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Part C: The Pastoral and Ecclesial Legacy of Jesus of Nazareth

CHAPTER 5

Narrating a New Identity[1]:
The Role of Isaiah's Suffering Servant
in 1 Peter 2:18–25

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Abstract

In the not-too-distant past, 1 Peter held the dubious honour of being considered an 'exegetical step-child' of NT research.[2] While this is no longer the case, it is still true that Petrine studies too often remains in the shadow of work(s) relating to the Gospels and Paul's letters. Consequently, scholars in the field have taken advantage of this inattention by approaching the text from various angles.[3] One line of discussion has concerned 1 Peter's use of the OT for the composition of the letter which, in the words of D. A. Carson, appear 'in rich profusion'.[4] The present inquiry considers Peter's use of Isaiah's Suffering Servant motif in 1 Pet. 2:18–25 to shape an identity and missional posture that might

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1   Material in this essay was presented in an earlier form as, Shaw, 'Isaiah 53 and Social Creativity'; and 'Narrating a New Identity'. Content from both presentations is now also found in my PhD thesis, 'A People Called'. I would like to thank those who attended those early presentations whose questions helped refine my thinking on the issue.
2   Elliott, 'The Rehabilitation of an Exegetical Step-Child'.
3   For an overview, see Dubis, 'Research on 1 Peter'; also, Boring, 'First Peter in Recent Study'.
4   Carson, '1 Peter', 1015. On 1 Peter's use of the OT, see especially, McCartney, 'The Use of the Old Testament'; Schutter, *Hermeneutic and Composition in I Peter*; Chapple, 'Appropriation of Scripture'; Sargent, *Written to Serve*.

best be described as resident-alien-ness.[5] While the core of my argument is substantially exegetical, I approach the text through the dual-lenses of Narrative Transportation and Social Identity theories. Doing so provides a methodological basis by which to discuss the narratological and identity elements within the text that aim to shape the corporate identity of Peter's readers in ways that both surprise and undermine typical social identity processes. What follows is a brief description of each theory before contemplating Peter's use of Isaiah's Suffering Servant and its importance for Christian identity and missional posture.

Narrative Transportation Theory

Narrative Transportation Theory (NTT) is a social-psychological theory advanced by Michelle Green and Timothy Brock who suggest that people may be absorbed into narratives to the degree that they impact on their beliefs in the real world, irrespective of those stories being fictional or factual.[6] Their theory is established on a metaphor found in the work of Richard Gerrig whom they quote in full:

> Someone ('the traveler') is transported, by some means of transportation, as a result of performing certain actions. The traveler goes some distance from his or her world of origin, which makes some aspects of the world of origin inaccessible. The traveler returns to the world of origin, somewhat changed by the journey.[7]

The metaphor implies that a story well-told and subsequently imbibed by its recipient(s) has the power to shape one's whole way of life, from their beliefs through to their actions. It is no overstatement then, when

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5   Petrine authorship remains a contested issue. The most substantial treatment remains Achtemeier, *1 Peter*, 1–43; more recently, see Williams, *Persecution in 1 Peter*, 22–34, 291–95. Both Achtemeier and Williams settle on 1 Peter being a pseudonymous document. For a defense of 1 Peter's authenticity, see Schreiner, *1, 2 Peter, Jude*, 21–36.
6   Green and Brock, 'The Role of Transportation', 703, 707.
7   Gerrig, *Experiencing Narrative Worlds*, 10–11; cited in, Green and Brock, 'The Role of Transportation', 701; cf. Green and Brock, 'In the Mind's Eye', 324.

Tom Van Laer et al., remark that 'nothing is less innocent than a story'.[8]

For narrative transportation to occur, three aspects prove especially pertinent:[9] (1) stories must be received and interpreted, which assumes a level of engagement on behalf of the recipient(s); (2) transportation is likely to occur when the recipient of the story experiences empathy and/ or mental imagery.[10] Concerning empathy, the recipient of the story seeks to embrace the experience of a character, so that they 'know and feel the world in the same way'.[11] Mental imagery, by contrast, incorporates vivid images created in the mind of the recipient to the degree that they feel they are experiencing the event(s) of the story themselves.[12] (3) Finally, the narrative world temporarily becomes 'more real' than the real world for the recipient of the story, such that they lose track of reality.

Narrative transportation may also have persuasive influence by impacting emotional and cognitive responses that catalyse changes in belief, attitude, and intentions, with the potential of leading to life transformation.[13] Such persuasion may appear in two forms: (1) *narrative persuasion*, specifically, 'refers to attitudes and intentions developed from processing narrative messages that are not overtly persuasive, such as novels, movies, or video games' which stands in contrast to (2) *analytical persuasion,* which is the result of processing messages that are more explicitly persuasive, such as news reports or speeches.[14] Two reasons may be offered as to how narrative can have such a lasting impact on people or communities. Firstly, narrative is capable of constructing reality as well as imitating it. Over time, such a narrative has the potential to become increasingly internalised.[15]

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

9   See van Laer et al., 'The Extended Transportation-Imagery Model', 799, for the three main points. Additional footnotes within refer to further relevant material.

10 On empathy, see Slater and Rouner, 'Entertainment-Education and Elaboration Likelihood', 185–87; on mental imagery, see Green and Brock, 'In the Mind's Eye', 316–17.

11 van Laer et al., 'The Extended Transportation-Imagery Model', 799.

12 Cf. Green and Brock, 'In the Mind's Eye', 323.

13 van Laer et al., 'The Extended Transportation-Imagery Model', 800; following Phillips and McQuarrie, 'Narrative and Persuasion'.

14 van Laer et al., 'The Extended Transportation-Imagery Model', 800.

15 van Laer et al., 'The Extended Transportation-Imagery Model', 800.

Secondly, narratives are conducive towards bringing about an emotional response, making it more probable that the recipient of the story will be transported, thus leading to narrative persuasion.[16]

Interestingly, 1 Peter appears to blur the lines between these distinctions. On the one hand, 1 Peter is undoubtedly explicit in seeking to persuade its recipients towards a particular way of life in light of their present troubles, bringing analytical persuasion to the fore. Conversely, the frequent use of OT narratives within 1 Peter—sometimes explicitly; sometimes more subtly—lends itself to the process of narrative persuasion. The latter point is noteworthy because it has been shown that repeated acquaintance with a story impacts one's self-efficacy, that is, a person's capacity to live as they believe they should.[17] Indeed, stories often integrate a vital point, or trigger, which recipients may recall in order to exercise control over their conduct so that their life aligns with the story's main thrust.[18] Thus, 1 Peter's deployment of Isaiah's Suffering Servant in order to promote a particular way of life in the face of suffering and opposition, suggests that NTT may be of value in bringing fresh understanding to the epistle.

Finally, proponents of narrative persuasion have determined that three antecedents are particularly pertinent for a storyteller (and for our reading of 1 Pet. 2:18–25), (1) identifiable characters; (2) an imaginable plot; and (3) verisimilitude.[19] An *identifiable character* is one whom the story recipient is able to pinpoint on the basis of what the storyteller provides in any given context.[20] To be 'identifiable', the storyteller must present characters in a way that recipients of the story share in the experiences and feelings of the character, as if they were their own.[21] Thus, the more 'identifiable' a character is, the more likely the

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16   van Laer et al., 801.

17   van Laer et al., 801; following, Bandura, 'Health Promotion', 151, who observes the impact of story on Tanzanian people exposed to dramatisations concerning the importance of safe sex practices.

18   van Laer et al., 'The Extended Transportation-Imagery Model', 811.

19   van Laer et al., 802–03.

20   van Laer et al., 802; following Küntay, 'Development of the Expression of Indefiniteness'.

21   van Laer et al., 'The Extended Transportation-Imagery Model', 802; drawing on Escalas and Stern, 'Sympathy and Empathy', 575–76; cf. Slater and Rouner, 'Entertainment-Education and Elaboration Likelihood', 178, who show that identifiable characters influence narrative transportation because the recipients vicariously experience that which the characters also experience.

recipient of the story is to embrace that character's bias in relation to the overall narrative being presented.[22]

An *imaginable plot* refers to a story's ability to stimulate mental imagery in the mind of the recipient.[23] In short, the greater the level of mental imagery encouraged by the narrative, the greater the level of narrative transportation and/or persuasion is likely. The final antecedent on the part of the storyteller is *verisimilitude,* which refers to the realism or believability of a story, that is, its 'lifelikeness'.[24] The events described in a story must be likely to happen (or to have happened) in real life. It must also be noted at this point that narratives must also have a storyline in which questions are raised and subsequently answered.[25] Pertinent for our own investigation, J. de Waal Dryden observes that stories or narratives can be used to both communicate and construct worldviews by 'depicting all of reality as a single unfolding meta-narrative – a universal history with a beginning, middle and end'.[26] He goes on to note that a well-constructed narrative worldview provides 'a teleological structure to reality, since it points towards a specific fulfilment/conclusion that embodies the worldview's fundamental values'.[27] In other words, one of the challenges that any story or narrative faces is whether or not it can account for trials and tribulations faced in everyday life. Can it provide meaning, and shape values and actions that will allow one to live fruitfully, not only in prosperous times but also in the face of adversity?

And while Green and Brock go so far as to suggest that a recipient may lose access to 'real-world facts' as a result of their transportation into a given narrative,[28] the value of the theory is not diminished for our purposes: namely, to assist in our exploration of how Peter's use of Isaiah's Suffering Servant acts as a summons to share in both the history of Israel and the person and work of Christ, particularly as a means of

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22 van Laer et al., 'The Extended Transportation-Imagery Model', 802; following Hoffner, Levine, and Toohey, 'Socialization to Work in Late Adolescence', 'favorite characters [...] to which viewers feel closely connected, can have an influence on values and beliefs' (p. 297).

23 van Laer et al., 'The Extended Transportation-Imagery Model', 802.

24 Van Laer et al., 'The Extended Transportation-Imagery Model', 802; quoting Bruner, *Actual Minds*, 11.

25 Green and Brock, 'In the Mind's Eye', 319.

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

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

28 Green and Brock, 'The Role of Transportation', 702–3.

shaping their identity and mission *without seeking escape* from the 'real-world'. In fact, contrary to Green and Brock, J. R. R. Tolkien pointed out (long before the advent of NTT) that, even in the case of *eucata-strophic* events[29]—such as the Anatolian believers have undergone via their conversion[30]—there is no denial of reality, no matter how perilous life may become. By contrast, the joy that Christians experience result-ing from their conversion (1:3–9),

> does not deny the existence of *dyscatastrophe*, of sorrow and fail-ure: the possibility of these is necessary to the joy of deliverance; it denies (in the face of much evidence, if you will) universal final defeat and in so far is *evangelium*, giving a fleeting glimpse of Joy, Joy beyond the walls of the world, poignant as grief.[31]

In utilising NTT, then, our goal is not to deny the 'real-world facts' or the '*dyscatastrophe*' faced by these new Anatolian converts, but rather to show how Peter's use of the Isaiah's Suffering Servant grafts these Christians into the history of Israel and of Christ in such a way as to make sense of their new identity and mission in the world.

Social Identity Theory

Social Identity Theory (SIT) is a branch of social psychology that inves-tigates the impact of group membership on an individual's identity.[32] One's social identity is but one facet of an individual's identity that is

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29 Tolkien, 'On Fairy-Stories', 153, uses the terms 'eucatastrophe' and 'eucatastrophic' to refer to event(s) that bring about a 'sudden joyous turn' from tragedy to triumph.

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

31 Tolkien, 'On Fairy-Stories', 153, italics original.

32 Exceptional introductory outlines of SIT for the purpose of biblical studies can be found in Kuecker, *The Spirit and the 'Other'*, 24–35; also, Esler, 'Outline of SIT', 13–39. See also, Shaw, 'A People Called', 41–53.

grounded in 'their knowledge of their membership in a social group (or groups) together with the value of and emotional significance attached to that membership'.[33] According to Michael Hogg, people have a 'repertoire' of social identities that have varying degrees of salience in the self-concept.[34] Another way of putting it is to say that people embrace multiple social identities and that those identities vary in importance according to any given context. To give a simple example, if two Australian travellers meet overseas, they are likely to associate on the basis of their common nationality no matter where they are from, i.e., they will relate as fellow Australians. But if those same people happen to meet in Australia, they are more likely to associate on the basis of local geography, 'I'm from Perth', or 'I'm from Sydney'.

Of course, social identity is not limited to geography. In any given context, I might identify myself as a British-Australian, a Christian, a graduate of the University of Exeter, a West Coast Eagles supporter,[35] or something else. Each of these cases speaks of my social identity, but it is my social context that will determine which identity comes to the forefront and will, in turn, influence how I relate to others. Social Identity Theory, because it stresses the *social* character of modern identities, is important for NT studies. As Aaron Kuecker notes, we in the modern West tend to see the world as individualists and, therefore, need help to see our lives and our world more as collectivists.[36] Given that the world of the NT era was a more collectivist culture than our own, SIT provides a framework by which we can receive the text in a manner that more closely resembles that of the original hearers.

For the present essay two aspects of SIT must be outlined: specifically, the act of *social creativity* and the role of *exemplars/prototypes* for the community. Part of the challenge for in-group members of low-status communities is how to go about developing and gaining a sense of positive social identity. Following Henri Tajfel and John Turner,[37] David Milner provides three options that people in perceived low-status

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33   Tajfel, *Social Identity and Intergroup Relations*, 2.
34   Hogg, 'Intragroup Process, Group Structure and Social Identity', 66.
35   West Coast Eagles FC is an Australia Rules football club that competes in the Australian Football League (AFL). The club is based in my adopted hometown, Perth, Western Australia.
36   Kuecker, *The Spirit and the 'Other'*, 26.
37   Tajfel and Turner, 'The Social Identity Theory of Intergroup Behaviour'.

positions may follow in an effort to gain a positive sense of social identity:[38] specifically, he refers to individual mobility, social creativity, and social competition. Of the three, *social creativity* is most pertinent for our purposes.

Social creativity involves several strategies in and of itself such as (1) redefining the comparative criteria between the in-group and the out-group; (2) inverting previously negative comparisons and claiming them as positive; or (3) selecting a new out-group with which to compare the in-group.[39] It is the second of the three that we find exercised here in 1 Peter. A name or a label is among the most public statements of identity, so the ability to be able to invert the accepted connotations that go with that name or label is a powerful strategy.[40] A recent and commonly known example may be seen in gay rights activists reclaiming terms such as 'queer', using them positively. Similarly, in 1 Peter, it is acknowledged that believers who suffer for bearing the name of Christ, or being 'Christian', ought not be ashamed but should rather embrace it as an opportunity to give glory to God (see 1 Pet 4:16).[41] As will be seen below, the recognition and acceptance of Jesus as Isaiah's Suffering Servant also falls into this category.

Secondly, group exemplars are an important feature of social identity because they embody the prototypical characteristics of the in-group, i.e., those characteristics that are expected of the whole group, and of everyone who claims allegiance to the group.[42] Importantly, agreement over prototypical characteristics generally builds group cohesion and identity,[43] although prototypicality may be fluid and subject to context, especially when sub-groups within a larger group start pressing claims as to what ought to be considered prototypical.[44]

Keeping these methodological considerations in mind, we may

38 Milner, 'Children and Racism', 263–66.
39 Milner, 'Children and Racism', 264–65.
40 Milner, 'Children and Racism', 265.
41 Horrell, *Becoming Christian*, 164–210 (esp. 207–09).
42 Smith and Zárate, 'Exemplar -Based Model'; cited by Eiser, 'Accentuation Revisited', 135; also, Kuecker, *The Spirit and the 'Other'*, 29.
43 Turner et al., *Rediscovering the Social Group*, 60–61.
44 Waldzus, Mummendey, and Wenzel, 'When "Different" Means "Worse"'; see also the brief discussion in Kuecker, *The Spirit and the 'Other'*, 34–35.

direct our attention to 1 Peter 2:18–25. We begin by observing the likely circumstances of bond servants in the Petrine community before moving forward to consider Peter's use of Isaiah's Suffering Servant as the prototype and exemplar on which believers are to model their lives.

Οἰκέται as Exemplars (1 Peter 2:18–20)

It is no secret that the life of a servant/slave was tenuous. Seneca's forty-seventh epistle gives extended insight into the common treatment of slaves and how he thought they ought to be treated. Here, Seneca is worth quoting at length:

> The master eats more than he can hold, and with monstrous greed loads his belly until it is stretched and at length ceases to do the work of a belly; so that he is at greater pains to discharge all the food than he was to stuff it down. All this time the poor slaves may not move their lips, even to speak. The slightest murmur is repressed by the rod; even a chance sound, — a cough, a sneeze, or a hiccup, is visited with the lash. There is a grievous penalty for the slightest breach of silence. All night long they must stand about, hungry and dumb […] They are not enemies when we acquire them; we make them enemies […] for we maltreat them, not as if they were men, but as if they were beasts of burden (Seneca, *Ep.* 47.2–5).[45]

Seneca continues to document that slaves may even be subject to sexual abuse:

> Another, who serves the wine, must dress like a woman and wrestle with his advancing years; he cannot get away from his boyhood […] and though he has already acquired a soldier's figure, he is kept beardless by having his hair smoothed away or plucked out by the roots, and he must remain awake

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45 Seneca, *Epistles*, IV:303, 305, cf. Suetonius, *Aug.* 67.2; Cal. 32.1–7; Tacitus, *Ann.* 4.54; 16.19; Dio Cassius, 54.23.1–2; Petronius, *Satyr.* 45, 53; Achilles Tatius, *Leuc. Clit.* 4.15.6; the latter references are cited by Williams, *Persecution in 1 Peter*, 301, n. 6. See also, Bradley, *Slaves and Masters in the Roman Empire*, 113–38.

throughout the night, dividing his time between his master's drunkenness and his lust; in the chamber he must be a man, at the feast a boy (Seneca, *Ep.* 47.7).[46]

In contrast to such treatment, Seneca recommends to his friend, Lucilius, that he ought to, 'Treat your inferiors as you would be treated by your betters [...] Associate with your slave on kindly, even affable terms' (47.12). On this point, Seneca was likely in the minority when it came to the humane treatment of slaves. Nevertheless, Harrill notes that the goal of Seneca's admonitions was not the end of slavery, but rather the strengthening of the institution by keeping its abuses in check.[47] He concludes that, 'Despite claims by some NT scholars, ancient slavery was not more humane than modern slavery'.[48] This agrees with Keith Bradley's assessment of the situation, writing that for the average Roman slave it was 'a matter of course, [that they] could become the object of physical abuse or injury at any time';[49] in fact, it was probably the norm.[50]

One would be remiss, however, to conclude that this was *always* the case, for some bondservants were placed in positions of authority and treated with genuine respect (Peter appears to assume as much when he acknowledges that some of the οἰκέται may in fact have good masters). Scott Bartchy also warns the reader against drawing comparisons between the race-based chattel slavery of the European colonial era to that experienced in antiquity.[51] Murray Harris describes the situational difference succinctly:

> In the first century, slaves were not distinguishable from free persons by race, by speech, or by clothing; they were sometimes more highly educated than their owners and held responsible professional positions; some persons sold themselves into

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46 Seneca, *Epistles*, IV:305.
47 Harrill, 'Slavery', 1125.
48 Harrill, 'Slavery', 1125. For a full treatment of slaves and slavery in the NT era, Harrill, *Slaves in the New Testament*; Glancy, *Slavery in Early Christianity*; cf. Harris, *Slave of Christ*, 25–46; also, Martin, *Slavery as Salvation*, 1–49.
49 Bradley, *Slavery and Society at Rome*, 4.
50 Bradley, *Slaves and Masters in the Roman Empire*, 118.
51 Bartchy, 'Slave, Slavery', 1098.

slavery for economic or social advantage; they could reasonably hope to be emancipated after 10 or 20 years of service or by their 30s at the latest; they were not denied the right of public assembly and were not socially segregated (at least in the cities); they could accumulate savings to buy their freedom; their natural inferiority was not assumed.[52]

The thrust of Peter's argument is that regardless of their master's conduct, slaves were to submit themselves to their masters with all fear. The fear of which Peter speaks is directed not towards their master, but rather towards God.[53] And while there is some contention over the matter, decisive in the context is the reference to being mindful of God (2:19), and the notion of fearing God expressed prior (2:17). In fact, every instance of 'fear' that appears in 1 Peter (1:17; 3:2, 6, 14, 16) carries the implication that it is to be reserved for God alone.[54] Christians are to fear God and honour the emperor. Similarly, Christian οἰκέται are to fear God, and subsequently submit to their master, even if they are abused.

The key to understanding this imperative is twofold. The first is in the paradox expressed in 2:16 where all believers in the church are described as both ἐλεύθερος (free) and as θεοῦ δοῦλοι (servants [or slaves] of God), a description that applies to both οἰκέται and free people of the church. As an act of social creativity, the use of such language creates a sense of unity by reminding free people in the church that, ultimately, they belong to God, that they are his δοῦλοι. The οἰκέται are, likewise, reminded that their social status in the world is no longer their defining feature now that they are in Christ. Ironically, as θεοῦ δοῦλοι they possess a new-found freedom (ἐλεύθερος) that was superior to what the world could ever offer.[55] As Edmund Clowney has stated: '[The servant's]

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52   Harris, *Slave of Christ*, 44; cf. Bartchy, 'Slave, Slavery', 1098–99.

53   Schreiner, *1, 2 Peter, Jude*, 137; so also, Schelkle, *Die Petrusbriefe—Der Judasbrief*, 142; Beare, *The First Epistle of Peter*, 121; Kelly, *The Epistles of Peter and Jude*, 116; Michaels, *1 Peter*, 138; Achtemeier, *1 Peter*, 195; Davids, *The First Epistle of Peter*, 106; contra Brox, *Der erste Petrusbrief*, 131; also, Clowney, *The Message of 1 Peter*, 114.

54   Schreiner, *1, 2 Peter, Jude*, 137.

55   Jacobs, 'Narrative Integration', 221, notes that irony 'can be extraordinarily effective in subverting the intended and hegemonic meanings of public events' (and, presumably, hegemonic cultural narratives as well).

master cannot enslave him, for he is Christ's slave; he cannot humiliate him, for he has humbled himself in willing subjection'.[56] Consequently, in Christ, both the servant and the free become a people belonging to God (2:9–10).[57]

The second point to be made concerns the example of Christ in whose footsteps the church is to follow (2:21). Church members are, corporately, the suffering servants that follow in the footsteps of their Suffering Servant-King. As Jesus suffered unjustly, so too it is likely that those who follow him will also suffer unjustly, regardless of one's status as slave or free in the world. In this way, the οἰκέται are elevated as exemplars within the community because, again, it is they who most closely embody the prototypical characteristics defined in Christ (2:22–24, see further below). Hence, wives are, *likewise,* to be subject to their husbands regardless of their husband's faith or lack thereof (3:1), and *likewise,* husbands are to show honour to their wives (cf. 2:17).[58] To share in bearing the burdens of the οἰκέται who suffer unjustly is to see an image of Christ whose unjust suffering brought about redemption for the whole Christian community. In other words, when the οἰκέται suffer unjustly, their experience reflects the gospel and it is precisely for this reason that they are mentioned first as exemplars for the whole community in Peter's *Haustafel.*[59] Peter then fleshes out precisely what this looks like by drawing upon Isaiah 52–53, to which attention is now directed.

Walking in the Footsteps of Christ (1 Peter 2:21)

Verse 21 is hermeneutically critical for our understanding of the text because: (1) it is here that Peter establishes a bridge and between the conduct of household servants and the conduct of Christ who serves as their exemplar;[60] and (2) it serves as an interpretive lens through which

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56   Clowney, *The Message of 1 Peter*, 113, cf. Luke 6:32–35.
57   Cf. 1 Pet. 2:9–10; also, Gal. 3:28.
58   On the notion of wives as being paradigmatic for mission in 1 Peter, see Horrell, 'Fear, Hope, and Doing Good'. Herein, Horrell notes the parallels in the instructions given to both bondservants and wives concerning the need for good conduct and appropriate submission (p. 419).
59   Egan, *Ecclesiology and Scriptural Narrative*, 131, notes that ongoing language of good and evil continues here, in anticipation of Psalm 33 LXX to be quoted later in 1 Pet. 3:10–12.
60   Horrell, 'Jesus Remembered', 130.

1 Peter views Isaiah 53 by linking the suffering servants of 2:18–20 with *the* Suffering Servant in 2:22–25. As Egan well observes, 'The calling of the disciple servants has its basis in the suffering of Christ for his people. The example of Christ, in turn, establishes a pattern by which the disciple servants comport themselves'.[61]

The final clause of v. 21, ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ (so that you might follow in his steps), in particular reveals the expectation that household servants would follow Christ, their Servant-Master, in regard to their gracious endurance of suffering. The verse also recalls 1 Pet. 1:14, 18–19 where Peter speaks of his recipients as being obedient children in relation to the fatherhood of God, and to leave the futile ways of their forefathers based on Christ's blood ransom. Such an exhortation establishes 'competing paternities' for the Christian believer: will one follow God the Father by continuing to walk in the footsteps of Jesus, or will one return to the ways of their forefathers (1:14, 18)? One's response to such a question is no small matter.[62] Cicero captures well the sentiment towards those who showed ignorance or disdain towards one's family history in his berating of Piso, consul in AD 58: 'O darkened eyes! O bemired and dingy soul! O forgetful of your father's line, with scarce a memory even of your mother's!' (*Pis.* 62).[63] The issue for Cicero was that familial ignorance meant one was not capable or even worthy to follow in the footsteps of his forebears who held high status positions in the Empire. As such, Piso brought shame upon himself and his family. For Peter, then, to take the phrase ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ (follow in his footsteps) and apply it to a crucified man (an alleged *divine* man at that!), and then saying to his readers, '*follow in his steps*' (i.e., not those of your forefathers, 1:17) is nothing short of extraordinary. Indeed, it has ramifications for the whole household, which is why the use of Isaiah 53 appears here!

Thus, while one may grant that there is clearly overlap between Christian and Graeco-Roman household codes on the surface (e.g.,

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61   Egan, *Ecclesiology and Scriptural Narrative*, 145.

62   On the importance of honouring father's in both Jewish and Graeco-Roman antiquity, see Shaw, 'A People Called', 112–16.

63   Cicero, *Pis.*, 215; also cited in Baroin, 'Remembering One's Ancestors', 31. Her own translation as follows: 'You darkness, you filth, you disgrace, you who are forgetful of your father's origin, and scarcely mindful of your mother's!'

slaves submitting to their masters, wives to husbands), their *foundational* values could not be more starkly opposed.[64] The Graeco-Roman model assumed a posture of honour, power, and authority predicated on the respectability of the father (*paterfamilias*), while Peter's model appropriates the posture of a servant (θεοῦ δοῦλοι). Ordinarily, one would expect the servant to be asked to follow the model laid out by his master,[65] the same way in which a son would be expected to follow the model laid out by his father,[66] yet Peter turns all these expectations on their head by bringing the servant to the forefront as the exemplar for the whole congregation. Contra David Balch, this cannot be an act of assimilation,[67] but rather an act of subversion and social creativity that finds its origin and expression in the 'Suffering Servant' of Isaiah 53.[68] It is to Peter's use of Isaiah in this regard that we now turn our attention.

Christ as Exemplar (1 Peter 2:22–23)

It is generally held that Peter's use of Isaiah 53 quotations and allusions broadly follows the Passion narrative laid out in the Gospels.[69] Goppelt goes so far as to identify specific verses from the Gospel tradition (especially Mark), being alluded to, including the abuse and slander after Jesus's

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64 Contra Bird, *Abuse, Power and Fearful Obedience*, 107–8, who argues that the author of 1 Peter is guilty of colluding with imperial ideology.

65 Bartchy, 'Slave, Slavery' who notes that most slaves adopted the religion and customs of their master; cf. Osiek and Balch, *Families in the New Testament World*, 184.

66 Although our focus is on the slave here, it is worth noting that husbands or sons may have come under particular scrutiny for it was expected that in order to honour their ancestry that they would make every effort to imitate them, or, follow in their footsteps (*vestigia sequi*). In this light, one sees the offence caused when one chooses to follow in the footsteps of a crucified Messiah rather than follow in the glories of one's forefathers. See Baroin, 'Remembering One's Ancestors', 32–33; cf. Harland, *Dynamics of Identity*, 150, who cites *ISardBR* 221, where Sokrates Pardalas, son of Polemaios, is praised 'for following in his ancestor's footsteps' with regards to his piety towards Zeus and benefaction to Zeus's therapeutists.

67 See Balch's well-known monograph, *Let Wives Be Submissive*.

68 One could well imagine, therefore, any convert, be they a slave, a child, a wife, or even a husband, being perceived as committing a form of apostasy or betrayal against the family to which they belonged by either refusing to serve or worship the gods of the household, or abandoning them in favour of something 'quaint' or 'superstitious.' See Plutarch, *Conj. praec.* 19.

69 Carson, '1 Peter', 1034; cf. Horrell, 'Jesus Remembered', 130; Liebengood, *The Eschatology of 1 Peter*, 91; Feldmeier, *The First Letter of Peter*, 167, 173; Jobes, *1 Peter*, 194–95; Goppelt, *A Commentary on I Peter*, 211; Achtemeier, 'Suffering Servant', 180; Schutter, *Hermeneutic and Composition in I Peter*, 140.

condemnation before the Sanhedrin (Mark 14:65 par.), the mockery by the guards (Mark 15: 17–20a par.), and the contempt by the crucified thief (Mark 15:29–32 par.).[70] Jesus, furthermore, accepts the injustice of his death in silence and without retaliation (Mark 14:61; 15:5), in stark contrast to the Maccabean martyrs who were outspoken in their calling for God's judgement to be brought against their opponents (2 Macc. 7:17, 19, 31, 35; cf. 4 Macc. 10:1–3).[71] Finally, Jesus leaves judgement in God's hands (Mark 14:62).[72] All this leaves one with the impression that Peter was more than familiar with the Passion Narrative.

Moreover, Peter's use of Isaiah 53 seems to be fluid, moving from quotation to allusion freely as required, all the while following the Passion Narrative. For example, 1 Pet. 2:22 is, for all intents and purposes, a direct quote of Isa. 53:9 LXX, save for substituting ἀνομίαν with ἁμαρτίαν. On the other hand, 1 Pet. 2:23 is more subtle. Schreiner acknowledges that we do not have any specific allusion, although the emphasis on Christ's non-retaliatory behaviour echoes the silence of the servant in Isa 53:7c–d.[73] Thus, while Isaiah 53 may be in the background of v. 23, it is not at all as explicit as is the case in v. 22. Given this fluidity between the near verbatim quotation of Isaiah in 1 Pet 2:22 and the subtle allusions in 2:23, it may be that Peter is dependent on both Isaiah 53 and the Passion narrative for his thinking in 1 Pet. 2:22–25.[74] The reason for this is that if Peter were *solely* dependent on Isaiah 53 for this section, we would expect a greater level of verbatim usage as we see elsewhere in the epistle (e.g., 2:6–8; 3:10–12). But if Peter is also drawing on the Passion Narrative (as the re-ordering of the Isaian text suggests), then the fluidity of movement between quotation and allusion throughout 2:22–25 would more likely be expected.

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70 Goppelt, *A Commentary on I Peter*, 211.

71 Goppelt, *A Commentary on I Peter*, 211–12. See especially, n. 59. Also, 2 Macc. 7:15 is particularly noteworthy for the threat of God's torture, "Keep on, and see how his mighty power will torture you and your descendants!" (NRSV).

72 Goppelt, *A Commentary on I Peter*, 212.

73 Schreiner, *1, 2 Peter, Jude*, 143; similarly, Horrell, 'Jesus Remembered', 135; Egan, *Ecclesiology and Scriptural Narrative*, 135–36, suggests another verbal association in v. 23 with the verb παραδίδωμι which occurs both in Isa. 53:6 and 12, with the emphasis in v. 6 being that of the Lord giving up his servant, while in v. 12 this changes bringing the servant's self-giving to the fore.

74 For a more in-depth discussion of the Gospel tradition and its relationship to 1 Peter 2:21–25, see Horrell, 'Jesus Remembered'.

With 1 Pet. 2:21 acting as a bridge between the conduct of bond-servants and Christ, 2:22–23 describes the prototypical characteristics embodied by Christ, the Suffering Servant, in whose footsteps all church members are expected to follow. The example starts in general terms by informing the recipients that Christ did not sin, followed by the specifics of what kind of sin Christ avoided that are likewise to be avoided by the Petrine communities. Peter begins by quoting Isa. 53:9 LXX almost verbatim.[75]

Peter substitutes the Isaian ἀνομία (lawlessness) for ἁμαρτία (sin), which are virtually synonymous. The substitution could be the result of working from memory, relying on oral tradition, or drawing upon a catena of Christian testimonies.[76] It may also be a deliberate tactic to correspond with the use of ἁμαρτίας in v. 24 where Isaiah 53 is again in view.[77] In either event, there is no loss in meaning and the same point is driven home: Christ was sinless in his suffering in the lead up to his death *and* in his life as a whole.[78] Such a narrative dictates that Christians are likewise to emulate Christ in their suffering, especially in terms of their innocence. Such a way of life embodies the prototypical characteristics modelled in Christ's Passion. As Michaels notes:

> his suffering (vv. 21, 23) was both unprovoked and unde-served. He suffered not because of any sin he had committed but rather for doing good, and therefore "unjustly" (cf. vv. 19, 20). This above all else is what makes Christ the appropriate example for the epistle's readers.[79]

The second half of v. 22 moves from the general (Jesus did not sin) to the specific, (that no deceit was found in his mouth). While this was true of Jesus' whole life and ministry, v. 23 insinuates that the Passion

75   See the table in Egan, *Ecclesiology and Scriptural Narrative*, 133.

76   McCartney, 'The Use of the Old Testament', 52–53. McCartney's point is well taken. ἁμαρτίας, or variations thereof, appear seven times in Isaiah 53. Specifically, vv. 4, 5, 6, 10, 11, and 12 (twice). So also, Moyise, 'Isaiah in 1 Peter', 183; Achtemeier, *1 Peter*, 200.

77   Schreiner, *1, 2 Peter, Jude*, 143.

78   A point made by both Schreiner, *1, 2 Peter, Jude*, 135; and Horrell, 'Jesus Remembered', 134–35, respectively. See, for example, Matt. 24:7; John 7:48; 8:29, 46; 18:38; 2 Cor. 5:21; Heb. 4:15; 7:27–28; 9:14; 1 John 3:5.

79   Michaels, *1 Peter*, 145.

narrative is likely in view.[80] Verse 23 continues the emphasis on sins of speech, thus elaborating on v. 22.[81] The claim that Jesus did not sin, nor deceit being found in his mouth, is supported by the appeal to his non-retaliatory response toward those who were the cause of his suffering. Yet, while the idea of verbal non-retaliation appears in Isa. 53:7, Horrell correctly points out more obvious connections with the Gospel tradition both in terms of Jesus' teaching concerning non-retaliation (Matt. 5:38–44; Luke 6:27–31), and the evident living out of his teaching described in the Passion narratives (Mark 14:46–48; Matt. 26:51–55; Luke 22:48–53; John 18:3–11, 36).[82]

We may say, therefore, that Peter's selection of his material in vv. 22–23 is shaped both by the content of Isaiah 53 and by his knowledge of the Passion tradition. This not only corresponds to Jesus' exemplary suffering, but also foreshadows the call to bless in 3:8–17 which draws upon the righteous sufferer of Psalm 33 LXX as the emphasised words in the table below demonstrate:

Table 1: Comparison of 1 Peter 2:22–23 with 1 Peter 3:9–10[83]

1 Pet. 2:22–23	1 Pet. 3:9–10
[22] ὃς **ἁμαρτίαν** οὐκ ἐποίησεν οὐδὲ εὑρέθη δόλος* ἐν τῷ στόματι αὐτοῦ,	[9] μὴ ἀποδιδόντες **κακὸν** ἀντὶ **κακοῦ** ἢ _λοιδορίαν_ ἀντὶ _λοιδορίας_, τοὐναντίον δὲ εὐλογοῦντες ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.
[23] ὃς _λοιδορούμενος οὐκ ἀντελοιδόρει_, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως·	[10] ὁ γὰρ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν ἀπὸ **κακοῦ** καὶ χείλη τοῦ μὴ λαλῆσαι δόλον*

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80   Horrell, 'Jesus Remembered', 135.
81   Michaels, *1 Peter*, 145; cf. Horrell, 'Jesus Remembered', 135.
82   Horrell, 'Jesus Remembered', 137.
83   The bolded **ἁμαρτίαν** (2:22) corresponds to **κακὸν** and **κακοῦ** (3:9); δόλος* (2:22) corresponds with δόλον* (3:10); while the underlined/italicised _λοιδορούμενος οὐκ ἀντελοιδόρει_ (2:23) corresponds with _λοιδορίαν ἀντὶ λοιδορίας_ (3:9).

Liebengood has suggested that Isa. 53:9 was selected because it corresponds both to the way Jesus suffered and responded, and because it matches the description of the Righteous Sufferer of Psalm 33 LXX which is incorporated in 1 Pet. 3:10–12.[84] Indeed, as Liebengood notes, 1 Pet. 2:22 and 3:10 share the word δόλος; there is no *deceit* (δόλος) in Jesus mouth, while the Righteous Sufferer keeps his lips from *deceit* (δόλον). Yet, we can also see a further connection between 2:23, and 3:9 through the use of the term λοιδορίαν (revile, reviling). In 2:22 Jesus did not return reviling for reviling and in 3:9, believers are exhorted to the same behaviour. Rather, they are to bless, for that is their calling. One could also make the claim that ἁμαρτίαν (sin) in 2:22 corresponds to κακόν (evil) in 3:9–10. Thus, Liebengood's suggestion that Isa. 53:9 was also selected in anticipation of 3:10–12 is corroborated further by ongoing parallels that appear in both 2:22–23 and 3:9–10. These parallels indicate that Christ's sufferings are paradigmatic for all believers.

It is not surprising that such exhortations to non-retaliation and righteousness should appear consistently throughout the *Haustafel*. What is interesting is *who* features at various junctures. The Petrine *Haustafel* features the *household servant* who is to walk in the footsteps of Jesus, the Suffering Servant. But the Righteous Sufferer of Psalm 33 LXX echoes the experience of King David during his sojourn in Gath while on the run from Saul (see 1 Samuel 21). In the Petrine household code, therefore, we have a trajectory that moves from bondservants (2:18–25), to wives (3:1–6), to husbands (3:7), and finally, to a king (3:10–12), with Jesus, the Suffering Servant as the central focus (2:21–25).

From the perspective of NTT, the way an author coordinates characters and events into a story inevitably has an impact on recipients' understanding of their past, their future hopes, and how they ought to live in the present.[85] And though these characters appear to have little in common on the surface, the narrative that connects them is that of their election/rejection. Servants, wives, and even husbands, having been called out of darkness to Christ (1 Pet. 2:9), are now in the

84   Liebengood, *The Eschatology of 1 Peter*, 92.
85   Jacobs, 'Narrative Integration', 206.

position of facing rejection by their masters and spouses respectively.[86] Similarly the Psalm that alludes to King David, refers not to his time of glory, but to his time of rejection by King Saul once it was revealed that David would soon ascend the throne on account of God's election.

This trajectory, though it proceeds from a lowly servant to a king, nevertheless presents each person in the honourable position of being elect of God, resulting in their subsequent rejection by another. This narrative has as its central feature, Christ, the Suffering Servant (2:21–25), who was likewise elect of God and rejected by the world (cf. 2:4–8), and it is the sharing of this narrative that binds the individual and social identities of these Anatolian believers to Christ.[87] Consequently, it is not unreasonable to understand, given the hermeneutical lens of 1 Pet. 1:10–12, that Jesus is understood and presented not only as the righteous Suffering Servant, but also as the righteous Suffering King, around whom the church is united. That is to say, as sojourners and servants, the church lives with great humility; yet as children who call on God as Father, they are royalty and heirs with Christ.

Moreover, Christ is not only presented as exemplary in terms of his innocence and response to reviling, but also in terms of his context. In the words of Abson Joseph, 'Christ and believers both suffer at the hands of those who are disobedient to God's will and God's word'.[88] The reason that Peter can draw on Isaiah's Suffering Servant is this shared narrative context. The experience of the Suffering Servant in his mission is, likewise, the experience of the Anatolian believers in their mission.[89] Egan goes so far as to say that 'Isaiah 53 does not merely depict Christ as the suffering servant, but also propels the church to understand its own suffering as part of the mission to the nations'.[90]

To summarise the prototypical characteristics defining the Suffering Servant's conduct that have been brought to attention thus far, the Servant (1) *did not* suffer because of sin; (2) there was *no* deceit in his mouth; (3) he *did not* retaliate; nor (4) threaten to return the favour

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86 For the understanding of husbands having non-believing wives, see Gross, 'Are the Wives of 1 Peter 3:7 Christians?'
87 Cf. Jacobs, 'Narrative Integration', 206.
88 Joseph, *A Narratological Reading of 1 Peter*, 107.
89 Egan, *Ecclesiology and Scriptural Narrative*, 144–45.
90 Egan, *Ecclesiology and Scriptural Narrative*, 145.

when abused. Each of the four points are portrayed in the negative; that is, in terms of what Jesus *did not do.* In 1 Pet. 2:23b, there is a transition into the positive aspects of what he did do. Specifically, he entrusted himself to him who judges justly.[91] That is, by entrusting *himself* to the Father, he entrusts the vindication of his life's work to the Father; by entrusting *himself* to the Father, he entrusts his enemies to the Father's judgement. Moreover, the Passion Narratives present Jesus as a model of hope committing his Spirit to the Father (Luke 23:46), praying for the forgiveness of his enemies (Luke 23:34), and that his disciples would continue his work (Matt. 28:18–20; John 15:27; Acts 1:8).[92]

It is Jesus' trust in the just Judge that enables his non-retaliation, his willingness to forgive those who know not what they do, and his ability to graciously endure suffering. Reflecting on these issues towards the end of *Exclusion and Embrace,* Miroslav Volf asks: 'Our question must be how to live under the rule of Caesar in the absence of the reign of truth and justice. *Does the crucified Messiah have any bearing on our lives in a world of half-truths and skewed justice*?'[93] His response carries unmistakable echoes of 1 Peter:

> Without entrusting oneself to the God who judges justly, it will hardly be possible to follow the crucified Messiah and refuse to retaliate when abused. The certainty of God's just judgment at the end of history is the presupposition for the renunciation of violence in the middle of it.[94]

For Volf, the only way one can follow Jesus in this way of non-retaliation and absorption of evil is precisely by believing in God's justice. If one does not hold such a belief then one must seek justice of his or her own accord, returning reviling for reviling (or worse), because one has no other recourse.

The call to endure suffering graciously has its foundation in Christ's own life. In a world that valued honour and kinship, the presentation

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91   Joseph, *A Narratological Reading of 1 Peter*, 108.
92   According to Lim, '"Visiting Strangers and Resident Aliens"', 106, the Suffering Servant is presented as 'the model of hope' for Anatolian believers.
93   Volf, *Exclusion & Embrace*, 277, emphasis added.
94   Volf, *Exclusion & Embrace*, 302.

of a crucified Messiah as an example to follow would have been utterly counter-cultural. Such a way of life would almost certainly lead to ostracism and even persecution, whether by family, friends, or the community at large. Peter's exhortation to turn the other cheek and trust in the judgement of God is, therefore, a remarkable act of faith as it has the potential to put believers of all types in harm's way, yet there can be no doubting that it is also a forceful narrative that has the power to transform lives.

Substitution and New Life (1 Peter 2:24–25)

Following the example of Christ in 2:22–23, vv. 24–25 define the purpose of Christ's gracious endurance. In particular, that Jesus 'bore our sins in his body on the tree [...]', alluding to Isa. 53:4 ; 'This one bears *our* sins'; Isa. 53:11, 'he himself will bear their sins'; and Isa. 53:12, 'he bore the sins of *many*'.[95] First Peter 2:25 concludes the pericope, referring to the straying sheep who have been reconciled to their 'Shepherd'. It has been argued that the language of bearing sin draws on the sacrificial language of Leviticus.[96] The key is in acknowledging both goats presented on the Day of Atonement. In Lev. 16:22, the second goat (the scapegoat) is the one which bears the sins of the people of Israel and is then let loose in the wilderness to Azazel (16:10, 22). The language of Lev. 16:22, 'And the goat shall bear on itself their offences' (*NETS*) is conceptually comparable to that of 1 Pet. 2:24, 'He himself bore our sins', thus, it would make sense to see this as the emphasis presented by Peter.[97] At the same time, however, the other goat—the *sacrificial* goat—*does* die in front of a wooden altar before having its blood sprinkled upon it.[98]

The fact that Peter writes that the sins are borne in Christ's body *on*

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95 All Isaiah quotations here follow the *NETS* translation.

96 Schelkle, *Die Petrusbriefe—Der Judasbrief*, 85; cf. Egan, *Ecclesiology and Scriptural Narrative*, 145–46.

97 The 'bearing sin(s)/iniquities' and other analogous language also appears several times in Isaiah 53, esp., 11–12, 'he shall *bear their iniquities*'; 'yet he *bore the sins* of many'; cf. vv. 4 '*borne our griefs*'; v. 5, '*crushed for our iniquities*'; v. 6, 'the LORD has *laid on him the iniquity* of us all'; v. 8, '*stricken for the transgressions* of the people'.

98 Galling, 'Altar', 96–97.

the tree (a likely allusion to Deut. 21:23), may suggest that the sacrificial goat is also in view *along with* the scapegoat with respect to Christ's death.[99] The Suffering Servant, therefore, suffers precisely because he both bears the sin of the people *and* dies in their place, much like the scapegoat and sacrificial goat respectively in Leviticus. In this manner, Peter may be seeking to show the distinctiveness of Christ's death by showing how the Day of Atonement reaches its *telos* in Christ, who, as the embodiment of Isaiah's Suffering Servant, bears the sins (and curse) of his people by giving up his life.[100] It is through Christ's giving up his life that one 'die[s] to sin and live[s] to righteousness' and finds 'healing', that is, the forgiveness of sins.

Finally, one must consider the title of 'shepherd' (v. 25) that ties itself to the Suffering Servant imagery of vv. 22–24. The work of Kelly Liebengood is helpful here, drawing the reader's attention to Zechariah 9–14 that is unique among the prophets by presenting the shepherd as one who must suffer and die in order for restoration to be accomplished.[101] This theme is developed in constant reference to Isaiah 40–66 and is also brought to bear on the Passion Narrative tradition.[102] It should, therefore, come as no surprise that when 1 Peter utilises the Suffering Servant motif from Isaiah 53 within the framework of the Passion Narrative, that Zechariah 9–14 is also alluded to. Specifically, Zech. 13:7–9 gives biblical warrant for Christ dying on behalf of Yahweh's wandering sheep and why Christians will also likely suffer.[103]

In summary, then, 1 Pet. 2:21–25 brings together the OT prophetic narratives of the Suffering Servant from Isaiah 53 and conflates it with the Shepherd-King imagery found throughout Zechariah 9–14. For Peter, therefore, Jesus is both the Suffering Servant *and* the suffering Shepherd-King who must die to bring about the restoration of his sheep. By bringing together two apparently contradictory roles, that of the servant and the king, Peter engages in a further audacious act of social creativity by drawing his readers further into the OT prophetic

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99   McCartney, 'The Use of the Old Testament', 91; also, Carson, '1 Peter', 1035.
100   Schreiner, *1, 2 Peter, Jude*, 144.
101   Liebengood, *The Eschatology of 1 Peter*, 99.
102   Liebengood, *The Eschatology of 1 Peter*, 99. For the extended argument, see pp. 23–78.
103   Liebengood, *The Eschatology of 1 Peter*, 100.

narrative. This is remarkable given that the church, and the household servants especially, are encouraged to walk in the footsteps of their Suffering Servant-Shepherd-King regarding their response to suffering should it encroach upon them.[104]

Conclusion

Usually, a narrative designed for a dominant public space reserves heroic character(s) for members of those dominant groups.[105] But Peter, by drawing on OT prophetic narrative, counter-intuitively presents a crucified messianic figure as his hero—one elect of God and yet rejected by the world—who embodies the prototypical characteristics of a holy life, specifically in the gracious endurance of suffering that leads to the redemption of his people. Either side of Christ, Peter elevates characters such as bondservants, wives and husbands of unbelieving spouses, and a king, as exemplars who embody the same story of Christ and Israel, embracing the tension that comes with God's election of them and their subsequent rejection by the world; a life like Christ that is characterised by the gracious endurance of suffering and resident-alien-ness, during which they live as elect sojourners between God's promise of redemption and the full inheritance of that promise.

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104   Cf. Dunn, *Neither Jew nor Greek*, 727; Dunn, *Beginning from Jerusalem*, 1160–66.
105   Jacobs, 'Narrative Integration', 212.

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