



# Introduction

- *“If we study Peter carefully, we will find that we will touch on every major doctrine in the New Testament”.*

*- Chuck Missler*

# Introduction

- Peter's original name was in Hebrew *Simeon* Acts 15:14; 2 Pet. 1:1
  - “Simon,” usual in the NT, a Greek name of similar sound. His father's name was Jonah Matt 16:17
- He was married... Mark 1:30
  - ...and he was accompanied by his wife during his missionary journeys 1 Cor 9:5

# Introduction

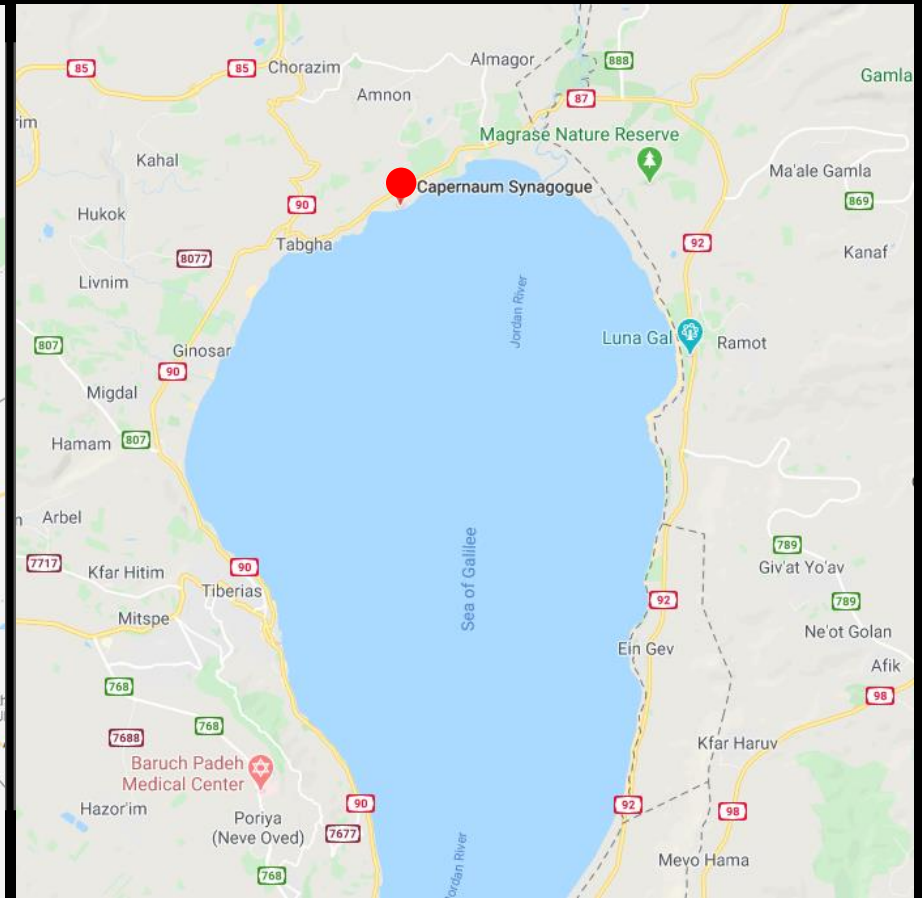
- His was from Beth-saida, a largely Greek city... John 1:44  
...but he had also a home in Capernaum in Galilee Mark 1:21ff
- Right next door to Peter's house is a synagogue that dates to 1<sup>st</sup> century



# Peter's House in Capernaum



Synagogue at Capernaum



# Location of Capernaum



Peter's House & Synagogue at  
Capernaum (Kafarnaum)

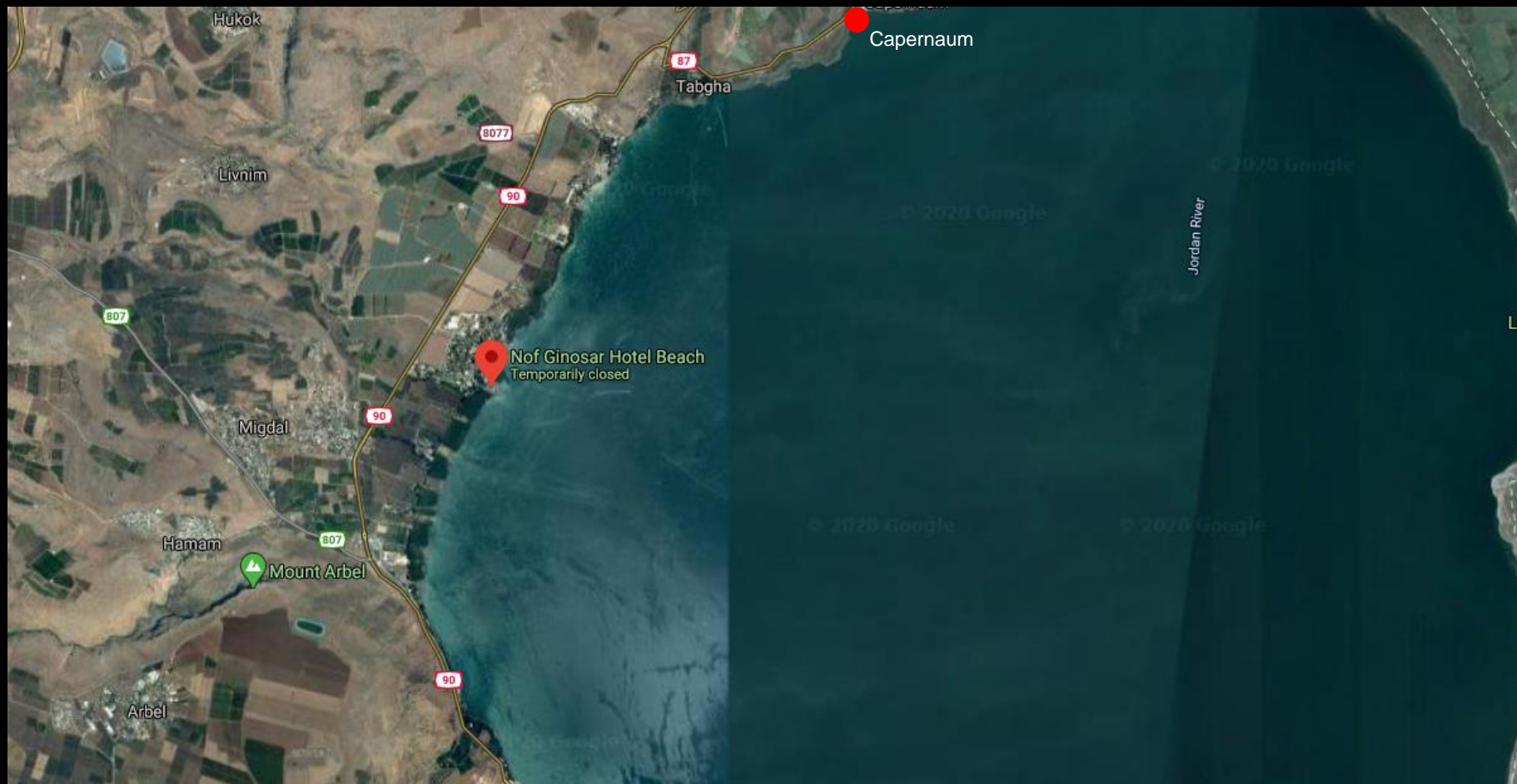


# Introduction

- Simon spoke Aramaic with a strong north country accent Mark 14:70
- ...and maintained the piety and outlook of his people Acts 10:14
- Though not trained in the law (his literacy is not in question) Acts 4:13
- It is likely that he was affected by John the Baptist's 'movement' Acts 1:22  
His brother Andrew was a disciple of John John 1:39ff

# Galilee Fisherman

- On display in North-West Galilee is a boat like the one he used during those days.
  - At Nof Ginossar, a kibbutz on the Galilee.
  - 1985-6: Drought exposed a 26 ft. boat with 7 ft. beam discovered in the mud
  - C<sub>14</sub> dating gave a date between 60 B.C. and 60 A.D.



‘Peter’s Boat’ at Nof Ginossar



‘Peter’s Boat’ at Nof Ginossar

# In the Gospels

- John describes the period before Christ's Galilean ministry fully began
- John tells us of Peter's introduction to Jesus through his brother Andrew

John 1:41

- But it's not until later we see Peter called to follow Jesus
- Later Peter would be 'invited' to be a 'Talmidim' (disciple)

Mark 1:16

– One of only 12 who were chosen - Mark 3:16ff

# Disciples

- Remember – Christianity did not invent Discipleship!
- The Jewish View of Discipleship:

*A disciple is not above his teacher,  
but everyone who is perfectly  
trained **will be like his teacher.***

*Luke 6:40*

- Bet Sefer (age 5-12) – read and write Torah
- Bet Midrash (age 13-15) – for “gifted” students
- Bet Talmid (16 and above) – chosen by Rabbi

# In the Gospels

- It was as a disciple that Simon received his new title, '*Kepha*' (Aramaic)
- "**Cephas**" (Hebrew) "rock" or "stone"  
1 Cor. 1:12; 15:5; Gal. 2:9  
...usually appearing in NT in the **Greek** form  
*Petros*
- Jesus conferred this title (not known as a personal name previously) at their first encounter  
John 1:42

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, **But whom say ye that I am?**

Matthew 16:13-15

- The most important question in life



And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

**Matthew 16:16-18**

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

**Matthew 16:19**

Then charged he his disciples that they should tell no man that he was Jesus the Christ.

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

**Matthew 16:20,21**

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

**Matthew 16:22-24**

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

**Matthew 16:25-27**

Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

**Matthew 16:28**

# First Mention of the Church

- “Thou art a little stone, Peter, but upon this **Big Rock** I will build my church.”

Mt 16:18

*Petros* = a little stone.

*Petra* = a large rock.

Definite article used before *petra*.  
No article before *petros*.

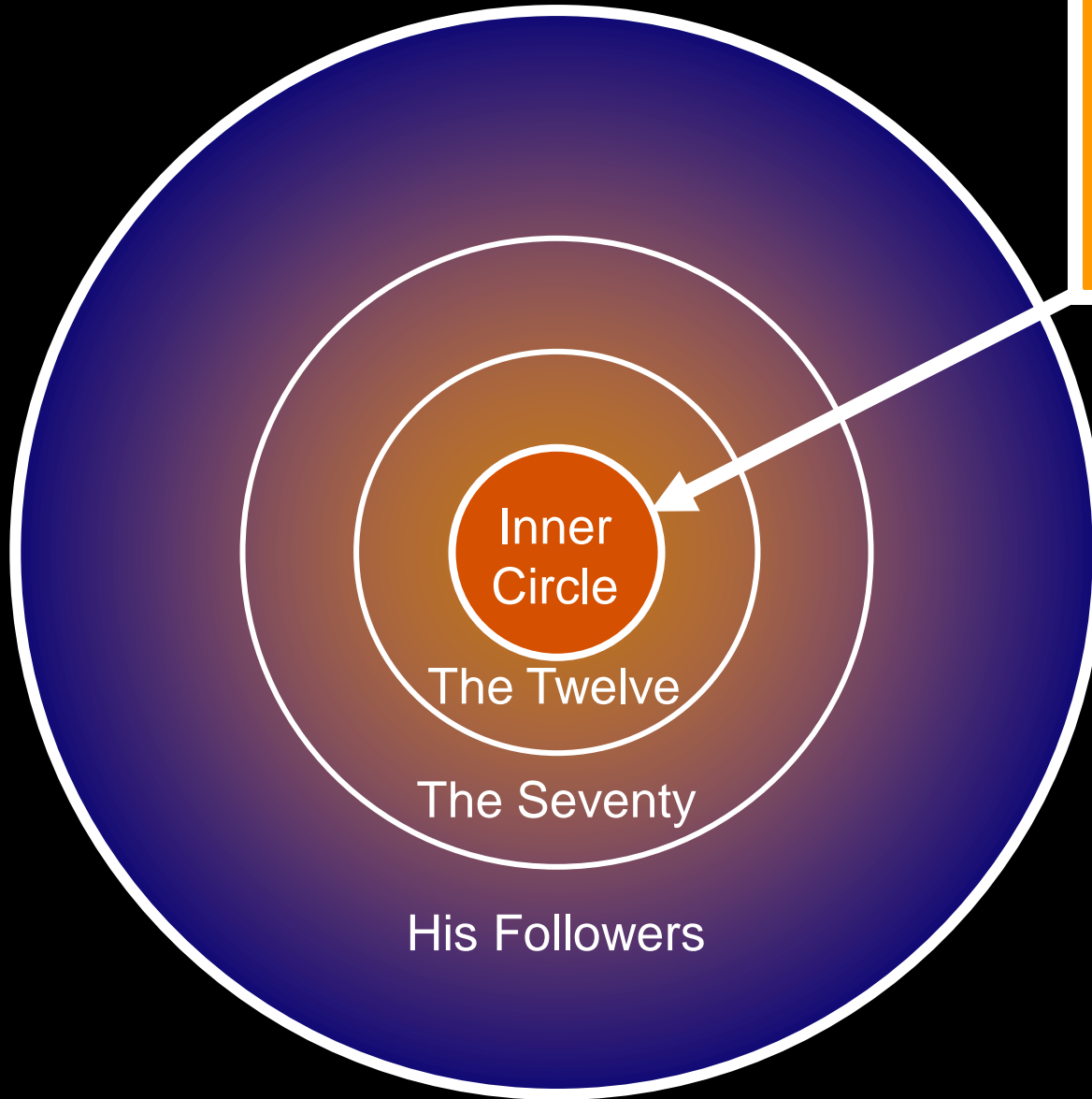
- “I” will build: **Jesus will build.**
- I “will” build: **Future tense.**
- Foundation?
  - 1) the Confession?
  - 2) Peter himself?
  - 3) **Christ Himself**
- The rock is Christ **1 Cor 10:4; 1 Cor 3:9-11 Eph 2:19-22**

# In the Gospels

- John's usual designation is "Simon Peter."
- Mark calls him Simon up to **3:16**, and Peter almost invariably thereafter.
- There is nothing to suggest the solemn words of **Mt 16:18** represented the first bestowal of the name.
- *(This incident has been widely misunderstood; Peter will help clear it up in these letters...)*



# Jesus Disciples/Followers



Jairus' Daughter  
Transfiguration  
Gethsemane  
Olivet Discourse

The General Public  
(Spoken to in Parables only after Matt 12)

# In the Gospels

- Peter was one of the first disciples called; he always stands first in the lists of disciples;
- He was also one of the three who formed an inner circle round the Master

Mark 5:37; 9:2; 14:33; cf. 13:3

- His impulsive devotion is frequently portrayed

Matt 14:28; Mark 14:29;  
Luke 5:8; John 21:7

- and he acts as spokesman of the Twelve

Matt 15:15; 18:21; Mark 1:36f;  
8:29; 9:5; 10:28; 11:21;  
14:29f; Luke 5:5; 12:41

# In the Gospels

- At the crisis near Caesarea Philippi Peter is the representative of the whole band: for the question is directed to them all and all are included in the look that accompanies the subsequent reprimand **Mark 8:27, 29, 33**
- The transfiguration is intimately related to the apostolic confession which precedes it.  
**Mark 9:1**
- The experience made a lasting impression on Peter **1 Pet 5:1; 2 Pet 1:16ff**

# Peter's Denials

John 18:17, 25; Matthew 26:74

- Lost discipleship?

Mark 16:7

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

Mark 16:5-7

# Peter's Denials

John 18:17, 25; Matthew 26:74

- Lost discipleship? Mark 16:7
- *“Discipleship can be lost. Salvation cannot”* – Dr Chuck Missler
- Discipleship depends upon  
the faithfulness of the believer...

So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee.

He saith unto him, Feed my lambs.

He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee.

He saith unto him, Feed my sheep.

**John 21:15,16**

He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee.

Jesus saith unto him, Feed my sheep.

**John 21:17**



Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

**John 21:18,19**

# Reinstated

John 21:14-17

“Simon, son of Jonas...” His natural name.

1. *Agape me? phileo*
  2. *Agape me? phileo*
  3. *Phileo me? phileo...wept 3rd time.*
- Contrast the Gospel rhetoric of Peter with his skillfully crafted sermons in **Acts 2 & 3**

# Parallelisms In Acts

- The parallels between this letter and Peter's sermons recorded in Acts are significant
  - cf. **1 Pet 1:20** with **Acts 2:23** and **1 Pet 4:5** with **Acts 10:42**
- One of the more striking examples is the similarity between **1 Peter 2:7-8** and **Acts 4:10-11**
  - In each passage **Psalm 118:22** is quoted and applied to Christ.
  - It is interesting that Peter was present when Christ Himself used **Psalm 118:22** to refer to His rejection by the Jewish leaders **Mt 21:42**

- Peter is specially marked out at the message of the resurrection **Mark 16:7** and personally receives a visitation of the risen Lord **Luke 24:34; 1 Cor 15:5**
- Peter's ministry was to the circumcised: **Gal 2:6-9**

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter;

(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

**Galatians 2:7,8**

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

**Galatians 2:9**

# The Life of Peter

- Every Biblical Doctrine exemplified in the life of Peter:
  - The Two Natures;
  - Two births...
- Old Simon, New Peter.
- Old man, New man.
  - Christian life, mere salvation, discipleship, carnal life...
  - Spiritual life, eternal life, life abundant...
- Inconsistencies; apparent contradictions. All his life he remained *both* Simon and Peter.

# In the Book of Acts

- Before Pentecost it is Peter who takes the lead in the community **Acts 1:15ff**
- He is the principal preacher **2:14ff; 3:12ff**  
the spokesman before the Jewish authorities  
**4:8ff**  
presiding in administration of discipline  
**5:3ff**
- Though the Church as a whole made a deep impression on the community, it was to Peter in particular that supernatural powers were attributed **5:15**
- In Samaria, the Church's first mission field, the same leadership is exercised **8:14ff**



# In the Book of Acts

- Significantly also, he is the first apostle to be associated with the Gentile mission, and that by unmistakably providential means **10:1ff; cf. 15:7ff**
- This immediately brings criticism upon him **11:2ff** and not for the last time:
  - At Antioch, the first church with a significant ex-pagan element, sharing table fellowship with the Gentile converts, but then withdrawing under a barrage of Jewish-Christian opposition **Gal. 2:11ff**
  - This defection was roundly denounced by Paul; but there is no hint of any theological difference between them, and Paul's complaint is rather the incompatibility of Peter's practice with his theory.

# In the Book of Acts

- Paul's gospel and Peter's had the same content, though a somewhat different expression:
  - Peter's speeches in Acts, Mark's Gospel and 1 Peter have the same theology of the Cross, rooted in the concept of Christ as the suffering Servant.
  - He was ready with the right hand of fellowship, recognising his mission to Jews and Paul's to Gentiles as part of the same ministry Gal. 2:7ff
  - At the Jerusalem Council Peter is recorded as the first to urge the full acceptance of the Gentiles on faith alone Acts 15:7ff

# In the Book of Acts

- Peter's career after the death of Stephen is hard to trace.
  - The references to him in Joppa, Caesarea and elsewhere suggest that he undertook missionary work in Israel
  - James now assuming leadership in Jerusalem.
- He was imprisoned in Jerusalem, and on his miraculous escape he left for “another place” Acts 12:17

# In the Book of Acts

- We know that he went to Antioch  
Gal 2:11ff
- he may have gone to Corinth, though probably not for long  
1 Cor 1:12
- He is closely associated with Christians in N Asia Minor  
1 Pet 1:1  
and possibly Paul's prohibition to enter Bithynia  
Acts 16:7  
was due to the fact that Peter was at work there.

# Post-Acts Events

- Peter's residence in Rome has been disputed, but on insufficient grounds.
- 1 Peter is believed to be written from there
  - 1 Pet 5:13
    - The book shows signs of being written just before or during Nero's persecution, and 1 *Clement 5* implies that, like Paul, he died in this outburst.
- The story in the '*Acts of Peter*' of his martyrdom by crucifixion head downwards is not supported by scripture but seems likely from historical inference cf. Jn. 21:18ff

# The Gospel of Mark

- The earliest statement about the origin of this Gospel is that given by Mark as “the interpreter of Peter”

Eusebius, *EH* 3. 39

Irenaeus, *Adv. Haer* 3.1.1

- Mark’s Hand, Peter’s voice:
  - the nature of the incidents, choice of matter, and manner of treatment.

# Overview of 1<sup>st</sup> Peter

- I. Christian Suffering and conduct in the light of full salvation 1:1 – 2:8
- II. The Believer's Life in light of Sevenfold position 2:9 – 4:19
- III. Christian Service in light the Coming Chief Shepherd 5:1-14

# Next Session

## • Study Chapter 1

### THE FIRST EPISTLE GENERAL

OF

### P E T E R.

"It is not absolutely certain that Peter ever was at Rome; though it is highly probable he went thither towards the close of his life; and that he was there put to death by Nero, A.D. 64, or near the same time when Paul, as a Roman citizen, was beheaded, during Nero's persecution. He wrote this epistle, probably some time before, either addressed to the Jewish converts only; but Peter was distinguished, not only as the chief preacher to the Jews on the day of Pentecost, but also as the first preacher to the Gentiles. And as Paul, "the apostle of the uncircumcision," wrote to the Hebrews, and in all his epistles addressed the Jewish as well as the Gentile converts, so may well suppose that St. Peter addressed the Gentiles, as well as the Jewish converts; though perhaps with a peculiar reference to the case of the Gentile converts; and as the epistle is filled with some passages in the epistle, which are capable of another, and more natural interpretation; while the apostle's language in other places agrees so exactly with it. It also seems evident that he wrote to the very churches which had been founded by St. Paul, intentionally in Greek language in other places, as at Antioch, who admit that his doctrine differed from that of the other apostles; and he sent the epistle by Silvanus, St. Paul's faithful and constant companion; and as certain manuscripts by abbreviation, as *Priscilla* is called *Prisca*. (2 Tim. iv. 19.) And as those churches consisted of converted Jews and Gentiles; and as the epistle is directed to instruction equally suited to both; why should it be imagined that he meant it for the personal use of only one part of them? The epistle is dated from *Babylon*, in the manner of the *Babylonish captivity*. For no satisfactory reason can be assigned for supposing, as many have done in ancient and modern times, that *Babylon* signifies *Rome*. Language in St. Paul's epistles are replete, applied to the same practical purposes. And it is peculiarly remarkable for the sweetness, gentleness, and humble love, with which written; which indeed forms a striking contrast to the domineering pride and severity that characterise the pretended successors of this sacred writer. Various opinions have been entertained of the time when the epistle was written; but as no certainty seems attainable, it is dated according to the author's opinion on the subject, to which, however, he is by no means confident."—*Scott*.

YEAR OF THE CHRISTIAN ERA, OR, 66.—YEAR OF THE WORLD, OR, 664.

#### CHAPTER I.

*He breatheth God for his manifold spiritual graces, 1—9, showing that the salvation in Christ is no new, but a thing prophesied of old, 10—12; and exhorteth them accordingly to a joyful conversation, inasmuch as they are now born anew by the word of God, 13—25.*

**PETER**, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood

A.M. 664. A.D. 66.	A.M. 664. A.D. 66.
CHAP. I.	7 66. 4. 17, 18 & 17, Ps.
A.M. 664. A.D. 66.	7 41 66. 1, 16, 17 & 2.
1 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.	8 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

6 Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations;

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see him not,

*Exhortation to holiness.*

12 Unto whom that not unto themselves, they did minister to us, they are now reported unto that have preached to you with the Holy Ghost from heaven; which thing desire to look into.

13 Wherefore gird of your mind, be sober to the end, for the glory be brought unto you of Jesus Christ:

14 As obedient children, shewing yourselves former lusts in your

15 But as he who you is holy, so be in manner of conversation

16 Because it is holy; for I am holy.

17 And if ye call who without respect eth according to ev pass the time of your in fear:

18 Forasmuch as were not redeemed things, as silver and vain conversation tion from your faith

19 But with the of Christ, as of a mish and without

20 Who verily before the found but was manifest for you,

21 Who by God, that raised dead, and gave his faith and hope





calvary  
chapel  
portsmouth

[www.calvaryportsmouth.co.uk](http://www.calvaryportsmouth.co.uk)