

no question of territorial rights. Paul was also explicitly forbidden to preach in some of these areas according to Acts 16:6-7 so perhaps Peter later entered and preached there.

Opponents of Petrine authorship often point to what they think is an overdependence on Pauline doctrine in 1 Peter. Peter, they say, was too strongly opposed to Paul to have used this theology so heavily. It is also thought that Peter would have displayed more originality in his thought. Some of Paul's main doctrines, such as law, the flesh, justification and the new man are absent from Peter. There is no hint of Christ's descent into Hades in Paul's writings (3:18-19). The idea that Peter and Paul were antagonists is a fabrication of the last century and has no basis in fact in the Bible. On the contrary, Paul was a forceful person who influenced others and Peter was one easily influenced (see Gal. 2:11-14).

When all the factors are considered, it is most reasonable to conclude that the apostle Peter wrote this letter, probably shortly before the Neronian persecutions. Such a date, soon after AD 60, would also account for the relatively primitive ecclesiology (see 5:1-4).

Two factors--the doxology in 4:11 and the different emphasis on persecution following that doxology--have given rise to several theories which attack the original unity of 1 Peter. These are, however, not worthy of serious consideration...in a survey course.

Was Peter in Babylonia in Mesopotamia when he wrote this epistle (5:13)? Mesopotamia was largely deserted at that time, especially by Jews, so it seems that Babylon is a cryptogram for Rome (cf. Rev. 14:8; 18:2), probably for reasons of security.

Peter, writing from Rome, sent this letter to the believers in northern Asia Minor shortly before the outbreak of the Neronian persecutions in order to encourage them in their faith in the Lord Jesus.

Outline:

- I. Salutations 1:1-2
- II. The nature of Salvation 1:3-9
- III. The Revelation of Salvation 1:10-12
- IV. The Practical Effect of Salvation 1:13-5:4
- V. Exhortation and Assurance 5:5-11
- VI. Conclusion 5:12-14

History of Redemption

First Peter opens with a magnificent statement of the Trinity--its Persons and their works (1:2). God is sovereign and therefore trustworthy; he can meet every situation (1:2; 4:19). He is also holy and demands holiness from those who would call themselves by his name (1:15-16).

Jesus is our Saviour and Lord ("for obedience", 1:2). He is our atonement and, in His suffering for us, our example, when we suffer