1 Peter - Introduction & Background

Authorship

External evidence favors the apostle Peter as the book's author. Such sources of external evidence include Polycarp, Irenaeus, Tertullian, Clement of Alexandria, Ignatius, Barnabas, Hermas, Theophilus, and Clement of Rome. Even Eusebius listed the letter as one of the undisputed books.

Internal evidence also supports Petrine authorship. The writer not only calls himself the Apostle Peter (1:1) but he also calls himself an eyewitness to Christ's crucifixion and resurrection (5:1). Many of the statements found in the book are reminiscent of Christ's interaction with Peter during His earthly ministry. Examples include Christ's emphasis upon feeding the flock (5:2; John 21:15-17), clothing oneself with humility (5:5; John 13:13-17), and girding oneself (2:23; 3:18; 4:1; 5:1,5; John 13:4). Peter's use of Psalm 118:22 (2:7-8) is also interesting since he was present when Christ applied this Psalm to Israel's rejection of His messiahship (Matt 21:42). Also, much of the book's content is similar to Peter's sermons in Acts. Similarities include the notion that God is not a respecter of persons (1:17; Acts 10:34), Christ achieved Resurrection and Ascension glory (1:21; Acts 2:32-36), Christ was rejected as the cornerstone (2:7-8; Acts 4:10-11), Christ's death was part of the divinely foreordained plan (1:20; Acts 2:23), and God is the judge of the living and the dead (4:5; Acts 10:42). Interestingly, the use of the xylon (wood or tree) to speak of the cross is used by Peter in Acts (5:30; 10:39) and in 1 Peter 2:24. In addition, the book's 34 commands would seem presumptuous if an apostle did not write the book.

Despite the persuasiveness of these external and internal arguments, many critical scholars still question the book's authenticity. They rely upon several theories. First, they argue that 1:1-2 and 4:12—5:1 represent later editions that converted an anonymous work into a letter authored by the Apostle Peter. However, proof for this theory is lacking. Second, they argue that the book was written after Peter's time since it speaks of persecution more consistent with the time of Domitian (81-96 AD) or Trajan (98-117 AD). However, this view ignores the reality of the Neronic persecution during Peter's time. Third, they argue that the quality of the Greek is too high for a Galilean fisherman. However, most Galileans were bilingual, speaking both Aramaic and Greek. Also, Matthew and James were both skilled in Greek. Furthermore, Silvanus, Peter's amanuensis, was a Roman (Acts 16:36-37) and therefore skilled in Greek. Moreover, because Peter had already been in ministry 30 years, his communication abilities would have developed and been superb by the time he wrote. Although once categorized as "uneducated and untrained" (Acts 4:13), it should be observed that this sentiment pertained to Peter's lack of rabbinical training

rather than his illiteracy. Those who expressed this sentiment were also astonished at Peter's communication ability.

Although Peter authored the book, it is likely that he used an amanuensis. Silvanus not only served as the letter's bearer but also as Peter's secretary (5:12). Silvanus was probably also known as Silas who assisted Paul on his missionary journeys (Acts 15:40; 1 Thess 1:1; 2 Thess 1:1; 2 Cor 1:19). Because Silas was also a member of the Jerusalem church (Acts 15:22,27,32), he would have been well known to Peter.

Scripture has much to say about Peter thus allowing one to reconstruct the following brief biographical sketch.

1. Peter was born in Bethsaida (John 1:44).
2. He, his father Jonas, and his brother Andrew, were fishermen at Capernaum (Matt 16:17; John 1:40).
3. He lived in Capernaum (Matt 8:15).
4. Peter was married (Matt 8:14; Mark 1:30; Luke 4:38; 1 Cor 9:5).
5. He and Andrew were disciples of John the Baptist (John 1:35-40).
6. Simon was brought to Christ by Andrew (John 1:41-42).
7. Jesus gave him the name, Cephas (John 1:40-42). Cephas is Aramaic for rock and Peter is Greek for rock.
8. Jesus called Peter into full time ministry (Matt 4:18-20).
9. Peter's name is mentioned first on all of the lists enumerating the apostles (Matt 10:2-4; Mark 3:13-15; Luke 6:12-13; Acts 1:13).
10. As one of the inner three, he (along with James and John) witnessed the raising of Jairus' daughter (Mark 5:37) and Christ's transfiguration (Matt 17:1-5).
11. Peter denied Christ three times (Matt 26:56-75) but later repented.
12. He was an eyewitness of Christ's crucifixion (1 Peter 5:1), post resurrection (Luke 24:34), and Ascension (Acts 1:9-10).
13. He was a leading figure in the early church. He presided over the choice of Matthias (Acts 1:15-26). He preached at Pentecost (Acts 2:14-41). He used the keys of the kingdom (Matt 16:19) to open its doors to Jews (Acts 2:14-41), Samaritans (Acts 8:14-25), and Gentiles (Acts 10:1-48).
14. He ministered in various places in Israel including Jerusalem, Lydda (Acts 9:32-35), Joppa (Acts 9:36-43), Caesarea (Acts 10:1-48), and Syrian Antioch (Gal 2:11).
15. He was present at the Jerusalem Council (Acts 15). However, after this point, he seems to disappear from Acts.
16. He traveled extensively, often accompanied by his wife (1 Cor 9:5). Apparently, he paid a visit to Asia Minor (1:1) and Babylon (1 Peter 5:13).
17. According to tradition, he finally went to Rome. In Rome he was martyred by being crucified upside down in 67 or 68 AD prior to Nero's death.

Audience

Was Peter's audience predominantly or exclusively Jew or Gentile? This issue seems to have some bearing upon how the church should view itself as the recipients of Israel's promises (2:9-10). Some argue that Peter's audience was primarily Gentile. However, most of the arguments used by advocates of this view seem answerable.

First, it is contended that the audience's former ignorance (1:14) could not be describing Jews because of the nation's rich heritage. However, Paul, who was a Jew, also described himself as ignorant prior to his conversion (1 Tim 1:13). Second, it is argued that the empty tradition handed down to them from their fathers (1:18) could not describe a Jewish tradition but rather only a Gentile heritage (Eph 4:17). However, this empty tradition is an accurate description of phariseeism and the *Mishnah*. Christ said to the religious leaders of his day that they had made null the word of God through their traditions that had been handed down (Mark 7:13). Third, it is maintained that the description of the audience's transition from darkness into the light (2:9) is inapplicable to Jews and only applicable to Gentiles. However, metaphors of darkness and blindness are typically used in Scripture to depict Jewish unbelief (Is 6:9-10; Matt 13:14-15; 2 Cor 3:13-16).

Fourth, it is argued that Peter's audience's former involvement with idolatry (4:3) could not be describing a Jewish audience since the captivity ridded the nation of this particular sin. However, because this sin is listed among other sins pertaining to the works of the flesh, the idolatry spoken of here also pertains to the works of the flesh. Elsewhere, Paul identifies idolatry as one of the works of the flesh (Gal 5:20). Thus, it seems that Peter's description of his audience does not uniquely identify them as Gentile but rather any unregenerate person whether Jew or Gentile. Fifth, it is maintained that if Peter were addressing a Jewish audience he would have used his Hebrew (Simon) or Aramaic (Cephas) name (1 Cor 1:12; 9:5) rather than his Greek (Peter) name. However, since the letter was addressed to a Greek speaking audience, use of his Greek name was appropriate.

It seems better to argue that Peter's audience was primarily, if not exclusively, Jewish. First, Peter's use of the word "*diaspora*" in 1:1 always refers to Jews in dispersion among the Gentiles in all of its NT (John 7:35; James 1:1), LXX (Deut 28:25; 30:4; Neh 1:9; Is 49:6; Jer 41:17; Ps 174:2; 2 Macc 1:27; Jdt 5:19), and Pseudepigraphical (Pss. Sol. 8:28; T. Asher 7:2) uses. Some attempt to blunt the force of this argument by noting that while the article is absent before "*diaspora*" in 1:1, it is present in John 7:35 and James 1:1.3 However, the absence of the article merely decreases the intensity of a word rather than altering its meaning. "Apostle" in 1:1 does not have the article either, yet the book's author is still the apostle Peter. Second, other terms found in v1 also seem to be describing Jews in the Diaspora. For example, they are called "aliens" or "sojourners" (*parepidhmois*). This word is also used only of Jews (1:1; 2:11; Heb 11:13). The etymology of this word means "away from

home" (*para* means "away from" and *demos* means home" or "house rules"). Thus, the word is a fitting description of Jews outside of their homeland in the Diaspora. Elsewhere they are called "pilgrims" (2:11), which would also be a fitting description of Jews outside the land.

Third, they are distinguished from their Gentile neighbors in two places in the letter (2:12; 4:3). Some attempt to blunt the force of this argument by contending that the word "Gentiles" in these verses should simply be translated as "unbelievers." "However, there is no exegetical basis for such a conclusion. That meaning is not consistent with the normal usage found elsewhere in the NT (i.e., Rom 11:11-14). The word Gentile should be understood in its common, primary meaning as a reference to non-Jews." Fourth, the concepts found in 2:9 are inapplicable to the church as a whole and are applicable only to a believing Jewish audience. Interestingly, "race," "nation," and "people" are all singular nouns. These nouns could not be describing the church as a whole since the church consists of many races, nations, and peoples. Paul even says that the church is not a nation (Rom 10:19). However, these terms aptly describe the Jewish race. Fifth, absent from the salutation (1:1) are the words "to the church of" or "to the churches of." Thus, the letter was not addressed to the church as a whole but rather only to believing Jews in the *Diaspora*.

Sixth, because Peter, who was the apostle to the circumcised (Gal 2:7-8), wrote the letter, it is logical to assume that a Jewish audience is in view. Some attempt to blunt the force of this argument by observing that Peter's ministry was not exclusively to the Jews (Acts 10:34-38; Gal 2:12) just as Paul, who was the apostle to the uncircumcised, preached "to the Jews first." However, by the time Galatians was written (49 AD), it seems to be recognized that Peter's sphere of ministry was toward the Jews. Interestingly, at one time Peter showed a reluctance to minister to the Gentiles (Acts 10; Gal 2:11-4). Thus, to assume that Peter wrote to a Gentile audience in 1 Peter is to also assume that Peter not only went outside his ministry sphere but also that he violated his disposition against ministering to the Gentiles. Seventh, because the letter is filled with Old Testament allusions, it is logical to assume that he wrote to those familiar with the Old Testament, who would be Jews. However, this final argument is not dispositive since other New Testament letters written to Gentiles are also filled with Old Testament citations.

According to v1, these Jews were dispersed in the provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia. These areas comprise the north central portion of modern day Turkey. The regenerated status of Peter's audience is apparent from a casual reading of the first few verses of the letter. There the recipients are called chosen, sanctified by the Spirit, born again, and beneficiaries of a heavenly inheritance (1:1-4).

Since there is no evidence that Peter visited any of these provinces, how was this area evangelized? Pontus and Cappadocia are not mentioned among the church's evangelistic

outreaches in Acts and Paul was forbidden to preach in Bithynia (Acts 16:7). However, residents from Pontus, Cappadocia, and Asia were present to hear Peter's sermon on the Day of Pentecost (Acts 2:9). It is likely that these residents returned to their homelands and started churches there. Furthermore, Paul evangelized Galatia and Asia during his missionary journeys (Acts 13–21). Perhaps Paul did not enter Bithynia because the area already had been evangelized and it was his policy not to build upon another's foundation (Rom 15:20). Other explanations include hints that Peter evangelized the area (Acts 12:17; 1 Cor 9:5) or perhaps there was some unknown evangelistic outreach of the church (1 Peter 1:12).

Place of Writing

Peter indicates that he wrote the letter from Babylon (5:13). Three options have been advanced for identifying Babylon. First, some see Babylon as a reference to a Roman military base in Egypt founded by Babylonian refugees. However, this area was too small and insignificant to merit a visit from an apostle. Also, no tradition associates Peter with Egypt. Second, most see Babylon as a reference to Rome. However, most of the arguments used by Rome advocates are answerable.

For example, although it is argued that Sibylline Oracles (V. 143, 159-60, 434) and the Apocalypse of Baruch (10:1-3; 11:1; 67:7) used Babylon as a code for Rome, these are second century documents written long after the time of Peter. Moreover, while it is contended that John in Rev 17–18 uses Babylon as a code name for Rome, it is possible to interpret Babylon in these chapters as literal Babylon. In addition, some maintain that because Peter used figurative language elsewhere (1:2,13; 2:2,4,5; 5:8), he obviously used the term Babylon figuratively as well. However, because every use of figurative language must be defended on its own merits, it is poor hermeneutics to assume that figurative language in one section of the letter automatically means that figurative language is employed in another section of the letter. Also, some argue that because cities are used figuratively elsewhere in the Bible (Gal 4:25; Rev 11:8), Peter must have been using Babylon figuratively as well. However, when other cities are used figuratively, there is usually some sort of textual clue, such as the existence of the words "allegorically" or "spiritually," alerting the interpreter to a figurative usage. No similar formula is employed in 5:13.

Furthermore, it is argued that because tradition associates Peter's latter years and death with Rome, he must have been using Babylon as a code name for Rome. However, if Peter had a fruitful ministry in Rome during the final decades of his life, why did Paul want to travel there to impart a spiritual gift to the Roman believers (Rom 1:11)? Was Peter's ministry inadequate? Why did Paul write Romans, a theological masterpiece, to a city that already enjoyed the ministry of another apostle? Why was it Paul's ambition to do these things if it was also his desire not to build upon another's foundation (Rom 15:20)? Why did

Paul not address Peter in the greeting section of his letter to the Romans where he greeted so many others (Rom 16)? If Peter was in Rome, why did Paul make no reference of him when he wrote the prison letters from Rome in 60–62 AD? Why did Paul similarly make no reference to Peter when he wrote 2 Timothy from Rome in 67 AD? The silence is deafening. Furthermore, why would Peter minister in Rome when he was the apostle to the circumcised (Gal 2:7-8)? It should also be observed that the tradition associating Peter with Rome might not be as strong as originally thought. English notes, "It is evident that memorials of Peter's presence in Rome for a quarter of a century, and his bishopric and martyrdom there, had their beginnings more than one hundred years after the apostle's execution." Also, it is argued that because Peter is associated with Mark (5:12) and because the NT associates Mark with Rome (Col 4:10; 2 Tim 4:11), it is more logical to assume that Peter got together with Mark in Rome rather than in Babylon. However, neither does the NT rule out the possibility that they were together in Babylon. Although Eusebius indicated "Mark was in Rome serving as Peter's interpreter just before his death in 64 AD," Eusebius did not write these words until the fourth century.

Furthermore, it is observed that the order in which the provinces appear (1:1) indicates that the bearer of the letter would end his circuit in the west rather than the east. Thus, if he were traveling back to where the letter originally came from, he would be moving toward Rome rather than Babylon. However, there is no way to verify that messenger followed this order or whether a single messenger delivered the letter to every church and then returned home. Most believe it was a round robin letter with one church passing it on to the next after they had read it. Rome advocates also note that because Babylon was deserted, Peter went to Rome rather than Babylon. However, while Babylon was deserted during the time of Caligula, there is nothing to prevent its repopulation in the subsequent two decades prior to Peter's letter. Finally, although Rome advocates argue that while there is no independent tradition that Peter went to Rome, there is none that denies it either.

The third and best option is to interpret Babylon as literal Babylon on the Euphrates. This view is in accord with the literal, grammatical, historical method of interpretation. If the geographical references at the beginning of the letter are understood in their normal sense (1:1), why should the geographical references at the end of the letter (5:13) not be given the same normative reading? While other biblical writers had no fear of using the term "Rome," why would Peter be afraid to do so? Interestingly, at the time Peter wrote, Babylon had the largest population of Jews living outside the land. The Magi (Matt 2:2) and some who heard Peter's sermon on Pentecost (Acts 2:9) came from this area. The Babylonian Talmud would later be completed from this area. Since Peter was the apostle to the circumcised (Gal 2:7-8), Babylon would be a logical place for him to travel to. The reference to "she" in 5:13 may refer either to the church in Babylon, since the Greek word for church is a feminine noun, or perhaps Peter's wife (1 Cor 9:5).

Occasion for Writing

The believing Jews that Peter addressed were scattered throughout the various provinces mentioned in 1:1. Thus, they were without the oversight of an apostle or shepherd. Furthermore, they were undergoing suffering. Every chapter of the letter alludes to such suffering (1:1,5,6-7; 2:19-20; 3:13-17; 4:12-19; 5:8-10).

This suffering seems to have emanated from three sources. First, Peter's readers seem to have been suffering at the hands of the government (2:13-17). Perhaps this persecution was related to Nero burning Rome and blaming it on the Christians. It was also probably related to the Christians accused of being traitors since they spoke of another kingdom. Also, after Stephen's martyrdom, heavy persecution began against the Jews. Second, Peter's readers suffered at the hands of their local Gentile neighbors who ridiculed them for their sanctified lives (4:3-4,14). Third, the internal forces of worldliness (2:11-12) and dictatorial leaders (5:2-3) also caused problems within the churches.

How Peter received word of these problems is unclear. What is clear is that he felt compelled to minister to them through writing. After all, they were suffering Jewish Christians without apostolic supervision and Peter was the apostle to the circumcised (Gal 2:7-8).

Date

Because Peter shows some affinities with Paul's writings, his letter would have to be written after the prison epistles (60–62 AD):

Eph 1:3 —> 1 Peter 1:3

Eph 3:5,10 —> 1 Peter 1:12

Eph 3:6,21 —> 1 Peter 4:11

Eph 3:8 —> 1 Peter 1:8

Eph 4:2 —> 1 Peter 3:9

Eph 4:7,11 —> 1 Peter 4:10

Eph 4:13,15 —> 1 Peter 2:2

Eph 4:17 —> 1 Peter 1:14,18

However, the book must have been written before Paul's death at the hands of Nero in 68 AD since Peter makes no mention of Paul's demise. The book would also had to be written sometime before the Neronic persecution. Although Peter's audience was persecuted for their deeds (3:13), in the Neronic persecution believers were punished for their faith. Also, Peter seems to indicate that government was fulfilling its biblical function of punishing evil and commending good (2:14). Obviously, this could not have been the case during the Neronic persecution because Nero was persecuting those who were doing good during that era. It seems that Peter wrote just before the Neronian persecution as a wave of antichristian sentiment from the locals was beginning to build. Thus, a date of 64 AD for the composition of 1 Peter seems appropriate.

Purpose / Theme / Message / Application

The purpose of the letter is to encourage and assure (*parakalew*) the readers (5:12) toward patient endurance in the midst of their sufferings by explaining to them how their salvation related to these sufferings. The theme of the letter is suffering for righteousness and the cause of Christ in hope of salvation and glory (5:10). The message of the letter is that believers can patiently endure suffering, as they exhibit submission in all areas of life, by remembering that their salvation involves suffering, by following the example that Christ exhibited in His own sufferings, and by living in hopeful expectancy of future glory. Raymer appropriately sums up the book's applicational value as follows: "The warmth of his expression combined with his practical instructions make this epistle a unique source of encouragement for all believers who live in conflict with their culture."

> ### Sub Purposes

In addition to this overarching purpose, Peter wrote in order to accomplish several sub purposes. First, he wanted to describe the role of trials in salvation by explaining that suffering was necessary for spiritual growth (1:1-12). Second, he wanted to encourage certain attributes in his readers, such as holiness, love, growth, and testimony (1:13—2:12). Third, he wanted to call believers to submission in a variety of relationships (2:13—3:8). Fourth, he wanted to explain to believers how they should respond to suffering (3:9—4:19) and that it was a privilege to suffer with Christ. Fifth, he wanted to furnish guidelines for church leadership (5:5a). Sixth, he wanted to encourage humility (5:5b-6). Seventh, he wanted to replace their anxiety over their circumstances with a trust in God (5:7). Eighth, he wanted to warn them of satanic activity (5:8-11). Ninth, he wanted to send greetings (5:12-14). Tenth, he wanted to remind them that their earthly suffering is temporal (1:6) because their real home is in heaven.

Structure

The letter has three main sections. First, Peter describes the role of God's grace in his readers' salvation and how God uses suffering to validate their salvation experience (1:1—2:10). Second, Peter explains how an awareness of God's grace in their lives should create within them an attitude of submission in all areas of life (2:11—3:12). Third, he provides them with a divine perspective on their present suffering. Here, he teaches them that it is a privilege to suffer for Christ's name (3:13—5:14).

Unique Characteristics

Peter's first epistle boasts several outstanding characteristics. First, the word "suffering" is used fifteen 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. Second, the word "glory" is used ten times throughout the letter and "coming" is used 6x. Thus, Peter emphasizes that suffering must be performed in the hope of future glory. It might even be said that while Paul emphasized faith and John

emphasized love, Peter focused upon hope. Third, Christ's own sufferings are mentioned 6x (1:11; 2:23; 3:18; 4:1,13; 5:1). Thus, Peter consistently uses Christ as an example of how believers should endure suffering in the present. Fourth, Peter uses the word "holy" 6x. Thus, Peter emphasizes that suffering should not be for raucous behavior but rather because of unjust treatment.

Fifth, Peter emphasizes what the believer possesses in salvation. "Grace" is used 10x. "Hope" is used five times. "Faith" is used five times. "Salvation" is used 4x. Thus, for Peter, the believer's knowledge of what he possesses in Christ should shape his view of suffering. He wants believers to draw upon their spiritual riches so that they can trust God in the midst of suffering. Sixth, "submission" is used 5x. The believer's knowledge of what he possesses soteriologically should naturally lead to a willingness to submit to suffering as well as exhibit an attitude of submission in daily relationships. Seventh, the letter makes extensive use of the imperative. Thirty-four commands are found in the letter. Eighth, the letter furnishes a classic statement on what the OT prophets understood (1:10-11). Ninth, many Christological statements are found in the letter. Information is provided regarding Christ's incarnation (1:20), sinless life (1:19; 2:22), suffering and death (2:24), resurrection (3:21-22), ascension (3:22), present session (3:22), and return (1:7, 13; 4:13; 5:1,4). Tenth, the letter provides much information regarding Peter's personal experience with the incarnate Christ. Eleventh, the letter is one of the few circular letters in the New Testament (1:1). Twelfth, the letter exhibits good Greek.

Thirteenth, the letter contains numerous figures of speech, metaphors, and images (2:2, 25; 5:8). Fourteenth, the letter contains numerous LXX citations. Fifteenth, the letter exhibits great familiarity with the Sermon on the Mount. Sixteenth, the letter exhibits familiarity with the Old Testament. Seventeenth, the letter provides guidance for pastoral leadership (5:1-5). Eighteenth, the letter is one of the most personal in all of the NT.

Outline

I. Salvation: Destiny of the Christian (1 Peter 1:1—2:10)

    (1) Salutation (1:1)

        (A) Writer (1:1a)

        (B) Recipients (1:1b)

    (2) Plan of salvation (1:2-12)

        (A) Trinitarian involvement in salvation (1:2a–d)

            (a) Father's role (1:2a)

            (b) Son's role (1:2b)

            (c) Spirit's role (1:2c)

            (d) Spiritual results (1:2d)

        (B) Future hope of salvation (1:3-5)

            (a) Believer's new birth (1:3)

(ii) Prayer (4:7c)

                        (iii) Love (4:8)

                        (iv) Hospitality (4:9)

                        (v) Use of spiritual gifts (4:10)

                        (vi) Glorification of God in all things (4:11)

            (B) Consolation of suffering (4:12-19)

      (5) Suffering as a shepherd (5:1-5a)

            (A) Shepherd's responsibility (5:1-3)

            (B) Shepherd's reward (5:4)

            (C) Responsibility of the sheep toward their shepherds (5:5a)

      (6) Suffering as a soldier (5:5b-9)

            (A) In humility (5:5b-6)

            (B) In courage (5:7)

            (C) In spiritual warfare (5:8-9)

      (7) Conclusion (5:10-14)

            (A) Benediction (5:10-11)

            (B) Information concerning letter's bearer (5:12a)

            (C) Concluding exhortation (5:12b)

            (D) Greetings (5:13-14a)

                  (a) From those in Babylon (5:13)

                        (i) She who is in Babylon (5:13a)

                        (ii) Mark (5:13b)

                  (b) The exhortation to greet one another (5:14a)

            (E) Concluding blessing (5:14b)

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Peter uses three terms to describe the recipients of the letter:

- "elect" – meaning they were chosen by God (1 Peter 2:6,9)

- "sojourners" – used only 3x (here; 1 Peter 2:11, Heb 11:13) and means "alien nationality" or "temporary resident." A Jewish believer living outside the Land with pagan Gentiles would be considered a resident alien. This word describes their relationship with the world.

- "scattered" or "of the dispersion" [*diaspora*] – this is a technical Jewish term (even today) referring to Jews living outside the Land. The word is used 2x elsewhere (John 7:35; James 1:1), which all commentators agree refer to the Jews of the *Diaspora*. This doesn't refer to all Jews…only those Jews living outside the land. Twice (1 Peter 2:12; 4:3) these Jews are distinguished from the Gentiles with whom they live.

Replacement theologians avoid the normal usage of terms such as *dispersion* and *Gentile* in order to argue that the church is Israel. They must reinterpret some passages to make a

case that the letter was written to Gentiles, or to a Jewish-Gentile mix. 1 Peter 1:1 is one example. The Greek term *diaspora* refers (even today) to Jews living outside the Land (see John 7:35), but the same word used in 1 Peter 1:1 in their minds somehow describes Gentile Christians, and suggests that in this world they are not only scattered but also away from their true "homeland" in heaven. 1 Peter 2:12 (see notes there), is another example, this time with the definition of *Gentiles*.

It is very interesting that the word Church [*ekklesia*] does not appear in any of the Jewish Epistles. Another interesting note is that Peter was the apostle to the Jews (circumcision), not the Gentiles (Gal 2:7). So if Peter was the Apostle to the Jews, why would he be writing to Gentiles? It makes no sense to speak of Gentile Christians as aliens living in Gentile nations. It makes good sense to speak of Jewish believers as aliens living in Gentile lands who had likely been there since their dispersion by the Assyrians and Babylonians. Peter was writing to the dispersed Remnant of Israel in the areas of Pontus, Galatia, Cappadocia, Asia and Bithynia, within a majority Gentile population. Other notes denoting the primary recipients of this epistle as Jewish Christians can be found in 1 Peter 2:9-10.

See 1 Peter 1 - Introduction & Background; The Character of the Believer's Salvation & the Believer for additional evidence for Peter's authorship, further evidence against a Kingdom Now interpretation, and information about Peter's original audience.