303–324 (p. 317).

[7] Van der Merwe, 'Jesus Appoints his Disciples', p. 317.

[8] Van der Merwe, 'Jesus Appoints his Disciples', pp. 315–16.

about the works and particularly the signs that they saw Jesus perform and which brought them to belief.

In chapter 14, Jesus reflects on his own mission and the mission of his disciples and says to them 'the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father.' (John 14.12).[9] Jesus speaks of his works, which Beasley-Murray notes are 'clearly his miraculous works, the "signs"'[10] and the works that the disciples will do as a continuation of Jesus's mission once he returns to the Father. Yet, as R. Schnackenburg notes 'the later heralds of the faith can only recount, attest, and recall the revelation given by Jesus in "signs"'.[11] However, during his public ministry, Jesus speaks about 'greater works (John 5.20). Through his commission from the Father, Jesus can give life as the Father gives life, and judge as the Father judges (John 5.21–22). R. E. Brown proposes that the great works Jesus is commissioned to perform are synonymous with the greater works that the disciples are commissioned to perform.[12] By means of their witness to and testimony about Jesus's signs, the disciples can bring people to belief and to the gift of life, while some may choose unbelief and bring about judgement.

Thus, the disciples' mission may be summarised as follows: The disciples are sent by Jesus, they testify about the works and signs that reveal the Son and the Father, they bear witness about these things to evoke belief and to enable the bestowal of eternal life.

The Gospel's mission

The Gospel of John appears to have been written from the perspective of a disciple who responds to Jesus's own mission and his commission to the disciples. This disciple-author is at points presented in the Gospel as the beloved disciple. They recline next to Jesus at the supper (John 13.25); they

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[9] A completely different interpretation of this verse to the one that is followed in this article is from D. F. Ford. He proposes 'none of those "works" of Jesus done as signs in John 2–11 carries with it instructions to the disciples to imitate it or to do similar things. The only action of Jesus to be set as an example to his followers is washing their feet.' David F. Ford, *The Gospel of John: A Theological Reading* (Grand Rapids, MI: Baker Academic, 2021), p. 281.

[10] George R. Beasley-Murray, *John* (Waco, TX: Word, 1991), p. 254.

[11] Rudolf Schnackenburg, *The Gospel According to St John* (New York, NY: The Seabury Press, 1980), v. 1, p. 524.

[12] Raymond E. Brown, *The Gospel According to John, XIII–XXI: Introduction, Translation, and Notes* (New York, NY: Doubleday, 1971), p. 633.

stand at the foot of Jesus's cross (John 19.26); they run to Jesus's empty tomb (John 20.8). The identity of the disciple-author is debated among scholars. R. Bauckham proposes that the author-disciple was an eyewitness disciple.[13] Interpreting John 21.24 — 'this is the disciple who is testifying to these things and has written them, and we know his testimony is true', as evidence that 'the Beloved Disciple was both the primary witness on whose testimony the Gospel is based and also himself the author of the Gospel.'[14] Whilst A. T. Lincoln proposes that the author-disciple is a literary disciple. Interpreting the parenthetical verse John 19.35 — 'He who saw this has testified so that you also may believe', as evidence that the Beloved Disciple is a 'literary device' whose 'seeing and testifying is not for the benefit of other characters but for the readers'.[15] Regardless of the historical or literary identity of the beloved disciple, John's Gospel can still be read as a disciple's response to Jesus' commission.

The Gospel commences with the disciple-author identifying themselves as one of Jesus's disciples who witnessed his glory. They witnessed Jesus's signs which revealed Jesus's glory (cf. John 2.11; 11.4). The disciple-author alongside the disciples received Jesus (John 1.12), saw Jesus (John 1.14), and believed in Jesus (John 1.12). Additionally, the 'other disciple' who may be interpreted as the author-disciple 'saw and believed' on account of the empty tomb (John 20.8). The author of the Gospel, historically or literarily, is a disciple who witnessed Jesus's ministry, death, and resurrection, and who responded to Jesus's mission. In the Gospel's double epilogues, the disciple-author mentions the 'many signs' that Jesus did (John 20.30) and the 'many other things that Jesus did' (John 21.25). The author-disciple witnesses to the signs performed by Jesus. On the particular selection of signs, Thompson writes 'John deliberately selects those miracles which heighten the manifestation of Jesus's glory.' [16] Additionally, Köstenberger observes the deliberate sequencing of the signs and notes, 'by

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[13] This is the traditional view espoused by Irenaeus and Eusebius: 'John the disciple of the Lord, who had also leaned upon his breast, did himself publish a gospel during his residence at Ephesus in Asia' (*Against Heresies*, 3.1.1) and 'the beloved disciple of Jesus, John the apostle and evangelist, still surviving, governed the churches in Asia' (*Ecclesiastical History*, 3.23.1).

[14] Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*, 2nd edn (Grand Rapids, MI: Eerdmans, 2017), p. 363.

[15] Andrew T. Lincoln, 'The Beloved Disciple as Eyewitness and the Fourth Gospel as Witness', *Journal for the Study of the New Testament*, 24.3 (2002), 3–26 (p. 19).

[16] Thompson, 'Signs and Faith', pp. 91–92

healing a lame man, by opening a blind man's eyes, and by raising a dead man to life, Jesus moves to increasingly greater demonstrations.'[17] The disciple-author explains that they selected and sequenced these signs so that the audience of the Gospel 'may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name' (John 20.31).

Thus, the disciple-author's mission may be summarised as follows: They are, historically or literality, a witness to Jesus's ministry, death, and resurrection; they receive Jesus's commission; they write the Gospel in order to bear witness to Jesus's signs, in order to evoke belief and to enable the bestowal of eternal life.

Conclusion

The Gospel of John can be read as a missional response. This article has explored John's understanding of Jesus's commission from God and the disciples' commission from Jesus and has interpreted the Gospel as a response to these commissions. Just as Jesus was sent to perform signs, to evoke belief, and to bestow eternal life, the disciples were sent to witness to Jesus's signs, in order to do likewise; so the author-disciple responds to their sending, and through the writing of the Gospel witnessed to Jesus's signs so that they might evoke belief and enable the bestowal of eternal life among the audience of the Gospel. Therefore, John's Gospel stands as a missional response.

[17] Köstenberger, *Mission of Jesus*, p. 170.

Drunkenness and the Establishment of the Kingdom: An Intertextual Reading of Acts 2.1–16?

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Esau McCauley's opening presentation at the British New Testament Society argued for a polyphony of voices in the imaginative space of biblical interpretation.[1] While holding the goal of all interpretation as objective truth, his interpretation of Paul's letter to Philemon was from the perspective of a descendant of slaves. It questioned a widely accepted interpretation and provided a redemptive view of Onesimus's character. Even the pronunciation of Onesimus worked to underscore the importance of the background of readers of the biblical text. This article adds to the polyphony of voices in the study of mission and kingdom in Acts with Pentecostal/Charismatic leanings.

McGinnis's *Missional Acts,* Walton's article 'What Does Mission Mean in Acts,' Stenschke's discussion of migration and mission in Acts, with Meek's focus on Gentile mission are but a few examples of discussion of mission in Acts.[2] Much of the emphasis is on the direction from Jerusalem and the empowerment of the Holy Spirit (Acts 1.8). Additionally, Edwards, Goeman, Hahn among others discuss kingdom in Acts.[3] Keener's *Luke's Missiology in Acts* highlights the role of the Spirit in mission and kingdom.[4] Key passages that shape discussions are within Chapters 1–2. Specifically, Acts 2 has been studied with a variety of emphases. Some highlight its proleptic universalism in the gathering of Jews and proselyte from every nation under heaven.[5]

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[1] Esau McCauley, 'Finding Onesimus: Who Has the Right to Speak to an Enslaved Persons Hope,' BNTS Conference 2022, Wheaton College.

[2] Daniel McGinnis, *Missional Acts: A Rhetorical Narrative in the Acts of the Apostles* (Eugene: Pickwick Publications, 2022). Steve Walton, 'What Does "Mission" in Acts Mean in Relation to the "Powers that Be"?' *Journal of the Evangelical Theological Society,* 55 (2012), 537–56. Christoph Stenschke, 'Migration and Mission,' *Missionalia* 44 (2016), 129–51.

[3] James A. Meek, *The Gentile Mission in Old Testament Citations in Acts: Text, Hermeneutic, and Purpose* (London: Bloomsbury, 2019). Peter Goeman, 'Implication of the Kingdom in Acts 3.19–21,' *Master's Seminary Journal*, 26 (2015), 75–93.

[4] Craig Keener, *Acts, An Exegetical Commentary: Introduction and 1.1–2.47* (Grand Rapids: Baker Academic, 2012).

[5] Keener, *Acts, An Exegetical Commentary,* p. 394.

Others, its allusion to Mount Sinai and the giving of the law.[6] Still others highlight Peter's first sermon with its reinterpretation of the Psalms and the promised Davidic king.[7]

Curiously, the language of wine and drunkenness in Acts 2.13 has received little attention in relation to mission and kingdom in the narrative.[8] A possible reason is that scholars tend to divide Acts 2 as 2.1–13, Luke's description of the coming of the Spirit; and 2.14–42, Peter's first explanatory sermon.[9] Keener's division, although a bit more elaborate with proofs of Pentecost in 2.2–4; the peoples of Pentecost from 2.5–13; the prophecy of Pentecost in 2.17–21; the preaching from 2.22–40 and the purpose in 2.41–42,[10] still divides at Acts 2.13. While this approach has been helpful, this article argues the division masks a possible reading that parallels 1 Samuel 1.12–16. The recognition of this text as background may add to an understanding of the disciples' mission in Acts.

By reading Acts 2.13–16 as a subunit, the article suggests Hannah's story in 1 Samuel 1.12–16 as background.[11] Since Acts 2.17 is paradigmatic for fulfilment of prophecy in Acts,[12] what could the reference to 1 Samuel

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[6] Jared Klopfenstein, 'Pentecost and Sinai: Assessing Acts 2 through a Lukan Literary Pattern' (Masters' thesis, Middlesex University/London School of Theology, 2017), pp. 86–89.

[7] Robert F. O'Toole, 'Acts 2.30 and the Davidic Covenant of Pentecost', *Journal of Biblical Literature*, 102 (1983), 245–58:
https://doi.org/10.2307/3261161
David Strauss, *The Davidic Messiah in Luke-Acts: The Promise and its Fulfilment in Lukan Christology* (London: Bloomsbury, 1995).

[8] Alexander I. Abasili, 'Hannah's Ordeal of Childlessness: Interpreting 1 Samuel 1 Through the Prism of a Childlessness African Woman in a Polygynous Family,' *Old Testament Essays* (2015), 581–605.

[9] Eckhardt Schnabel, *Acts, An Exegetical Commentary*; James D. G Dunn, *The Acts of the Apostles*, 27.

[10] Craig S. Keener, 'Power of Pentecost: Luke's missiology in Acts 1–2,' *Asian Journal of Pentecostal Studies*, 12.1 (2009), 47–73.

[11] Reed Carlson, 'Hannah at Pentecost, On Recognizing Spirit Phenomena in Early Jewish Literature', *Journal of Pentecostal Theology*, 27.2 (2018), 245–58:
https://www.jewishvirtuallibrary.org/hannah

[12] Robert C. Tannehill, *The Narrative Unity of Luke-Acts 2,* (Minneapolis: Fortress Press, 1986), p. 29; Max Turner, *Power from on High, The Spirit in Israel's Restoration and Witness in Luke-Acts* (Eugene: Wipf and Stock, 2000), p. 267.

add to an understanding of mission and kingdom in Acts?[13] While heeding Klopfenstein's warning of the danger of 'parallelomania', [14] this article employs 'intertextuality' with meaning located in the reader. The difficulty in establishing authorial intent, and the acknowledgement that meaning may occur in the reader that may have been unintended by the author, provides a wide enough imaginative interpretive space. This does not mean abandoning pursuit of objective truth. In moving towards objectivity, the article provides two sets of clues that support the proposed relationship between Acts 2.13–16 and 1 Samuel 1.9–16: themes in the two contexts, and structure and presence of specific words. It then discusses implications for mission today.

Thematic clues in contexts

The first clue relates to the theme of 1 Samuel. In the LXX, 1 and 2 Samuel, and 1 and 2 Kings are titled 'Kings'.[15] While it is impossible to provide a detailed discussion of provenance and authorship[16] in such a short space, Hackett noted the principal actors in 1 and 2 Samuel are Samuel, Saul, and David.[17] Youngblood also argued the books' main theme was the beginning of Israel's monarchy, after Israel requested a king like other nations.[18] Initially, the cry for a king was seen as 'sin'[19] especially by Samuel but accommodated by God. With the institution of the monarchy, the king

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[13] Martin Salter, *The Power of Pentecost: An Examination of Acts 2.17–21* (Eugene: Wipf and Stock Publishers, 2012); Russell Barr, 'Pentecost: Acts 2.1–21', *Expository Times*, 131 (April 2020), 320–22.

Howard I. Marshall, 'The Significance of Pentecost', *Scottish Journal of Theology*, 30 (1977), 347–69; Daniel J. Baker, 'Acts 2.17–21: A Programmatic Text in Luke–Acts and in the New Testament', (PhD dissertation, South-eastern Baptist Theological Seminary, 2018); Richard Hays, *Echoes of Scripture in the Letters of Paul* (Yale: Yale University Press, 1989), p. 1.

[14] Klopfenstein, 'Pentecost and Sinai', pp. 86–89.

[15] P. R. Ackroyd, *The First Book of Samuel, The Cambridge Bible Commentary on the English Bible* (Cambridge: Cambridge University Press, 1971), p. 3.

[16] Ackroyd, *First Book of Samuel*, p. 3.

[17] Ann Jo Hackett, '1 and 2 Samuel', in *Women's Bible Commentary* (Louisville: John Know Press, 1998), pp. 91–101.

[18] Ronald F. Youngblood, *1 and 2 Samuel* (Grand Rapids: Zondervan Academic, 2017).

[19] Gnana Robinson, *Let Us Be Like the Nations, A Commentary on the Books of 1 and 2 Samuel* (Grand Rapids: Eerdmans, 1993), p. 8.

became the supreme judge.[20] While Saul was the first king, the goal of 1 Samuel seems the establishment of the Davidic dynasty. In this period, Robinson observed, Israel was undergoing radical socio-economic and political change.[21] Thus, the books detail a transitional period, from judges to the monarch, charismatic to institutional authority, a new order was being birthed.[22] The kingdom is the chief concern for 1 and 2 Samuel.

Second, 1 Samuel 1 also highlights the theme of failure of the shrine priesthood at Shiloh, exemplified in the failure of Eli's sons.[23] The statement 'the word of the Lord was rare in those days' (1 Samuel 3.1) summarises the context and the lack of prophetic direction. With old Canaanite elements still present, Israelite worship had become syncretic.[24] Through Samuel, the word of the Lord began to be heard again and none of his word 'fell to the ground' (1 Samuel 3.19). The end of Judges links the lack of a king to everyone doing as they pleased (Judges 21.25).

If 1 Samuel is the historical drama of a transition from a pre-political to a political nation of Israel, it could be read as political theology,[25] with significant prophetic input. It is also Hannah's personal drama in which her need answered a national need, the child Hannah prayed for became the prophet who established the kingdom.[26]

Regarding Acts, the narrative is generally accepted to have been written around AD 90.[27] Luke not only appropriated the Israelite story by quoting and alluding to Israel's scriptures, but the events he narrates also reflect the Second Temple Period (STP).[28] First, Acts has a theme of the kingdom, as the narrative seems set to answer the disciples' concern for the restoration of the kingdom to Israel (Acts 1.6). Biographically, the principal actors are Peter and Paul, with declaration of Jesus's lordship as the key element (Acts 1.8; 2.25–36; 4.26; 5.14; 9.13; 10.36).

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[20] Robinson, *Let Us Be Like the Nations,* p. 2.

[21] Ibid.

[22] Marjorie Menaul, '1 Samuel 1 and 2', *Interpretation*, 55 (2001), 174.

[23] R. P. Gordon, *1 and 2 Samuel, A Commentary* (Exeter: Paternoster, 1986), p. 22.

[24] Robinson, *Let Us Be Like the Nations,* p. 4.

[25] Franscesca Aran Murphy, *1 Samuel Theological Commentary on the Bible* (Grand Rapids: Brazos, 2010), p. 2.

[26] Adele Berlin, 'Hannah and Her Prayers,' *Scriptura*, 87 (2004), 227–32.

[27] Keener, *Acts, An Exegetical Commentary,* p. 394; Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 1998), pp. 60–63.

[28] Witherington, *Acts of the Apostles*, pp. 81–86.

Foreign occupation of Israel by Rome continued the feeling of exile and led to expectations of a messiah-king who would defeat the enemy and re-establish the kingdom of Israel and make possible the return of the diaspora. Although not completely mapping onto the request for a king in 1 Samuel 8.5, the disciples' chronological question regarding the restoration of the kingdom to Israel (Acts 1.6) adds a further parallel to 1 Samuel 1. Jesus taught the disciples about the kingdom for forty days (Acts 1.3–4) post-resurrection. The re-establishment of the twelve in Acts 1.11 furthers the concern for the kingdom (Luke 22.28–30). Peter's first sermon, seen as archetypal, portrays Jesus as the Davidic king (Acts 2.22–36). Wright has argued the declaration of Jesus as Lord may have functioned to override Caesar's claim (Acts 2.36; 10.16).[29] Thus, just as 1 Samuel might be read as a political drama with concerns for the kingdom, Acts may be too. Acts also depicts a transition in Israel, a time of fulfilment of OT prophecy and the restoration of Israel (1.6; 3.19–21). The Hebrew Scriptures were reinterpreted in light of the life, death, and resurrection of Jesus. In Acts, several Psalms were reinterpreted to portray Jesus as the Davidic king (Acts 2.25–28, 2.34–35; 4.25–26), for example. As can be seen the context of the narrative of Acts 2.13–16 more or less maps onto that of 1 Samuel 1.12–16.

Second, in the STP, the theme of failure of priesthood seems to underlie that narrative of Acts. Similar to Shiloh, there was a failed priesthood and a corrupt temple. Sanders's work on Judaism of this period discussed groups, such as the Essenes, who had separated themselves due to failure in purity of priesthood and temple.[30] This failure of the temple is also evident in Luke's depiction of Stephen (Acts 6–7). Such a state of affairs not only grew hopes for renewal of both the priesthood and temple but adds to the close mapping of the themes in both contexts of Acts 2.13–16 on 1 Samuel 1.12–16.

Structure and intertext

A second set of clues deals with the structure of the two pericopes, 1 Samuel 1.12–16 and Acts 2.13–16, and Luke's use of drunkenness and wine. The structures of both 1 Samuel 1.12–16 and Acts 2.13–16 involve speech to God or prayer, which is mistaken for drunkenness, followed by a rebuttal.

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[29] N. T. Wright, *A Royal Priesthood: The Use of the Bible Ethically and Politically*, ed. by C. Bartholomew (Carlisle: Paternoster, 2002), pp. 173–93. Loveday Alexander, 'Luke's Political Vision', *Interpretation*, 66 (2012), 283–93.

[30] E. P. Sanders, *Judaism, Practice and Belief 63BCE–66CE* (London: SCM Press, 1992), p. 352; James H. Charlesworth, *John, and the Dead Sea Scrolls* (New York: Crossroad, 1990), p. 134.

To begin with, Hannah's prayer is rendered praying 'in her heart' and 'her lips were not moving' (v. 12). She later described herself as a 'deeply troubled' woman (v. 15). This drew Eli's suspicion that she was drunk (1 Samuel 1.13). Robinson saw Hannah as simply praying.[31] This is similar to Josephus's description that she was 'making supplication to God'.[32] However, how could silent prayer be mistaken for drunkenness? Tsumura's suggestion that 'struggling in spirit' or 'determined to take up the matter with her God' or 'pouring out my spirit' should be understood as more than simply an inward state of one's mind might be helpful.[33] This prayer must have involved her whole being.[34] Carlson suggests Eli misinterpreted an 'ecstatic' expression.[35] Berlin agrees with the 'ecstatic' nature of Hannah's expression and suggests Hannah should be seen as an ecstatic prophetess.[36] There is collaborating evidence for this in Philo[37] who portrayed Hannah a prophetess 'possessed by a divinely sent impulse'.[38] The prophetic nature of her prayer was that the son would be given to the Lord and would bring transformation to Israel. Samuel fulfilled this.[39] Thus, with Carlson, Hannah's intercession at Shiloh should be characterised as both 'ecstatic' and 'prophetic'.[40]

Additionally, and linking with Luke-Acts, the infancy narratives suggest Hannah should be seen as an ecstatic and spirit-filled prophetess, given Luke's portrayal of Mary's Magnificat (Luke 1.46–55).[41] Hannah's prayer has been highlighted as the significant background to the Magnificat,

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[31] Robinson, *Let Us Be Like the Nations,* p. 16.

[32] Josephus, *Antiquities*, 5.345.

[33] David Toshio Tsumura, *The First Book of Samuel* (Grand Rapids: Eerdmans, 2007), p. 121.

[34] Tsumura, *First Book of Samuel*, p. 121.

[35] Carlson, 'Hannah at Pentecost', p. 254:

[36] Berlin, 'Hannah and her Prayers', p. 232.

[37] Carlson, 'Hannah at Pentecost', p. 254.

[38] Carlson, 'Hannah at Pentecost', p. 254. Philo, 'On Drunkenness, 1.142–1.147', in the *Works of Philo: New Updated Edition, Complete and Unabridged in One Volume*, ed. C. d. Younge (Peabody: Hendrickson Publishers, 1993), pp. 219–20.

[39] Berlin, 'Hannah and Her Prayers', p. 230.

[40] Carlson, 'Hannah at Pentecost', p. 254.

[41] Carlson, 'Hannah at Pentecost', p. 254; Sarah Harris, 'Letting (H)Anna Speak: An Intertextual Reading of the New Testament Prophetess (Luke 2.36–38)', *Feminist Theology*, 27 (2018), 60–74.

although several other songs of deliverance in the OT are echoed.[42] Additionally, the use of 'lowliness' in Israel's Scripture with the 'humiliation of barrenness' is another touchpoint to Hannah's prayer, although the most likely meaning in Luke 1.48 is the oppression of the people of God.[43] Further, God's remembering of certain persons in mercy is a repeated motif that is present in both 1 Samuel 1 and Luke 1.13.[44] Infancy narratives not only introduce themes that are carried through the rest of Luke-Acts, but also depict key characters as full of the Spirit (Luke 1.15, 35, 41, 47, 67).

Luke's description of the disciples' speaking in tongues and glorifying God (Acts 2.2–4) should also be seen as 'ecstatic'.[45] Although Acts 2.6 suggests everyone heard the disciples praising God in their own language,[46] a subset of the crowd mocked them as full of new wine (2.13).[47] Why would intelligible speech be mistaken for drunkenness (2.15)? Barrett argues against 'ecstatic' speech but provides no reasons for his view.[48] Keener suggests the most likely reason is ecstatic behaviour or speech, or an extremely atypical exuberance.[49] Further, while the audience may have thought the disciples were drunk on wine, Luke's audience may have heard the fulfilment of the prophecies of the coming of 'joy that previous structures could not contain'.[50] This will be further discussed below.

Another clue is the mistaken observation in both. In 1 Samuel 1.13–14, Eli reckoned Hannah was drunk (μεθύουσιν) and asked her to put away her

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[42] Joel B. Green, *The Gospel of Luke* (Grand Rapids: Eerdmans, 1997), pp. 101–04.

[43] Green, *Gospel of Luke*, 101–04; I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text,* The New International Greek New Testament Commentary (Exeter: Paternoster, 1978), pp. 82–83.

[44] Green, *Gospel of Luke*, 101–04.

[45] Carlson, 'Hannah at Pentecost', pp. 245–58.

[46] Witherington, *Acts of the Apostles*, p. 136.

[47] For discussions on whether this was new wine, and whether within the season of new wine see Witherington, *Acts of the Apostles*, pp. 136–38; Keener, *Acts, An Exegetical Commentary,* pp. 859–61.

[48] C. K. Barrett, *A Critical and Exegetical Commentary on Acts of the Apostles 1-14* (London: T&T Clark, 1998), I, p. 134.

[49] Keener, *Acts, An Exegetical Commentary,* p. 853.

[50] Keener, *Acts, An Exegetical Commentary*, p. 853. Keener sees a loose relationship to Joel 3.1, LXX, the promise of an eschatological abundance of sweet wine, although the terminology is not close. But the audience may have recalled Luke 5.37–39 in which Jesus compared kingdom joy to new wine.

wine (οἶνόν).[51] While prayer in the ancient world was almost always audible and drunkenness was not an uncommon accompaniment of festal gatherings including the Feast of Tabernacles and Pentecost, (Acts 2.13), Eli's observation was wrong. In 1 Samuel 1.14, Eli, who should have known, thought Hannah was drunk. In Acts, it is the observing crowd that mock what is happening.[52] Barrett observed that the accusation did not fit the earlier picture where everyone understood what was being spoken (Acts 2.5–8).[53] Just as in 1 Samuel 1.14, the crowd accused the disciples of being full of wine in Acts 2.13 (γλεύκους μεμεστωμένοι).[54] This suspicion further makes the texts parallels.[55] Textually, Luke's use of new wine does not map onto 1 Samuel 1.14. However, being full of wine is understood as drunkenness in Acts 2.15. This might be confirmed by the use of 'drunk' (μεθύουσιν), just as in 1 Samuel 1.13. This misunderstanding further adds to the plausibility that 1 Samuel 1.12–16 may be background to Acts 2.13–16. Peterson observes that such puzzlement and misunderstanding cry out for an explanation,[56] to this the article turns below.

The rebuttal provides a third clue and further suggests 1 Samuel 1.12–16 as background to Acts 2.13–16. In 1 Samuel 1.15, Hannah corrected Eli, stating 'I have not drunk wine and strong drink' but praying to God out of great anguish. She denied being drunk and pointed to the correct understanding as interaction with God. By correcting the misapprehension of the audience, Peter also gave meaning to what had happened (Acts 2.12–47).[57] Peter's point was that Jews did not eat this early, let alone drink.[58] The comic character of v. 13 is reinforced by the 'it is only 9' (v. 14).[59] Just as in 1 Samuel 1.14, the speech in Acts begins by identifying what the phenomena did not mean, 'These people are not drunk, as you suppose' (14–15) but that

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[51] Kenneth D. Mulzac, 'Hannah: The Receiver and Giver of a Great Gift' *Andrews University Seminary Studies,* 40 (2002), 6.

[52] Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament (London: Baker Books, 2007).

[53] Barrett, *Critical and Exegetical Commentary*, p. 125.

[54] Carlson, 'Hannah at Pentecost', pp. 245–58.

[55] Steven L. Olsen, 'Birth and Calling of the Prophet Samuel: A Literary Reading of the Biblical Text,' *BYU Studies Quarterly,* 56 (2017), 7–44.

[56] David Peterson, *The Acts of the Apostles* (Grand Rapids: Eerdmans, 2009), p. 138.

[57] Charles H. Talbert, *Reading Acts: A Literary and Theological Commentary on the Acts of the Apostles* (Smyth & Helwys, 2005), p. 27.

[58] Marshall, *Acts*, p. 73; Barrett, *Acts*, *A Shorter Commentary,* pp. 21–22.

[59] James D. G. Dunn, *The Acts of the Apostles* (Grand Rapids: Eerdmans, 1996), p. 27.

this was the fulfilment of God's promise.[60] Just as in Hannah's case, the correct explanation had to be found in prophetic engagement with God.[61]

A further aspect that adds to how Luke's readers may have understood this in line with restoration is the continued role of being filled with the Spirit and its prophetic nature in Acts. Brueggemann's comment on Saul's 'seizure' or behaving as 'if he had lost his mind' in 1 Samuel 10.10 is that this would have caused many in Israel to be nervous, not too dissimilar to the observation of onlookers at Pentecost.[62] The description of the Spirit coming on David (1 Samuel 16.13) seems silent regarding the prophetic or ecstatic nature of the experience. However, there may be an implication of some visible experience in the phrase 'the Spirit came mightily upon David.'[63] Thus, in 1 Samuel, those involved in kingdom inception and continuation are characterised by the Spirit.

Acts portrays the Spirit in a similar way to 1 Samuel in empowering those called to proclaim kingdom. In Acts 4.31, the believers were 'filled with the Holy Spirit.' The verb πλήθω is the one Luke uses in the description of John the baptiser in Luke 1.15. It is also used to describe Pentecost in Acts 2.4. Other instances in which Luke continues the role of the Spirit in mission include the Samaritan and Gentile believers' reception of the Spirit (Acts 8.16; 10.44; 19.6). Kuecker's discussion shows the Spirit is central to social identity, ethnicity, and intergroup reconciliation in Luke-Acts.[64] Therefore, as Keener summarises, the aspect of Spirit baptism that Luke focuses on in Acts is empowerment for cross-cultural mission.[65]

A final clue is that while the biblical corpus is replete with references to wine/new wine these are the only instances in which prayer/speech praising God is mistaken for drunkenness on wine, where there is a rebuttal, and the subsequent narration of the establishment of the kingdom in Israel (1 Samuel 1.12–16) and the universal kingdom (Acts 2.13–16).

To return to the discussion of what Luke's readers may have heard, Keener has suggested, in view of Luke's use of Joel 2.28–31 (NETS), early readers may have heard new wine in line with God's promised abundance of

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[60] Talbert, *Reading Acts*, p. 27.

[61] Marshall, *Acts*, p. 73; Talbert, *Reading Acts*, p. 28.

[62] Walter Brueggemann, *First and Second Samuel*, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville: John Knox Press, 1990), pp. 76–78.

[63] Brueggemann, *First and Second Samuel,* pp. 122–23.

[64] Aaron Kuecker, *The Spirit and the 'Other': Social Identity, Ethnicity, and Intergroup Reconciliation in Luke-Acts* (London: Bloomsbury, 2011).

[65] Keener, *Acts, An Exegetical Commentary,* p. 830.

new wine at the time of restoration (Joel 2.24).[66] The idea is generally present in the prophetic corpus. For example, in Joel 1.10 although in an inverted way, due to disobedience, the fields had failed, and new wine had dried. Psalm 4.7 combines joy and abundance of new wine. Hosea 2.22 also has the promise of the abundance of new wine when the land is restored. Amos's prophecy also carries the expectation of new wine dripping from the mountains at the time of restoration. With Keener, Luke's readers would have understood the promised joy of restoration had come, especially in view of Luke 5.37.[67] Although the language is imprecise and the association can only be made retrospectively, it appears Luke's readers may have heard the expected restoration had begun.[68]

A brief comment on Pentecostal/Charismatic thought regarding the language of 'new wine.' In an online article, the Pentecostal Assemblies of God, Sri Lanka, expressed an expectation of 'new wine', understood as 'a fresh outpouring of the Spirit' today. Even those who oppose the pentecostal/charismatic understanding have noted the self-characterisation of the movement as 'new wine.'[69] A study examining Nigeria's explosive growth of Christianity argued this was due to 'new wine in new wineskins'.[70] This also seems to be Kay's view that the growth of the Pentecostal/Charismatic movement is due to its continued experience of the outpouring of the Spirit in the twenty-first century.[71] There is a UK-based movement known as the New Wine Movement whose name reflects the ongoing expectation among 'Spirit-filled' churches that fresh outpourings of the Spirit are not only possible but essential to societal transformation. The general understanding of new wine in Pentecostal/Charismatic circles is that it is living in the fullness and freshness of the Spirit today.

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[66] Keener, *Acts, An Exegetical Commentary,* p. 853.

[67] Green, *Gospel of Luke,* p. 249, sees the old as authenticated by Jesus and the new, rather than a preference of one over the other. Keener here reflects a more Pentecostal/Charismatic understanding compared to Green's view. There is a kind of comparison in Ephesians 5.18 between being drunk on wine and being filled with the Spirit.

[68] Keener, *Acts, An Exegetical Commentary,* p. 853.

[69] A. J. de Visser, 'Azusa Street', *Clarion, The Canadian Reformed Magazine*, 55.13 (2006), 307–08 (p. 308).

[70] Glory Akiti Alamu '"Putting Old Wine in New Wine Skins": The Place of African Indigenous Churches in the Nigerian Pentecostals', *African Renaissance* 16 (2019), 165–85.

[71] William Kay, *Pentecostalism* (London: SCM Press, 2009), p. 309.

Conclusions and implications

This paper proposed an intertextual reading of Acts 2.13–16 with 1 Samuel 1.12–16 as background using a reader centered approach. In pursuing objectivity, the paper provided two sets of clues. The first was the themes highlighted in the contexts of both passages. This found several touchpoints. Both texts carry the theme of establishment of the kingdom, a desire expressed at some point in their narratives. The contexts of both also reflected the theme of failure of the priesthood and just as in 1 Samuel 1, Israel was in transition in Acts 2.

A second set of clues observed the structure of the two narratives and discussed parallels that support the proposition that 1 Samuel 1.12–16 could be read as background to Acts 2.13–16. These include prayer/praising God in an ecstatic/prophetic manner. The ecstatic nature could be behavioural or spoken and this accounted for the accusation of drunkenness in both. Those engaged in prayer were accused of being drunk on wine or new wine. There is a rebuttal correcting the misunderstanding by pointing to engagement with God as the reason, rather than wine. While these discussions covered the initial stages of the kingdom in 1 Samuel and Acts, the development of the narratives shows this continued reliance on the Spirit for continued proclamation of the kingdom.

In view of the foregoing, the article also briefly discussed how Luke's first readers may have understood 'new wine' in Acts 2.13–16. Rather than simply a community suspected to be inebriated with an alcoholic beverage, Luke's first readers may have heard the fulfilment of positive expectations[72] of the restoration in which 'new wine' would be abundant. While it cannot be conclusively asserted that Luke used 1 Samuel 1.12–16, the parallels are striking. Granted there is no author indicated reference to 1 Samuel in Acts 2.13–16, and the selection of the word for wine is imprecise, this would not, however, negate the reading by a modern reader in the Pentecostal/Charismatic setting today.

If the suggested reading is acceptable, there are several implications, although only a couple can be discussed here. First, the movement from barrenness to fertility, when read in some African contexts could be understood as movement from curse to blessing.[73] Since Luke identifies Samuel as the first prophet (Acts 3.23–24) and that the coming of Jesus was to fulfil the call for the blessing of the nations in Acts 3.25–26, this proposed

[72] Keener, *Acts, An Exegetical Commentary,* p. 853.

[73] Chiropafadzo Moyo, 'A Karanga perspective on fertility and barrenness as blessing and curse in 1 Samuel 1. 1–2.10' (PhD dissertation, Stellenbosch: Stellenbosch University, 2006).

reading of movement from barrenness may find resonance in Acts. Mission today perhaps should be seen as declaring this movement to fertility.

Finally, in both instances, the establishment of kingdom is preceded by a passionate spiritual engagement by those who are involved at various levels in this endeavour. Hannah, who births Samuel in 1 Samuel 1 and the disciples, who function as witnesses to Jesus's lordship in the rest of the narrative of Acts are so passionate as to be thought drunk. Could it be that for the mission to advance kingdom today such a spiritual engagement is necessary for those involved in mission? Is the Kingdom established by this kind of 'drunkenness'?

Holiness as Mission:
The Relationship between Ethics and Mission in 1 Peter

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When E. Stanley Jones asked M. K. Gandhi how to naturalise Christianity into India, Gandhi famously replied, 'I would suggest first of all that all of you Christians, missionaries and all begin to live more like Jesus Christ.'[1] The first step for the contextualisation of the Gospel in any situation is the need to 'live' the Gospel. As Michael Gorman argues, 'the apostle Paul wanted the communities he addressed not merely to *believe* the gospel but to *become* the gospel, and in so doing to participate in the very life and mission of God.'[2] This paper suggests that 1 Peter, likewise, is a call for his readers to embody who they are in Christ and so to live the Gospel and participate in the mission of God.

This paper explores the relationship between holiness and mission in 1 Peter.[3] It will be argued that Peter urges his readers to 'be holy' (1.16) not primarily to escape from the world and its corruption, but to demonstrate God's redeeming action in setting apart the people of God in Christ to 'proclaim the mighty acts of him who called [them] out of darkness into his marvellous light' (2.9).[4] For Peter, holiness is mission because the ethical

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[1] E. Stanley Jones, *The Christ of the Indian Road* (New York: Abingdon Press, 1925), p. 126.

[2] M. J. Gorman, *Becoming the Gospel: Paul, Participation, and Mission* (Grand Rapids: Eerdmans, 2015), p. 2.

[3] For this paper, Peter will be used to denote the author. Authorship and dating of 1 Peter is dealt with in detail in most commentaries. See, e.g., Dennis R. Edwards, *1 Peter: The Story of God Bible Commentary* (Grand Rapids: Zondervan, 2017), pp. 18–20. Michaels, Grudem and Jobes argue in favour of the apostle Peter as the author of 1 Peter: Wayne A. Grudem, *1 Peter: An Introduction and Commentary* (Downers Grove: Inter-Varsity Press, 2009), pp. 21–34; Karen H. Jobes, 'The Syntax of 1 Peter: Just How Good Is the Greek?', *Bulletin for Biblical Research*, 13.2 (2003), 159–73 (p. 159); J. R. Michaels, *1 Peter: WBC* (Waco, TX: Word Books, 1988), p. lxvi.

[4] Except where indicated, English quotations from the Bible are taken from the New Revised Standard Version Bible: Anglicised Edition (NRSVA), 1989, 1995 the Division of Christian Education of the National Council of the

behaviour of the people of God is played out 'among the Gentiles' in such a way that they 'may see [their] honourable deeds and glorify God' (2.12). This paper begins by considering Peter's teaching on holy living in chapters 1 and 2. It then argues that 1 Peter 2.11–12 are key verses to understanding Peter's ethics. Peter's practical teaching on ethical living in chapters 2 to 4 is to be seen primarily in terms of the missionary nature of God's elect people rather than simply as another 'household code'. The implications of Peter's ethics are significant for our understanding of mission today, for Christian behaviour is not a matter of personal choice but of imitating God's holy character among the nations and so demonstrating his character to the world.

Holiness in 1 Peter 1

Holiness is one of the main themes of 1 Peter.[5] This section gives a brief overview of significant occurrences of holiness in 1 Peter 1 before focussing on 1 Peter 2 and its significance for holiness and mission.

Sanctified by the Spirit (1.1–2). The concept of holiness first occurs right at the beginning of this letter. Peter writes 'to the exiles of the Dispersion' (1.1).[6] Peter ascribes the term 'diaspora' to the Church, not only as a socio-economic term, but also as a theological definition of who they are.[7] They are exiles, 'who have been chosen and destined by God the Father and sanctified by the Spirit to be obedient to Jesus Christ and to be sprinkled with his blood.' (1.2). The theme of holiness is introduced as these scattered believers are seen to be 'sanctified by the Spirit' (ἐν ἁγιασμῷ πνεύματος). This phrase is translated as 'in the sanctification of the Spirit' (ESV) and 'through the sanctifying work of the Spirit' (NIV, 2011). Paul uses the same expression in 2 Thessalonians 2.13 where it is translated 'through sanctification by the Spirit'. In the New Testament, the noun *hagiasmos (*ἁγιασμός) refers to holiness, consecration or moral purity (cf. Romans

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[5] See Edwards, *1 Peter*, p. 23.

[6] Kelly acknowledges that the term diaspora (dispersion) was 'a technical term among Greek-speaking Jews […] for members of their race dwelling outside Palestine in heathen countries' but believes that the recipients of the letter were in fact mostly Gentile Christians. J. N. D. Kelly, *A Commentary on the Epistles of Peter and of Jude: Black's New Testament Commentaries* (London: Adam & Charles Black, 1969), p. 40.

[7] See, David Ball, 'Foreigners and Exiles: Reflecting on the Nature of the Church as a Diaspora Community and Some Implications for Mission and Discipleship', 2016.

6.19,22; 1 Thessalonians 4.3,4,7; 1 Timothy 2.15; Hebrews 12.14). In 1 Peter, as in Thessalonians, sanctification is linked with the election of God's people and the work of the Spirit.

Along with sanctification, there is an echo of the Old Testament sacrificial system in the 'sprinkling of blood'.[8] At the outset of the letter, Peter introduces a concept of holiness that must be understood in the light of the Old Testament. His readers, whether they are Jews or Gentiles, are meant to understand their identity in terms that echo the Old Testament people of God.[9] 'Chosen was an epithet regularly used by Jews to express their conviction that God had singled them out from all nations to be His special people (e.g., Dt iv.37; vii.6; xiv.2; Ps.cv.6; Is. Xlv.4).'[10] Just as 'sprinkling with blood' marked the people of the covenant (e.g., Exodus. 24.8) in the Old Testament, so now sprinkling with blood marks the people of the new covenant chosen by God (v. 2). The theme of sanctification is also linked to the theme of ethics. 'Obedience and sprinkling of blood should be taken together as one single idea that has its background in the Mosaic covenant as described in Exodus 24.3–8'.[11]

We have seen that in his opening greeting, Peter identifies his readers as scattered and exiles. He also identifies them as chosen by God and consecrated by the work of the Holy Spirit and the sprinkling of blood. Furthermore, this consecration is seen in obedient, ethical living echoing the calling of the people of Israel in the Old Testament.

You shall be holy for I am holy (1.13–16). Following his opening benediction (1.3–12), Peter again links the themes of obedience and holiness. Peter calls his readers to 'prepare their minds for action' and 'discipline themselves' (v. 13).[12] They are to live in the light of the

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[8] Here, I am not seeking to make a distinction between 'echoes' and 'allusions' to Old Testament Scripture. For a detailed study of how Peter is to be read intertextually in relation to Scripture, see P. T. Egan, *Ecclesiology and the Scriptural Narrative of 1 Peter* (Eugene, OR: Pickwick, 2016), especially pp. 40–42.

[9] Egan, *Ecclesiology*, p. 39, points out that 'Although the majority [of Peter's readers], then, were illiterate, this does not entail that they were unable to hear subtle allusions to Scripture. In an oral culture, literacy cannot be the litmus test for the perceptive abilities of the original audience.'

[10] Kelly, *1 Peter,* p. 40.

[11] Edwards, *1 Peter,* p. 32.

[12] J. P. Ball, suggests that 'The use of the phrase ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, "girding up the loins of your mind", is an allusion to Exodus 12.11.' The allusion to Exodus is lost in the NRSV's translation

eschatological revelation of Christ upon which they are to set their hope (v. 13). This theme of ethical living is emphasised in the call to obedience as God's children, an obedience that sets them apart from their former lifestyle (v. 14): 'Instead, as he who called you is holy, be holy yourselves in all your conduct; for it is written, "You shall be holy, for I am holy".' (1.15–16). Ultimately, the ethical living of Peter's readers is to be based on the holiness of God who has called them.

Here Peter again echoes the Old Testament in his understanding of holiness.[13] His quotation is directly from Leviticus 11.44, where God's holiness is to be marked by obedience to the food purity laws. The way that Israel behaves, even in what they eat, is to reflect who God is. The same call to holiness recurs in Leviticus 19.2 where it is set in the context of reverence for parents and sabbath-keeping. Leviticus 20.26 (cf. v. 7) repeats the call in the context of child-sacrifice (vv. 2–5), the occult (vv. 6–7), and sexual immorality (vv. 10–21). For Leviticus, the holiness of God applies to every part of the Israelites' lives, their personal morality, their worship and their social interactions. The entire Levitical ethical code is based on the recognition of who God is and behaving accordingly. As in 1 Peter 1.2, so in Leviticus, it is God who sanctifies his people (e.g., Leviticus 20.7–8; 21.15; 22.16 etc.). This paper suggests that, in a similar way to Leviticus, 1 Peter also sees holiness as affecting every sphere of life.[14]

In the verses that follow (1.17–21), Peter also calls his readers to live in the light of the great salvation that they have received in and through Christ's death (1.18). Peter concludes the chapter with a call to mutual love (v. 22) in the light of the new birth his readers have received in Christ.

Summary. For Peter, then, we see that holiness is the work of the Spirit (1.2) which calls for a radically counter-cultural ethical and moral lifestyle based on the character of the God who has called his people to be holy, just as he is holy (1.13–16). This holiness is to affect all aspects of their lives, just as it was intended to affect all aspects of the lives of the people of Israel.[15]

'Prepare your minds for action'. Jonathan Philip Ball, 'How does 1 Peter 1:13-16 contribute to the message of 1 Peter as a whole?' (Unpublished Essay, Trinity College Bristol, 2021), p. 4.

[13] Peter also possibly echoes Jesus's own teaching from the Sermon on the Mount: 'Be perfect, therefore, as your heavenly Father is perfect' (Matthew 5.48).

[14] Michaels, *1 Peter,* p. 59.

[15] 'Peter's call to holiness is concerned not only with the religious aspects of one's life but also with one's whole way of life (ἐν πάσῃ ἀναστροφῇ, en pasē anastrophe, 1:15).' Karen H. Jobes, *1 Peter: Baker*

Holiness and mission in 1 Peter 2

It is easy to read 1 Peter 2 in terms of its profound Christ-centred ecclesiology which works itself out in the 'priesthood' of all believers in verse 9, without recognising the missiological focus which is implicit in the priesthood of Exodus 19 and explicit in verses 9b, 11 and12. The purpose of the Church in 1 Peter is 'in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light' (v. 9b). This is not simply an inward testimony of encouragement to believers, nor an upward doxology of what God has done, but primarily a missiological proclamation to the world of God's mighty acts.

A Royal Priesthood and Holy Nation (2.1–10)[16]. 1 Peter 2 begins with another call to ethical living (v. 1). Here Peter focusses on issues particularly related to how his readers relate to others.[17] Peter describes the believers as 'newborn' infants (v. 1).[18] This may simply be an analogy, or it may imply that the believers to whom he writes are new to faith and therefore need to grow up in their faith. Their Christian faith calls them to rid themselves of their former behaviour and to grow up in Christ.

From this call to a change in their behaviour, Peter turns to describe their identity in Christ (vv. 4–10). These verses are full of Old Testament allusions and quotations which focus on Christ as the one on whom they are to build their lives. The language of verse 5 resonates with imagery of the temple and its worship describing the believers as both the temple itself and the priesthood. Just as the Old Testament temple and priesthood was set

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Exegetical Commentary on the New Testament [Grand Rapids: Baker, 2005), p. 113.

[16] Elliott argues persuasively in favour of translating this term as 'kingdom of priests' rather than 'royal priesthood' but this is not significant to our discussion about the missiological nature of these verses. J. H. Elliott, *1 Peter: A New Translation with Introduction and Commentary*, Anchor Bible Series Volume 37, Part 2 (New York, NY: Doubleday, 2000), p. 437.

[17] Edwards, *1 Peter*, p. 77, 'Each evil in the list is especially applicable to the context of interpersonal relationships, and most deal with sins involving words or speech'.

[18] Cf. 1.14, where Peter describes the believers as 'obedient children' (ὡς τέκνα ὑπακοῆς). There is a strong case in that verse for understanding 'as' (ὡς) as a description of who the believers are rather than as a comparison (e.g., Dubis). Here in chapter 2, it is possible that the same use is made of 'as'. The believers to whom Peter writes are newborn infants in Christ who need to be nurtured in their new-found faith. Cf. 2.5 where Peter describes the believers 'as' living stones. Mark Dubis, *1 Peter: A Handbook on the Greek Text* (Waco: Baylor University Press, 2010), p. 25.

apart for the worship of God, so the believers in 1 Peter are 'to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ' (v. 5).

Peter goes on to describe the 'living stones' built on the foundation of the rejected Messiah in words that allude directly to the role of the people of Israel in the book of Exodus:

1 Peter 2.9	Greek
But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light.	ὑμεῖς δὲ γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·

Exodus 19.5–6	Greek (LXX)	Hebrew (MT)
[…] you shall be my treasured possession among all peoples, for all the earth is mine; but you shall be for me a priestly kingdom and a holy nation.	ἔσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἐθνῶν· ἐμὴ γάρ ἐστιν πᾶσα ἡ γῆ· ὑμεῖς δὲ ἔσεσθέ μοι βασίλειον ἱεράτευμα καὶ ἔθνος ἅγιον.	וְהְיִיתֶם לִי סְגֻלָּה מִכָּל־הָעַמִּים כִּי־לִי כָּל־הָאָרֶץ׃ וְאַתֶּם תִּהְיוּ־לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ

Chris Wright suggests that these verses in Exodus 19 provide God's answer to the people of God in the Old Testament to the question, 'Who are we and what are we here for? '[19] He goes on to argue that Peter applies these verses from Exodus directly to the people of God in the New Testament:

> Like the Old Testament Israel, we are people who are called to live in response to that grace, with lives that represent God to the world and that show the difference between the holiness of the living God, seen especially in the face of Jesus Christ, and the degraded ugliness and impotence of all the false gods that surround us.

[19] Chris Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission* (Grand Rapids: Zondervan, 2010), p. 114. See also Michael Goheen, *A Light to the Nations: The Missional Church and the Biblical Story* (Grand Rapids: Baker Academic, 2011), p. 160.

> In other words, we are exactly as Peter describes us, with the same identity, the same mission and the same ethical responsibility.[20]

The description of the people of God in 1 Peter is therefore not simply as a chosen, holy people, but as the people of the new covenant who continue the same role as the people of the old covenant. Like the people of God in the Old Testament, Peter describes them as a people assigned the task of representing God's holiness to the world: '"You are a royal priesthood," Peter writes, applying the identification to the people of the new covenant in Christ, who are now ordained with the role of a royal priesthood mediating God in Christ to the nations.'[21] As this royal priesthood, they are to 'proclaim the mighty acts of him who called you out of darkness into his marvellous light' (v. 9b). Elliott argues that these words are not simply about praising God,[22] but about witnessing to him in a pagan world:

> The venue of collective worship would be one natural place for such public praise. But the author's concern with the witness that the believers are to give to society (2.11–5.11) suggests that this proclamation of God's honor is fitting not only within but also beyond the boundaries of the Christian community. Their divine election does not imply or require social isolation into an enclave of the redeemed but, on the contrary, entails a declaration of their regenerating God in all circumstances, private and public.[23]

Likewise, Jobes argues that: 'The raison d'être of God's "chosen race, royal priesthood, holy nation" is to constitute a special people who make known what God has done.'[24] While Edwards implies that the focus of this praise is on corporate worship, he also thinks that: 'even our corporate worship, which includes giving God praise in song, testimony, and other spoken words, can have a missional function'. [25]

We can conclude that the nature of God's people as a 'royal priesthood' and a 'holy nation', taking up as it does the role of the people of God in the Old Testament and applying it to the people of God in the New Testament, is

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[20] Wright, *Mission,* p. 127.

[21] Jobes, *1 Peter,* p. 160.

[22] 'Like its synonym, *exaggellō* is used for public declarations of praise', Elliott, *1 Peter,* p. 439.

[23] Elliott, *1 Peter,* pp. 439–440.

[24] Jobes, *1 Peter,* p. 163.

[25] Edwards, *1 Peter,* p. 97.

not about a holiness that is separate from the world, but about a holiness that acts as a signpost to the world of God's own character. The holiness of God's people is to represent God's own holiness to the world.

Ethics as Mission (2.11–12). Having considered how Peter understands holiness in chapters 1 and 2, we now turn to what are arguably the key verses for understanding Peter's ethical teaching in 2.12–4.11.[26] While these verses (i.e., 2.11–12) act as a bridge between the teaching about the nature of God's people and the call to ethical living, their significance in introducing what follows should not be underestimated.

Peter begins by reminding his readers that they are 'aliens and exiles' (v. 11). As those who are not at home in this world, they are 'to abstain from the desires of the flesh that war against the soul'. Edwards comments:

> Desires are often morally neutral. Yet here, with the modifier 'fleshly', Peter focuses on ungodly inclinations. He does not offer an elaborate list of wicked behaviors but has in mind that which was typically found among unbelievers in Greco-Roman society (see 4.3); many of those immoral behaviors would have involved twisted sexual activity.[27]

Peter picks up the theme of holiness firstly in terms of abstention from those things that are common in pagan society and which he considers as 'warring against the soul':

> Here as in other passages where he uses it, soul denotes the man himself, considered as a living being or person, and unbridled appetites are condemned as being destructive of the true, divine life he has been given by Christ.[28]

Peter's ethics and his view of holiness include therefore the idea of 'separation' from the world's desires and behaviour which are destructive to the Christian's own identity. As 'aliens and exiles', the Christians do not share the customs and values of those around them.[29] Yet, even this

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[26] See Jobes, *1 Peter,* p. 166, 'First Peter 2.11 marks Peter's transition to the heart of his argument and introduces his main concern: that Christians live rightly among the Gentiles. Regardless of where Peter's readers find themselves scattered, they are to live as faithful witnesses to the truth of Christ's gospel in a way that does not unnecessarily offend the expectations of their society.'

[27] Edwards, *1 Peter,* p. 101.

[28] Kelly, *1 Peter,* p. 105.

[29] See Edwards, *1 Peter,* p. 102; Jobes, *1 Peter,* p. 169.

abstention has missiological import. As Kelly suggests, Peter is specifically thinking of abstaining from 'types of immorality which will (see next verse) ruin their reputation with their non-Christian neighbours'.[30]

As those who are not at home in this world, the Christian believers are on the one hand to abstain from behaviour that will ruin their life in Christ and their witness to their neighbours. On the other hand, Peter urges them (v. 12a):

Conduct yourselves honourably among the Gentiles […].	τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν,

The Greek word *kalos* (καλός — good) can refer literally to beauty but is often related figuratively to virtue or value.[31] Here, in 1 Peter, the literal meaning of 'beauty', is quite attractive, though the moral significance is clearly the ultimate focus. The Christians' lives are to be attractive to those among whom they live:

> Strangers are often treated with hostility, and so they need to live lives that will deflect hostile attacks by making outsiders recognize that what the Christians are doing is actually good. Such recognition will bring praise to God.[32]

As Gnanakan remarks: 'Such behaviour will not only silence criticism but will also attract others to God, so that they too will glorify Christ when he returns.'[33] The nature of the Christians' moral behaviour therefore has a twofold effect. On the one hand, it silences false criticism. On the other hand, it brings glory to God from the mouths of those who have been critical. This could be understood simply in terms of an eschatological vindication for the Christians when God comes to judge (v. 12b). Yet, the concept of 'honourable deeds' (*ek tōn kalōn ergon* - ἐκ τῶν καλῶν ἔργων) seems to imply a hope that

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[30] Kelly, *1 Peter,* p. 104.

[31] See reference to *kalos* in 1 Peter 2.12 on STEP Bible, which links to the meaning and examples from the Liddell, Scott, Jones (LSJ) Dictionary.

See Edwards, *1 Peter*, p. 102, 'The adjective *kalos* (here translated as 'good') describes something of exceptional quality or appearance.'

[32] Sicily Mbura Muriithi, '1 Peter', in *Africa Bible Commentary*, ed. by Tokunbah Adeyemo (Grand Rapids: Zondervan, 2006), p. 1546). See also Jobes, *1 Peter*, p. 169.

[33] Chris Gnanakan, '1 Peter', in *South Asia Bible Commentary*, ed. by Brian Wintle (Carlisle: Langham Publishing, 2015), p. 1745. See also, Jobes, *1 Peter*, p. 173.

the non-Christian neighbours will be persuaded in this life and so glorify God when he comes to judge.[34] The echo of Jesus's words from the Sermon on the Mount seems to confirm this. There Jesus says: 'let your light shine before others, so that they may see your good works (*ta kala erga* - τὰ καλὰ ἔργα) and give glory to your Father in heaven' (Matthew 5.16).

The role of the holy people of God is not only to avoid the immoral excesses of their neighbours, but also to live in such a way that their lives are attractive to those among whom they live. As we shall see below, the holiness of the people of God for Peter involves a radical social ethic as well as godly moral values. This in turn will bring glory to God either in this life or on the day of God's visitation. It is this verse that introduces Peter's social and ethical teaching, beginning with how to behave in relation to the secular authorities of their age (vv. 13–16). Before we turn to consider the missiological nature of Peter's ethical teaching in 2.12–4.11, we can summarise verses 11 and 12 in the words of Marshall:

> From all this we see that Christians are strangers in the world insofar as it is sinful. Yet citizens of the world recognize a basic goodness, and Christians should live by the good standards of the world. In this way they may hope to lead others to recognize and submit to the claims of God. [35]

Missiological ethics in 1 Peter 2.13–4.11[36]

Peter begins his teaching about how Christians should behave in society with the general exhortation: 'For the Lord's sake accept the authority of every human institution' (v. 13). Let us note three things in this verse.

First, Christian behaviour in society is 'for the Lord's sake'. How the believers behave is to be 'because of' or 'on account of' (dia - διά) the Lord. As Edwards points out, 'The obedience that Christians have to the government is not so much an endorsement of the rulers of this age but an act of devotion to God.'[37] How Christians behave in society is a reflection of their devotion to the Lord. For Peter, being a holy nation, involves radical social ethics as well as moral behaviour that reflects who God is.

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[34] 'The missional impact of the Christians' behavior […] is not diminished even in the event that some unbelievers may not see their error before the day of judgment.' Edwards, *1 Peter,* p. 104.

[35] I. Howard Marshall, *1 Peter, The IVP New Testament Commentary Series* (Downers Grove: IVP, 1991), p. 82.

[36] 'The discourse unit from 2.11 through 4.11 forms the middle of the letter body and as such is the heart of 1 Peter's teaching' (Jobes, *1 Peter,* p. 165).

[37] Edwards, *1 Peter,* p. 105.

Second, the word translated 'accept' (here and in 2.18 and 3.1), is more commonly translated 'submit' (AV, NIV) or 'be subject to' (RSV, ESV). The same verb is used in Romans 13.1,5 (cf. Titus 3.1–2) where Paul urges his readers to 'be subject' to the governing authorities. Peter is not calling for a passive acceptance of others but an active subordination to them for the sake of the Lord. It should nevertheless be noted that, 'In this context being subordinate to the emperor and his governors is to respect his authority and show him the honor due all persons (v. 17) — nothing more, nothing less.'[38]

Third, what is meant by 'every human institution' (*pasēi anthrōpinēi ktisei* - πάσῃ ἀνθρωπίνῃ κτίσει)? Kelly argues that neither this rendering nor the rendering in the NRSV footnote ('every institution ordained for human beings') can be correct since, 'the noun *ktisis* always in the Bible signifies 'creation' or concretely, 'creature'; and there is always the thought of God as Creator behind it.'[39] Kelly concludes:

> *Ktisis* can […] be given the only sense which naturally belongs to it in the context, viz. creature; the writer is laying it down that the principle of the redeemed Christian life must not be self-assertion or mutual exploitation, but the voluntary subordination of oneself to others (cf. Rom xii.10; Eph v.21; Phil. Ii.3f).[40]

In other words, Peter begins his ethical teaching about how God's holy people are to behave with a radical exhortation to his readers to submit to every human creature as to the Lord. Below it will be argued that Peter's motivation for encouraging his readers to submit to one another and to others is because it is their behaviour that brings glory to God (see 4.11). In other words, Peter sees Christian ethics as inherently missional.

Submission to the emperor and governors (2.14–17). The first category of human creatures that Peter calls his reader to submit to are the emperor and governors. Their role is to maintain justice, punishing those who do wrong and praising those who do right (v. 14). Again, the behaviour of Christians has a missional dimension: 'For it is God's will that by doing right, you should silence the ignorance of the foolish.' (v. 15). Peter is aware of accusations against the believers because of their faith. It is their moral behaviour that will put paid to such accusations: Peter's admonition to his community in 2.11–7 includes the idea that upright behaviour — particularly when under pressure — will communicate a positive message

[38] Elliott, *1 Peter,* pp. 492–93.
[39] Kelly, *1 Peter,* p. 108.
[40] Kelly, *1 Peter,* pp. 108–09.

to onlookers (vv. 12 and 15), including silencing 'the ignorant talk of foolish people'.[41] Christian freedom is not a licence for evil-doing but an opportunity to show that servants of God are those who 'honour everyone' including a particular love for fellow Christians and a right respect for the emperor (vv. 16–17).

Behaviour in the household (2.18–3.7). Peter now turns to how Christians should behave in the ancient household. While household codes were common in the ancient world to advise men how to rule their households,[42] the New Testament household codes such as those found in Ephesians 5.22–6.9 and Colossians 3.18–4.1 (cf. also 1 Timothy 2.1ff., 8ff.; 3.1ff., 8ff.; 5.17ff.; 6.1f.; Titus 2.1–10) are counter-cultural in that they give instructions to each member of the household on their behaviour.[43] Even slaves and wives are addressed as those who are responsible in terms of behaviour within the household. In fact, here in 1 Peter, masters are not addressed specifically in terms of how to govern their household.[44]

On one level, 2.18–3.7 is similar to the other New Testament household codes listed above. However, Peter's concern for the missiological outworking of the believers' behaviour is perhaps more explicit than elsewhere in the New Testament. Peter focuses most of his attention on the behaviour of household slaves (*oiketai* - οἰκέται — 2.18–25) and wives (3.1–6) probably because of the nature of the churches to whom he writes which may primarily have consisted of converts from these two groups.[45]

Household slaves are to submit to their masters whether they are 'kind and gentle' or 'harsh' (v. 18). Peter goes on to state that 'doing right and suffering for it' receives God's approval (v. 20). The words here literally refer to 'grace from God' (*charis para theou* - χάρις παρὰ θεῷ). Most translations and commentators see this in terms of God's favour or blessing from God. The term is contrasted with 'credit' (*kleos* κλέος) which refers to fame or honour. Christian slaves, then, are to be willing to suffer unjustly not to

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[41] Edwards, *1 Peter,* p. 109.

[42] See Craig Keener, 'Family and Households', in *Dictionary of New Testament Background,* ed. by C. A. Evans and S. E. Porter (Downers Grove, InterVarsity Press, 2000), p. 353.

[43] Edwards, *1 Peter*, pp. 114–15, gives the background to the use of household codes in ancient Greek society and the Church.

[44] Jobes, *1 Peter,* p. 185, 'While some modern interpreters consider the NT household codes to be hopelessly chauvinistic, they fail to read the codes against their contemporary literature, which shows that the NT writers actually subverted cultural expectations by elevating the slave and the wife with unparalleled dignity.'

[45] See Kelly, *1 Peter,* pp. 114–15, 127.

receive credit for themselves but to receive favour from God. Peter then sets them the example of Christ who suffered for them (v. 21).

It is true that there is not an explicit statement here in these instructions to the household slaves which indicate that their behaviour is to witness to their Christian faith. Yet, coming at it does, as part of what it means to 'live such good lives among the pagans […] that they may see your good deeds' (2.11), it is clear that Peter regards the submissive behaviour of household slaves even to 'harsh' masters as part of their witness to the Gospel which Christ exemplifies (2.21–25).

Peter then turns his attention to the behaviour of wives (3.1–6). Wives are called to be subject to: 'the authority of [their] husbands, so that, even if some of them do not obey the word, they may be won over without a word by their wives' conduct, when they see the purity and reverence of your lives' (3.1–2). Here we again see that Peter's ethics are explicitly missional: '*so that* (*hina*) introduces a statement (v. 1c–2) indicating the strategic goal of wifely subordination; namely, the conversion of those husbands who are not believers.'[46] The reason for the wives to be subject to their husbands, here, is not simply to conform to society's norms.[47] It is to set an example to their husbands and so attract them to the Gospel.[48] It is quite possible, even likely, that the wives who are addressed as having husbands who 'do not believe the word' are those who have been converted while married to non-Christian husbands. Jobes explains: 'In Greco-Roman society it was expected that the wife would have no friends of her own and would worship the gods of her husband.' (Plutarch, *Advice*, §19).[49] In such a context, 'the husband and society would perceive the wife's worship as rebellion, especially if she worshipped Christ exclusively'.[50] Peter, therefore, advises the wife to be submissive to her own husband in order to prove the attractiveness of the Gospel and to show that she is not undermining his position.[51] Christian

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[46] Elliott, *1 Peter,* p. 557.

[47] Elliott, *1 Peter,* p. 558, 'the stated goal of subordination is […] the very conversion of nonbelieving husbands'.

[48] Unlike in the case of slaves, Peter does not urge the wives to submit to 'harsh' husbands. As Jobes, *1 Peter,* p. 206, comments: 'There is nothing in this passage of Scripture that would either sanction the abuse of wives or suggest that women should continue to submit themselves to that kind of treatment.'

[49] Jobes, *1 Peter,* p. 203.

[50] Jobes, *1 Peter,* p. 203.

[51] See Edwards, *1 Peter,* p. 129, 'He does not require that *all* women be submissive to *all* men: Peter's interest is the household unit, wives are to submit to their "own" (*idios*) husbands.'

behaviour within the family, especially in the context of first-generation faith, can be one of the most significant things in drawing people to the Gospel. Here is an explicit example of the opportunity to silence criticism of non-believers by positive and attractive behaviour, that 'they may be won over without a word by their wives' conduct' (3.1).

Peter turns briefly to address husbands (v. 7). They are to behave 'in the same way' as the slaves and the wives. Radically, Christian husbands are 'to take their behavioral cues from Christian wives'.[52] In the context of the missional ethics of God's holy people set out in 2.11–12, the husband's behaviour is also on view to the world outside. Much has been said on Peter's reference to the wife as the 'weaker sex'.[53] However, the point of Peter's teaching is the radical idea that husbands are to treat their wives with consideration and honour as co-heirs with them:

> Peter points out that the well-being of the Christian household depends on the man recognizing the female as a co-heir in Christ and living with her respectfully, even though he is the physically stronger and the socially empowered male. In this way Peter delicately prohibits domestic violence in the Christian household.[54]

So, we see that the behaviour of slaves, the behaviour of wives and the behaviour of husbands are all set in the context of Peter's radical exhortation to submit to every human creature as to the Lord (2.13) which in turn is part of Peter's instructions to God's holy people to live lives that bring glory to God in the context of a pagan society (2.11–12).

Submission to injustice (3.8–22). The idea of living for the glory of God is taken up explicitly in 4.1–11. Before this, Peter turns to all his readers and addresses them in terms of how they should behave towards one another and the outside world especially when faced with injustice. Peter now encourages behaviour in the community that strengthens and builds up relationships within the community (v. 8) and responds to evil behaviour in words reminiscent of the Sermon on the Mount (v. 9 — see Matthew 5.11). Even though they may face threats and suffer for what is right, Peter exhorts his readers:

> In your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the

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[52] Elliott, *1 Peter,* p. 133.

[53] See for example, Jobes, *1 Peter,* pp. 208–09; Elliott, *1 Peter,* pp. 576–79.

[54] Jobes, *1 Peter,* p. 209.

> hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behaviour in Christ may be ashamed of their slander. (3.15–16)

Again, Peter explicitly links the behaviour of his readers to the opportunity for mission. In the face of unjust persecution, their love for those who revile them will give them opportunities to explain the hope displayed in their lives:

> The interaction between believers and unbelievers goes along these lines: The Christian community eagerly performs good works, which may invite hurtful words (and possibly actions) by hostile onlookers, accompanied by questions about why the Christians behave as they do (see 4.4), followed in turn by a respectful apologetic offered by the Christian believers.[55]

The nature of the Church as a community of aliens and strangers, yet chosen and precious to God, means that they are a holy people who declare the praises of God to those around them.

Living for the glory of God (4.1–11). Peter draws to a conclusion his teaching on what it means to be God's holy people (4.1–11). He turns from discussions about social ethics to discussion about personal morality. In the light of Christ's suffering as a human being, the holy people of God are 'to live for the rest of their earthly lives no longer by human desires but by the will of God' (4.2). Their lives are to be morally distinct from those around them. As Peter says: 'You have already spent enough time in doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry' (v. 3). Peter then calls his readers to behave, speak and serve in such a way that: 'God may be glorified in all things through Jesus Christ.' (v. 11). Peter returns again to the idea that the behaviour of the Christian believers both as a community and as individuals is to bring glory to God (cf. 2.11). It is possible to think of this simply in terms of worship. However, as we have seen throughout this section of 1 Peter, the behaviour of Christians takes place in full view of the pagans. The evangelistic and missional impact of their behaviour cannot be ignored as one of the ways that God is glorified 'in all things' (v. 11).

Conclusion

This paper has explored the relationship between holiness and mission in the epistle of 1 Peter. The paper began by considering Peter's teaching on

[55] Edwards, *1 Peter,* p. 153.

holy living in chapters 1 and 2. It went on to argue that 1 Peter 2.11–12 are key verses to understanding Peter's ethics. Peter's practical teaching on ethical living in chapters 2 to 4 was seen primarily in terms of the missionary nature of God's elect people rather than simply as another 'household code'. It was argued that Peter urges his readers to 'be holy' (1.16) not primarily to escape from the world and its corruption, but to demonstrate God's redeeming action in setting apart the people of God in Christ to 'proclaim the mighty acts of him who called [them] out of darkness into his marvellous light' (2.9). For Peter, holiness is mission because the ethical behaviour of the people of God is played out 'among the Gentiles' (v. 12). Despite ridicule, persecution and suffering, they are to live lives of the highest morality and also model a radical social concern for others, so that their neighbours will come to glorify God (2.12). The implications of Peter's ethics are significant for our understanding of mission today, for Christian behaviour is not a matter of personal choice but of imitating God's holy character among the nations and so demonstrating his character to the world.

REVIEWS

Jehu J. Hanciles, *Migraation and the Making of Global Christianity* (Grand Rapids, MI: Eerdmans, 2021). viii, 461 pp. ISBN 978-0-8028-7562-4.

Jehu Hanciles is a Sierra Leonian scholar who completed his doctorate in Edinburgh, under the late Professor Andrew Walls. After lecturing in Church History at Africa University in Zimbabwe, he moved to the United States, and is now Professor of World Christianity at the Candler School of Theology in Emory University, Atlanta, Georgia. He has an established reputation as a historian of modern Christian missions, in which the role of migration has become a prominent theme. In this work, he turns to the first 1500 years of Christian history, exploring the various factors in the spread of Christianity, and also in the implosion of previously flourishing churches, across Europe and Asia in particular.

Hanciles challenges the widespread assumption that Christianity spread with empires. He is by no means oblivious to the complexities and compromises of missionaries' association with the cultural and economic aspects of imperialism, and their agency in the extension of political control. Nevertheless, any direct correlation is overly simplistic, and such reconstructions overlook the diversity of ways in which Christianity spread, far beyond territories under Christian rule, and the formation of communities in diaspora by merchants, slaves, prisoners of war, diplomats, and the brides of rulers' marriages contracted within political and military treaties and alliances. The monastic initiatives prominent in the expansion of Christianity in parts of Europe, and the missionary organisations of the modern period, have not been the only or the principal agencies of the spread of Christianity in all places or at all times. A corollary is that the pioneers of Christian expansion in many contexts were lay people, in the course of their secular activities rather than in conscious dedication to Christian mission.

This book is informed by some diversity of interdisciplinary studies, not least into the nature of religious conversion. This opens perspectives into human identity, collective and individual, and into factors which influence affiliation to particular groups, recognising that modern western distinctions between sacred and secular are anachronistic, and that varieties of social and economic factors complement or precede what westerners might call religious beliefs when individuals, families, and other groups affiliate to Christian communities in particular places.

Special mention should be made of Hanciles' attention to the much-neglected movement of Christianity along the 'Silk Road', and the

fluctuations in the fortunes of churches over many centuries, during which none of the empires ruling central and east Asia was professedly Christian. This does not mean that Christians were not involved in the political and military activities of the empires, or that royal favour played no part in their rise and fall. But Christians, Muslims, and others travelled considerable distances, established communities in trading centres far from their homes, engaged in the intellectual as well as the economic life of the societies in which they lived, and flourished in some places for centuries. Many of the Christian groups were of East Syrian or 'Nestorian' heritage, which at least partly accounts for their neglect in western scholarship. This in turn raises serious questions about the inculturation of Christianity, and the articulation of faith in the language and culture of the host society, is often viewed by western Christians who regard their heritage as normative.

The book is illustrated with several maps, some of which contain anachronisms or inaccuracies. Nevertheless, these complement the text in illuminating the scope of Christian expansion, in the continents we now call Asia, Europe, and Africa during the first 1500 years of the Christian Church.

It would be impossible for a book of this nature to be comprehensive, particularly covering areas and periods for which records are scant. Nevertheless, the scope of this work is impressive, and its challenge to Eurocentric assumptions about Christian history and mission to be heeded.

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Allan M. Suggate, *Living Culture, Living Christ: On Becoming Fully Human* (Sacristy Press 2022). Pp. 186, ISBN 978-1-7895-9243-6.

This is consciously Anglican response to the deepening division and mistrust that Alan Suggate sees in Western culture. He describes our cultural malaise as dominated by techno-emotivist impulses: impersonal science and neo-liberal economics on the one hand, which knows how to value only utility and a short-sighted kind of freedom, and on the other hand a relegation of all other values to individual choice beyond rational discourse. We see this lived out, for example, in governments following the dogma of free trade, and allowing multinational companies to gather vast amounts of data about us, with no democratic oversight, such that persons lose their dignity and their protection when faced with the colossus that is the free market.

The book begins with a terrible true account from the eighteenth-century slave trade, as a sort of parable of the indignities humanity suffers under international market forces: a teenage girl, literally known as 'No-name' because her name had been stripped from her and she had not yet been assigned a new one, was raped, hideously brutalized and left to die on a slave ship. William Wilberforce had the skipper John Kimber prosecuted, but the judge decided there was no case to answer, and in return Kimber sued and stalked Wilberforce.

In diagnosing our cultural dis-ease, Suggate draws principally on Alasdair MacIntyre, and then on Jeremy Lent when contemplating the role of Christianity in inflicting cultural damage. He does a good job of showing why Lent's dualist interpretation of Christianity is so wrong, even while dualist patterns have indeed shaped much Western thought and practice. Suggate portrays orthodox Christianity as non-dualist and properly trinitarian in its understanding of the Divine and of human beings (as body, soul, spirit). He interprets Christianity as promoting unity-in-diversity, rather than duality. He draws on the corrective analyses of Michael Polanyi, in demonstrating that science is more correctly understood as 'personal' rather than impersonal knowledge, and of Daniel Barenboim, who uses music to show how we need our head, heart and gut to be in balance (p. 48).

Suggate looks to de Lubac in considering an integralist response, and otherwise draws his main inspiration from Anglican theologians, and particularly William Temple, Gregory Dix and Rowan Williams.

The book reads rather like a collection of separate essays, informative as they are, and helpfully broad in their range. It is indeed good to be taken back to an understanding of liturgy through the eyes of Dix and his more recent responders; to consider liturgy as the work of the people and to ask again what it means as a people to be made into the body of Christ and to live out that calling. It is also helpful to be guided through a reading of Rowan Williams's theology, including how our faith speaks to the global climate crisis. The overall thrust of the book is towards unity-in-diversity, seeing all people and all things as involved in this unifying momentum without losing their distinctive creatureliness.

Suggate sees his book as exposing skewed and false philosophies and ideologies. This, I think, he achieves, providing lots of wise insights along the way, even though I am left unsure as to how the volume hangs together.

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