

## “That You May Proclaim His Excellencies”: The Missional Use of the Old Testament in 1 Peter

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First Peter is a document that expresses the richness and struggles of life in early Christianity. The overarching objective of this paper has to do with how Peter uses the Old Testament to define “mission” in the context of the New Testament church.<sup>1</sup> In so doing, the paper will show that Peter’s extrapolations from the OT to develop his terminology regarding mission are also significant for understanding the suffering Christian communities in Asia Minor.<sup>2</sup>

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1. Generally speaking, “mission” relates to Christians’ relationship to the world, specifically in terms of their proclamation of the gospel message. In this study, the word “mission” can be understood in two ways. First, it involves relevant aspects of the church’s identity in Christ that becomes apparent in a certain historical, cultural, and theological context. Thus, secondly, mission reflects a concern for believers’ witness through their lifestyle in the midst of a largely hostile environment, in the hope that some may be brought to faith (cf. 2:12) which in turn leads to doxology. This definition concurs with A. J. Köstenberger’s construal, “Mission in the General Epistles,” in *Mission in the New Testament: An Evangelical Approach*, W. J. Larkin and J. F. Williams, ed. (Maryknoll: Orbis, 1998), 191f. Cf. A. J. Köstenberger, “The Place of Mission in New Testament Theology: An Attempt to Determine the Significance of Mission within the Scope of the New Testament’s Message as a Whole,” *Missiology: An International Review* 27, no. 3 (July 1999): 347-348.

2. G. L. Green, “The Use of the Old Testament for Christian Ethics in 1 Peter,” *Tyndale Bulletin* 41, no. 2 (November 1990): 276.

Recent studies have concentrated much on the concept of mission in the Old Testament,<sup>3</sup> its development in the New Testament,<sup>4</sup> and its significant place in 1 Peter.<sup>5</sup> Related to the purposes of this study, it should be noted that attempts have also been devoted to the use of the OT in 1 Peter and in the NT as a whole.<sup>6</sup> Furthermore, the ethical use of the OT in 1 Peter has also been explored recently.<sup>7</sup> Yet correlating mission with the use of the OT in 1 Peter has not been given its due. In this regard, the focus of this paper is on how Peter's employment of the OT shapes his perspective on early church's community life and mission.<sup>8</sup>

3. For example, S. McKnight, *A Light among the Gentiles: Jewish Missionary Activity in the Second Temple Period* (Minneapolis: Fortress, 1991); W. C. Kaiser, "The Great Commission in the Old Testament," *International Journal of Frontier Missions* 13 (1996): 3-7; Kaiser, "Israel's Missionary Call," in *Perspectives on the World Christian Movement*, edited by R. D. Winter and S. C. Hawthorne (Pasadena: William Carey Library, 1999), 10-16; W. C. Kaiser, *Mission in the Old Testament: Israel as a Light to the Nations* (Grand Rapids: Baker, 2000); C. J. H. Wright, "Old Testament Ethics: A Missiological Perspective," *Catalyst* 26 (2000): 5-8; Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove: IVP, 2006); S. J. Foster, "The Missiology of Old Testament Covenant," *International Bulletin of Missiology Outreach* 34, no. 4 (October 2010): 205-208.

4. Representatives are, P. T. O'Brien, *Gospel and Mission in the Writings of Paul* (Grand Rapids: Baker, 1995); D. J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis, 1997); A. Köstenberger, "Mission in the General Epistles," in *Mission in the New Testament: An Evangelical Approach*, ed. W. L. Larkin and J. F. Williams (Maryknoll: Orbis, 1998), 189-206; Köstenberger, "The Place of Mission in New Testament Theology," 347-362; E. J. Schnabel, *Early Christian Mission, 2 Volumes* (Downers Grove: IVP, 2004); B. Chilton and C. A. Evans, *The Missions of James, Peter, and Paul: Tensions in Early Christianity* (SupNovT 115; Leiden: Brill, 2005).

5. For example, V. R. Steuernagel, "An Exiled Community as a Missionary Community: A Study based on 1 Peter 2:9, 10," *ERT* 10 (January 1986): 8-18; R. W. Johnson, "Acts 6:2-4, 7; 1 Peter – Recovery of Passion in Missiological Concern," *Review and Expositor* 94 (1997): 599-603; M. Boyley, "1 Peter – A Mission Document?" *Reformed Theological Review* 63, no. 2 (August 2004): 72-86; C. Stenschke, "Reading First Peter in the Context of Early Christian Mission," *Tyndale Bulletin* 60, no. 1 (2009): 107-126.

6. J. A. Williams, "A Case Study in Intertextuality: The Place of Isaiah in the 'Stone' Sayings in 1 Peter 2," *Reformed Theological Review* 66, no. 1 (April 2007): 37-55; G. K. Beale and D. A. Carson, *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker, 2007), 1015-1045.

7. Green, "The Use of the OT," 276-289; cf. J. A. Meek, *The Gentile Mission in Old Testament Citations in Acts: Text, Hermeneutic and Purpose* (LNTS 385; London: T&T Clark, 2008).

8. For a comprehensive treatment of the hermeneutic of 1 Peter, see W. L. Schutter, *Hermeneutic and Composition in 1 Peter* (Tübingen: Möhr Siebeck,

### Peter and the Old Testament

How did Peter learn the OT? One of the most interesting examples of Jesus' possible influence in the form of Peter's discussion concerning Jesus Christ as the "stone" is found in 1 Peter 2:4-8.<sup>9</sup> Peter's exposition, however, cannot be understood without positing the initial teaching that he would have "received" from Jesus. There is no other part of Scripture that makes such extensive reference to terms such as the "stone" and the "rock" in relationship to Jesus Christ as the text above does. Notably, much of Peter's language here is taken from Psalm 118:22-23, Isaiah 8:14, and Isaiah 28:16.<sup>10</sup> The influence of Jesus' approach to the OT seems apparent in Peter's rhetorical strategy.

It is not insensible, then, to construe initially that Peter learned his approach to the OT from the principles that he saw at work in Jesus' own interpretation of the OT. The three Synoptic Gospel narratives (Matthew 21:42; Mark 12:10-11; Luke 20:17) reveal Jesus' approach of the OT, an approach to which Peter must have been repeatedly exposed.<sup>11</sup> In addition, although not included in the New Testament, Mark (4:34) and Luke (24:27, 45) suggest that Jesus would have frequently explained his teachings to his followers and that he probably would have instructed them privately from the OT.

### Acts 10-11: Peter's Missional Stance

Wright notes that the early preaching of Peter, even before his encounter with Cornelius, indicates an awareness of the wider significance of the events of Easter and Pentecost. The list of peoples whom he addressed on the day of Pentecost probably has universalizing intention. His appeal for repentance and baptism affirms that the promise of forgiveness is for all who are far off (echoes of Is 44:3; Joel 2:32).<sup>12</sup> Simi-

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1989); for the use of OT in the development of the ethical exhortation, see Green, "The Use of the OT," 276-289.

9. Minear offers 7 linguistic constructions that entail the use of metaphors, see "The House of Living Stones, 240-243; Best, "1 Peter 2:4-10," 275f.

10. T. D. Lea, "How Peter Learned the Old Testament," *SWJT* 22, no. 2 (Spring 1980): 96-97.

11. Cf. D. A. Oss who asks, "Should we use the methods evident among the NT authors?" and notes, "Certainly a modified form of historico-grammatical exegesis is evident in the NT, Rom 9:32-10:13 and 1 Pet 2:4-10 being cases in point," "The Interpretation of the 'Stone' Passages by Peter and Paul: A Comparative Study," *JETS* 32, no. 2 (June 1989): 199; see Lea, "How Peter Learned the Old Testament," 100.

12. Wright, *The Mission of God*, 514; cf. J. M. Scott, "Acts 2:9-11 as an Anticipation of the Mission to the Nations," in *The Mission of the Early Church to*

larly, in his preaching after the healing of the cripple at the temple gate, Peter proclaims the fulfillment of the words of the prophets, not just by bringing Messianic blessings to Israel itself, but also in fulfilling the promise to Abraham – that all peoples on the earth will be blessed (Gn 12; Acts 3:25). For Peter and Luke, both the universality and particularity of the Abrahamic covenant are now embodied in Jesus of Nazareth.<sup>13</sup>

The context of Acts 10-11 deals with the problem of a group's prejudices against an outsider. Cornelius was a Gentile and also an officer of the Roman army. Peter was a Jewish Christian—or perhaps it is better to say that he was a Christian Jew in pilgrimage. Although the OT writings clearly spoke of God as the God of all the nations, Peter was brought up in a strict tradition that precluded even having a meal or fellowship with someone from another tribe or nation: “You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation” (10:28). Suddenly all of Peter's understanding of God is challenged in a dream concerning clean and unclean foods. The distinction between the two types of food is what separated him from the Gentiles. In a vision (at least three times) the Lord says, “What God has made clean, do not call common” (10:15 ESV). Meanwhile, Cornelius also has a dream in which the Lord speaks about Simon Peter. So he sends for Peter, who without hesitation comes to Cornelius' home.<sup>14</sup> This is where Peter gained a larger vision of the Christian faith in the context of the church's mission for the whole world (10:34-35).

Herein, the reader finds Peter coming to embrace God's outreach to the Jews in the homeland, the Diaspora Jews, the Gentiles among Jews, and eventually to the Jews and the Gentiles everywhere. For God wishes not “that any should perish, but that all should reach repentance” (2 Pt 3:9 ESV). Persuaded by his call, Peter envisages the gospel's outreach from Jerusalem to Antioch and Rome. M. Bockmuehl finds a symbolic link between the menagerie of animals Peter saw coming down from

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*Jews and Gentiles*, ed. J. Adna and H. Kvalbein (Tübingen: Möhr Siebeck, 2000), 122.

13. Wright, *The Mission of God*, 515.

14. D. Lotz, “Peter's Wider Understanding of God's Will: Acts 10:34-48,” *International Review of Mission* 77, no. 306 (April 1988): 201f; C. A. Miller rightly observes that the Cornelius episode (Acts 10:1-11:18) plays a pivotal role in the expansion of the gospel from Jerusalem to “the remotest part of the earth” (1:8), “Did Peter's Vision in Acts 10 Pertain to Men or the Menu?” *BibSac* 159, no. 635 (July-September 2002): 302; So Wright, *The Mission of God*, 514-515. See also, R. J. Karris, “Missionary Communities: A New Paradigm for the study of Luke-Acts,” *CBQ* 41, no. 1 (January 1979): 80-97; T. Strandenaes, “The Missionary Speeches in the Acts of the Apostle and their Missiological Implications,” *Swedish Missiological Themes* 99, no. 3 (2011): 341-354.

heaven in a square fisherman's sail and the indiscriminate assortment of clean and unclean fish and animals that archaeology tells his Gentile neighbors used to eat in Bethsaida.<sup>15</sup> In effect, according to him, in Acts, 1 Corinthians, and 1 Peter, one finds a Peter who, after Joppa, was thought of as gladly proclaiming a "multicultural and international gospel."<sup>16</sup>

Luke's formidable skills as a writer drew out the lesson of Peter's vision to people. As the angel and Peter entered Cornelius' house, so also Cornelius entered God's "house." God has now granted the Gentiles not only repentance unto life, but also the fullness of the Holy Spirit and full acceptance into His household as God's "new people."<sup>17</sup> To this effect, Peter was the pioneer missionary<sup>18</sup> of the Jerusalem church (Gal 2:7-8). Peter thus provides the Jewish Christian leadership a model for mission. Peter's stance on the tradition concerning Jesus finds its roots in the models for Israel found in Jewish Scripture.<sup>19</sup> There is not only the ideal holy people for whom sanctification is the appropriate goal (Lv 11:44; 19:2; Dt 7:6) but also the ideal service or mission which has as its goal the salvation of the world (Is 41:8-9; 42:1-4, 6-7; 43:10; 44:1-5, 21, 26; 45:20-25; 49:1-6).<sup>20</sup>

More to the point, at least three discernible sources reflect Peter's stance on mission: remembrance, reflection, and revelation.<sup>21</sup> First, the "memory" of his personally close relationship with Jesus Christ undoubtedly played a major role in Peter's approach to mission. His sustained contact with Christ served as a formative factor in his later life and vocation. This was reflected in his presentation of the gospel to Cornelius, as

15. M. Bockmuehl, *Simon Peter in Scripture and Memory: The New Testament Apostle in the Early Church* (Grand Rapids: Baker, 2012), 176.

16. Bockmuehl, *Simon Peter*, 176. See T. C. Casiño, "'God Has No Favorites!'" Critical Components of Apostle Peter's Missiological Paradigm," *TTJ* 6 (2003): 163-182.

17. For a parallel account between Cornelius and Jonah, see R. W. Wall, "Peter, 'Son' of Jonah: The Conversion of Cornelius in the Context of the Canon," *JSNT* 29 (February 1987): 79-90.

18. Casiño, "God Has No Favorites," 163; cf. M. Goulder, *St Paul Versus St Peter: A Tale of Two Missions* (Louisville: WJK, 1995).

19. J. Painter, "James and Peter: Models of Leadership and Mission," in *The Missions of James, Peter, and Paul: Tensions in Early Christianity*, ed. B. Chilton and C. A. Evans (SupNovT 115; Leiden: Brill, 2005), 143.

20. For an extensive study of the use of Isaiah in 1 Peter, see S. Moyise, "Isaiah in 1 Peter," in *Isaiah in the New Testament*, ed. S. Moyise and M. J. J. Menken (London: T&T Clark, 2005), 175-188.

21. See for example the Christological discussion by F. R. Howe, "Christ, the Building Stone, in Peter's Theology," *BibSac* 157, no. 625 (January-March 2000): 35-43.

already mentioned above (Acts 10:40-41). This was also reflected when he was clarifying the availability of God's saving grace to the Gentiles (Acts 11:16). Peter's take on being an "eyewitness" of God's majesty (2 Pt 1:16, 18; cf. 1 Pt 5:1) was prompted by his recollection of a great event in the life of the Savior.

Secondly, Peter most likely did not just remember the key events from Christ's life, but also "reflected" on them, allowing them to shape his thinking about his vocation. Consequently, the training and teaching given to him by the Lord is stated in 1 Peter 5:1-5 (cf. John 21:15-22; Luke 22:31-32; John 13), reflecting his leadership role both in affirming the believers and in winning the Gentiles. The last and most important is the revelation of truth from God himself. This principle of "revelation" involves the work of the Holy Spirit, directing the thoughts, convictions, and confessions of Peter (e.g., Mt 16:16-17). The body of the revealed truth, that is, the body of God's redemptive revelation (cf. John 16:13) was made clear in the apostle's pastoral and eschatological proclamation (1 Pt 1:22).

### **I Peter as a Missional Document**

Recognizing the mission perspective in the NT requires an awareness of the influence of the early church's mission consciousness and missionary experiences in the NT writings.<sup>22</sup> The missional concerns of the NT community and their impact in the NT writings must be given their due. Mission must be considered a potential part of the horizon that shaped the aim of the biblical author.<sup>23</sup>

#### *I Peter as a Missional Document*

Can 1 Peter be read in the context of early Christian mission? According to C. Stenschke, while 1 Peter does not address the issue of missionary work explicitly, some scholars see much of its content as relevant for mission.<sup>24</sup> Stenschke, however, sees the letter as a whole can and should be read against the background of early Christian mission.<sup>25</sup> He thus proposes that the theological themes of the letter come together to form a coherent whole in the context of mission. Boyley<sup>26</sup> affirms that

22. Senior, "The Struggle to be Universal," 65.

23. For determining the place of mission in NT theology, see Köstenberger, "The Place of Mission in New Testament Theology," 347-362.

24. Stenschke, "Reading First Peter," 107.

25. Stenschke, "Reading First Peter," 108; Köstenberger, "Mission," 189-206; Robinson, "Some Missiological Perspectives," 176-177; Boyles, "1 Peter," 72-87.

26. Boyley, "1 Peter," 86.

1 Peter represents a mission document concerned with encouraging his readers to engage in mission. He further notes that “suffering” was not perceived to prevent mission and therefore the strong emphasis on holiness of life to promote the gospel in a hostile world. What pointers can this lead to?

### *Three Missional Components*

That 1 Peter has an undeniable missional contribution is recently observed by some scholars. For instance, D. Senior notes that the letter’s contribution is the robust sense of Christian mission Peter conveys. Springing from Peter’s point of view, Christians were exhorted neither to flee from the world nor to condemn the world, but to participate in it (2:13) and to treat it with respect and gentleness. It reflects the idea of moving from presence and proclamation to doxology, with the hope that in time the world will join the Christian community in glorifying God.<sup>27</sup>

The missional perspective of the letter can be elucidated in three inter-locking ways. The first concern focuses on mission and identity. Peter makes no attempt to hide the tension-filled life of the community but rather to direct this tension towards mission. The strong accent of the letter with regards to the believer’s identity (γένος, ἔθνος, λαός, οἶκος) does not contradict their call to mission. The identity and mission are interrelated because in reality the church’s mission springs from its identity.<sup>28</sup> Peter thus reminds the church the heart of its faith in Jesus Christ. The identity given to the church by God transforms Christians into οἶκος τοῦ θεοῦ although outsiders call them “aliens” (παροίκους) or “strangers” (παρεπιδήμους). As οἶκος they have found the ultimate meaning for their existence, a place in their community, and a task for the whole life: ὅπως τὰς ἀρετὰς ἐξαγγείλητε (2:9).

The second dimension of mission refers to the relationship between the concept of election and exclusion. Steuernagel thinks there is always a thin line between the two: “[a]n arrogant exclusiveness is almost the shadow of a healthy identity.” The history of Israel and even that of

27. Senior, *1 and 2 Peter*, New Testament Message 20 (Wilmington: Glazier, 1980), 7; Casiño, “God Has No Favorites,” 163-178.

28. For a recent investigation on these terms, see D. G. Horrell, “‘Race’, ‘Nation’, ‘People’: Ethnic Identity-Construction in 1 Peter 2:9,” *NTS* 58 (2011): 123-143, who upholds that “with aggregative and oppositional modes of ethnic reasoning, 1 Peter makes a crucial contribution to the construction of an ethnic form of Christian identity”; cf. R. Feldmeier, “The ‘Nation’ of Strangers: Social Contempt and Its Theological Interpretation in Ancient Judaism and Early Christianity,” in *Ethnicity and the Bible*, ed. M.C. Brett (Biblical Interpretation Series 19; Leiden: Brill, 1996), 241-270, for a comprehensive background study through sociological lens.

the church illustrates partly this tension between “being a blessing to the nations” (Gn 12:2) and being satisfied with the exclusiveness of “we have Abraham as our father” (Luke 2:8).<sup>29</sup> In this letter, however, Peter offers a way to balance between identity and mission. God’s “new people” were chosen yet they were not exclusive, that is, not closed to outsiders. In fact, they were chosen for witness both in word and deed.

In its third aspect, one finds mission as a communal exercise. It has been assumed that 1 Peter is not only a missional but also a strong community document.<sup>30</sup> The Christian faith, from a theological point of view, is conceived of and articulated in terms of γένος, ἔθνος, λαός, οἶκος. From a pastoral dimension, Christians are not only reminded of their stance on suffering but also their corporate solidarity in difficult times (e.g., 4:8-10). Mission, finally, is conceived of as a task to be exercised in a communal way. Overall, in word and deed, in joy and pain, it is the privilege of the οἶκος of God to be in His mission: ὅπως τὰς ἀρετὰς ἐξαγγείλητε (2:9).

### The Missional Use of the OT in 1 Peter

#### *“Light to the Nations”: Recapitulation from the OT*

To sustain what has been constructed above, it is necessary to note that Peter makes an extensive use of the OT (LXX). He uses lengthy quotations and phrases to advance his arguments (e.g., 1:24f; 2:6-8; 3:10-12). Ernest Best suggests that the author makes more extensive use of the OT in proportion to the size of his letter than any other book in the NT except Revelation.<sup>31</sup>

29. Steuernagel, “An Exiled Community,” 15-16; For a seminal study on the issue, see J. H. Elliott, *The Elect and the Holy* (SupNovT 12; Leiden: Brill, 1966).

30. For the intrinsic link between church and mission, see Senior, “Correlating Images,” 3-16; Steuernagel, “An Exiled Community,” 16. For the relation between church and culture, see M. Volf, “Soft Difference: Theological Reflection on the Relation Between Church and Culture in 1 Peter,” *Ex Auditu* 10 (1994): 15-30; S. Tracy, “Domestic Violence in the Church and Redemptive Suffering in 1 Peter,” *CTJ* 41, no. 2 (November 2006): 279-296; D. Flemming, *Contextualization in the New Testament: Patterns for Theology and Mission* (Downers Grove: IVP, 2005); for some lexical links, see M. Chin, “A Heavenly Home for the Homeless: Aliens and Strangers in 1 Peter,” *Tyndale Bulletin* 42, no. 1 (May 1991): 96-112.

31. Quoted in W. D. Kirkpatrick, “The Theology of First Peter,” *SWJT* 25, no. 1 (Fall 1982): 64, n20; Cf. “D. M. Allen, “Genesis in James, 1 and 2 Peter and Jude,” in *Genesis in the New Testament*, ed. M. J. J. Menken and S. Moyise (London: T&T Clark, 2012), 156-159; Deterding, “Exodus Motifs,” 58-65; see



A number of observations should be put forward in this regard. First, one finds in 1 Peter recurring applications of the temple imagery that suggest Petrine reinterpretation of the Israelite sanctuaries (e.g., 1:2; 4:17; 5:10), the clearest of which is found in 2:4-10. Secondly, the prevalence of Exodus motif especially in the first two chapters also provides for the plausibility of the tabernacle imagery in the epistle.<sup>32</sup> Peter indicates not only that God's saving action such as in the Exodus is recapitulated at various times in history, but he also presents the church's proclamation to be the mighty acts of God. Thirdly, the structural development of the epistle, along the lines of the history of Israel can be envisioned (e.g., tabernacle, temple, judgment or destruction, restoration or rebuilding). Here in lies the basis for understanding the tension in living as the "citizen-aliens" in the world.

### *1 Peter 2:9-10: A Test Case*

#### *Scriptural Features*

How significant is the Jewish tradition to Peter's view of mission especially in 1 Peter 2:9-10? To answer this question, it is necessary to survey the notable scriptural features with materials drawn from the Jewish tradition that Peter employed. First, Peter identifies his readers as *παρεπιδήμιους διασπορᾶς* in 1:1 and as *παροίκους καὶ παρεπιδήμιους* in 2:11. He then cites from the Old Testament texts: Leviticus 11:44 in 1 Peter 1:16, Isaiah 40:6-8 in 1 Peter 1:24-25, Isaiah 28:16 in 1 Peter 2:6, and Psalm 34:13-17 in 1 Peter 3:10-12. Secondly, Peter alludes to Psalm 33:9 in 1 Peter 2:3, Psalm 117:22 LXX in 1 Peter 2:7, Isaiah 8:14 in 1 Peter 2:8, Isaiah 8:12-13 in 1 Peter 3:14-15, Isaiah 11:2 in 1 Peter 4:14, Proverbs 11:31 LXX in 1 Peter 4:18, Proverbs 3:34 LXX in 1 Peter 5:5, and to Psalm 22:14 in 1 Peter 5:5. Thirdly, he employs materials from Isaiah 53:4, 5, 6, 9 in 1 Peter 2:21-25, and in midrash form, alludes to the Noah flood story in 1 Peter 3:20-22. Notably, whereas there are explicit citations in 1 Peter 1:1 to 3:12, there are only implicit ones in 1 Peter 3:13 to 5:14.<sup>33</sup>

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the list of J. J. F. Lim, "Visiting Strangers and Resident Aliens" in 1 Peter and the Greco-Roman Context," *S&I* 4 (2010): 107-108.

32. *Contra* McKnight, who perceives that all the references were temple-related imageries; See the hints of Mbuvi, *Temple, Exile and Identity*, 2; P. E. Derterding, "Exodus Motifs in First Peter," *Concordia Journal* 7, no. 2 (March 1981): 58-65.

33. Krentz has provided the list, "Creating a Past," 41-42. Cf. NA<sup>27</sup> 772-808; UBS<sup>4</sup> 887-901; Lim, "'Visiting Strangers and Resident Aliens'," 107-108.

The well-known key passage in 1 Peter 2:9-10 presents a second scriptural presence featured in the letter:

**1 Peter 2:9-10**

ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλῆιον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· οἱ ποτε οὐ λαὸς ἦν δὲ λαὸς θεοῦ, οἱ οὐκ ἦ λημένοι νῦν δὲ ἐλεηθέντες.

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy (ESV).

Obviously, Peter applies to his readers the titles that originally had referred to Israel and gives them the names of Hosea's children although they clearly are not Jews.<sup>34</sup> Whether this approach serves Peter's purposes or not, will be discussed below.

*Narrative and Missional Context*

How dependent is this segment on the OT? How were discernible OT motifs embedded in this section? Looking at the structure of the letter, it is possible to perceive that 1 Peter 2:9-10 is exactly at the end of the first segment (1 Pt 1:3-2:10). While in the following segment (1 Pt 2:11-4:11) Peter deals both with the Christian life in society and in the Christian community, the former segment establishes the basis for it expressed in ethical and pastoral manner. Verses 9-10 serve as a link between the theological and pastoral.<sup>35</sup> As οἶκος τοῦ θεοῦ (4:17; cf. 2:5), it is fundamental to declare his ἀρετὰς (2:9)<sup>36</sup> to the outsiders because it is through this opportunity that they may also experience "mercy" and become God's own people (2:10). The manner in which the Christians are to express their witness is in some way alluded to in the following segment. But the theological basis for doing it was given first.

34. Krentz, "Creating a Past," 42.

35. Cf. K. R. Snodgrass, "1 Peter 2:1-10: Its Formation and Literary Affinities," *NTS* 24 (1977): 97-106; also, J. R. Slaughter, "The Importance of Literary Argument for Understanding 1 Peter," *BibSac* 152, no. 605 (January-March 1995): 72-91.

36. Schutter classifies 2:9 as an "explicit allusion" to Exodus 19:5-6 and Isaiah 43:20-21. He views 2:9 as an amalgam of the two. He also classifies 2:9 as an "implicit allusion" to Isaiah 42:12; Malachi 3:17; Haggai 2:9. See *Hermeneutic and Composition*, 37-40.

The whole pericope of vv. 4-10 is dependent on the OT even if it is interpreted in a Christological perspective.<sup>37</sup> Most scholars agree that Peter assumed some material from the Jewish Christian tradition<sup>38</sup> that was already used in its proper context. Conversely, this material was adapted to the author's goal of applying it to community, the majority of which were Gentile Christians.<sup>39</sup> 1 Peter 2:4-10 is a particularly graphic illustration of the manner in which Israel's sacred tradition is appropriated to affirm the continuity and discontinuity in identity and status of the eschatological people of God. In this context Mbuvi finds the clearest application of the temple imagery, which he considers to a Petrine reinterpretation of the Israelite sanctuaries.<sup>40</sup> At the same time, Peter continues his theology of election not only in his exposition of the stone in 1 Peter 2:4-5 but also in 2:9-10, in terms of its implications for God's continuing community. His description of the church (2:9-10) is framed with the OT quotations (Ex 19:6; Is 43:20-21).<sup>41</sup>

37. At least two facets of the imagery in 2:4-8 can be envisaged: first, Christ as the basis or foundation of the building; and *secondly*, He is seen as having been rejected by the builders, yet approved by God, and ultimately in turn is viewed as a rock of offense or stumbling for those who reject Him. Cf. Howe, "Christ," 38f. See a more comprehensive discussion, F. J. van Rensburg, "Metaphors in the Soteriology in 1 Peter: Identifying and Interpreting the Salvific Imageries," in *Salvation in the New Testament: Perspectives on Soteriology*, ed. J. G. van der Watt (SupNovT 121; Leiden: Brill, 2005), 419, n30; and his extended discussion, van Rensburg, "A code of conduct for children of God who suffer unjustly: Identity, Ethics and Ethos in 1 Peter," in *Identity, Ethics, and Ethos in the New Testament*, ed. J. G. van der Watt (Berlin: Walter de Gruyter, 2006), 489-491.

38. Best, "1 Peter 2:4-10," 278-282, also, n4.

39. For an in-depth evaluation of Peter's employment of the OT in this section, see E. Best, "1 Peter 2:4-10 – A Reconsideration," *NovT* 11, no. 4 (October 1969): 270-293; cf. special studies devoted to this concern, Elliott, *The Elect and the Holy*; B. Gartner, *The Temple and the Community in Qumran and the New Testament* (SNTSMS 1; Cambridge: Cambridge University Press, 1965).

40. A. M. Mbuvi, *Temple, Exile and Identity in 1 Peter* (LNTS 345; London: T&T Clark, 2007), 1; cf. S. McKnight, *1 Peter*, NIVAC (Grand Rapids: Zondervan, 1996), 30, who claims that Peter draws deeply from the imagery of the temple with its rituals and worship to describe what has happened to those who enter the family of God.

41. D. A. Oss, "The Interpretation of the 'Stone' Passages by Peter and Paul: A Comparative Study," *JETS* 32, no. 2 (June 1989): 193-195. For a set of guiding principles to studying the metaphorical language of 1 Peter 2, see P. S. Minear, "The House of Living Stones: A Study of 1 Peter 2:4-12," *Ecumenical Review* 34, no. 3 (July 1982): 238-248; N. K. Gupta, "A Spiritual House of Royal Priests, Chosen and Honored: The Presence and Function of Cultic Imagery in 1 Peter," *Perspectives in Religious Studies* 36, no. 1 (Spring 2009): 61-76.

*Jewish Categories for the Gentile Context*

Peter consolidates the pivotal points in Israel's story to show the continuity between the followers of Jesus and the Israelites. In effect, the OT ushers Peter's readers their true identity.<sup>42</sup> For Peter's readers, this means that their present "suffering" (3:13-4:19; 5:8-9) is neither a surprise to God nor a contradiction of their relationship to him as his ἐκλεκτοῖς (1:1; 2:9a; 5:13; cf. 2:9b; 5:10b). In this case, Christian particularity that causes scorn and animosity from others can be transformed into the grand narrative of God's work, crossing the ethnic boundaries.

The narrative moves from affirmation (of identity) to mission and verbal proclamation and life witness come into focus in 2:9-10. This affirmation explicated from the numerous OT texts (e.g., Ex 19:5-6; Is 43:20-21; Hos 1:6, 9; 2:1, 23) addresses Peter's readership just as it had the Israelites. In other words, Peter's readers were to draw their identity from the OT categories of "called of God (priesthood)," "offered to God (sacrifice)," and "built by God (temple)." These formulations need to be unpacked, however.

1 Peter 2:9 applies to Peter's scattered readers four titles (referring to the nation of Israel) drawn from the OT: γένος ἐκλεκτόν, βασιλείου ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν.<sup>43</sup> In this regard, how significant are these Jewish titles to Peter's non-Jewish readers? First, Peter's employment of γένος ἐκλεκτόν recalls the ἐκλεκτοῖς applied to them in 1:1 and the phrase recalls Isaiah 43:20-21 LXX, as given below.

**Isaiah 43:20-21**

ἐυλογήσει με τὰ θηρία τοῦ ἀγροῦ σειρήνες καὶ θυγατέρες στρουθῶν ὅτι ἔδωκα ἐν τῇ ἐρήμῳ ὕδωρ καὶ ποταμούς ἐν τῇ ἀνύδρῳ ποτίσας τὸ γένος μου τὸ ἐκλεκτόν. λαὸν μου ὃν περιεποιήσαμην τὰς ἀρετὰς μου διηγῆσθαι.

תכבדני חיות השדה תני ובנות יענה  
כינתתי במדבר מים נהרות בישמן להשקות עמי בחירי  
עסדו צרת לי תהלתי יספרו ס

"The wild beasts will honor me, the jackals and the ostrich, for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself *that they might declare my praise*" (ESV, emphasis mine).

God's gift of water to deliver Israel in the wilderness demonstrated God's election of Israel as His people (γένος). God's provision of water in the wilderness affirmed that He is Israel's Savior who was "to give

42. See especially Krentz, "Creating a Past," 48f; also, Horrell, "Race," 30f.

43. See Boring, "Appendix 2: Images of the Church in 1 Peter," 203-207.

drink to my people, my chosen” (43:20).<sup>44</sup> Peter applies these expressions to his readers to mean that God’s interventions have now made them the “resident aliens” (παρεπιδήμιους) a chosen nation. A further description λαὸς was also assigned to them as God’s own people, who have a goal to fulfill, namely *to narrate God’s ἀρετὰς*.

Secondly, they were also called as βασιλείου ἱεράτευμα, a controlling theme in 1 Peter 2:4-5, and applied a category drawn from Exodus 19:5-6<sup>45</sup> LXX.

#### Exodus 19:5-6

καὶ ὡν ἐὰν ἀκοῆ ἀκούσητε τῆς ἐμῆς φωνῆς καὶ φυλάξητε τὴν διαθήκην μου ἔσεσθε μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἔθνῶν ἐμὴ γὰρ ἐστὶν πᾶσα ἡ γῆ, ὑμεῖς δὲ ἔσεσθε μοι βασιλείου ἱεράτευμα καὶ ἔθνος ἅγιον ταῦτα τὰ ῥήματα ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ

ועתה אם שמעו תשמעו בקלי ושמרתם  
את בריתי והייתם לי סגולה מכל העמים כִּי לִי כִלְהָאָרֶץ  
ואתם תהיו לִי ממלכת כהנים וגוי קדוש  
אלה הדברים שאר תדבר אל בני ישראל

“Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all people, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel” (ESV).

What makes Peter’s readership royal priests? While in the OT context, this category had referred to the Israelites “located between the escape from Egypt and the giving of the law,” in 1 Peter the designation was given to the Christians “who have experienced their own exodus from slavery to sin, coming now under the dominion of the high king of the universe.” Carson clearly points out that in both contexts, the notion of a βασιλείου ἱεράτευμα has less to do with establishing the authority of God’s covenant people (old or new) than with the themes of obedience, holiness, privilege, mission, and self-identity under God’s good purposes.<sup>46</sup>

Thirdly, drawing from the exact wording of Exodus 19:6 LXX, Peter’s readers were called ἔθνος ἅγιον. Peter’s application of the ἔθνος points to seeing Jews and the Gentiles as one nation under the new cov-

44. See Carson, in *Commentary*, 1030.

45. See Gupta, “A Spiritual House of Royal Priests,” 73-74, who argues that Peter transfers key images from the Jewish people to believers as a whole.

46. Carson, *Commentary*, 1031. K. H. Jobes notes that “the Kingdom of God is composed of believers who must think of themselves as holy with respect to the world, set apart for purity and a purposes demanded by God. This is the priesthood that serves the King of the universe,” *1 Peter*, BECNT (Grand Rapids: Baker, 2005), 161.

enant. In its OT context,<sup>47</sup> the expression is an announcement of the fact that “the descendants of Abraham, just released from slavery in Egypt, were on the verge of becoming constituted as a tribe, a nation, with their own constitution, land, and covenant with their God.”

The fourth category, [God’s] λαὸς εἰς περιποίησιν is found neither in Exodus 19:5-6 nor in Isaiah 43:20-21 but the idea is clear in both OT texts.<sup>48</sup> Two things can be envisaged here. One, if the Israelites were to obey Yahweh and keep his covenant, they were promised to be considered as his “treasured people” – a “royal priesthood” and a “holy nation.” Two, God’s purpose was to rescue his exiled people (λαὸς) that they may make known his ἀρετὰς. To Isaiah, these two (promise and purpose) are manifested in the deliverance of God’s people from the exile. To Peter, these are manifested in terms of salvation and transformation of God’s people, along with their hope in the final consummation by the Triune God.<sup>49</sup>

Lastly, Peter adds two descriptions in reapplying the names of Hosea’s children (Hosea 2:23, [2:25 LXX]) that were used to describe the adulterous Israel: “those who have been constituted the people of God by God’s remarkable mercy” (2:10):

**Hosea 2:25**

καὶ σπερώ αὐτήν ἐμαυτῷ ἐπὶ τῆς γῆς καὶ ἐλεήσω τὴν Οὐκ-ἠλεημένην καὶ ἔρω τῷ Οὐ λαῶ μου λαὸς μου εἰ σύ καὶ αὐτὸς ἔρεϊ κύριος ὁ θεός μου εἰ σύ

וורעתיה לי באר ורחמתי את לא רחמה  
ואמרתי ללא עמי עמי אתה והוא יאמר אלהי פ

“and I will sow her for myself in the land. And I will have mercy on No Mercy, and I will say to Not My People, ‘You are my people’; and he shall say, ‘You are my God’” (ESV).

In its OT context, this passage is part of an oracle in which God in mercy overturns his own sentence against his unfaithful people. Peter uses the negative names (ל לא רחמה and ל לא עמי) to describe his readers’ alien state which has now been reversed. Considerably, they are now a people that have experienced “mercy” by virtue of God’s election. Likewise, God also gives them a goal to fulfill, namely to narrate God’s ἀρετὰς.<sup>50</sup> It means that the narrative of God, that is, what God has done,

47. Michaels, *1 Peter*, 108-109; Boring, *1 Peter*, 99-100; Davids, *The First Epistle of Peter*, 92; Best, “1 Peter 2:4-10,” 282f; Horrell, “Race, Nation, People,” 30f.

48. Esp. Boring, *1 Peter*, 100; Carson, in *Commentary*, 1031; Davids, *The First Epistle of Peter*, 92; Elliott, “Salutation and Exhortation,” 421f.

49. Cf. Davids, *The First Epistle of Peter*, 92-93; Michaels, *1 Peter*, 110-111.

50. This is a term frequently used in the Greek world but rare in the NT,

is the object of Christian proclamation. Christians should declare a narrative about their God who has made them his people, for this action merits public recognition (cf. 1 Pt 3:15; 4:16). The texts apply the language of honor to God<sup>51</sup> in their allusions to how God had powerfully acted in calling them.

A theological-missional ramifications merit a space for discussion. It is noteworthy that Peter uses the OT concepts and expressions to provide his readers with a new identity, exhortations to build a new character, and a new task (4:17; 2:5). Considerably, these *παρεπιδήμιους* are also God's *γένος ἐκλεκτόν* (2:9; cf. 1:1-2). Peter's characterization of his recipients' identity in those terms represents an effort to equip the church for the fulfillment of its mission. It is in this regard, however, that scholars missed to see Peter's missional employment of the OT.

The missional purpose is introduced by the phrase *ὅπως τὰς ἀρετὰς ἐξαγγείλητε* (v.9b)<sup>52</sup>. Although some scholars see the missional import in this climactic purpose statement,<sup>53</sup> the material has more to offer than what they have thus far observed. The statement implies that the OT categories not only apply to the identity of the believers, as God's "new people" (2:9-10), but also they have implications for the church's missionary task. Similarly, Köstenberger concurs that Peter's entire vision for the church's mission takes its cue from the OT concept of Israel as a mediatorial body, a light to the nations whose task is to reveal God's glory (Ex 19:6; Is 43:20; quoted in 1 Pt 2:9; cf. Is 42:6; 49:6).<sup>54</sup> Analogous to Israel's intended function, Peter perceives the church's presence in the world from the vantage point of mission, stress-

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appearing only in Philippians 4:7; 2 Peter 1:3, 5; and 1 Peter 2:9. It denotes "consummate," "excellence," or "merit" within a social context. Hence, the use of *ἀρετὰς* invites a recognition resulting in glory. This term is frequently used of a "manifestation of divine power," a usage that fits well in 1 Peter. See Boring, *1 Peter*, 100-101; Davids, *The First Epistle of Peter*, 93.

51. See Elliott, *1 Peter*, 439-40.

52. In v. 5 the role of the "priesthood" was to offer "sacrifices, here (v.9b) the nature of the priesthood is given a missional focus, the priests were given the task of proclamation, a job that is associated with prophets. See Gupta, "A Spiritual House of Royal Priests," 74.

53. For example, D. Senior, *1 and 2 Peter*, New Testament Message 20 (Wilmington: Glazier, 1980), 7.

54. A. Köstenberger, "Mission in the General Epistles," 202. Also, "Israel failed in this task (Rom 2:24; quoting Is 52:5; Ez 36:20), but Christ, as Israel's representative, succeeded (Luke 2:32; quoting Is 42:6; 49:6), and transferred the task to the apostolic church (Acts 13:47; quoting Is 49:6)," 202; A. Köstenberger and P. T. O'Brien, *Salvation to the Ends of the Earth: A Biblical Theology of Mission* (Leicester: Apollos, 2001), a comprehensive treatment. Cf. Beale and Carson, *Commentary*, 1015-1045, for OT background.

ing its identity as a witnessing community.<sup>55</sup> Peter's stance is enhanced by another purposive missional exhortation introduced by ἵνα ("so that" 2:12). It means that the proclamation of God's ἀρετὰς must be undergirded by their "excellent behavior" (that is, witness by conduct) as the "new community" of God<sup>56</sup> living in the unbelieving, hostile world. The intention is for God's glory.

*The Nature of the Missional Task: Proclamation and Life Witness*

According to Köstenberger:

The distinction between active verbal proclamation and a more 'passive' emphasis on Christian lifestyle 'should not be too hastily obliterated'. It seems advisable, however, not to draw the lines too sharply either. One may rather conceive of mission broadly enough to accommodate both components, verbal gospel proclamation and life witness.<sup>57</sup>

The question, then, is "What exactly is the nature of the missionary task according to Peter?" Three foregoing comments clarify this question: the continuity between the old and new covenant people, the necessity of holiness, and the suffering of Jesus.<sup>58</sup>

First, by reassuring his readers that they constitute a "chosen race, a royal priesthood, a holy nation," God's special possession, and those who have received God's mercy, Peter shows the continuity that exists between God's old and continuing people. Also, as hinted elsewhere, Peter's incorporation of the OT concept of mission into his vision of the church points to the essential continuity between the dynamics of mission in both Testaments. Perceiving the church's presence in the world from the vantage point of mission, Peter asserts its identity as a witnessing community.<sup>59</sup> Green accentuates that the challenges from outside

55. P. J. Robinson, "Missiological Perspectives from I Peter 2:4-10," *Missionalia* 17 (1989): 176-187; Köstenberger, "Mission," 203.

56. See the discussion by Steuernagel, "Exiled Community," 8-18; Köstenberger, "Mission," 203.

57. Köstenberger, "Mission," 200; cf. D. Senior, "Correlating Images of Church and Images of Mission in the New Testament," *Missiology: An International Review* 23, no. 1 (January 1995): 3-16, who offers three dominant images in the NT representing the task of the church: a *sending* church, a *witnessing* church, a *receptive* church.

58. In this regard, see the Christological discussion by Kirkpatrick, who sees "suffering" as a consistent theme that runs through the epistle, "The Theology," 74-79.

59. Robinson, "Some Missiological Perspectives," 176-187; Köstenberger, "Mission," 203; see as well, Green, "Faithful Witness in the Diaspora," 283.



the church provide the occasion for solidifying the church's root in the ancient purposes of God.<sup>60</sup>

Secondly, Peter gives his readers a distinctive identity that is bound up tightly with God's mercy to them in His Son, and with their response in obedient faith, and holiness. Thus, anchored in this light, Peter introduces the theme of "holiness." The entire section of 1:13-2:10 is devoted to Peter's exhortation to his readers to live holy, spiritually separated lives.<sup>61</sup> This exhortation for holiness is directed toward the believers' responsibility to reflect God's character in the midst of a watching, unbelieving world. Significantly, this injunction is grounded in God's original command to the people he had "called out" from slavery in Egypt "to be holy and set apart for him" (1:15-16; quoting Lv 11:44-45; 19:2; 20:7). By living holy, Peter's Christian readers would radiate to the world God's very own nature, just as Israel was called to do.<sup>62</sup> Notably, however, the power for living this kind of life is not drawn from one's own moral capacity, but derived from Christ's redemption (1:18-23).<sup>63</sup>

One important place of application for this concern is in the employment of *Haustafel* (1 Pt 2:18-3:11) by Peter. In Peter's use of a Christological-salvific, birth-imagery (e.g., 1:3, 23; 2:2-3)<sup>64</sup> and that of a family-imagery in the household ethics, "submission" (ὑποτάσσω) is seen as a controlling pointer to an exemplary relationship. Even believers' submission to earthly authorities – civil, economic, familial, or ecclesial (2:13, 18; 3:1; 5:1, 5) – is necessary ultimately for mission.<sup>65</sup>

60. See Green, "Faithful Witness in the Diaspora," 283f.; Senior, "Correlating Images," 10-12.

61. Elliott, "Salutation and Exhortation," 415-25.

62. D. O'Connor, "Holiness of Life as a Way of Christian Witness," *International Review of Mission* 80, no. 317 (January 1991): 17; Köstenberger, "Mission," 203; F. R. Howe, "The Christian Life in Peter's Theology," *BibSac* 157, no. 627 (July-September 2000): 304-314. For an application of this call, see R. W. Quere, "The AIDS Crisis: A Call to Mission Based on 1 Peter," *Currents in Theology and Mission* 14, no. 5 (October 1987): 361-369.

63. Cf. Kirkpatrick, "The Theology," 74-81.

64. See van Rensburg, "Metaphors in the Soteriology in 1 Peter," 418-432; and his extended discussion, van Rensburg, "Identity, Ethics and Ethos in 1 Peter," 489-491.

65. A. Barr, "Submission Ethic in the First Epistle of Peter," *The Hartford Quarterly* 2, no. 3 (Spring 1962): 27-33; van Rensburg, "Identity, Ethics and Ethos in 1 Peter," 490-495; Köstenberger, "Mission," 204; Green, "Faithful Witness in the Diaspora," 286-287; cf. the role of women in recent debates, D. L. Balch, *Let Wives Be Submissive: The Domestic Code in 1 Peter* (SBLMS 26; Chicago: Scholars Press, 1981); B. J. Bauman-Martin, "Women on the Edge: New Perspective on Women in the Petrine *Hustafel*," *JBL* 123, no. 2 (Summer 2004): 253-279.

Mission provides a powerful rationale for an attractive lifestyle before a watching, hostile world.

Thirdly, Peter argues that the reason for “Christ’s suffering” was the salvation of his readers (2:21, 24a, 24b; 3:18). Also, the outcome of Christ’s suffering was that they were brought to God (3:18), made witnesses of the revelation of Christ’s glory (1:11; 4:13; 5:1b), and given the privilege to share in Christ’s glory (5:1). The application that emanates from this definition of their identity is both Messianic and missional. Peter presents Jesus not merely as their Lord and Savior, but also as their supreme example in suffering (2:21-25). Peter links the exhortation to suffer for doing what is right (3:17) with the explanatory statement in 3:18, implying that patient suffering may even lead some to God. As in 2:9-12, verbal proclamation is linked with the necessity of holy life (3:16).

### Conclusion

As discussed in this paper, Peter’s employment of the OT is rhetorically interwoven with his concern for mission. In doing so, 1 Peter clearly shows that the Christian lifestyle must manifest certain unique qualities that will render the gospel proclamation attractive to those who do not yet believe. Contrary to some who exclusively stress the discontinuity between the dynamics involved in the OT and the NT, the implication of Peter’s incorporation of the OT concept of mission into God’s continuing community points to the essential relationship between mission in the OT and NT. If this observation can be sustained, this study contributes to the ongoing subset, if not a major discussion in biblical theology—i.e., looking at the interface of the story line between the OT and the NT.

Moreover, Peter’s use of the OT in the context of understanding Christian identity and mission can shed light to the task of reading the whole Bible from the angle of mission or from a missional framework and discovering its implications to biblical hermeneutics.<sup>66</sup>

To this end, the present study has attempted to offer how 1 Peter can be read not just Messianically but also missionally. The vocation of the church as God’s chosen race is to narrate God’s ἀρετὰς, and, as such, this act is explicitly missional, it leads to doxology (2:12), the ultimate goal of all missions.

66. This is an inquiry that has been put forward by some scholars like Wright. See *The Mission of God*, 22-69; cf. J. Nissen, *New Testament and Mission: Historical and Hermeneutical Perspectives* (Berlin: Peter Lang, 1999), 13-19.