

## Chapter 1 : When and To Whom was 1 Peter written? | Study Your Bible Online

*The First Epistle of Peter, usually referred to simply as First Peter and often written 1 Peter, is a book of the New Testament. The author presents himself as Peter the Apostle, and, following Roman Catholic tradition, the epistle has been held to have been written during his time as bishop of Rome or Bishop of Antioch, though neither title is used in the epistle.*

That Peter, the head of the twelve, was the author of this letter is not only strongly supported by the external and internal evidence, but is more logical than any of the objections raised against it A. The NT had four different names for this individual: Simon the Greek name for Simeon applied 49 times in the NT 3. This is how he is addressed in the greeting emphasizing his authority to speak B. Traces of the epistle may be in Ignatius, Barnabas and Hermas 3. Irenaeus, Tertullian, and Clement of Alexandria all quote this epistle as Petrine 5. Theophilus of Antioch cites this letter as Petrine 6. Eusebius of Caesarea c. The Muratorian Fragment omits both 1 and 2 Peter but the text of the fragment is open to doubt in its corrupted state 4 C. The Self-witness of the book: This offers a very strong case for Petrine authorship: The writer also sends greetings from Mark 5: Objections to Petrine Authorship: Linguistic and stylistic objections: Because the epistle has a good Greek style and has been influenced by the Greek of the LXX it is argued that Peter, a Galilean fisherman, was unable to write the letter: Because of the persecution which these readers are facing 1: Since the Neronian persecutions in Rome never spread to the provinces to which this letter is addressed i. There are no known travels of Peter among the Asian churches who are addressed, but it would not have been unnatural for the leading Apostle to send a message of encouragement to Gentile Christians. Although Peter claims to be an eyewitness of the sufferings of Christ 5: But this does not prevent him from calling himself a witness! Although it is not possible to be certain, this letter was probably written before or during the Neronian persecution AD A. There are three main views to dating this letter depending upon which persecution one understands to be the focus of the letter: Tradition understands that Paul and Peter were victims of persecution under Nero at Rome after the disastrous fire in the city of Rome on 19 July 64 10 1. Some considerations favor the Neronian persecution: The doctrine and ecclesiastical organization may be early and favor a date not much after AD 60 2. Peter regards the state in a conciliatory way 1 Pet. The readers were probably a mixed group of Jews and Gentile believers who were scattered throughout the northern regions of Asia Minor: This is a circular or general letter, but unlike the others, it identifies its recipients: The letter is addressed to those who are chosen 1: This could refer to either Jews or Gentiles who are now a part of the people of God 2. This could refer to both believing Jews and Gentiles who make up the people of God a. The former lives of the readers supports a Gentile audience: The letter is addressed to those who are from places in northern Asia Minor or modern Turkey 1:

**Chapter 2 : Best Commentary on 1 Peter | Best Commentaries Reviews**

*The first word of this epistle, Peter, identifies the author, who called himself "an apostle of Jesus Christ" (1 Peter ). He wrote this letter to a group of Christians scattered throughout the northern areas of Asia Minor, where he may have previously preached the gospel.*

By the time of Polycarp A. For example, in his Epistle to the Philippians Polycarp incorporates 1 Peter 2: Toward the end of the second century, writing in about A. The church historian Eusebius A. Thus, there is clear and ample evidence that the early Church received this epistle as authentic and apostolic. Having said this, it must be pointed out that neither this epistle nor the Epistle of Second Peter are mentioned in the Muratorian Fragment the earliest extant listing of canonical books. Some scholars have supposed that this could only mean that the church at Rome toward the close of the second century did not regard these epistles as canonical. However, it must be noted that the Muratorian Fragment is just that, a fragment. The clearly corrupted state of the text makes any certain inferences from omissions precarious. Furthermore, this apparent omission, which in all likelihood should be attributed to the corrupted state of the Muratorian Fragment, can hardly offset the widespread authority that the Epistle of First Peter enjoyed as noted from its citations and acceptance by the church fathers mentioned above. Although this epistle may not have been used as freely in the West as in the East, since it was addressed to the churches of the East, note 1 Peter 1: Therein lies the problem. Scholars are in general agreement that Silvanus is none other than Silas, the associate of the Apostle Paul whom we meet in the Book of Acts. Peter adds the comment that Silvanus is a faithful, or trustworthy, brother. Zahn doubts that Peter would use such language merely to state the technical competence of Silvanus as a secretary who faithfully recorded the words dictated to him. Zahn quoted by E. This seems to suggest something approaching joint authorship under apostolic authority. Selwyn concluded that Silas was not merely a messenger of the Apostolic Council, but helped to shape the language of the document issued by that council Selwyn especially calls attention to the Greek text of Acts Selwyn asserts that certain similarities appear in all three of these literary units The Apostolic Decree, 1 and 2 Thessalonians, and 1 Peter that help strengthen the case that Silvanus did more than merely write down the text of 1 Peter as it was dictated to him. Likely, the thoughts of Peter are pressed into the mold of the language of Silvanus, at least to a considerable degree E. Another objection raised against the Petrine authorship of First Peter is the situation of the churches to whom the epistle is addressed. The author is writing to persecuted Christians 1: It is therefore assumed by those who question or deny Petrine authorship that Christianity had by the time of the writing of this epistle become a crime in itself, as distinct from the mere social nuisance it was considered to be at an earlier time. It is further pointed out that the persecution that occurred during the reign of Nero was directed against Christians in Rome; there is no evidence that such persecution spread to the eastern provinces where were located the churches to whom this epistle is addressed. Therefore, it is maintained, if the Neronian persecution is ruled out, this epistle must be alluding to the persecution that broke out against the Church either in the time of Domitian or that of Trajan. Whichever the case, this would rule out Petrine authorship, since, according to tradition, Peter was martyred in the time of Nero D. In answer to this objection it must be pointed out that the assertion that the Neronian persecution was limited to Rome and failed to extend to the provinces remains doubtful S. Even if it did not officially extend to the eastern provinces, the pernicious influence of the Neronian persecution could well have had an impact on those distant provinces. That is to say, Peter does not appear to be alluding to any State-instigated persecution directed against the Church, the type of persecution experienced by the churches in Smyrna Rev. On the contrary, as E. Also, the trials mentioned in 1 Peter 1: Finally, from the very inception of the Church, Christians have suffered specifically for the name of Christ. Facing opposition and suffering for the name of Christ hardly need be taken as an indication of a late first century setting, at which time the Church had become an official outlaw in the eyes of the blasphemous Roman State. On the more positive side, there is evidence within the Epistle itself that bears testimony to its Petrine authorship. Certain autobiographical touches in the Epistle can readily be linked with items of information about Peter contained in the Gospels. The injunction to be clothed with humility 5: The Purpose

of This Epistle Christianity grew up within Judaism, which was a *religio licita*; that is to say, a religion permitted and protected by the Roman State. It was this martyrdom that made the separation between Christianity and Judaism inevitable and opened the way for the storm of persecution that would occur in the subsequent decades. Within two years of the death of James, privileges hitherto enjoyed were withdrawn from the Church and Christianity came to be regarded as an illegal order. Roman historians Tacitus and Suetonius give clear indication of the growth of anti-Christian sentiment in Roman in A. In this climate of popular hostility against the Church, and with the loss of official State protection, it was relatively easy for Nero to put the blame on Christians for the great fire that devastated Rome and instigate a persecution of the Church. Consequently, zealous or sycophantic governors could have taken a cue from Rome and implemented their own localized attacks against the Church. Or they may have looked the other way, allowing the opponents of Christianity to become emboldened to aggressively vent their hatred against the local church. It is in this spiritual and social climate and against this backdrop that Peter sends his epistle to the churches. Indeed, the ominous shadow of persecution as well as the ever-present hostility of the world against Christ and His church, note John Suffering is one of the keynotes of the letter, being mentioned no less than sixteen times. In this epistle Peter presents the Christian perspective on suffering. The Christian should not think it strange when he encounters suffering; on the contrary, he must recognize that he is partaking in the sufferings of Christ 4: For this reason he should rejoice, because the experience of and the endurance of suffering indicate that he indeed shares in the life and, therefore, the salvation of Christ. The Christian must remember that Christ our Savior also suffered, leaving us an example: Despite the emphasis on suffering, the Epistle of First Peter is essentially the Epistle of hope, a living hope founded on the resurrection of Jesus Christ from the dead. It is an inheritance reserved in heaven for the Christian, who in turn is being preserved by God 1: Peter is hereby commending to the Church the apostolic teaching in distinction from whatever spurious claims may be presented by any false teachers who may seek to deceive the Church and lead it to destruction. This is the theme Peter will develop in his second epistle. In the beginning of the third century, Origen is the first writer who, by quoting 2 Peter six times, calls the epistle Scripture. Even then, the church historian Eusebius informs us that Origen expressed some reservation. Toward the end of the fourth century, Jerome acknowledged that Simon Peter composed two epistles that were called General Epistles. But, Jerome added, many people doubt the authenticity of 2 Peter. Nevertheless, doubts concerning the canonicity of 2 Peter still lingered. It is noteworthy that even as late as the Reformation era this Epistle was questioned: Before moving on to consider the reason for suspicions about 2 Peter, it needs to be pointed out that there is no evidence from any part of the early Church that this Epistle was ever rejected as spurious, in spite of the hesitancy that existed over its reception. Challenges to Petrine Authorship Addressed The main hesitation in according Second Peter its rightful place in the canon is the difference in literary style between it and First Peter. In 1 Peter the manner of presentation is smooth and polished. The second Epistle features a style that is abrupt and the wording is stilted. In Greek, the usual connecting particles that link sentences and clauses are missing. Then, too, there is an extensive amount of words fifty-seven that are unique to this epistle, being found neither in 1 Peter nor in any other New Testament book. This is the chief reason for the hesitancy to immediately accept 2 Peter as canonical without reservation. However, a satisfactory explanation that accounts for the divergence in style is readily available. Another explanation to account for the difference in style was originally proposed by Jerome, namely, that when composing his second Epistle Peter made use of an amanuensis. But this interpretation is highly unlikely. This is all the more evident when one takes into account the fact that Peter quotes the false teachers as looking beyond these fathers to the beginning of the creation: On the positive side, there is good internal testimony to the Petrine authorship of this epistle. Throughout the Epistle Peter alludes to incidents that are known from the Gospels; but, as he does so, his wording is considerably different from that of the Gospels. This is an indication that the writer is relying on personal remembrances and relaying those remembrances in his own words, as opposed to repeating the events as they appear in the Gospels in an attempt to convince his readers that he is the Apostle Peter. In closing, we may note. If 2 Peter was sent to a restricted destination, it is not difficult to imagine that many churches may not have received it in the earlier history of the Canon. When it did begin to circulate it may well have been received with some suspicion,

particularly if by this time some spurious Petrine books were beginning to circulate D. Then, too, being that it is a General Epistle as opposed to being addressed to one specific church addressing one specific topic the pernicious activity of false teachers , it may be that no single church took the initiative in testifying to its apostolicity and urging its place in the canon. Peter was commending to the churches the apostolic teaching in distinction from whatever spurious claims might be presented by any false teachers who might seek to deceive the church and lead it to destruction. This is the theme that Peter now develops in his second Epistle. Apparently, the threat Peter foresaw and against which he cautioned the churches had become a potentially serious matter. But, continues Guthrie, since the future tense is mainly used note 2 Pet. The threat is very real, but it has not yet worked its destructiveness in the churches. What exactly was the threat posed by the false teachers of whom Peter warns the churches? The false conclusion that since the Christian is saved by grace he is therefore free to indulge the old sinful nature with impunity. This is the same error the Apostle Paul addresses in Romans 6. Peter describes these teachers in the following terms: As the twentieth-century British preacher Martyn Lloyd-Jones expressed it: The only way to avoid falling in the Christian life is to advance. The only way to avoid slipping back is to go forward. There is no such thing as being static in the Christian life. Bibliography Baker, William H.

**Chapter 3 : First Epistle of Peter | Revolv**

*The Second Epistle of Peter, often referred to as Second Peter and written 2 Peter or in Roman numerals II Peter (especially in older references), is a book of the New Testament of the Bible, traditionally held to have been written by Saint Peter.*

**Introduction** There has been much debate over the authorship of 2 Peter. Most conservative evangelicals hold to the traditional view that Peter was the author, but historical and literary critics have almost unanimously concluded that to be impossible. Conservatives say this has serious ramifications for the doctrines of inspiration and inerrancy. The critics, on the other hand, claim this was standard procedure and therefore not dishonest. Why would he do this? Although there is evidence that some pseudepigraphy was accepted, the only known examples are of apocalyptic literature. Pseudepigraphy of this nature would definitely be considered deceptive and not an accepted characteristic of an inerrant canon. Therefore, we need to examine the critics claims. On what basis do the critics derive their conclusions? Each criticism will be explained and then examined as to its validity in order to determine if it is based on provable fact or assumption. Eusebius rejected it but indicated that the majority accepted the epistle, including James and Jude. Jerome also accepted 2 Peter as authentic. Consequently, the orthodox church was probably suspicious of any letter attributed to Peter. The fact that 2 Peter was accepted into the canon in spite of these suspicions argues favorably towards its authenticity.

**Personal References** The first criticism is of the personal references to Peter as the author. A quote from Edwin D. Freed reveals the typical attitude towards these references: They base this claim on the fact that it is typical pseudepigraphal genre similar to that done in the pastoral epistles. It is also circular reasoning, because it has not been proven, nor is it unanimously accepted, that the pastoral epistles are pseudepigraphal. Their tendency was to venerate them, not show familiarity with them. Therefore, this would seem to strengthen Petrine authorship. Claims that personal references prove forgery are based purely on prejudice because unless the ink is still wet and the author long dead, it cannot be proved to be false. But no document was ever condemned as a forgery upon this ground.

**Historical References** The second major area of criticism is based on interpretation of certain historical references. First, it assumes that the author of 2 Peter was referring to all the letters ever written by Paul. However, he could easily mean all those written up to that time, or even those that the author currently knew about. It certainly does not require that. What it shows is that the author, if in fact Peter and an apostle himself, under inspiration understood that what Paul wrote was also scripture. A recent article by Young Kyu Kim sheds new light and casts doubt on that argument also. One of the most important manuscripts, P46, which contains the writings of Paul, with the exception of the pastoral epistles, has traditionally been dated at AD Kim conducted extensive analysis of P46 and came to the conclusion that a more accurate date for the manuscript is the last half of the first century. This was not the normal form 2nd century church fathers used when referring to an apostle.

**Reference to the Fathers** Another historical reference is seen in 3: Consequently, this verse is interpreted to mean that since the apostles had all died, and the rapture had not occurred, some were doubting the imminent return of Christ. For the passing of the fathers apostles to have occurred would necessitate a second century date. According to Guthrie, nowhere does oiJ patevre" refer to the apostles. These are the fathers such as Adam, Abraham, Isaac, and Jacob. Rather than becoming embroiled in a debate about progressive revelation and how much the Old Testament saints knew, perhaps we should again appeal to the context. The author of 2 Peter is not saying that the fathers were concerned about the second coming. His readers are the ones who are concerned. It is possible that the author is using hyperbolic language and is only commenting that although things have continued much the same way since father Adam was created and father Abraham lived, do not worry. Again, context is the key to determining the meaning. There is one other possible interpretation oiJ patevre". Bauer says in reference to 2 Peter 3: Reference to False Teachers

**A third major historical clue for the critic is the reference to false teachers. They use the reference to false teachers in 2: However, Cole concludes from Galatians that Paul was dealing with an incipient form of Gnosticism.**

**Stylistic Differences** Another major basis of criticism is the stylistic differences between 1 Peter and 2 Peter. The critics contend that the same author could not have

written both because 2 Peter has a unique vocabulary and unique theological ideas. The vocabulary of 1 Peter has only words in common with 2 Peter while are unique to 1 Peter and unique to 2 Peter. And there are more repetitions in 2 Peter. However, this is not uncommon. Paul uses these terms on separate occasions when writing 1 Corinthians and 2 Thessalonians. Differences should be expected if the author is dealing with different problems. The assumption that an author must deal with the same topics in both letters is unrealistic. But not only are there differences, there are also many similarities between 1 Peter and 2 Peter. Although 2 Peter has more, they both are characterized by repetition of words. As one examines the arguments for both sides, it becomes evident that analysis of stylistic differences is subjective and can be used to prove any hypothesis. When dealing with such a small corpus as 2 Peter, it is difficult to make strong conclusions. Conclusion We examined the criticisms to determine whether they were based on provable fact or assumption. The external evidence is not very strong for this epistle, but as we have seen, the fact that it was accepted into the canon in spite of the other pseudo-Petrine literature argues favorably for it. Valid explanations can be given for each historical reference fitting in the first century. The dependence on stylistic differences is too subjective to place much emphasis on, and it can be explained as caused by use of an amanuensis for 1 Peter. The denial of personal references seems to display an unwarranted prejudice and plain unbelief on the part of the critic. Until actual, objective proof is shown to the contrary, this author will continue to consider the author of 2 Peter to be the apostle Peter himself. University of Chicago Press, *A Critical Introduction*, Belmont, Cal: A Students Introduction, Mountainview, Cal: Zondervan Publishing House, The Lockman Foundation, *A Guide for Christian Students*, Revised ed. Harris, *The New Testament: Childs*, *The New Testament as Canon*: Fortress Press, , p. Intersity Press, , p.

**Chapter 4 : Peter, First Epistle of Definition and Meaning - Bible Dictionary**

*The First Letter of Peter is the second of seven catholic or universal letters of the New Testament of the Bible, along with James, Second Peter, the First, Second, and Third Letters of John, and Jude.*

These letters are so called because they are addressed to the universal Church in general and not to a specific community such as, for example, the Philippians. Simon Peter was a Galilean fisherman from Bethsaida, whose brother Andrew announced to him, "We have found the Messiah" and brought him to Jesus John 1: Jesus then called Peter and his fishing partners James and John to become "fishers of men. We know that Peter was married, for he brought Jesus to the home of his mother-in-law to heal her Matthew 8: Jesus Christ appointed Simon as an Apostle Mark 3: Jesus asked his Apostles: For flesh and blood has not revealed this to you, but my Father who is in heaven" Matthew I will give you the keys to the kingdom of heaven; whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven" Matthew Peter denied Jesus three times during his Passion Mark However, Peter was miraculously released from prison by an angel of the Lord, and went to the home of Mary, the mother of John who is called Mark. According to Theodoret, St. Peter, on his trip to Antioch to meet St. Because of his encouragement to the persecuted in Chapter 4, it is thought Peter wrote this in Rome around the time of Nero and the burning of Rome in 64 AD. One of the catholic or universal epistles, First Peter is a pastoral letter addressed to five early Churches emphasizing the "inexpressible and glorious joy" of salvation through Christ, and the call to Christian living. He opens the Letter with a Trinitarian expression, and continues on the mercy of the Father, giving us "a new birth to a living hope through the Resurrection of Jesus Christ" 1: The second section of the Letter begins in First Peter 2: By his wounds you have been healed. For you had gone astray like sheep, but you have now returned to the shepherd and guardian of your souls. Peter recommends exemplary behavior to offset suffering. The letter provides a key reference 3: Peter emphasizes love throughout this letter 1: The noted expression in First Peter 4: The verse is an important reminder for our present times, where Christian persecution has become commonplace in places such as the Middle East: Peter affectionately calls Mark his son. The strong relation between the two surely had an important influence on the Gospel of Mark. The Douay-Rheims Bible was the standard English Bible for Catholics for over years, and still remains in use today. Kennedy took the oath of office on January 20, to become the 35th President of the United States. No part of the New American Bible may be reproduced in any form without permission in writing from the copyright owner. Chapters one and four are from the New American Bible. A Living Hope 3 Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you 5 who by the power of God are safeguarded through faith, to a salvation that is ready to be revealed in the final time. Obedience 13 Therefore, gird up the loins of your mind, live soberly, and set your hopes completely on the grace to be brought to you at the revelation of Jesus Christ. Mutual Love 22 Since you have purified yourselves by obedience to the truth for sincere mutual love, love one another intensely from a pure heart. CHAPTER 2 The Living Stone 1 Wherefore laying away all malice, and all guile, and dissimulations, and envies, and all detractions, 2 As newborn babes, desire the rational milk without guile, that thereby you may grow unto salvation: Behold, I lay in Sion a chief corner stone, elect, precious. And he that shall believe in him, shall not be confounded. Who had not obtained mercy; but now have obtained mercy. Live as Servants of God 11 Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul, 12 Having your conversation good among the Gentiles: But if doing well you suffer patiently; this is thankworthy before God. Advice for Husbands 7 Ye husbands, likewise dwelling with them according to knowledge, giving honour to the female as to the weaker vessel, and as to the co-heirs of the grace of life: Christians called to Blessing 8 And in fine, be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: Suffering for the Sake of Righteousness 13 And who is he that can hurt you, if you be zealous of good? And be not afraid of their fear, and be not troubled. Baptism 20 Which had been some time incredulous, when they

waited for the patience of God in the days of Noah [Noe], when the ark was a building: Therefore, be serious and sober for prayers. Christian Charity 8 Above all, let your love for one another be intense, because love covers a multitude of sins. Trial of Persecution 12 Beloved, do not be surprised that a trial by fire is occurring among you, as if something strange were happening to you. But rejoice to the extent that you share in the sufferings of Christ, so that when his glory is revealed you may also rejoice exultantly. And do you all insinuate humility one to another, for God resisteth the proud, but to the humble he giveth grace. Conclusion 12 By Sylvanus, a faithful brother unto you, as I think, I have written briefly: Grace be to all you, who are in Christ Jesus.

### Chapter 5 : are 1st and 2nd Peter NOT by Peter, but by someone using his name?

*Peter's theme in his second letter is a simple one: pursue spiritual maturity through the Word of God as a remedy for false teaching and a right response to heretics in light of Christ's promised second coming (2 Peter , 16).*

Before we jump into the text of 1 Peter we are going to look briefly at when the book was written and to whom the book was written. When it was written The book claims to be written by Peter. Those claims are substantiated by the letter itself, as it shows evidence of someone who was an eyewitness to the life of Jesus. Historically, this is also substantiated by evidence from early Christian writers. Thus, I believe that the author is the Apostle Peter. Historically speaking, we are fairly confident that Peter died under the reign of Nero. The story goes that he was crucified upside down. This would be around A. Thus we know the book has to be written before then. Secondly, the book claims to be written from Babylon 5: There is debate about whether this is actual Babylon or, like in the book of Revelation, it is referring to Rome. My belief is that it is referring to Rome because Babylon was a small village town at this point. If this is the case, and if we believe history, then Peter was in Rome around A. Therefore, the book is written somewhere between A. To Whom Verse 1 gives us the answer: You can see those areas in the map below. Pilgrim has to do with their position in the world, they are strangers in this world. How was this area evangelized? This leaves us with three options: They were evangelized by some unknown person. Peter evangelized the area, but we have no record of it. This could be since normally letters written to a region are written from someone who has a relationship with the people.

**Chapter 6 : Book of 2 Peter - Bible Survey**

*This letter was accepted by the early church in the 2nd century as being dictated from Peter - so much for 'Paul' being the author as some naively suggest. 1 Peter is either from Peter or a hoax.*

This name occurs frequently in the gospels as the name of one of the twelve apostles. Traditionally and already in the ancient Church, this apostle has been considered the author of 1 Peter. In modern times this identity has been challenged. Principal objections to Petrine authorship have been linguistic, theological, and historical. The style and diction hardly fit the description of the apostle elsewhere. However, if the amanuensis thesis is accepted see below, this objection is not valid. Some judge that the theology reflects dependence on Paul and hence it is unlikely that the epistle is from the Apostle Peter. There is, however, sufficient uniqueness in 1 Peter in theological concepts to moderate the thesis that Pauline influence is present. The historical setting of the epistle in the time of Nero at which time Peter and Paul were martyred is definitely possible—perhaps shortly before the violent outbursts of persecution in the early sixties under Nero. The function of amanuenses in ancient correspondence is not fully known, but their use is clearly attested. Silvanus seems to have functioned in this role in the writing of 1 Peter. This is suggested by the wording of 5: An amanuensis apparently exercised considerable freedom in the composition and formation of the document. Youtie, *Harvard Studies in Classical Philology* 75, pp. On the other hand, certain items in the epistle strongly suggest Petrine origin. The emphasis on service and suffering e. Cullmann has noted that the Petrine speeches in Acts also emphasize the servant motif. Peter ET, pp. The sayings and experiences of Christ alluded to in the epistle sound much like those of an eyewitness. All these items point to a definite Petrine derivation. Tradition places the death of Peter in a. The contents of the first epistle, reflecting impending persecutions, suggest a date shortly before the death of Peter. Peter appears to be in Rome his arrival could hardly be before the middle fifties and some time must also be allowed for the extensive spread of Christianity suggested by the provinces in which the recipients of 1 Peter lived. The recipients of 1 Peter lived in five provinces in the northern, central and western parts of Asia Minor modern Turkey: Pontus, Galatia, Cappadocia, Asia, and Bithynia. The NT contains no record of the evangelization of most of this territory. It is possible that Peter may have worked in part of this area during the time between his departure from Jerusalem and arrival in Rome. This term in the LXX cf. Hence, some have suggested that this term in 1 Peter identifies the recipients as Jewish Christians e. On the other hand, exclusive identification as Gentiles ignores some of the distinctive Jewish elements e. The term Diaspora is used fig. The recipients of this epistle have been suffering various trials and afflictions 1: The unorganized and diverse trials of the recipients of 1 Peter are indicated in 1: In view of the vast territory and varied cultures and religions of the people living in these provinces, it can be concluded that the sufferings endured by the recipients of 1 Peter included a large range of experiences. Literal identification with Babylon in Mesopotamia is extremely difficult. The form of 1 Peter has been the occasion for extensive discussion. In contrast to the Pauline letters where the hortatory section usually follows a doctrinal section, 1 Peter contains exhortations scattered throughout all the chapters. This hortatory feature has suggested to some that basically and originally this may have been a sermon or homily which perhaps was expanded and distributed as a letter. For some, the doxology in 4: Others have attempted to identify a baptismal liturgy in the epistle. No doubt baptism was clearly in the mind of the author e. Moreover, the present form of the document is a letter—“with salutation, thanksgiving praise, message and closing greetings. Portions of the letter may have been parts of sermons, but there are features in the letter which are peculiar to epistolography. Regarding baptism, it seems that the author was seeking to instruct his readers in its meaning, rather than the practice or liturgy of the sacrament. Hence, its application is demonstrated by the frequent exhortations. In this way the epistle becomes a relevant document to its original readers not only, but also for the Church throughout her history. The eschatological prospect of joy must now motivate the Christian to be joyful even in his present trials 3: Actually, the whole gamut of Christian doctrine and ethics is covered in the epistle. The lack of greetings to specific individuals in the last section of the epistle indicates that this was an encyclical letter intended for a fairly large number of churches.

Grammatically, the epistle contains very good Gr. Participles occur frequently and often are strung along through the sentence usually much longer than suggested in the trs. The author used the independent participle for the imperative a number of times. His striking use of the aorist tense in the imperative strikes a note of immediacy and urgency. No doubt in some of these features the influence of Silvanus appears. However, the example of Christ inspires the Christian and provides the pattern to follow 2: Peter emphasizes this hope to encourage the believers in their present sufferings. This living hope in God 1: The recipients of 1 Peter are experiencing persecutions and are faced with the prospect of similar sufferings. In the light of the living hope possessed by the Christian, he can rejoice in the midst of suffering 1: Outline and significant pericopes and passages in 1 Peter: What should be the attitude of the Christian to civil authorities who are becoming more and more suspicious about the new movement? Peter answers this question directly in 2: This passage, along with Romans However, these impending dark days undoubtedly made many believers apprehensive about the attitude and reaction they should show. This was prophesied in the OT e. This privilege is an occasion for both a present joy 1: This interpretation of suffering is a unique feature of 1 Peter and provided the recipients with a modus vivendi in the face of impending persecutions and tribulation. Another significant theological motif in this epistle is the emphasis on the sovereignty of God. The redemptive work of Jesus was foreordained before the foundation of the world 1: The people of God are chosen and destined by God 1: The Christian sees the resolution of the paradox of rejoicing in suffering in such a hope so firmly anchored in the faithfulness of God. This idea, not inconsonant with the teaching of Paul, receives a significant development and application in 1 Peter. The distinctive hortatory character of 1 Peter Tenney has listed 34 different commands in the short epistle New Testament Survey, Grand Rapids: It has a rightful place in the canon. Its theological contributions, often overshadowed by the Pauline writings, are significant and should not be ignored by the Church. Jude in ICC ; J. Moffatt, The General Epistles: Wand, The General Epistles of St. Jude in The Westminster Commentaries ; E. Kelly, The Epistles of Peter and Jude

**Chapter 7 : Bible Study Courses Â» Introduction to 1 and 2 Peter**

*We are going to begin a series on 1 and 2 Peter, which are considered part of the general epistles. The Apostle Paul wrote epistles to the Corinthians, to the Romans and to the Galatians. Peter and James wrote general epistles-addressing a general audience.*

November 6, part one, part two I got his question: I was discussing 2Peter with a skeptical friend, reads alot of the Higher Criticism stuff The Greek of the epistles is of highly stylized form more so than the Johannine writings , and reflects authorship of an educated gentile, and not a Jew. Your friend here is working on too little and too old data Peter is reputed by the early church to have used "interpreters", and this could include translation, so this is entirely plausible: Indeed, 2 Thess 3: This practice suggests that these letters were normally in the handwriting of a secretary. A similar use of an amanuensis is also indicated by 1 Pet 5: In dictating his letters to a secretary, Paul was following a well-established practice in antiquity. Many papyrus letters preserved from the period were written in the hand of a secretary, with the final greeting or other closing matter written in the hand of the sender. In addition, classical literature often attests the use of a secretary. Cicero, a prolific letter writer, often dictated letters to his secretary, Tiro, and frequently alluded to this practice. Plutarch mentions it for Caesar Vit. It was later, in the times of Adrian the king, that those who invented the heresies arose; and they extended to the age of Antoninus the eider, as, for instance, Basilides, though he claims as they boast for his master, Glaucias, the interpreter of Peter. Clement of Alexandria, Stromata 7. Mark having become the interpreter of Peter, wrote down accurately, though not in order, whatsoever he remembered of the things said or done by Christ. For he was careful of one thing, not to omit any of the things which he had heard, and not to state any of them falsely. Indeed, there are distinct traces of Semitic features in 1st Peter: The letter was written in a polished Greek revealing numerous traces of literary refinement. The near-classical employment of the article and exact use of tenses is coupled with a more semitic appreciation of rhythm and parallelism 2: Most letters were written through the agency of scribes. As a Roman citizen Acts That Peter would have used others Silas may only have been the letter carrier, as in the letters of Ignatius is highly likely anyway: Secretaries often had commission to improve upon matters of style: In a word, he acted as a modern copy editor, who points out errors and asks if a particular formulation really conveys precisely what the author wanted to say" [ PLW: The arguments relative to the Epistle of James are relevant here: The above would mean that Peter would NOT have needed to know Greek at all, but he probably did anyway: He lived about five miles from the region of the Greek league of ten cities known as Decapolis. We do not know whether he was bilingual or how much he learned between the Resurrection and his martyrdom. Besides being connected by a number of waterways, there was a road system that utilized a series of valleys to interconnect the Galilean region, tying together such important cities as Sepphoris and Tiberias, as well as trying the area to its surrounding regions. As a result, Galilee was a center for import and export as well as general trade, resulting in a genuinely cosmopolitan flavor It [Capernaum] was a fishing village, with fishing apparently constituting its major source of economic gain. Nearby was Tiberias, a city built by Herod Antipas, where there was a population that was probably even more bilingual than Jerusalem They almost assuredly would have need to conduct in Greek much of their business of selling fish. It is also worth nothing that, of his disciples, Andrew and Philip had purely Greek names He immediately went to Andrew, who was also reportedly from Bethsaida John 1: From the third century B. This means that for Jesus to have conversed with inhabitants of cities in the Galilee, and especially of cities of the Decapolis and the Phoenician regions, he would have had to have known Greek, certainly at the conversational level. The modes and forms of communication deriving from the Greek tradition would not have had to be acquired by Greek editors or writers of a later generation, as the form-critical school assumes Nevertheless, the dominant medium of communication in the Jesus tradition seems to have been Greek. Undoubtedly the beginnings of this language change took place in the Greek cities and among the new administrative and business personnel that entered Palestinian life already in Ptolemaic times. As we shall see in the next chapter these were not confined to the cities but were distributed throughout the villages and estates in charge of the affairs of the government.

The frequent journeys of these officials, some of higher, others of lesser rank, ensured a network of communication that tied village life to the various cities and touched everybody from the poorest peasant to the various village officials. It has sometimes been suggested that Greek was the language of the upper classes and the educated, whereas Aramaic continued to be spoken by the unlettered especially in the country areas. However, this assumption has been seriously challenged by recent evidence and is based on a too intellectualist understanding of the whole hellenization process in Palestine. The Greek documents from Waddis Murabbat, Habra and Seiyal are those of country people, and many ossuary inscriptions, both by the quality of the Greek and their craftsmanship, have no particular signs of sophistication or education. The question to be answered is whether this widespread change of language patterns, even among country people, is a real indicator of deep changes within their thinking and attitudes. Given the fact that the administrative and commercial life of the country was conducted in Greek from a very early stage, it is only natural that ordinary people would have some acquaintance with it, even use it, so long as no particular hostile overtones were associated with this. From being a lingua franca it could become a first language for many, even unlettered people, but without thereby necessarily indicating a radical break with older traditions. IV, 8, 69a; Lam. Cephais would not be familiar with these writings. There are major problems in this as well: It is fairly obvious that an epistle in Greek is not going to quote a Hebrew text! Cephas is familiar enough with the "Old Testament" probably in three languages--Hebrew, Greek, Aramaic to both quote and allude to it. And, by this late time in his preaching ministry these passages would likely HAVE been committed to memory and the allusions would have been part of standard Jewish heritage. But even if not, the content would certainly have been, and it would have been too simple for him to get his helpers to flesh out the quotes if desired. It is interesting to note here, first of all, that since the acceptance of First Peter was unanimous in the early Church, then the arguments in 1 and 2 would not have been "simple common sense" now, would they? But Second Peter is clearly a different story. There is no other name linked with it in the tradition. He uses the epistle at least six times in citations and shows little hesitation in regarding it as canonical. But Origen mentions no explanation from the doubts which were apparently current among some Christians, neither does he give any indication of the extent or location of these doubts. It is a fair assumption, therefore, that Origen saw no reason to treat these doubts as serious, and this would mean to imply that in his time the epistle was widely regarded as canonical" [NTI: He also speaks of Peter "sounding aloud with the two trumpets of his epistles" Hom. And this the ancient elders used freely in their own writings as an undisputed work. But we have learned that his extant second Epistle does not belong to the canon; yet, as it has appeared profitable to many, it has been used with the other Scriptures. The so-called Acts of Peter, however, and the Gospel which bears his name, and the Preaching and the Apocalypse, as they are called, we know have not been universally accepted, because no ecclesiastical writer, ancient or modern, has made use of testimonies drawn from them. Such are the writings that bear the name of Peter, only one of which I know to be genuine and acknowledged by the ancient elders. He makes it clear that the majority accepted the epistle as authentic, together with James and Jude, but he himself had doubts about it. In fact he mentions two grounds for his doubts: As it is, we are obliged to conclude that Eusebius and certain others were doubtful about the epistle, although the majority regarded it as canonical. Since it was NOT in the spurious category. At the same time it must be admitted that the external evidence is not strongly favourable in the case of this epistle. A mitigating factor, which has all too often been overlooked, is the influence of the pseudo-Petrine literature upon church opinion. Some of the more nervous probably regarded 2 Peter suspiciously for this reason, but the fact that it ultimately gained acceptance in spite of the pseudo-Petrine literature is an evidence more favourable to its authenticity than against it, unless the orthodox Christ fathers had by this time become wholly undiscerning, which is not, however, borne out by the firm rejection of other works attributed to Peter. This leads us to reject your friend's conclusion, simply because it is unaware of the distinction between "spurious" and "disputed": What persecution is the author speaking of? There was no persecution in that area at the time that Cephas was still alive. These persecutions can only have happened at the very END of the first cent. Your friend here has made the simple error of over-exegesis. In this case, he or she has decided that the references in First Peter apply to an "official persecution"--there is simply inadequate warrant for this. Even the non-conservative article in ABD rejecting Petrine authorship

admits that this argument has been rejected by scholarship: Earlier anti-Christian actions under Nero in Tac. Nor is a state persecution envisioned where respect for the emperor and civil law is enjoined 2: The nature of the hostility encountered-verbal abuse and reproach 2: Details of the situation point rather to social polarization and conflict which was local, disorganized and unofficial in character As strangers and aliens belonging to a novel cult and exclusive minority actively seeking adherents, these Christians were the victims of the harassment and discrimination regularly experienced by those suspected of posing a disruptive threat to local peace and prosperity. Why would an eyewitness to the events have to use Isaiah to describe what happened? And again, the wording in the LXX and Masoretic are different. The logic in this is faulty. This argument is simply confused. This is not an issue of scribal introduction. If this were so, then he would have added his own greeting eg Rom This is called pseudonymous falsley hidden authorship. Witten under the name of one author, and the original author identifies himself at a later point in the text as opposed to psuedopigriphal[falsley written] texts, where the claim of authorship is under the guise of a person that is dead. This is mistaken on a number of counts, but let me just go after the main point The problem with this is that this is the very opposite of the historical practice! Scribes did NOT normally add their names!!! Most of the ancient world was too illiterate to write letters, certainly letters as sophisticated as this one; they depended instead on scribes. Those who were highly literate were also wealthy enough that they could dictate letters to scribes as well, sometimes their own secretaries, who were usually literate slaves.

### Chapter 8 : 1 Peter 1 GNV - The First Epistle General of Peter - 1 - Bible Gateway

*the first letter of peter This letter begins with an address by Peter to Christian communities located in five provinces of Asia Minor (1 Pt ), including areas evangelized by Paul (Acts - 7 ; ).*

Donate Book of 2 Peter Author: However, the early church fathers found no good reason to reject it. Since Peter was martyred in Rome during the reign of Nero, his death must have occurred prior to A. He very likely wrote 2 Peter between A. Peter was alarmed that false teachers were beginning to infiltrate the churches. He called on Christians to grow and become strong in their faith so that they could detect and combat the spreading apostasy. He strongly stressed the authenticity of the Word of God and the sure return of the Lord Jesus. Through these He has given us His very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires. He is patient with you, not wanting anyone to perish, but everyone to come to repentance. But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever! Knowing that his time was short 2 Peter 1: He challenged the believers to become more mature in their faith by adding to it specific Christians virtues, thereby becoming effective and productive in their knowledge of Jesus Christ 2 Peter 1: The Old and New Testament writers were set forth as their authority for their faith 2 Peter 1: Peter desired they become strong in their faith to withstand the false teachers that had crept in and adversely affected the churches. After a final warning, Peter again encouraged them to grow in the grace and knowledge of their Lord and Savior Jesus Christ. He concluded with a word of praise to his Lord and Savior 2 Peter 3: In his denunciation of false prophets, Peter repeats a prevalent Old Testament theme that must have been very familiar to his readers. Many of the early Christians were converted Jews who had been well taught in the law and the prophets. It behooves all born-again Christians to be so grounded in the Word that we will be able to discern truth from error. The same prescription for growth in faith that Peter gave 2 Peter 1: The foundation for our faith is and always will be the same Word of God that Peter preached.

### Chapter 9 : First Peter Introduction - A Study Guide by Mark A. Copeland

*THE EPISTLES OF PETER. The apostle Peter was the son of Jonas or John, two different versions of the same name. Peter was not, however, his original name. He was Simeon at first, or Simon, which is the same thing; and the name Peter was given him by Christ in anticipation.*