

First Peter

1 Pet. 1:1-5

- 1 Pet. 1:1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,
- 2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.
- 3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,
- 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
- 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

HISTORICAL BACKGROUND

1 Pet. 1:1 "Peter, an apostle of Jesus Christ..."

Jn. 1:42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: **thou shalt be called Cephas, which is by interpretation, A stone.**

Parallel Verses

New International Version

And he brought him to Jesus. Jesus looked at him and said, "You are Simon son of John. You will be called Cephas" (**which, when translated, is Peter**).

New Living Translation

Then Andrew brought Simon to meet Jesus. Looking intently at Simon, Jesus said, "Your name is Simon, son of John--but you will be called Cephas" (**which means "Peter"**).

English Standard Version

He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John. You shall be called Cephas" (**which means Peter**).

New American Standard Bible

He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you shall be called Cephias " (**which is translated Peter**).

Holman Christian Standard Bible

and he brought Simon to Jesus. When Jesus saw him, He said, "You are Simon, son of John. You will be called Cephias" (**which means "Rock"**).

King James Bible

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephias, which is by interpretation, **A stone**.

<http://biblehub.com/john/1-42.htm>

Original Word: Πέτρος

Transliteration: Petros

Definition: Peter, a Greek name meaning rock.

Properly, a stone (pebble), such as a small rock found along a pathway. /*Pétros* ("small stone") then stands in contrast to /*pétra* ("cliff, boulder," *Abbott-Smith*).

"(*Pétros*) is an isolated rock and (*pétra*) is a cliff" (*TDNT*, 3, 100). "*(Pétros)* always means a *stone* . . . such as a man may throw, . . . versus (*pétra*), a *projecting rock, cliff*" (*S. Zodhiates, Dict.*). <http://biblehub.com/greek/4074.htm>

Mt. 16:18 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.

Westcott and Hort / [NA27 variants]

κάγω δέ σοι λέγω ὅτι σὺ εἶ **Πέτρος**, καὶ ἐπὶ ταύτῃ τῇ **πέτρα** οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.

RP Byzantine Majority Text 2005

Κάγω δέ σοι λέγω, ὅτι σὺ εἶ **Πέτρος**, καὶ ἐπὶ ταύτῃ τῇ **πέτρα** οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι Ἄδου οὐ κατισχύσουσιν αὐτῆς.

Scrivener's Textus Receptus 1894

κάγω δέ σοι λέγω, ὅτι σὺ εἶ **Πέτρος**, καὶ ἐπὶ ταύτῃ τῇ **πέτρα** οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.

Stephanus Textus Receptus 1550

κάγω δέ σοι λέγω ὅτι σὺ εἶ **Πέτρος** καὶ ἐπὶ ταύτῃ τῇ **πέτρα** οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς

<http://biblehub.com/text/matthew/16-18.htm>

1 Pet. 1:20 Who verily was **foreordained before the foundation of the world**, but was manifest in these last times for you,

Acts 2:23 Him, being delivered **by the determinate counsel and foreknowledge of God**, ye have taken, and by wicked hands have crucified and slain:

1 Pet. 2:7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, **the stone which the builders disallowed, the same is made the head of the corner,**

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

Acts 4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 **This is the stone which was set at nought of you builders, which is become the head of the corner.**

Mt. 21:42 Jesus saith unto them, Did ye never read in the scriptures, **The stone which the builders rejected, the same is become the head of the corner:** this is the Lord's doing, and it is marvellous in our eyes?

1 Pet. 4:5 Who shall give account to him that is ready **to judge the quick and the dead.**

Acts 10:42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* **the Judge of quick and dead.**

It seems likely that Peter wrote this epistle about A.D. 60-64.

2 Pet. 3:15 And account *that* the longsuffering of our Lord *is* salvation; even as **our beloved brother Paul** also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are **some things hard to be understood**, which they that are unlearned and unstable wrest, as *they do* also the other **scriptures**, unto their own destruction.

SPECIAL FEATURES

Theologically, this epistle is *eschatological* (dealing with the end times).

As James is an exposition of Jesus' "Sermon on the Mount" in Matthew 5—7, 1 Peter expounds some of the same themes that Jesus taught in His discipleship discourse in Matthew 10.

PURPOSE

Peter stated his reason for writing, namely, to encourage his readers, who were facing persecution for their faith, to "stand firm" (5:12).

MESSAGE

One writer has identified 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.

Putting these together, he has stated the message of 1 Peter as follows:

"The behavior of believers when they encounter unfair circumstances reflects a spirit of deference in all relationships as they follow Christ's example and anticipate future glory." James R. Slaughter, "The Importance of Literary Argument for Understanding 1 Peter," *Bibliotheca Sacra* 152:605 (January-March 1995):80.

God's grace as our resource in order to obey his exhortations.

1 Pet. 5:12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and **testifying that this is the true grace of God wherein ye stand.**

The main purpose of this epistle was to strengthen the readers so they would persevere through their persecution *with the right attitude.*

- First, grace *proceeds from God.*
- Second, grace *produces confidence.*
- Third, what *proclaims* God's grace is *our conduct* (2:19-20).
- Fourth, grace *perfects character.* Grace is the source of service (4:10).
- Fifth, grace *promotes courage* (5:10).

Introduction, 1:1-2

1 Pet. 1:1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

A. Peter's Autograph, 1:1a "Peter..."

B. Peter's Authority, 1:1b "..., an apostle of Jesus Christ..."

Original Word: ἀπόστολος

Transliteration: apostolos

Definition: a messenger, envoy, delegate, one commissioned by another to represent him in some way, especially a man sent out by Jesus Christ Himself to preach the Gospel; an apostle.

apóstolos (/apostéllō, "to commission, send forth") – properly, someone sent (commissioned), focusing back on the authority (commissioning) of the sender (note the prefix, *apo*); *apostle*. <http://biblehub.com/greek/652.htm>

C. Peter's Audience, 1:1c "...to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,"

Original Word: παρεπίδημος

Transliteration: parepidémos

Short Definition: residing in a strange country, a stranger

parepídēmos – a sojourner (foreigner) – literally, someone "passing through" but still with personal relationship with the people in that locale (note the prefix, *para*, "close beside"). This *temporary* (but *active*) relationship is made necessary by circumstances. (These are defined only by the context.) <http://biblehub.com/greek/3927.htm>

Heb. 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and **pilgrims** on the earth.

The Greek word *perepidemos* (alien) contains both the ideas of alien nationality and temporary residence.



D. Peter's Acknowledgement, 1:2a-c

1. Their standing, 1:2a "Elect **according to the foreknowledge of God the Father...**"

Original Word: ἐκλεκτός

Transliteration: eklektos

Short Definition: chosen, elect, choice, select

eklektós (an adjective, derived from *eklégomai*, "to select, choose," also used as a substantive/noun) – properly, selected (chosen from, out of), especially as a deeply personal choice – literally "*chosen, out of* a personal preference (intention)."

<http://biblehub.com/greek/1588.htm>

1 Pet. 2:4 To whom coming, *as unto* a living stone, disallowed indeed of men, but **chosen** of God, *and* precious,
9 But ye *are* a **chosen** generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Eph. 1:4 According as he hath **chosen** us **in him** before the foundation of the world, that we should be holy and without blame before him in love:

2. Their sanctification, 1:2b “...through sanctification of the Spirit...”

3. Their salvation, 1:2c “...unto obedience and sprinkling of the blood of Jesus Christ...”

E. Peter’s Assurance, 1:2d-e

1. God’s abundant provision for them, 1:2d “...Grace unto you...”

2. God’s abiding protection for them, 1:2e “...and peace, be multiplied.”

Phil. 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And **the peace of God**, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and **the God of peace** shall be with you.

Conclusion

2 Cor. 12:9 And he said unto me, **My grace is sufficient for thee**: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.