

Reading 1 Peter with Those on the Margins

An impetus for such a wider reading comes from the letter itself. The audience seems to be a community of the margins of acceptability, i.e., a community perceived as deviant and being slandered for it). Additionally, some household members (wives and slaves without believing husbands, masters) are in vulnerable positions in their homes, so inviting reading with those in situations more like this.

Some recent scholars of 1 Peter from non-majority and/or non-Western contexts:

1. Shively Smith (*From Strangers to Family*, Baylor University Press)
2. Janette H. Ok (*Constructing Ethnic Identity in 1 Peter*; T & T Clark; “1 Peter” in *New Testament in Color*)
3. Dennis Edwards (*1 Peter*, Story of God Commentary)

Recent volumes on reading the New Testament from majority-world contexts:

1. *The New Testament Around the World*, ed. Mariam Kamell Kovalishyn (Baker, 2025): Essays by Dennis Edwards (“1 Peter and African American Experience”) and David deSilva (“Reading 1 Peter among the Elect Resident Aliens in Sri Lanka”)
2. *An African Introduction to the New Testament*, eds. Abeneazer G. Urga, Elizabeth W. Mburu, and Ferdinand I. Okorie (Fortress, 2026): “The Letters of Peter” by Sofanit T. Abebe, who offers an Ethiopian reading of 1 Peter. He highlights themes of persecution and the space (presence) of God, imitating Christ, sojourner identity, and obedience. He also accents the cosmic nature of evil, the importance of non-retaliation, and God’s justice and judgment.