

## **Assessment 3: An Exegetical Report on 1 Peter 1:13–16**

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### **Introduction**

1 Peter is an epistle presenting the nature of the Christian's relationship to God and the response that it should invoke. It reminds the saint to whom we belong as "slaves redeemed" by Christ (1:18,21). Since we belong to Christ (Acts 20:28), we should then get our lives into order, especially to prepare for the trials in the near future (2:9)<sup>1</sup>.

The particular passage examined is 1 Peter 1:13-17. This exegesis will encompass an analysis of the genre, the context of the passage in the epistle, and briefly analyse the structure. A review of the background will follow, before closer analysis of the passage itself.

### **Genre analysis**

The *First General Epistle of Peter* as the name states is a letter. It is a *paraenesis*, exhorting Christians already committed to Christ by means of covenant. It draws heavily on many *Tanakh* references and concepts (especially the *Torah*), which were predominantly foreign to Gentiles.

It outlines the process of Christ's soteriological works and the implications for the saints (1:3-2:10). Peter outlines the assurance of salvation (1:3-12), the call for holiness (1:13-25) and the assurance of God's promises (2:1-10).

Continuing as a consequence is the call to strive through this fallen world (2:11-12). These duties include submission to worldly authorities (2:13-25), to marriage partners (3:1-7), to endure sufferings (3:8-22) and ultimately, to one another (2:11-4:11).

The final encouragements pertain to responsibilities of the church. Suffering is to be endured collectively (4:12-19). The flock needs to be "shepherded" (5:1-4) and all the saints are to live in humility and blessed certainty (5:5-11).

### **Context**

1 Peter 1:13-16 is an exhortation to holiness based on the benefits a believer receives in Christ. In the previous verses, the saint has an "incorruptible inheritance" and should expect to suffer no less than Christ in this world. But the Spiritual support and glory that lies at the end provide the blessed assurance of eternal communion with God.

Under this expectation, Peter reminds the saints in the study passage about the covenant of obedience (reflecting back to Exodus 24 imagery) to be a "set apart" people and associated life. This is emphasised by the Levitical imagery of being holy "because I am Holy". This sets the tone for how the saint is to live a sanctified life in this world, in the remainder of the epistle.

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<sup>1</sup> MacArthur, John. "A Life Without Loose Ends (1 Peter 1)." 2017. YouTube Video. Grace to You. [https://www.youtube.com/watch?v=bDKCS\\_kkaRY](https://www.youtube.com/watch?v=bDKCS_kkaRY).

## Structural analysis

The structure of 1 Peter 1:13-16 was collated using a spreadsheet and presented in Table 1. It examines the interlinear English (Scrivener) based on the Koine words<sup>2</sup>. The grammatic feature (derived from Biblehub.com<sup>3</sup> and detailed in *Appendix A*) is listed, with the Strong Number<sup>4</sup> (which also correlates with Vines and Thayer's lexicographies<sup>5</sup>, assisting analysis of the grammar structure). This provided a reference tool that was used to examine the passage.

**Table 1: Analysis of 1 Peter 1:13-16**

Scrivener	13	Therefore	having girded up	the	loins	of the	mind	of you	being sober-minded	fully
Koine	13	Διὸ	ἀναζωσάμενοι	τάς	ὀσφύας	τῆς	διανοίας	ὑμῶν ,	νήφοντες ,	τελείως
Grammar Form		Conj	V-APM-NMP	Art-AFP	N-AFP	Art-GFS	N-GFS	PPro-G2P	V-PPA-NMP	Adv
Strong's Number		1352	328	3588	3751	3588	1271	4771	3525	5049
Scrivener	14	as	children	of obedience	not	fashioning yourselves	to the	former	in	the
Koine	14	ὥς	τέκνα	ὑπακοῆς ,	μὴ	συσχηματιζόμενοι	ταῖς	πρότερον	ἐν	τῇ
Grammar Form		Adv	N-NNP	N-GFS	Adv	V-PPM/P-NMP	Art-DFP	Adj-ANS-C	Prep	Art-DFS
Strong's Number		5613	5043	5218	3361	4964	3588	4386	1722	3588
Scrivener	15	But	as	the [One]	having called	you	[is] holy	also	yourselves	holy
Koine	15	ἀλλά	κατά	τὸν	καλέσαντα	ὑμᾶς	ἅγιον ,	καὶ	αὐτοὶ	ἅγιοι
Grammar Form		Conj	Prep	Art-AMS	V-APA-AMS	PPro-A2P	Adj-AMS	Conj	PPro-NM3P	Adj-NMP
Strong's Number		235	2596	3588	2564	4771	40	2532	846	40
Scrivener	16	because	it has been written	-	Holy	you shall be	because	I	holy	am
Koine	16	διότι	γέγραπται	«ὅτι» :	Ἅγιοι	ἔσεσθε ,	ὅτι	ἐγώ	ἅγιος	[εἰμι] .
Grammar Form		Conj	V-RIM/P-3S	Conj	Adj-NMP	V-FIM-2P	Conj	PPro-N1S	Adj-NMS	V-PIA-1S
Strong's Number		1360	1125	3754	40	1510	3754	1473	40	1510

  

Scrivener	13	set [your] hope	upon	the	being brought	to you	grace	in	[the] revelation	of Jesus	Christ
Koine	13	ἐλπίζατε	ἐπὶ	τὴν	φερομένην	ὑμῖν	χάριν	ἐν	ἀποκαλύψει	Ἰησοῦ	Χριστοῦ ,
Grammar Form		V-AMA-2P	Prep	Art-AFS	V-PPM/P-AFS	PPro-D2P	N-AFS	Prep	N-DFS	N-GMS	N-GMS
Strong's Number		1679	1909	3588	5342	4771	5485	1722	602	2424	5547
Scrivener	14	ignorance	of you	desires							
Koine	14	ἀγνοία	ὑμῶν	ἐπιθυμίαις .							
Grammar Form		N-DFS	PPro-G2P	N-DFP							
Strong's Number		52	4771	1939							
Scrivener	15	in	all	[your] conduct	be						
Koine	15	ἐν	πάσῃ	ἀναστροφῇ	γενήθητε ,						
Grammar Form		Prep	Adj-DFS	N-DFS	V-AMP-2P						
Strong's Number		1722	3956	391	1096						

<sup>2</sup> Green, Jay P., Snr (Ed.) *The Interlinear Bible - Hebrew - Greek - English*. 2<sup>nd</sup> Ed.. Hendrickson Publ: Peabody, Mass. 2015. 940.

<sup>3</sup> Biblehub.com - 1 Peter 1 Interlinear Bible. 2019. <[https://biblehub.com/interlinear/1\\_peter/1.htm](https://biblehub.com/interlinear/1_peter/1.htm)> last accessed 07-10-2019.

<sup>4</sup> Strong, James. *The New Strong's Exhaustive Concordance of the Bible with Main Concordance, Appendix to the Main Concordance, Topical Index of the Bible, Dictionary of the Hebrew Bible, Dictionary of the Greek Testament*. Thomas Nelson Publ.: Nashville, Tn. 1990.

<sup>5</sup> Green, Jay P., Snr (Ed.) *The New Thayer's Greek-English Lexicon of the New Testament with Index translated and revised by Joseph Henry Thayer, D.D.* Hendrickson Publ: Peabody, Mass. 1981

Vine, W.E., Unger, Merrill F., White, William, Jnr. *Vine's Expository Dictionary of Biblical Words*. Thomas Nelson Publ.: Nashville, Tn. 1985.

## **Background**

### **Author:**

Despite modern theological arguments since the Enlightenment (presented in *Appendix B*), the reviewer is personally convicted that the author is the Apostle Peter (1:1), using his amanuensis, Silvanus (5:12)<sup>6</sup>. There are multiple reasons for this claim. Firstly, there is the internal evidence. Some of these include Peter's greeting, Biblical events intimately pertaining to Peter's experiences (eg. Jesus' "feed the flock" commands and transfiguration), his relationship with Mark, and the particular Jewish imagery. (This is outlined in *Appendix C*).

Secondly, there is external evidence pertaining to Jewish history (which will be examined in the *Date* of writing). Most theologians from the Apostolic period, Early Church Fathers to the Reformation, and to the Enlightenment emphatically claim the Apostle Peter as the likely author (using Silvanus). Eusebius and Clement attest that the early church<sup>7</sup> (and following 2000 years) mostly acknowledged the Apostle Peter, and accepted it as canon<sup>8</sup>.

If it is pseudonymous, there is no clear historic or archaeological evidence to definitively identify anyone at this time<sup>9</sup>. Further, the various theories of different authors introduce more questions and discrepancies than they currently solve. They certainly don't exceed the concerns to dismiss Petrine authorship<sup>10</sup>.

### **Date**

Continuing the assumption Peter actually authored this letter, the date can be reasonably estimated to be between 64 and 67AD. This may be elucidated from several perspectives, including:

- A. 2 Peter was written between these dates based on Biblical references<sup>11</sup>, and consequently, 1 Peter was written 12-18 months prior<sup>12</sup>.
- B. Historical references (such as Origen and Eusebius) assert Peter was martyred in 67AD<sup>13</sup>. This has been related to the persecution under Emperor Nero [54-68AD].

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<sup>6</sup> Beeke, Joel R., Smalley, Paul M. *Reformed Systematic Theology - Revelation and God*. Wheaton, Ill.: Crossway. 2019. 1:385.

<sup>7</sup> Maier, Paul J. *Eusebius - The Church History - Translation and Commentary*. (Missions and Persecutions - III:3, III:25) Kregel: Grand Rapids, Mich., 2007. 80, 100-101.

Schaff, Philip. *The First Epistle of Clement to the Corinthians. Chapter V*. in *Ante-Nicene Fathers Volume 9*. [CD] The Classic Archives, available from <<http://www.ccel.org/ccel/schaff/anf09>>, 1885. 411

<sup>8</sup> Although the Muratorian Fragment (the oldest list of NT canon, circa AD140-170) omits both Petrine epistles, it is reasonably speculated they may be in the missing components. Marlowe, Michael D. *The Muratorian Fragment*. (2012) <<http://www.bible-researcher.com/muratorian.html>> retrieved 13-09-2019

<sup>9</sup> Price, Randal; House, H. Wayne. *Handbook of Biblical Archaeology*. Zondervan: Grand Rapids, Mich. 2017. 368.

<sup>10</sup> Hill, Charles E. "The Truth Above All Demonstration": *Scripture in the Patristic Period to Augustine*. From Carson D.A. [Ed.]. *The Enduring Authority of the Christian Scriptures*. Canbridge, UK: William B. Eerdmans Publ. 2016. 43-88.

<sup>11</sup> Peter refers to his impending martyrdom in 2 Pet. 1:14.

<sup>12</sup> Pierce, Larry, Pierce, Marion. *The Annals of the World by James Ussher*. Green Forest, Ar.: Master Books. 2004. 874.

<sup>13</sup> Maier. *Eusebius - The Church History*. 73-75, 77, 79, 104.

Berry, W. Grinton [Ed.]. *Foxe's Book of Martyrs*. Grand Rapids, Mich.:Baker Book House. 2005. 12.

Gore, Bruce W. *Historical and Chronological Context of the Bible*. Trafford Publ.: Bloomington, Ind. 2010. 12:48  
Hindson. *The King James Study Bible*. 1865.

Beeke, Joel R. [Gen. Ed.] *The Reformation Heritage KJV Study Bible*. Reformation Heritage Books: Grand Rapids, Mich. 2014. 1817.

The “fiery trial” (4:12) is a possible description of the common torture used by Nero (although not uniquely)<sup>14</sup>. A Non-Petrine dating refutation contains supplementary evidence in *Appendix D*.

## Audience

Most modern theologians believe that the epistle is initially directed to Gentile Christians, using the OT imagery about the Jews (reflected in multiple places throughout the letter)<sup>15</sup>. This author believes the letter is fundamentally addressed to Jewish Christians, and secondarily to Gentile Christians. The predominant argument is because the explicit language is specifically Jewish OT<sup>16</sup>, despite the fact that gentiles are included as the children of Abraham (Rom. 2) (which is why they are included, being the elect with the Jews). Coupled to this, is the recognised re-emphasis that Peter was notably the “Apostle to the Jews”.

Also, the reference to the παρ επιδημοις διασπορας (1:1) can not be specifically aligned with any particular diaspora. If it is a pseudoepigraphic work, it could be an even greater range of Jewish and Christian diaspora (too numerous to list and examine in this work).

Relating to the Petrine proponents, many of the *Early Church Fathers* and scholars through to the Enlightenment believed the letter was written to the descendants of the 2000 Jewish families favourably resettled by Antiochus III in Phrygia and Lydia, in 194BC<sup>17</sup>. There could have been refugees from the *Maccabean Revolt* (~165BC), the dispersion of Christians due to persecution after Pentecost (Acts 8:4), and they may also have consisted of the ejected Jews from Rome by Claudius (~50AD)<sup>18</sup>, whom perhaps Peter personally knew.

Ultimately, this epistle encompasses all the elect<sup>19</sup> in Asia Minor comprehensively (vv.1,2). The predestined, chosen of God (v.2), by the work of the Holy Spirit.

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Pierce, Larry, Pierce, Marion. *The Annals of the World by James Ussher*. Green Forest, Ar.: Master Books. 2004. 875.

<sup>14</sup> Maier. *Eusebius - The Church History*. 73-75, 77, 79, 104.

Berry [Ed.]. *Foxe's Book of Martyrs*. 10-18.

<sup>15</sup> Powell, Mark Allan. *Introducing the New Testament - A Historical, Literary and Theological Survey*. 2nd Ed. Baker Academic: Grand Rapids, Mich. 2018.484-486.

Fee, Gordon D. *New Testament Exegesis - A Handbook for Students and Pastors*. 3<sup>rd</sup> Ed. Westminster John Know Press: Louisville, KY. 2002. 145.

<sup>16</sup> Refer 2 Pt 2:12, and particularly 1 Pet 1:2 (the covenant of obedience, Ex.24:6-8)

<sup>17</sup> Incidentally, this was a relocation from Babylon and general Mesopotamia, which may conceivably align the reference in 5:13, discussed in *Appendix C*.

Pierce, Larry, Pierce, Marion. *The Annals of the World by James Ussher*. Green Forest, Ar.: Master Books. 2004. 391.

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<<https://macsphere.mcmaster.ca/bitstream/11375/10309/1/fulltext.pdf>> last accessed 29-09-2019.

<sup>18</sup> Jobes, Karen H. *Baker Exegetical Commentary on the New Testament*. Grand Rapids: Baker. 2005. 364.

<sup>19</sup> Elect [εκλεκτοι] Strong 1588; Vine. 196; Thayer. 197

## Analysis

### **13 Wherefore**

This conjunction can relate directly with the “blessed assurance” from a glorious inheritance [v.4]. It could also relate to the revelation of the Gospel denied to the OT saints and angels [V.12]. Irrespective, it emphasises the following section (to live without spot or blemish) should be a consequence of the previous section (about an incorruptible inheritance [3-12]).

#### ***gird up the loins of your mind,***

ἀναζωσάμενοι is an image of preparation for battle or intense labour. In ancient times, the flowing clothes would be gathered into the girdle to enable mobility and prevent tripping<sup>20</sup>. It prevented the enemy grabbing loose ends. It directs to gather up all the “loose ends of our thoughts”. Ensure one’s understanding of doctrine is solid (2 Tim.2:15), and Biblical convictions are upheld faithfully (2:1). Don’t be a hypocrite or dichotomous.

Calvin makes reference that some theologians relate *the loins*<sup>21</sup> *of the mind* to imply the *procreative power* of worldly thoughts in a fallen nature. This would not be inconsistent with the following phrase.

#### ***be sober,***

*Sober* implies “to be free from the influence of intoxicants”<sup>22</sup> (Vine, 1985). It is metaphorically used in conjunction with the concept of vigilance, especially over oneself. Thayer explains it is to be spiritually composed, temperate, dispassionate and circumspect<sup>23</sup>. Fallen-nature’s thoughts and affections are quickly attracted to this world, and this is an exhortation to remain wary of self.

#### ***and hope to the end OR perfectly hope***

This hope<sup>24</sup> is an expression of spiritual certainty (and not the modern vague “wishing for the best”). It will culminate at the time alluded in the remainder of this verse.

#### ***for the grace that is to be brought unto you***

Grace may be described here as the unmerited Divine love and favour expressed to the saint (in this case) eschatologically. It is the gift of the Spirit to seal the Christian such that they know they are guaranteed that upon death or Christ’s παρουσία, they shall enjoy His communion eternally, hence, ***at the revelation of Jesus Christ.***

### **14 As obedient children**

Peter states “elect ... to obey [author’s emphasis] Jesus Christ.” (1:1) and “To obey Jesus Christ and be *sprinkled with His blood*” [author’s emphasis] (1:2). The saint is not only sanctified to obey Christ, but Peter uses a very special Jewish covenantal reference. It pertains to where the Israelites agreed to obey God sealed with the

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<sup>20</sup> Jer.1:17 - Jeremiah to gird himself for duty, Eph.6:14 - Spiritual armour - loins girt about with truth, etc.

<sup>21</sup> Loins [ὀσφύας] Strong 3751; Vine

<sup>22</sup> Sober [νηφοντες] Strong 3525; Vine 583.

<sup>23</sup> Thayer 425.

<sup>24</sup> Ἐλπίσατε

“sprinkling of blood” on the altar and the people (Ex.24:3,7,8)<sup>25</sup>. *Children* is a reference to the doctrine of adoption<sup>26</sup>.

***not fashioning yourselves according to the former lusts in your ignorance:***

As an extension of obedience, Peter encourages us, by God’s grace, to no longer be conformed to the lusts we once followed. Before the Holy Spirit regenerates, men live exclusively for themselves. A spiritually dead person can not understand, let alone desire the things of God. After the Spirit regenerates, the believer is not only imputed with righteousness, but a genuine desire for sanctification - to be like Christ. This is a continual and incremental process throughout the life of a saint. (It is also one of the assurances of faith: that the Christian can recognise they have matured over time<sup>27</sup> - a transformed life and spirit.)

***15 But as he which hath called you is holy,***

Holiness is the most under-appreciated communicable moral attribute of Almighty God. It may underwhelmingly be described as encompassing “His separateness from sin and His devotion to His own glory”<sup>28</sup>. It is expressed as a magnificence and transcendence over His entire creation<sup>29</sup>. It brings to mind the descriptions of the presence of the Almighty, as described in the prophetic theophanies where He revealed Himself in His glory (eg. Isaiah 6 “Holy! Holy! Holy!”). God is referred to as the The Holy One (the sum of all moral excellency). He is absolute Purity, perfectly apart from sin (1 Jhn 1:5) It is the excellence of His divinity (Hab. 1:13)<sup>30</sup>.

***so be ye holy in all manner of conversation;***

This holiness of God invokes in regenerated man what Rudolph Otto coined the *numinous*; the *mysterium tremendum et fascinans*. It is the motivation (and in fact, the purpose of Mankind) to glorify God and enjoy Him for eternity<sup>31</sup>, by conforming fully to the unsullied image of God as He first created in Adam and Eve.

***16 Because it is written,***

An endorsement of the epistle’s exhortation with a familiar (to Jews) command from the *Torah*. It explains the need (by the conjunction) to comply with v.15.

Anywhere the phrase “It is written”<sup>32</sup> is used in Scripture, it is an emphatic reference to the inspired Word of God. It is the equivalent nomenclature as “Thus says the Lord” as used by the prophets. It carries the self-authenticating endorsement as Divine Scripture<sup>33</sup>.

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<sup>25</sup> Compare Heb.9:19–20; 12:24, as the only other NT reference pertaining to this covenant.

<sup>26</sup> Rom. 8:15

<sup>27</sup> Beeke, Joel R. [Gen. Ed.] *The Reformation Heritage KJV Study Bible*. Grand Rapids, Mich.: Reformation Heritage Books. 2014. 1820.

<sup>28</sup> Grudem, Wayne. *Systematic Theology - An Introduction to Biblical Doctrine*. London, Engl.: Inter Varsity Press. 2000. 202-203.

<sup>29</sup> Wiersbe, Warren W. *The Essential Everyday Bible Commentary*. Grand Rapids, Mich. Thomas Nelson Publ. 1993. 1588

<sup>30</sup> Henry, Matthew. *Matthew Henry’s Commentary on the Whole Bible*. [New Modern Ed.] Peabody, Mass.: Hendrickson Publ. 1991. XI:814-815

<sup>31</sup> Westminster Shorter Catechism (1647) answer to Q.1 “What is the chief [singular/ultimate] end [purpose] of man?”

<sup>32</sup> It has been written [γέγραπται] Strong 1125,

<sup>33</sup> Poole, Matthew. *A Commentary on the Holy Bible*. Peabody, Mass.: Hendrickson Publ. 1853. III:902

### ***Be ye holy; for I am holy.***

This reference is a direct quote<sup>34</sup> and paraphrases from many passages in the OT. From the Jewish perspective, the Levitical commands addressed abominable events or proclaimed declaratory behaviour to demonstrate the holiness of the people of God (being different to the former residents and surrounding nations). For instance, after the “strange fire” from Nadab and Abihu (Lev.10:3), the special dietary requirements (Lev.11:44,45), after incest, immoral sexual acts, idolatry, wicca, divination, etc. forbidden (Lev.19:1)<sup>35</sup>, and the penalties for any sins (Lev.20:26) - “Thus you are to be holy to Me, for I the LORD am holy; and *I have set you apart from the peoples to be Mine* [author’s emphasis].”

### **Conclusion**

This passage calls the church and individuals to remember who owns the saints (the Most Holy). It should focus the eyes of saints on the one who delivered the elect from the bondage of sin (which leads to death) to be slaves in Christ (and joint heirs with Him). Since we have that assurance, we must remain faithful to Biblical convictions. Further, we should out of this certainty demonstrate our faith, by obedience (culminating in holiness).

Study and meditate on the moral attributes of God the Father, to walk according to the obedience of God the Son, prayerfully seeking the sanctification and enabling by God the Spirit, that we may be a faithful and peculiar people, set apart to honour Him.

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<sup>34</sup> Lev. 11:44,45, 19:2, 20:7, 21:8

<sup>35</sup> Cf. Lev.18:27 for the reason God introduced these specific laws.

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**Soli Deo gloria. Amen.**

## Appendix A: Parsing Abbreviations from biblehub.com Interlinear

Part of Speech	Person	Tense	Mood
V - Verb	1 - 1st Person	P - Present	I - Indicative
N - Noun	2 - 2nd Person	I - Imperfect	M - Imperative
Adv - Adverb	3 - 3rd Person	F - Future	S - Subjunctive
Adj - Adjective		A - Aorist	O - Optative
Art - Article		R - Perfect	N - Infinitive
DPro - Demonstrative Pronoun		L - Pluperfect	P - Participle
IPro - Interrogative / Indefinite Pronoun			
PPro - Personal / Possessive Pronoun			
RecPro - Reciprocal Pronoun			
RelPro - Relative Pronoun			
RefPro - Reflexive Pronoun			
Prep - Preposition			
Conj - Conjunction			
I - Interjection			
Prtcl - Particle			
Heb - Hebrew Word			
Aram - Aramaic Word			

Source: *Parsing Abbreviations*. 2019 <<https://biblehub.com/abbrev.htm>>

## Appendix B: Arguments and Alternatives for Non-Petrine Authorship

The arguments for Non-Petrine authorship involve:

- A. The refined literary nature of 1 Peter. There is a myth that a Galilean fisherman could be adequately eloquent and educated to write this material<sup>36</sup>. This is erroneous for a couple of reasons. Firstly, most people (even lower socio-economic groups) were able to speak (and to a limited degree, write) Aramaic (*native language*), Koine (*lingua franca*) and administrative Latin (especially when there was a commercial benefit)<sup>37</sup>. This is despite Josephus' (one century) later claim they loathed to learn foreign languages<sup>38</sup>. Secondly, a proficient amanuensis would easily polish a formal exhortation (such as 1 Peter), as opposed to a less formal/more rustic letter (such as 2 Peter). Additionally, Jobes (2003)<sup>39</sup> claims that 1 Peter demonstrates a substantial Semitic influence in the Greek syntax, such that Koine was the second language.
- B. Non-Petrine proponents often claim the historicity of the passage doesn't equate with the alleged time frame. This is also inaccurate and is examined more closely in the *Date* section.
- C. The similarity of 1 Peter to the Pauline epistles (especially Romans and Ephesians). Silvanus was Peter's amanuensis, but he also extensively travelled with Paul on his missions prior. More so, this point by its nature doesn't include the direction by the same θεόπνευστος as to all authors of Scripture. Even the theological and academic elite (Acts 4:5,6) acknowledged "when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant [*uneducated and untrained*] men, they marveled; and they took knowledge

<sup>36</sup> Powell, Mark Allan. *Introducing the New Testament - A Historical, Literary and Theological Survey*. 2<sup>nd</sup> Ed. Baker Academic: Grand Rapids, Mich. 2018. 480-482.

<sup>37</sup> Beeke, Joel R. [Gen. Ed.] *The Reformation Heritage KJV Study Bible*. Grand Rapids, Mich.: Reformation Heritage Books. 2014. 1817.

<sup>38</sup> Josephus. *Antiquities of the Jews* 20,11.2.

<sup>39</sup> Jobes, Karen H. *The Syntax of 1 Peter: Just How Good Is the Greek?* Bulletin for Biblical Research 13.2 (2003) 159-173

[*realised that*] of them, that they had been with Jesus.” (Acts 4:13).

### **Appendix C: Suggested Evidence for Petrine Authorship**

Some suggested evidence for Petrine authorship include:

- A. Identifying greeting as “Peter, an apostle of Jesus Christ”. This is not conclusive on it’s own, since there are multiple pseudoepigraphic, apocryphal and heretical apostolic-claimed documents over history. It is however no reason to reject it, in the presence of other evidence.
- B. The document encompasses many Biblical events pertaining specifically to the closest apostles (and Peter personally). Notably are the references of his own declarations about being an elder, a personal “witness of the sufferings of Christ” and “partaker of the glory that will be revealed” (5:1). The final phrase may be a reference to the transfiguration of Christ<sup>40</sup> (as a glorious precursor of His advent<sup>41</sup>), and His ascension<sup>42</sup>.
- C. The particular reference to Peter, “Feed the flock of God” (5:2)<sup>43</sup>, especially compares with the exclusive forgiveness and threefold command by Christ to Peter<sup>44</sup> (after his threefold denial of the Lord).
- D. “Marcus my son” may well be John Mark, whom Paul initially disqualified in his second mission<sup>45</sup>, but later reinstated<sup>46</sup>. Peter knew John Mark very well, also (Acts 12:12, 1 Pet. 5:13).
- E. Peter was the “Apostle to the Jews” (Gal. 2:8) and much of this letter displays intense OT Jewish references and extra-Biblical history that would particularly resonate with the Jews. This doesn’t deny the commission the Lord gave Peter to evangelise the Gentiles (Acts 10). This will be further discussed in the *Addressees* section of this report.

### **Appendix D: Arguments and Alternatives for Non-Petrine Dates**

Non-Petrine supporters offer a range of alternative dates, as well as the one presented. These are based on:

- A. Later persecutions such as Domitian (~90-95AD) or even Trajan (98-117AD) may be the reference periods<sup>47</sup>.
- B. The diaspora references (1:1) may pertain to a range of dispersions including those mentioned in the body of this report, plus multiple *Sieges of Jerusalem* (under Pompey [63AD] and Titus [70AD]) and many others after this period [up to Trajan].
- C. The reference to “Babylon” (5:3) is dubiously attributed as a *double entendre* for Rome (based on predominant historic Roman Catholic and modern textual

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<sup>40</sup> Matt.17:1-13, Mark 9:2-13, Luke 9:28-36.

<sup>41</sup> Matt. 16:27; 24:30,31; Mark 8:38, Luke 9:26; Dan.7:9.

<sup>42</sup> Mark 13:26; Luke 21:27; John 14:3; Acts 1:11; Dan. 7:13.

<sup>43</sup> John 21:15-17.

<sup>44</sup> Matt.26:69-75; Mark 14:66-72; Luke 22:55-62; John 18:16-18, 25-27.

<sup>45</sup> Acts 15:37-39.

<sup>46</sup> Col. 4:10, 11; Philem. 24.

<sup>47</sup> Hindson. *The King James Study Bible*. 1865.

criticism). The only other time it has been used in the Apostolic documents is by John [in Revelation, ~95-96AD], three decades after Peter's martyrdom. This contributed to supporting pseudoepigraphy.

For millennia, the debate of the meaning of "Babylon" has been attributed to actual locations of Babylon in Egypt [modern *Coptic Cairo*] and the original Mesopotamian city [near modern الحلة al-Ḥillah, Iraq]<sup>48</sup>. The dispersed Jews have dwelt in these areas<sup>49</sup> for centuries prior to the first century AD.

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<sup>48</sup> Owen, John [Trans. Ed.] *Commentaries on the First Epistle of Peter*. 22-23. in *Calvins' Commentary* XXII. Grand Rapids, Mich.: Baker Book House. 1998.

<sup>49</sup> Owen, John [Trans. Ed.] *Calvins' Commentary* XXII. 1998. 22-23.