

I. AUTHOR

A. Peter ([1Pet 1:1](#), [8](#); [5:1](#)) Peter's authorship was not questioned until the nineteenth century (Constable).

1. Peter's given name was Simon.
2. Jesus gave him the name Cephas ([John 1:42](#)). Cephas means stone or rock. The Greek translation of the Aramaic word Cephas is **petros** which also means stone or rock. Peter is the only man in the New Testament called by this name.
3. Peter occupied a favored place among the apostles. (Matt 10:2-4, Mk 3:16-19, 5:37, 9:2; Lk 6:13-16)

Matthew 10:2-4 (NASB)	Mark 3:16-19 (NASB)	Luke 6:13-16 (NASB)	Acts 1:13 (NASB)
<p>² Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother;</p> <p>³ Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus;</p> <p>⁴ Simon the Zealot, and Judas Iscariot, the one who betrayed Him.</p>	<p>¹⁶ And He appointed the twelve: Simon (to whom He gave the name Peter),</p> <p>¹⁷ and James, the son of Zebedee, and John the brother of James (to them He gave the name Boanerges, which means, "Sons of Thunder");</p> <p>¹⁸ and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot;</p> <p>¹⁹ and Judas Iscariot, who betrayed Him.</p>	<p>¹³ And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles:</p> <p>¹⁴ Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew;</p> <p>¹⁵ and Matthew and Thomas; James <i>the son of Alphaeus</i>, and Simon who was called the Zealot;</p> <p>¹⁶ Judas <i>the son of James</i>, and Judas Iscariot, who became a traitor.</p>	<p>¹³ When they had entered <i>the city</i>, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James <i>the son of Alphaeus</i>, and Simon the Zealot, and Judas <i>the son of James</i>.</p>

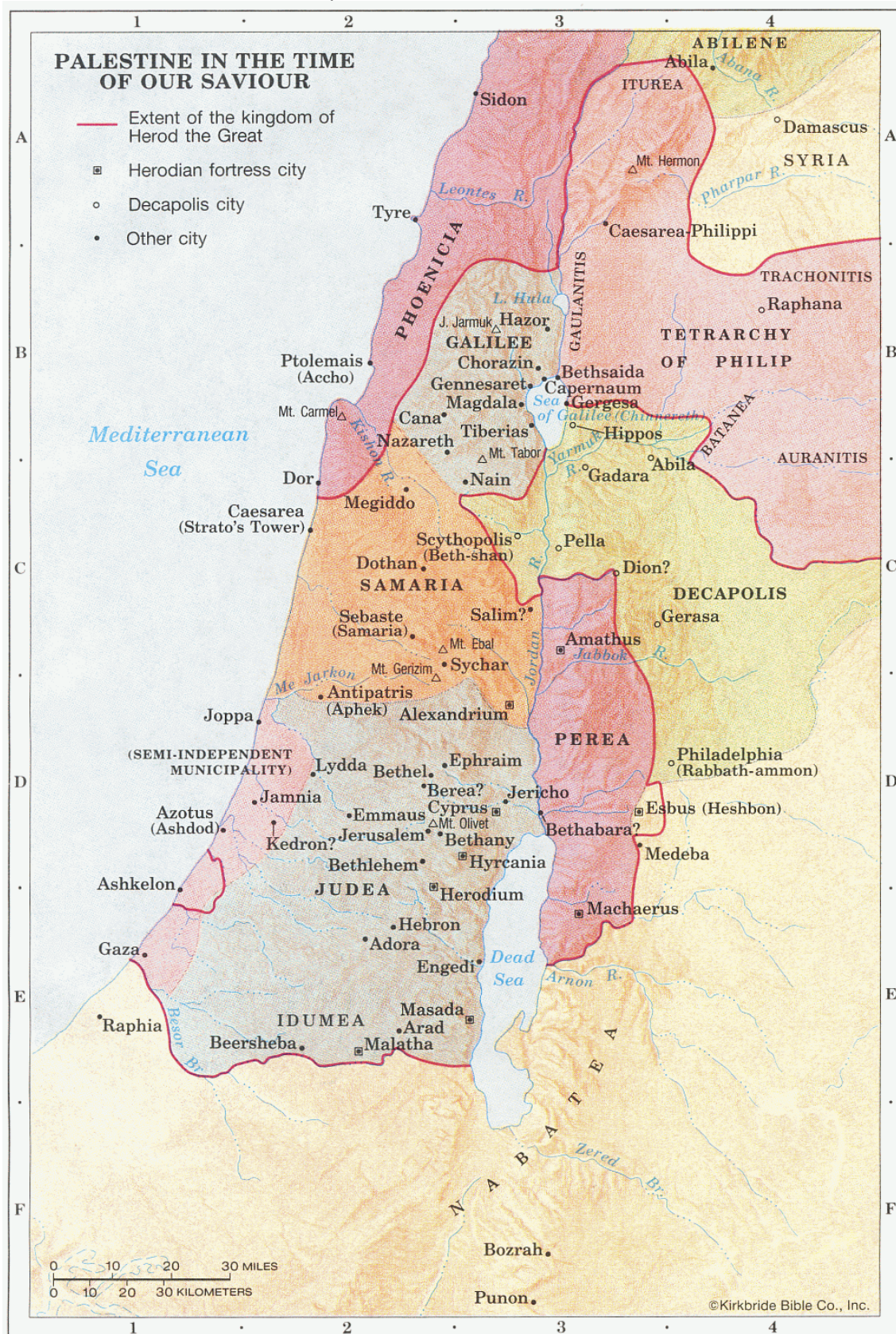
- i. The three names at the head of each group seem to have been the group leaders. The three groups always appear in the same order: first Peter's group, then the group led by Philip, then the group headed by James. (MacArthur, John (2002-11-18). *Twelve Ordinary Men* (p. 30). Thomas Nelson. Kindle Edition.)

Matthew 10:2-4	Mark 3:16-19	Luke 6:14-16	Acts 1:13
Peter	Peter	Peter	Peter
Andrew	James	Andrew	John
James	John	James	James
John	Andrew	John	Andrew
Philip	Philip	Philip	Philip

- ii. MacArthur, John (2002-11-18). *Twelve Ordinary Men* (p. 30). Thomas Nelson. Kindle Edition.

4. He occupied a central place in the book of Acts (first 12 chapters).

5. He married and lived in Capernaum.



i.

6. He worked in fishing business with his brother Andrew. (John 1:40, John 6:8)

7. The Lord came to him in a special appearance after the resurrection ([Luke 24:34](#); [1 Cor. 15:5](#)).
 8. God used Peter to win 3,000 souls to Christ on Pentecost. (Acts 2)
 9. Peter had an important part in the first Church council in Acts 15 (AD 50; Peter is not mentioned after this in the book of Acts).
 10. Paul refers to Peter in [Galatians 1:18](#); [2:11](#); [1 Cor. 1-4](#); [9:5](#).
- B. Peter was literate but unschooled.
1. "What qualified these men to be apostles? Obviously it was not any intrinsic ability or outstanding talent of their own. They were Galileans. They were not the elite. Galileans were deemed low-class, rural, uneducated people. They were commoners—nobodies. But again, they were not selected because they were any more distinguished or more talented than others in Israel at the time." MacArthur, John (2002-11-18). *Twelve Ordinary Men* (pp. 9-10). Thomas Nelson. Kindle Edition.
 2. "God chooses the humble, the lowly, the meek, and the weak so that there's never any question about the source of power when their lives change the world. It's not the man; it's the truth of God and the power of God in the man. (We need to remind some preachers today of this. It's not their cleverness or their personality. The power is in the Word—the truth that we preach—not in us.) And apart from one Person—one extraordinary human being who was God incarnate, the Lord Jesus Christ—the history of God's work on earth is the story of His using the unworthy and molding them for His use the same careful way a potter fashions clay. The Twelve were no exception to that." MacArthur, John (2002-11-18). *Twelve Ordinary Men* (pp. 11-12). Thomas Nelson. Kindle Edition.
 - i. Called from his trade as a fisherman. ([Luke 5:1-11](#)).
 - ii. Called to be a fisher of men.
- C. Peter's public ministry spanned 30 years and stretched from Jerusalem to Rome.
- D. Peter employed Silas as his secretary to write the letter ([1 Pet. 5:12](#)). Silas was a Roman citizen ([Acts 16:36-37](#)).
- E. Parallels between I Peter and his sermons in Acts: Cf. [1 Peter 1:20](#) with [Acts 2:23](#); cf. [1 Peter 4:5](#) with [Acts 10:42](#) Cf. [1 Peter 2:7-8](#) and [Acts 4:10-11](#)

<p>1 Peter 1:20 (NASB) ²⁰ For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you</p>	<p>Acts 2:23 (NASB) ²³ this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.</p>
<p>1 Peter 4:5 (NASB) ⁵ but they will give account to Him who is ready to judge the living and the dead.</p>	<p>Acts 10:42 (NASB) ⁴² "And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead.</p>
<p>1 Peter 2:7-8 (NASB) ⁷ This precious value, then, is for you who believe; but for those who disbelieve, "THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER stone," ⁸ and, "A STONE OF STUMBLING AND A ROCK OF OFFENSE"; for they stumble because they are disobedient to the word, and to this doom they were also appointed.</p>	<p>Acts 4:10-11 (NASB) ¹⁰ let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by this name this man stands here before you in good health. ¹¹ "He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, but WHICH BECAME THE CHIEF CORNER stone.</p>

1. In each passage (last example), [Psalm 118:22](#) is quoted and applied to Christ to refer to his rejection by Jewish leaders.

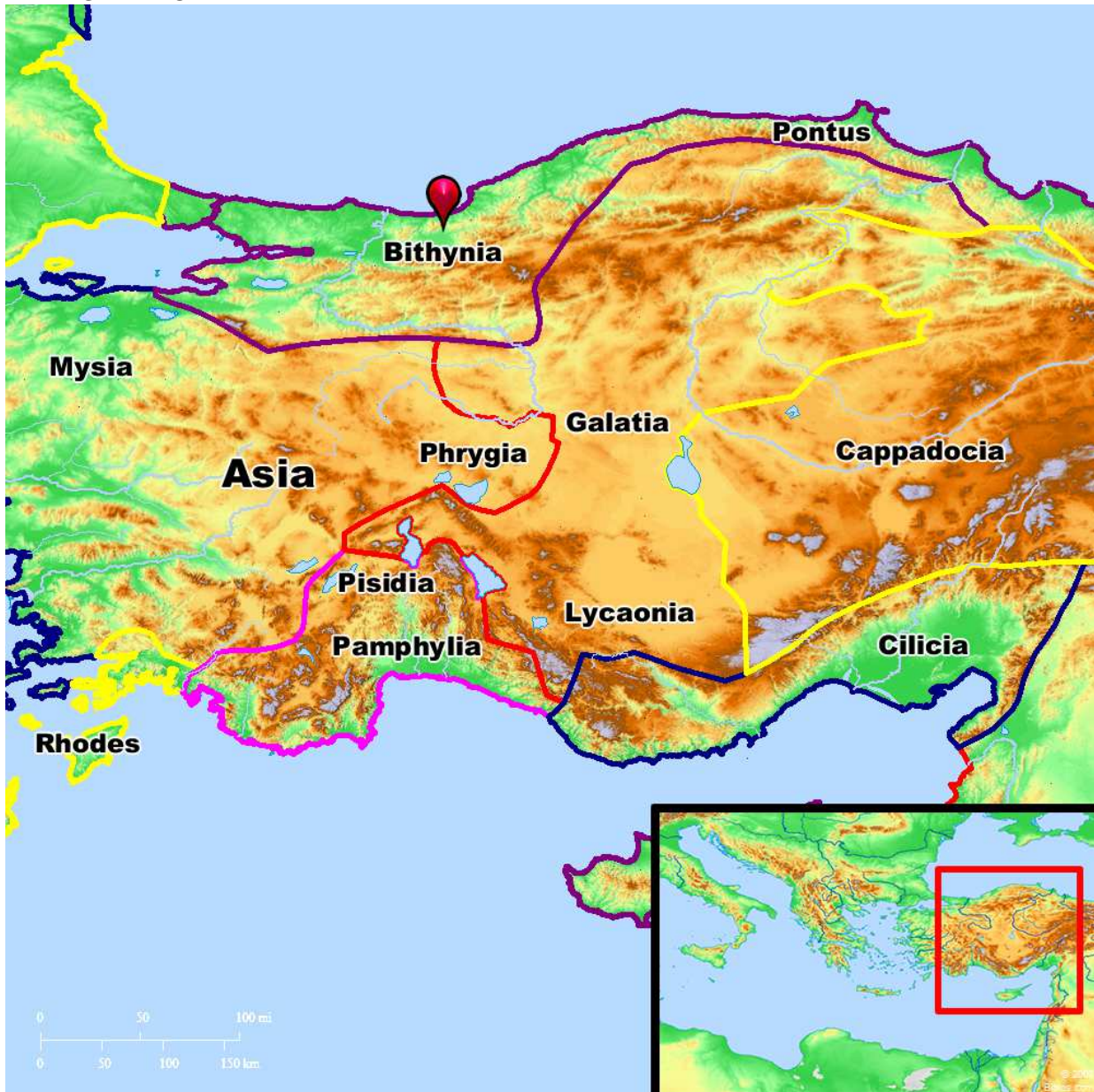
F. I Peter is quoted extensively in early church history.

1. This epistle was quoted extensively in the early church in such writings as the letters of Polycarp, Clement and Irenaeus.
2. Martyred by Nero (Tertullian, Cyprian, Lactantius; Clement of Rome, Dionysius of Corinth tell us he suffered martyrdom).
3. Origin said he was crucified with his head downwards.
4. He died AD 67-68.

II. DATE

- A. AD 64
- B. This was shortly before Nero's persecution.
 1. Peter warns that persecution is imminent.

III. DESTINATION



- A. Peter wrote to the five Roman provinces of Asia Minor in what is modern day northern Turkey.
- B. Many Jews lived in these provinces therefore many quotations from the Old Testament are found in [Peter 1:1](#). "Dispora" (Jews who lived outside Palestine and yet looked on it as their native land)
- C. To Christians everywhere ([1Pet 1:18-19,23](#); [2:10,24](#)).
- D. Peter was especially the apostle to the Jews ([Gal. 2:7-8](#)).

E. The epistle was written predominantly to Hebrew Christians but also includes Gentile Christians.

IV. PURPOSE

A. The purpose of I Peter is to enable Christians to face persecution in the grace of God ([1Pet 5:12](#)), to prepare them for suffering.

1. "...five major motifs in 1 Peter. These are: (1) the believer's behavior, (2) the believer's unfair circumstances, (3) the believer's deference, (4) the believer's motivation by Christ's example, and (5) the believer's anticipation of future glory" (2013 Edition *Dr. Constable's Notes on 1 Peter*)

B. A secondary purpose is to encourage believers to face persecution and suffering ([1Pet 1:6-7](#); [5:8-9](#)).

C. Peter encourages believers to lift their eyes above present difficulties to God's grace. He shows them the hope ahead ([1Pet 1:3](#)). He points to the example of Christ ([1Pet 2:21-23](#)).

V. OUTLINE

A. Salutation ([1Pet 1:1-2](#)) A. Author ([1Pet 1:1a](#)) B. Addressees ([1Pet 1:1b-2](#))

B. Perspective in Suffering ([1Pet 1:3-2:10](#))

1. The perspective of hope ([1Pet 1:3-12](#))
2. The perspective of the Word ([1Pet 1:13-25](#))
3. The perspective of a new position ([1Pet 2:1-10](#))

C. The Pressures of Suffering ([1Pet 2:11-4:11](#))

1. Pressure of evil desires ([1Pet 2:11-12](#))
2. Pressure of the state ([1Pet 2:13-17](#))
3. Pressure of employment ([1Pet 2:18-25](#))
4. Pressure of the home ([1Pet 3:1-7](#))
5. Pressure of social life in the church ([1Pet 3:8-12](#))
6. Pressure of the world ([1Pet 3:13-4:6](#))
7. Pressure of service ([1Pet 4:7-11](#))

D. Prescriptions for Suffering ([1Pet 4:12-5:11](#))

1. Prescriptions for endurance in suffering ([1Pet 4:12-19](#))
2. Prescriptions for right attitudes in suffering ([1Pet 5:1-11](#))
 - i. Attitudes of elders ([1Pet 5:1-4](#))
 - ii. Attitudes of all believers ([1Pet 5:5-10](#))

E. Conclusion ([1Pet 5:12-14](#))

VI. CANONICITY (PROOF OF WHY THIS BOOK BELONGS IN THE BIBLE)

A. **External Evidence (Note year indicates the earliest date for author's writing)**

1. Irenaeus quotes it (175 A.D.)
2. Tertullian quotes it (190 A.D.)
3. Clement (Alexandria) quotes it (195 A.D.)
4. Clement of Rome quotes it (96 A.D.)
5. Polycarp quotes it (116 A.D.)
6. Epistle of Diognetus quotes it (117 A.D.)
7. Testament of the 12 patriarchs uses it (120 A.D.)
8. Papias uses it (120 A.D.)
9. Hermas uses it (130 A.D.) Unanimously cited as authentic

B. **Internal Evidence**

1. Calls himself Peter ([1Pet 1:1](#))
2. Acquainted with the life of Christ and his teachings [1Pet 5:5](#) - allusion to Christ girding himself with a towel ([John 13:35](#)) [1Pet 5:2](#) - feed the flock ([John 21:15-17](#)) [4:14](#); [5:7,8](#) - sayings of the Lord [1Pet 5:1](#) - "witness of the sufferings of Christ" ([1Pet 3:18](#); [4:1](#)) Lingers over the person of Christ in his sufferings ([1Pet 2:19-24](#))

VII. BACKGROUND

- A. Asia Minor was highly heterogeneous.
- B. Asia Minor was prosperous.

- C. Religion was eclectic.
- D. Jews had privileged position in Asia Minor.

VIII. PLACE OF WRITING

- A. Babylon ([1Pet 5:13](#)), the city on the Euphrates, not Rome. B. Babylon was the center of the Eastern Dispersion.

IX. OCCASION

- A. Ominous shadow of persecution was the occasion for the letter.
- B. After Nero's persecution in Rome, Christians lived in fear for their lives.
- C. The persecution was unofficial, sporadic and social rather than legal ([1 Pet 3:17](#); [4:1](#)).
- D. The nature of the persecutions were slanderous attacks ([1 Pet 4:14,15](#); [4:4,5](#); [2:13-17,11,12,16](#); [5:23](#))
- E. Suffering is mentioned 16 times (cf. [1Pet 1:6](#); [2:19](#); [3:14,17](#); [4:12-16](#); [5:9](#))

X. THEMES

- A. Comfort for suffering Christians
- B. Hope in time of trial C. Cf. [1Pet 1:6,7](#); [2:12,19,20,21](#); [3:13,14,16,17](#); [4:1,4,12,14-16,19](#); [5:9-10](#)

XI. Faith-Rest – A Grace Notes Study

- A. Introduction -
 1. One of the consistent features of the Christian life is testing.
 2. We live in
 - i. a fallen world,
 - ii. in an imperfect society,
 - iii. among people whose way of life is directed by Satan
 - iv. and their own sin natures
 3. We cannot avoid the friction, conflict, or confrontation that results from this.
 4. We face daily disasters, small and great, which are brought on us suddenly by nature, by the ignorance or deliberate actions of other people, or even by our own mistakes and sins.
 5. Faith-Rest is God's plan for Christians who are going through
 - i. testing,
 - ii. who are having problems.
 6. Faith-Rest is the means by which Christians can have JOY:
 - i. a happiness in this life which does not depend on people, circumstances, or things.
 - ii. Think of it! God promises that you can have the peace and joy of God, in spite of what's happening in your life,
 - iii. in spite of the problems and testing that you are going through.
 7. Problems are endless, He knows all about our tests before they occur and has made provisions in advance to meet our needs. (Eph. 1:3,4)
 - i. God the Father was thinking about us even before the creation. In His omniscience, He loved us and He knew our wretched fallen condition. So by His grace He made provision for our salvation by making it possible for us to be united with His Son, Jesus Christ.
 - ii. A Christian has been set apart (sanctified) by God. The purpose clause here shows that by being chosen in Christ we began our Christian lives as "set apart" individuals. God intends for us to stay in fellowship, to keep apart from the world we live in, to be separated from kosmos doctrines, to be yielded, etc. [Rom. 12:1,2](#); [Ex. 19:6](#); [Lev. 19:2-4](#); [Luke 1:74,75](#); [Eph. 4:22-32](#)
 - iii. 1Cor 10:13 – Notes from ABC 1Cor Study:

- a. The only temptations that have ever taken you in are the temptations characteristic of the human realm;
 - b. but God is faithful—Who will not grant permission for you to be tempted with an intensity above your power to endure,
 - c. but on the contrary—together with every temptation He does permit—He will also make a victorious conclusion to that temptation so that by utilizing His victorious conclusion you will be empowered to endure.
- iv. Hebrews 4 – Wilderness generation did not find rest when they did not trust God to keep His promises.
- a. No need to make the same mistake.
- v. Whether the test is small or great, it is allowed by God to measure our faith and our application of the things He has provided for us in this life. (1Pet 1:7, 5:6-7).
8. Definition of Faith-Rest:
- i. Faith-Rest: the process of understanding, believing, and applying the doctrines and promises of God's Word in times of testing in the Christian life.
 - ii. Hebrews 3-4
 - iii. Faith-Rest is designed to be used by the Christian throughout his lifetime, on a daily basis, as a technique for maintaining peace and spiritual balance during difficulties, problems, or disasters in life. Faith-Rest is one of the Christian's most important resources in making rapid progress toward Christian maturity and the production of divine good in the life.
- iv. There are two reasons why Christians fail to grow and prosper in the Christian life:
- a. The most common reason for failure to "enter into rest" is a lack of knowledge of God's plan and the assets He has provided for us. Christians who don't know what the Word of God says will never know the promises of God or the provisions He has made for testing.
 - b. The other reason for failure is seen in the Children of Israel of the wilderness generation. They heard the teaching but did not mix it with faith, so they did not enter into rest (the promised land).
- v. Examples:
- a. Abraham, who first distrusted, then believed God, Genesis 15
 - b. The Bitter Water Test at Marah, Exodus 15
 - c. The No-Food Test and the First No-Water Test at Meribah, Exodus 16,17
 - d. The "Giant" Test, Numbers 13 and 14
 - e. The Second No-Water Test, Numbers
- vi. The Example of Abraham – Genesis 14 and 15
- a. Example of complacent believer coming off great victory. Fear being one of Satan's chief weapons. (1Pet 5:8-9, Gen 15:1).
 - God's solution for Abram is already been planned from eternity past
 - God's solution for Abram is already in play.
 - Abram only needs to follow the plan, wait on the Lord. (Duet. 31:6-8, Isa 41:10-13).
 - Who is the one making these promises?

