

Preface

THIS WORK BEGAN IN 2006 as a PhD thesis under the supervision of Professor Richard Bauckham. I am grateful that he would take me on as his last student before retirement. Dr. Grant MacAskill took over supervising duties midway through my studies. These gentlemen provided direction, insight and wisdom that have made an indelible mark on my life and scholarship. I also want to thank Alan Torrance, Markus Bockmuehl, Kristen De Troyer, Bruce Longenecker, Mark Elliott, Stephen Holmes, and Nathan MacDonald for many formative discussions surrounding biblical studies and theology. Finally, I would like to thank my examination readers, Drs. Kelly Iverson and Todd Still. Their constructive feedback has benefited me greatly.

My research began as the result of repeated readings of 1 Peter, during which it became evident that the use of scripture was central to the content and message of the letter. It seemed to me that an investigation of 1 Peter's use of scripture would elucidate the interpretive practices of the early church. I had read Richard Hays' *Echoes of Scripture in the Letters of Paul* with great admiration, feeling that he had set out many stimulating avenues to pursue. My master's work had been carried out under the supervision of David Pao, who likewise stimulated my interests through his work on the Lukan corpus. The discussion regarding the use of scripture in the early church was a burgeoning area of study, yet it seemed very much centered on Paul and the Gospel. Thus, a study in the Petrine corpus would add value to the work that had brought great insights into the hermeneutics of the early church.

It so happened that my research coincided with a flowering of work on the use of scripture in 1 Peter, with works by Andrew Mbuvi, Abson Joseph, and Kelly Liebengood appearing within the last few years. To this was added the publication of *The Commentary on the New Testament Use of the Old Testament*, edited by D. A. Carson, and the ongoing work of Steve Moyise, which have both also provided further insights into Petrine hermeneutics. It would seem, then, that warrant for another volume on the use of scripture

in 1 Peter requires some justification. Several points can be made in support of the current project.

The present monograph seeks to account for all uses of scripture in 1 Peter in a comprehensive manner. Many studies have sought to focus around a few key passages, which provide a great depth of analysis in specific areas. The time is ripe now for a study to draw together the many loose strands into a picture of the overall epistle.

I have sought in this study to range from text critical considerations to theological implications. On the one hand, it is necessary in a study of one author's use of other texts to establish the text used before evaluating how it was used. On the other hand, much of the value of a study of this kind centers on what one makes of the author's use of other texts.

Ultimately, the result of this study is a clarification of a major theological insight into the use of scripture in 1 Peter. The central theological consideration brought forward in the Petrine hermeneutic is ecclesiological in nature. In a relatively short piece of writing, 1 Peter provides a rationale for understanding the scriptures of Israel as communications to the church, models the church on a scripturally-informed understanding of the messianic role of Christ, and projects a vision of the restoration of divine presence among his people as occurring within the church.

These points give some warrant for the production of a new book on this project. Yet the ultimate warrant rests in the contribution this volume makes to the ongoing discussion concerning Petrine hermeneutics, not to mention the general study of the early church's use of scripture.

This publication comes only a few years after completing the original PhD thesis and remains largely unchanged from its previous form. Work on this topic is, of course, ongoing and it is with regret that I have not been able to consult Benjamin Sargent's recently published monograph, *Written to Serve* (London: T. & T. Clark, 2015).

I owe a tremendous debt of gratitude to a great many people who have supported me and helped me during my years of study and writing. I am grateful to the team at Wipf and Stock for their willingness to publish this book.

The postgraduate community of St Mary's College in St Andrews offered a supportive and lively intellectual environment that challenged and delighted my family and me. Thanks also go to the staff and scholars at Tyndale House, Cambridge. Our summer in Cambridge was a highlight and greatly rounded out areas pertaining to my thesis. I also benefited from insights gained from the resident and visiting scholars at the Hochschule at Wuppertal, Germany, when I was invited to present some of my work there.

My family and I have grown through involvement with several church communities. I am thankful for the spiritual support we received from College Church in Wheaton, the Parish Church of the Holy Trinity in St Andrews, the St Andrews Free Church, and All Souls Anglican Church in Wheaton.

Funding for my PhD studies was provided through a grant from the Ministry and Education Foundation. Our family is grateful for the vision of MEF and feels honored to have been recipients of their generosity.

Our families have encouraged and upheld us at every stage of this adventure, even when their own adventures contained unforeseen trials. To my parents, I owe a debt that can never be repaid. To my wife's parents and our siblings, a special note of thanks is offered for their support and enthusiasm for our overseas adventure. Our children, Laura, Shannon, Joanna and Cameron, have been a joy and a source of unremitting love throughout the course of this project. My wife, Kristin, has been a constant source of encouragement and support, and to her this book is dedicated.

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