

1 Peter Series

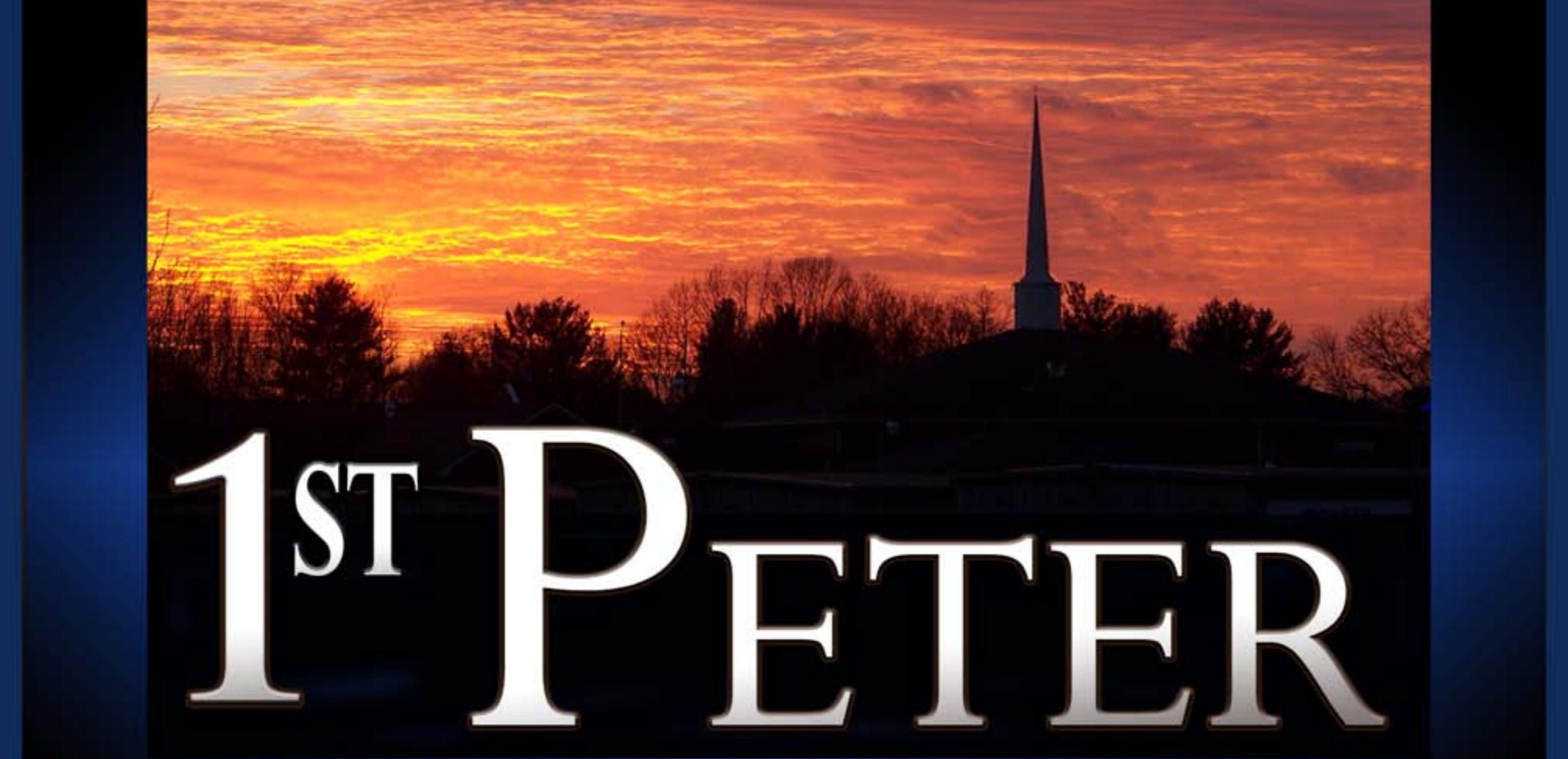
Lesson #002

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Dean Bible Ministries

[www.deanbibleministries.org](http://www.deanbibleministries.org)

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# 1<sup>ST</sup> PETER

LIVING IN LIGHT  
OF ETERNITY

# 1 PETER: INTRODUCTION

***WHO* wrote 1 Peter?**

***To WHOM* was the epistle written?**

***FROM WHENCE* was it written?**

***WHY* was it written?**

***WHEN* was it written?**

***WHAT* are the key doctrines, themes, and applications?**

# 1 PETER: AUTHORSHIP

## 1. EXTERNAL EVIDENCE (evidence from outside of the Bible)

**Polycarp (ca. 70–156),**

**Clement of Rome (ca. 88–ca. 97),**

**Ignatius (d. 107),**

**Irenaeus (fl. ca. 175–195),**

**“Epistles of Barnabas” (late 1<sup>st</sup> or early 2<sup>nd</sup> century),**

**Hermas (early 2<sup>nd</sup> century),**

**Clement of Alexandria (ca. 155–ca. 220),**

**Tertullian (ca. 160–225),**

**Theophilus (late 2<sup>nd</sup> century)**

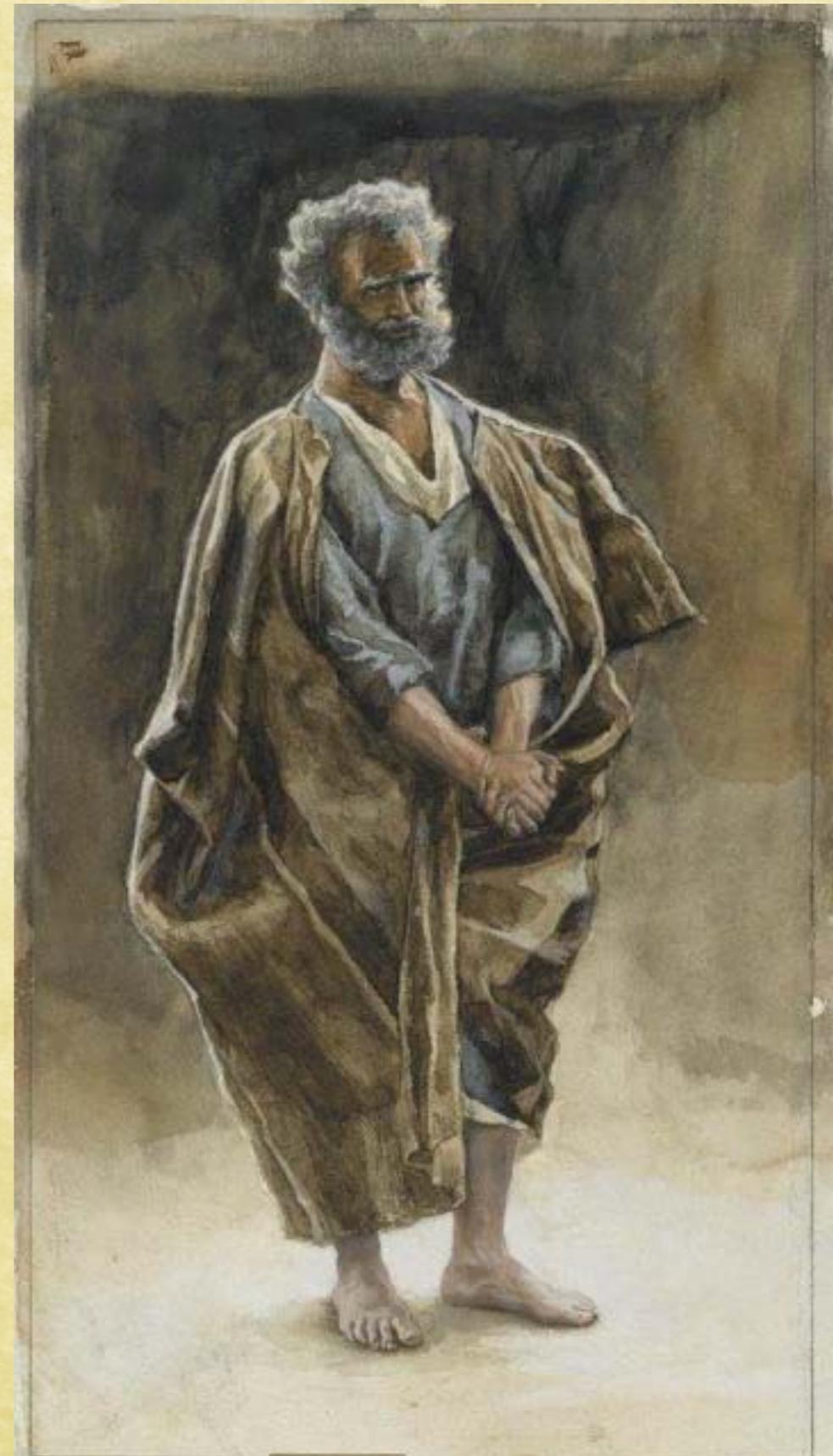
# 1 PETER: AUTHORSHIP

## INTERNAL EVIDENCE (evidence from the Bible)

**1:1 Identifies himself as  
“Peter, an apostle of Jesus  
Christ”**

**Statements that are similar to  
events and instruction  
specific to Peter in the  
gospels.**

“Saint Peter”  
James Tissot



# 1 PETER: AUTHORSHIP

**THE LIBERALS (evidence from pure rationalistic presuppositions)**

**The basic presupposition of theological liberalism is *anti-supernaturalism*.**

**Thus there is no God, unless reason alone can prove it. God, by definition, cannot inspire an inerrant Scripture. The human authors of Scripture all made mistakes. The New Testament was authored 150–300 years after the events, thus it was based on legend and imposed theology.**

**The testimony of the human authors of Scripture is irrelevant and by definition, unreliable.**

# **Peter's Life**

## **A Summary**

**A Galilean fisherman; also known as Simon, or Kephas**

**Son of Jonas, brother of Andrew**

**Born in Bethsaida, lived in Capernaum**

**Married**

**Initially a disciple of John the Baptist**

**Leader of the twelve**

**Present on the Mount of Transfiguration with James and John**

**Called Satan by the Lord for his impetuous, ignorant outburst**

**Leader of the early church (Acts 1–8)**

**Apostle to the “circumcised” (Gal. 2)**

**Traveled with his wife**

**Traveled to Jewish communities**

**Familiar with Paul's writings**

**Late arrival in Rome, did not found the church in Rome**

**Executed upside down on a cross**

# 1 PETER: INTRODUCTION

***WHO* wrote 1 Peter?**

***To WHOM* was the epistle written?**

**JEW or GENTILE???**

# GENTILE

**1. This is by far the predominate view of history.**

**2. Reasons**

**1 Pet. 1:14, “as obedient children, not conforming yourselves to the former lusts, as in your ignorance;”**

**Jews could not be said to be ignorant.**

**Rebuttal: Paul said he was ignorant prior to his conversion (1 Tim. 1:13).**

**1:18 “Empty Tradition,” “Futile way of life”  
could not refer to Jews, only Gentiles.**

**1 Pet. 1:18, “knowing that you were not  
redeemed with corruptible things, like silver  
or gold, from your aimless conduct received  
by tradition from your fathers,”**

**Eph. 4:17, “This I say, therefore, and testify  
in the Lord, that you should no longer walk  
as the rest of the Gentiles walk, in the futility  
of their mind,”**

**1:18 “Empty Tradition,” “Futile way of life”  
could not refer to Jews, only Gentiles.**

**Answer:**

**This does describe Mishnaic pharisaism.**

**Cannot produce perfect righteousness,  
certainty of salvation, or eternal life.**

**In Mark 7:13 the Pharisees nullified the Word  
of God through their traditions.**

**1 Peter 2:9–10 “called out of darkness” and  
“once not a people” could not refer to  
Jews.**

**1 Peter 2:9–10 “called out of darkness” and “once not a people” could not refer to Jews.**

**Rebuttal:**

- 1. Metaphors of darkness are used in Hebrew Scripture to depict unbelief (Isa. 6:9–10) and in the New Testament (Matt. 13:14–15; 2 Cor. 3:13–16).**
- 2. As unbelievers, even Old Testament Jews were not the people of God, “not all Israel is Israel.”**

**Isa. 6:9, “And He said, ‘Go, and tell this people: “Keep on hearing, but do not understand; Keep on seeing, but do not perceive.”**

**Isa. 6:10, “ ‘Make the heart of this people dull, and their ears heavy, and shut their eyes; Lest they see with their eyes, and hear with their ears, and understand with their heart, and return and be healed.’ ”**

**Matt. 13:14, “And in them the prophecy of Isaiah is fulfilled, which says: ‘Hearing you will hear and shall not understand, and seeing you will see and not perceive;**

**Matt. 13:15, “ ‘For the hearts of this people have grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts and turn, so that I should heal them.’ ”**

**Jews would not have been guilty of “abominable idolatry”**

**Rebuttal: For Paul, even greed was idolatry.**

**Overt idolatry was no longer an issue for Jews, but covert idolatry—the idolatry of the law, the idolatry of works, the idolatry of tradition—was still a major problem.**

**Idolatry is listed in Gal. 5:20 as a work of the sin nature.**

**1 Pet. 4:3, “For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.”**

**Answer:**

**1 Cor. 10:14, “Therefore, my beloved, flee from idolatry.”**

**Gal. 5:20, “idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,”**

**Peter would have used his Aramaic or Hebrew name, Kephas, to address a Jewish audience.**

**Rebuttal: This was a Greek-speaking audience of the diaspora.**

# **Arguments For a Jewish Audience**

# **JEWISH AUDIENCE**

- 1. Best fits the vocabulary of 1:1 and the context.**
- 2. Reasons**

# Arguments For a Jewish Audience

**1 Pet. 1:1, “Peter, an apostle of Jesus Christ, to the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,”**

**διασπορά *diaspora***

**Diaspora, dispersion**

**New Testament (John 7:35; James 1:1)**

**LXX (Deut. 28:25; 30:4; Neh. 1:9; Isa. 49:6;  
Jer. 41:17; Ps. 174:2; 2 Macc. 1:27; Jdt.  
5:19),**

**Pseudepigraphical (Pss. Sol. 8:28; T. Asher  
7:2) uses.**

**1 Pet. 1:1, “Peter, an apostle of Jesus Christ, to the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,”**

**διασπορά *diaspora***

**Diaspora, dispersion**

**παρεπίδημος *parepidēmos*  
resident aliens, travelers,  
pilgrim, sojourners**

**Twice in the epistle, the recipients of the letter are contrasted to their Gentile neighbors (1 Pet. 2:12; 4:3)**

**1 Pet. 2:12, “having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.”**

**1 Pet. 4:3, “For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking”**

**1 Pet. 2:9, “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;”**

**Gal. 2:7, “But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter**

**Gal. 2:8, “(for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),”**

**No mention of “the church” or “the churches of” in the salutation**

# **1 PETER: INTRODUCTION**

***WHO* wrote 1 Peter?**

***TO WHOM* was the epistle written?**

***FROM WHENCE* was it written?**

# Babylon

**1 Pet. 5:13, “She who is in Babylon, elect together with you, greets you; and so does Mark my son.”**

## Ephesians

1:3

3:5, 10

3:6, 21

3:8

4:2

4:7, 11

4:13, 15

4:17

## 1 Peter

1:3

1:12

4:11

1:8

3:9

4:10

2:2

1:14, 18

**Peter uses the English word “suffering” in the NKJV used 17 times in the letter (1:11; 2:19, 20, 21, 23; 3:14, 17; twice in 4:1, 13, 15, 16, 19; 5:1, 10). Thus, in addition to James, Peter’s letter instructs its recipients more about tribulation than any other epistle.**

**Glory is mentioned 16× (both verbs and noun).**