

## Syllabus for I and II Peter

NT 515

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### Introduction

Simon Peter, the son of Jonas, was a familiar character in the New Testament Scriptures with 158 references to his name Πέτρος (from Mt. 4:18 to II Pet. 1:1). His brother Andrew introduced him to the Messiah and upon Peter's salvation received the new name Cephas (Jn. 1:35-42). As a fisherman by trade, he was not trained in rabbinical schools but nevertheless was well educated (Acts 4:13). He became the first of the Lord's apostles, specifically called to those of the circumcision—Jews (Mt. 10:2; Gal. 2:7-8). He was zealous for the Lord (Mt. 16:22-23; Jn. 18:10) yet eventually denied Christ thrice (Mt. 26:33 ff.). Having been indwelt with the Spirit (Jn. 20:22) and restored by the Lord (Jn. 21:15-19), he became a powerful preacher (Acts 1 and 2). He took his wife with him on his apostolic preaching trips (I Cor. 9:5) yet attempted to retain his Jewish-ness to his discredit (Acts 10 and Gal. 2). His influence lasted through the middle of the first century, impacting the factions at Corinth (I Cor. 1:12). He apparently had Silas and Mark as his companions later in his ministry (I Pet. 5:12-13). Before his divinely predicted death, he wrote two canonical Epistles<sup>1</sup> to the same audience.

### I PETER

#### Authorship and Date

Concerning the external evidence for the authorship of the epistle known as *First Peter*, early patristics such as Polycarp, Irenaeus, Tertullian, and Clement of Alexandria ascribed it to the Apostle Peter. Eusebius listed it among his so-called undisputed books (*homologoumena*) in his *Ecclesiastical History*. The internal evidence gives reason for this early, wide-spread, and persistent assessment of authorship. The writer declared himself as "*Peter an apostle of Jesus Christ*" (I Pet. 1:1), and testified that he was an eyewitness to Christ's sufferings (I Pet. 5:1). Efforts by biblical critics to deny the Petrine authorship belie their anti-supernatural agenda.

Peter wrote from Babylon, presumably a cryptic name for Rome (I Pet. 5:13).<sup>2</sup> Reasons for his interpretation are the following. 1) Christianity went westward toward Europe rather than eastward toward Mesopotamia. 2) There is no evidence that a NT assembly existed in Babylon. 3) The Christians in Peter's audience received unofficial and semi-official state persecution. 4) The order in which his epistle would be received would come from the direction of Rome, not

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<sup>1</sup>Peter was in the audience that received the promise from the Lord: "*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you*" (Jn. 14:26).

<sup>2</sup>He may have hinted at the babylonianism influencing first century Rome (Cf. Rev. 17-18).

Babylon (*Pontus, Galatia, Cappadocia, Asia, and Bithynia*). Using the pseudonym for Rome, the Apostle wrote from Rome to the διασπορά or scattered Jewish church members throughout Asia Minor. Tradition states that he was crucified upside down in Rome about AD 67-68. Presumably then, I Peter was written in tense summer days of AD 64 immediately before the official Neronian persecution began (AD 64-68).<sup>3</sup>

### Audience

Since “*the gospel of the circumcision was unto Peter*” (Gal. 2:7) as Paul declared, Peter then manifested his calling by ministering to the Jews, especially with his two Epistles. The weight of Paul’s context in the aforementioned passage indicates that as the Jewish Paul was called to Gentiles and wrote to them (II Thes. 3:17), the Jewish Peter was called to Jews, and presumably wrote to Jewish believers. Internal arguments help confirm that Peter’s audience was primarily the Jews. He addressed them as the διασπορά<sup>4</sup> (I Pet. 1:1), using the same word as James who clearly wrote to ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ (Jam. 1:1).<sup>5</sup> Furthermore, Peter’s exhortation to his readership to have their “*conversation honest among the Gentiles*” (I Pet. 2:12) confirms the Hebrew audience position. No doubt the early churches had a mixture of Jews and Gentiles (cf. Rom. 14:1 ff. with Acts 18:2); the respective groups seemed to gravitate around their own ethnicity (cf. I Cor. 12:13). Paul went to the Jews first then the Gentiles, and Peter ministered to Gentiles (Acts 10:34-48; Gal. 2:12) but was primarily focused on Jews. The tendency for the Jew/Gentile division was prevalent until the Lord destroyed the Zerubbabel-Herod Temple in AD 70. After that, Christianity became predominately Gentilic and Judaism became somewhat mosaic and ultimately Talmudic.

These Jewish Christians received unofficial persecution as Peter testified, saying, “*But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear*” (I Pet. 3:15).<sup>6</sup> They were to be ready to give their ἀπολογία to any and every man, but not to or merely to Roman officials. They needed to suffer following the Lord Jesus Christ’s example (I Pet. 2:20), for righteousness (I Pet. 3:14), for well doing (I Pet. 3:17), with rejoicing (I Pet. 4:13), as a Christian (I Pet. 4:16), and in the will of God (I Pet. 4:19). Suffering is a major motif in I Peter, since the Apostle used

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<sup>3</sup>The proud Nero reigned from AD 54-68, and probably set fire to a portion of Rome on July 19, 64, to level land for his *Domus Aurea* (“golden house”). *Tactitus* wrote that Nero captured Christians and burned them at night to give illumination to his garden. In his brief lifetime of thirty years (AD 38-68), he murdered multitudes including his mother, his wife, and ultimately himself.

<sup>4</sup>Peter no doubt alluded to the Babylonian dispersion predicted by the LORD Who said, “*That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered* (יָפֶצְעֶ) thee” (Dt. 30:3).

<sup>5</sup>Cf. the other NT use of διασπορά in Jn. 7:35 of Jews scattered among Gentiles.

<sup>6</sup>The general anti-Semitism prevalent in any society along with the Christian name would intensify persecution for Jewish Christians, just as Peter delineated it.

the verb *πάσχω* twelve times and the noun *πάθημα* four times. One might say that Peter advanced “the theology of suffering” in his *First Epistle*.

### Theology

Although Peter developed the basic theological constructs such as Bibliology, Theology Proper, Soteriology, Ecclesiology and Eschatology, he transcended these themes with the suffering motif. It could be stated that Peter gave the classic teaching on the Doctrine of Suffering.

Peter makes it clear that the suffering his readers experienced was because they were Christians. This suffering was not merely the hardships of life, but the hardships they experienced when their neighbors insulted them for the name of Christ, or the trials they experienced as they identified with the Saviour. Furthermore, suffering for the believer is in the sovereign will of God, and therefore suffering would be expected. In fact, the believer has the privilege of being a partaker in the sufferings of Christ, thereby excluding any attitude of bitterness. The nature of suffering, according to Peter’s Epistle, often comes in the form of physical and mental suffering, or both. However, this was the nature of Christ’s suffering, in whose steps the believer is to walk. The *imitatio Christi* is the byword for the Christian. Just as the believer suffers with Christ, he also is glorified with Christ both now and later. Finally, suffering should not be looked upon as a gloomy prospect, but should be received with joy. The proper response then is urged by the Apostle. Rejoicing in the midst of suffering is the end to which the Lord requires the believer to come, and this result brings glory not only to the believer, but also to the blessed Saviour who is worthy of all glory forever.

### Textual Issues

I Peter 1:22—CT omits *διὰ Πνεύματος* after *ἀληθείας* (“*truth through the Spirit*”), reading merely “truth.”

I Peter 1:23—CT omits *εἰς τὸν αἰῶνα* (“*forever*”).

I Peter 1:24—CT substitutes *αὐτῆς* for *ἀνθρώπου*.

I Peter 2:2—CT adds *εἰς σωτηρίαν* (“[may grow up] into salvation”). Metzger stated that the TR rejected *εἰς σωτηρίαν* because “the idea of ‘growing into salvation’ was theologically unacceptable.” The RSV (1952) reads “*Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation.*”

I Peter 2:5—CT adds *εἰς* to indicate “to be a holy priesthood” (ASV).

I Peter 3:15—CT changes *Κύριον δὲ τὸν Θεὸν* to *κύριον δὲ τὸν Χριστὸν*.

I Peter 3:18—CT changes *τὸ ἡμᾶς* (“*us*”) to *ὕμᾶς* (“*you*”). Who will be brought to God—“*us*” (KJV) or you (NIV)?

I Peter 4:14—CT omits *κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται* (“*on their part he is evil spoken of, but on your part he is glorified*”).

I Peter 5:8—CT changes ζητῶν τινα καταπίη to [τινα] καταπιεῖν.

I Peter 5:10—CT shortens Son's title from Χριστῷ Ἰησοῦ to Χριστῷ.

I Peter 5:14—CT omits Ἰησοῦ from full name Χριστῷ Ἰησοῦ.

I Peter 5:14—CT omits final ἀμήν.

II Peter 1:1—CT changes spelling from Σίμων to Συμεών.

II Peter 1:3—CT substitutes ἰδία for διὰ.

II Peter 1:21—CT changes ἄγιοι Θεοῦ ἄνθρωποι to ἀπὸ Θεοῦ ἄνθρωποι.

II Peter 2:15—CT changes Βοσόρ to Βεωρ.

II Peter 2:18—CT changes ὄντως to ὀλίγως.

II Peter 2:21—CT changes ἐπιστρέψαι to ὑποστρέψαι.

II Peter 3:10—CT changes κατακαίσεται to εὐρεθήσεται. The NIV gives the inane reading, "But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it **will be laid bare.**"

II Peter 3:18—CT omits final ἀμήν.

### Outline for I Peter

- I. Introduction (1:1)
- II. The Christian's Salvation (1:2-2:10)
  - A. The Plan of Salvation (1:2-12)
  - B. The Product of Salvation (1:13-25)
  - C. The Purpose of Salvation (2:1-10)
- III. The Christian's Submission (2:11-3:12)
  - A. Submission to Government (2:11-17)
  - B. Submission to Masters (2:18-25)
  - C. Submission to Husbands and Others (3:1-12)
- IV. The Christian's Suffering (3:13-4:19)
  - A. The Reasons for Suffering (3:13-17)
  - B. The Example of Suffering (3:18-22)
  - C. The Purpose of Suffering (4:1-6)
  - D. The Reactions to Suffering (4:7-19)
- V. The Christian's Service (5:1-11)
  - A. Service for Leaders (5:1-4)
  - B. Service for Laity (5:5-11)
- VI. Conclusion (5:12-14)

## Exegesis for I Peter

### Chapter One

After introducing himself, his audience, and their location, the Apostle Peter developed the great truths of God's plan of salvation. It includes the Father's plan, the Spirit's production, and the Son's purchase (vv. 1-2).<sup>7</sup> Peter turned the focus of redemption on Christ resurrection from the dead, indicating that spiritual victory must first be preceded by suffering. Believers will inevitably face suffering as did the Saviour for the good of all (vv. 3-12). This plan of suffering seems inexplicable from a human perspective, as even the OT prophets attempted to comprehend Christ's sufferings before His glory (cf. Isa. 52:13-15).<sup>8</sup> The product of this plan is sanctification of the Holy Ghost Who produces holy living in holy saints. The Lord Jesus' precious blood is the basis for cleansing from sin of those who believe the Gospel. The new birth manifests in love for the brethren and is actuated by reception of the eternal word of the Lord (vv. 13-25).

### Chapter Two

The purpose of this salvation was to give power to forsake sins (v. 1), to grow spiritually (vv. 2-3), to offer spiritual sacrifices (vv. 4-5), to recognize identification with Christ as His new people (vv. 6-10), and to live a sanctified life among unbelievers (vv. 11-12). The word of God is the source for achieving these purposes, and the Spirit of God uses it in believers' lives (I Pet. 1:25; 2:2, 6, and 8). The "holy nation" would be regenerated saints in NT assemblies, as revealed by the internal teaching of Peter's audience.

Salvation included the requirement of submission to divinely given authorities, even governments in a fallen world. Honoring God in wicked and fierce situations is His will, and godly submission to "kings" such as wicked Nero becomes a powerful testimony to the unsaved, Peter exhorted.<sup>9</sup> Furthermore, Christian servants (Οἱ οἰκέται)<sup>10</sup> are required to submit to masters even if they are mistreated, since Christ is the ultimate example of suffering injustice by trusting in God rather than in retaliation (vv. 13-25).

### Chapter Three

Peter continued his theme of submission, taking advantage of the subject and dealing with pertinent issues within the assemblies, such as the need for Christian women to submit to their unsaved husbands with the object of winning them to Christ (vv. 1-7). He then broadened

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<sup>7</sup>John gave a similar three-fold participatory aspect of the Triune Godhead's involvement in redemption in his *Gospel*. He revealed the Father and Son's involvement (Jn. 17:5) as well as the Spirit's (Jn. 16:8-11). Also, Paul declared that the Father chooses (Eph. 1:3-6), the Son purchases (Eph. 1:7-12), and the Spirit seals (Eph. 1:13-14) believers in salvation.

<sup>8</sup>Even the angels have a theological curiosity about this "anomalous" plan of God.

<sup>9</sup>There are 34 imperatives in I Peter, connoting the practical nature of Christianity.

<sup>10</sup>The οἰκέτης refers to a domestic servant or slave.

his topic to include submission to one another in the churches to guarantee effective prayers (vv. 8-12).<sup>11</sup>

Submission is foundational to the will of God which includes suffering for righteousness' sake. As ironic as this would seem to the natural man, this suffering is a blessing which allows for effective testimony to the lost and could bring about conviction for their false accusation (vv. 13-17). These reasons for suffering are based upon the example of the Lord Jesus Christ's death, "*the just for the unjust*" (v. 18). His divine Spirit (cf. I Pet. 1:11) preached in Noah's day to men whose spirits were then imprisoned in Peter's time. They were disobedient in Noah's day and were destroyed in the universal flood. Nevertheless, the flood saved Noah and his family as baptism saves, because its waters separated him from the world (vv. 19-21).<sup>12</sup> Christ was resurrected and is gone into heaven, Peter declared (v. 22).

#### Chapter Four

Christ's suffering brought an end to death, the purpose of which was to destroy the power of sin, and it enables the saint to live a victorious life over sin (v. 1). In like manner, suffering helps purify the saint so that his life is radically changed from pre-conversion days. The unsaved think it strange that Christians do not live like the ungodly world and falsely accuse believers (vv. 2-4). The reception of the gospel message is that which brings the change as those deceased saints of the past testify (vv. 5-6).

The reaction to suffering forces the saint to recognize the imminence of the end of all things and encourages godly behavior (vv. 7-9). This pious behavior extends to local church ministry with one's spiritual gift (vv. 10-11). Believers should expect unjust suffering, but should not participate in ungodliness and therefore cause suffering (vv. 12-16). The Lord allows judgment in the form of suffering to occur to the saints ("*the house of God*")<sup>13</sup> to test whether or not they will trust their faithful Creator (vv. 17-19).

#### Chapter Five

Local church leadership is to be faithful even in the midst of suffering persecution, Peter averred. The Apostle addressed the elders of NT assemblies on the basis of his co-eldership, his privilege of witnessing Christ's suffering, and a partaker of the following glory (v. 1). Peter, who received instruction from the Saviour to "*feed my sheep*" (Jn. 21:16), faithfully challenged the elders of his audience churches to do the same (v. 2). He encouraged them to avoid professionalism, materialism, and authoritarianism, having a willing ministry, a ready mind, and being an example to God's "*heritage*" (τῶν κληρῶν).<sup>14</sup> There will be a crown for faithful pastors (vv. 3-4). The laity (= clergy) must serve in time of persecution as well, remembering the

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<sup>11</sup>This teaching is similar to Paul's instruction of church-wide submission (Eph. 5:21 ff.).

<sup>12</sup>Baptism is a public testimony that one belongs to Christ (Mk. 16:16) and His assembly (Acts 2:41, 47), and *ipso facto* is separated unto the Lord (cf. Gal. 3:27).

<sup>13</sup>This refers to the assembly of baptized believers (I Tim. 3:4-5; 15).

<sup>14</sup>The noun κληρῶς is the root for "*clergy*" and it refers to the people of God as the "*clergy*"!

attitude of submission in humility since the Lord resists the proud (vv. 5-6). The humble submissive servant will be exalted as he lives his life trusting God and resisting the devil. The Lord perfects believers in sanctification through suffering, so that they may glorify Him forever (vv. 7-11).

Peter concluded by stating that Silvanus was his scribe and Mark with the church at Babylon (= Rome) sent greetings. He exhorted them to greet one another in a loving way and prayed for divine peace upon them (vv. 12-14).

## II PETER

### Introduction

*Second Peter* had the same apostolic author and the same audience with a different problem and at a later time. For the Bible believer, the author's following claim settles the writer's identity: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance" (II Pet. 3:1). The author's message changed from dealing with the problem of suffering to dealing with the problem of apostasy. Because of his strong condemnation of apostasy, delineating the deliverance from, description of, and defense against apostasy, *Second Peter* has been attacked by apostates and those influenced by apostates. Early patristics such as Origen, Jerome, and Eusebius doubted its authenticity and Theodore rejected its canonicity. Others did attest to Petrine authorship and authenticity, such as Athanasius, Augustine, and Ambrose. Nonetheless, the internal evidence conclusively affirms that Peter wrote this *Letter* immediately prior to his death, presumably around AD 67-68, attempting to stop the onslaught of apostasy (II Pet. 1:1). He may still have been in Rome when he wrote his final words.

### Outline for II Peter

- I. Introduction (1:1)
- II. The Deliverance from Apostasy (1:1-21)
  - A. The Divine Gift of Salvation (1:2-4)
  - B. The Diligent Growth of the Saint (1:5-11)
  - C. The Detailed Glory of the Saviour (1:12-18)
  - D. The Designated Genesis of Scripture (1:19-21)
- III. The Description of Apostasy (2:1-22)
  - A. The Methods of the Apostates (2:1-3)
  - B. The Judgment on the Apostates (2:4-13)
  - C. The Character of the Apostates (2:14-22)
- IV. The Defense Against Apostasy (3:1-18)
  - A. The Denial of the Apostates (3:1-4)

B. The Declarations of the Apostle (3:5-18)

1. Divine Creation (3:5-6)
2. Divine Conflagration (3:7)
3. Divine Concern (3:8-9)
4. Divine Consummation (3:10-14)
5. Divine Communication (3:15-16)
6. Divine Challenge (3:17-18)

**Exegesis of II Peter**

**Chapter One**

Simon Peter addressed the *Epistle* to the same audience as the first *Letter* (cf. 3:1), focusing on their “*like precious faith*” and requesting “*grace and peace*” (v. 1-2). He expanded on this salvation as the initial means of deliverance from apostasy. Those who have the divine nature are empowered with the divine power to escape the corruption of the world (vv. 3-4), Simon said. This divine gift leads to diligent growth for the saint, as he adds Christian graces to his life enabling him to be fruitful, illuminated, and assured of the Lord’s kingdom (vv. 5-11). Knowledge of the detail of the glory of the Saviour included the mount of transfiguration experience of Peter. He saw a preview of Christ’s glory in His coming (vv. 12-18). But a proof more sure than apostolic experience is the Scripture which did not originate with man<sup>15</sup> but by the Holy Ghost, as He moved holy men along in the inspiration process (vv. 19-21).

**Chapter Two**

Peter began describing the coming apostates of the day, enunciating their methods, judgment, and character. Their methods involved false prophets entering in among God’s people (in assemblies) with the subtle denial of the work and ultimately the person of the Lord Jesus Christ. They may have attempted to commercialize the Gospel with their “*feigned words*” (πλαστοῖς λόγοις),<sup>16</sup> Peter warned (vv. 1-3). Apostates of the past, whether angels or man, have had a track record of receiving severe judgment, the Apostle declared. For instance, he alluded to three historical occasions recorded in the Scripture of Genesis of classic apostasy and divine judgment. 1) Genesis 6:1-5 records the horrendous sin of and special judgment on angels (v. 4; cf. Jude 1:6-7). These angels have been imprisoned in “*hell*” (ταρταρώσας).<sup>17</sup> 2) Genesis 7-8

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<sup>15</sup>The *KJV* rightfully translates ἰδίᾳ ἐπιλύσεως οὐ γίνεται as “*is of any private interpretation,*” (literally “is not of its own unloosing”) in contrast with verse 21. OT revelatory truth came from the Lord to the prophet for preaching (cf. Jer. 1:1, 2, 4, 7, 9, 11, 12, 13, and 17). The prophet did not create the words of Scripture; the Spirit of God did!

<sup>16</sup>Their words are “plastic words” since they can be bent and molded for any occasion!

<sup>17</sup>The noun tartar was the substance for encrusting the insides of ancient flasks. Plato taught in his *Gorgias* that evil souls went to tartarus in the deepest underworld of hades, and Peter employed the *aorist* participle ταρταρώσας for the casting into tartarus (II Pet. 2:4). He did not necessarily borrow from

records the apostasy of man and the world-wide Noahic flood (v. 5). 3) Genesis 19 records the apostasy and judgment on the sodomites of Sodom and Gomorrha (vv. 6-9). By general application, Peter warned the current apostates of the same fate since they will “*perish in their own corruption*”<sup>18</sup> (vv. 10-13).

Peter described the unmistakable character of apostates. They are immoral (v. 14),<sup>19</sup> they follow the way of their “forefather” Balaam (v. 15-16), they are spiritually disappointing (v. 17), their words are emptying and enslaving (vv. 18-20), and they are animal-like, fulfilling OT prophecy about the dog<sup>20</sup> and sow (vv. 21-22).

### Chapter Three

Peter’s defense against apostates included his revelation of their denial and his declarations in rebuttal. He identified the apostates as “*scoffers*” (ἐμπαικται)<sup>21</sup> and the message as scoffing the doctrine of the Second Coming (vv. 1-4). He began to rebut the scoffers with biblical truths such as God’s creation (vv. 5-6), the Lord’s fiery conflagration of “*the heavens and earth*”<sup>22</sup> (v. 7), the divine concern for lost mankind (vv. 8-9),<sup>23</sup> the consummation of all things, including “*the day of the Lord*” and “*the day of God*” (vv. 10-14),<sup>24</sup> the Pauline communication to the Petrine audience (vv. 15-16),<sup>25</sup> and Peter’s final challenge (vv. 17-18).

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Greek mythology and attempt to “Christianize” it. This may have been oral tradition that he inscripturated under inspiration (cf. Mt. 2:23).

<sup>18</sup>ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται. Jehovah revealed that Satan will self-destruct, saying, “*Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee*” (Ezk. 28:18).

<sup>19</sup>The Saviour condemned this practice, saying, “*Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart*” (Mt. 5:27-28).

<sup>20</sup>“*As a dog returneth to his vomit, so a fool returneth to his folly*” (Prov. 26:11).

<sup>21</sup>The OT counterpart is the scorner (גִּלְיֹן) who mocks spiritual truths (Prov. 9:5, *et al*).

<sup>22</sup>The various combinations of “[*the*] heaven[s] and [*the*] earth” occur numerous times in the OT and NT as the biblical expression of God’s creation. The term “universe” is evolutionary in concept and purpose, and denies the biblical distinctions of the “*worlds*” (Heb. 1:2 and 11:3).

<sup>23</sup>Peter’s soteriological message is consistent with other biblical writers, revealing the universal redemptive work of Christ which must be received with repentance (Mk. 1:15; Lk. 13:3, 5, etc.).

<sup>24</sup>When the present creation is destroyed, the day of God (τῆς τοῦ Θεοῦ ἡμέρας) will be ushered in, which is equivalent to “the day of eternity” or ἡμέραν αἰῶνος (v. 18).

<sup>25</sup>Paul wrote inspired Scriptures to the same Jewish audience to whom Peter wrote. This must refer to the canonical book entitled “Hebrews.”

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