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Urga, Abeneazer, Edward L. Smither & Jessica A. Udall (eds), *Reading 1 Peter Missiologically: The Missionary Motive, Message, and Methods of 1 Peter*. William Carey Publishing, Pasadena, 2024. ISBN: 9781645085850, 264 pp.

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The authors who contributed to this work give incredible insight into the call for a missiological lens whilst reading 1 Peter. The authors not only engage the reader in the rich cultural history of the time but also provide a hermeneutical bridge which transports the audience to reconsider their understanding of 1 Peter simply as an epistle of exhortation. This book grants its audience an undeniable journey into adopting a missional praxis in every area of the Christian life. This missional understanding is applied to the Christian life despite our suffering, to our salvation, and toward the hope of seeing Christ again. Although this volume is about NT (1 Peter), the application thereof engages both Old and New Testaments in a manner which allows the audience to grapple with foundational teachings with the reassurance of a God who is faithful to keep His promise.

The contributors to this work all hold various degrees and display a great of interest in New Testament studies such as keen interests within missions, cultural studies, and are experts in their respective fields of study. Their unique insights are clearly articulated and edify an already richly saturated text with depth, clarity and an immense sense of understanding of that to which every believer is called. This allows for the audience to become easily engrossed in

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that which is presented and to truly reflect on the challenge of embracing an ‘alien’ identity with a missionary mindset to the glory of God.

The overarching theme of this book is a detailed look at the application of missiology to 1 Peter and how this impacts our current understanding of the Christian mission in light of God’s word. The book is arranged in 3 sections. Each address and challenges critical aspects of missiology. The authors in the various sections address 1 Peter engaging chapter and verse, with the primary focus being both God and Christ and the fulfilment of the Old Testament in the New Testament. This undergirds the very premise that God’s word is true. It was then, and it is now.

The first section focusses on different motives within a missiological framework, highlighting the why, who, and how of reading 1 Peter missiologically. Bowman focusses on salvation by engaging Peter’s writings to the audience in which he reminds them that salvation has been prophesied throughout the Old Testament, navigating the conversation to a more present/contextualised understanding of salvation. A salvation that embraces suffering as part of our mission, as the joy of the believer is enveloped in the glory of the Father and the future hope of the believer in Christ. The relationship between Old Testament prophecy and the experience of the current audience is one which should result in both reflection on the past and introspection of one’s faith currently. This engagement coupled with Belay’s discussion of ‘The Role of the Spirit in Mission’ integrates the call for faith and its outworking in the life of the believer. Belay’s discussion ties together salvation, the work of the Spirit, and the empowerment of the Spirit in the life of the believer to carry out Christ’s mandate set forth in Matthew 28:19-20.

The engagement of the text in section 1 really highlights the believer’s response to God’s call in 1 Peter which is a call to salvation, imitation, and proclamation.

Section 2 demonstrates the mission in various aspects, with an exhortation to embrace the judgement of salvation as Klausli explores the very rich history of God’s plan for the redemption of mankind. Navigating this discussion Klausli pays great attention to the promises of the Old Testament and their fulfilment in the New Testament through the Messiah. This paints a picture of the

suffering believer as one who stands victorious, having been chosen by God. The assertion that believers are sojourners, reinforces the idea of being separate from the world, called to holiness, submission to God, and persecution. This prepares believers to continue in their witness, because even though called to be separate from the world, the goal must always be to proclaim God's Gospel to the world.

Gaisie ties this section together beautifully by investigating the idea of ancestors in the current African context and explaining how Christ supersedes that ideology. He argues for the need for an Ancestor Christology in Africa; however, one must consider the implications thereof if read and applied incorrectly. Gaisie's arguments are thorough and offer great insight regarding death and life and how both find their origin—both physically and spiritually—in God. Gaisie's depiction of Jesus' resurrection offers an ancestral Christology for the Akan tradition of West Africa. This should be further explored within other African contexts such as IsiXhosa and Zulu of southern Africa. That would allow for wider reading into this interpretation and possible greater dialogue as to how all African tribes can read 1 Peter and have its application take root.

Section 3 is the climax of the book as it holds for every believer the mandate set forth for us by Christ. The call is to be missional in the very spaces we hold and especially toward migrants as Stephens so aptly documents in chapter 10. In relation to current world circumstances, this chapter is a necessary challenge to the universal church to live out their faith in a manner that matters. The engagement of the discussion around hospitality is thought provoking and creates a natural discussion with Brooks' argument that evangelism is corporate and involves the whole church. As sojourners ourselves, we are mandated to bear witness to the Messiah, and as His people, we are called to a life which is God glorifying.

The authors have achieved their goal. This book offers a contextualised look at 1 Peter, offering both theoretical and practical applications for a missional outlook. The volume is a great scholarly work and will enlighten readers on how a missiological outlook from an epistle could spur the church to be a greater vessel of the Gospel. To have an in-depth cultural and contextual analysis inform our praxis is what is necessary to spur believers on. We must remember that before we are sent, we are called. This book holds great insight

for those who have a keen desire to study NT literature, understand the call to missional application of the Epistles, and especially pastors/church leaders who want to encourage the church to be bold in the mission for Christ.