

1 Peter

Theme: Hope in the Midst of Suffering

Author: The Apostle Peter (1:1)

Amanuensis/Secretary: Silvanus (Silas; 5:12)

Recipients: Sojourners in Pontus, Galatia, Cappadocia, Asia (Modern Turkey) and Bithynia

Date of Writing: c. A.D. 63–64

Place of Writing: Rome (5:13)

Major Emphases:

1. Hope in suffering
2. Holiness in living
3. Submission to authorities
4. Trust in God
5. Leadership in the Church

Survey of 1 Peter

Major Message: Stand firm in the true grace of God (5:12) and rejoice that you share in Christ's sufferings (4:13).

Goal: To give hope and encouragement to those who are suffering for the Lord.

Date: c. A.D. 63-64

Recipients: Christians who were scattered, persecuted, and maligned.

	Our Living Hope	Our Different Life	Our Fiery Trial	
Introduction	<i>"May grace and peace be yours . . ." (1:2)</i>	<i>"Beloved, I urge you . . ." (2:11)</i>	<i>"Beloved . . ."</i>	Conclusion
	as we claim our hope. (1:3-12)	abstain! (2:11-12)	Don't be surprised. (4:12)	
	as we walk in holiness. (1:13-25)	submit! (2:13 – 3:7)	Keep on rejoicing. (4:13)	
	as we grow in Christ. (2:1-10)	be humble! (3:8-22)	Entrust your soul. (4:19)	
		arm yourselves! (4:1-6)	Cast your anxiety. (5:7)	
1:1	1:2 – 2:10	2:11 – 4:11	4:12 – 5:11	5:12-14
Emphasis	Teaching	Encouraging	Comforting	
Grace	. . . to go on	. . . to stand firm	. . . to rejoice	
Hope	A <i>living</i> hope through Christ's resurrection (1:3)	An <i>obedient</i> hope through personal submission (2:13, 18, 3:1)	A <i>certain</i> hope through faith (4:19)	

Introduction to 1 Peter

Author: This letter makes a direct claim to have been written by the apostle Peter (1:1) with the help of Silvanus (5:12). Peter, the brother of Andrew and son of Jonah (Matt. 16:17), was a fisherman from Bethsaida on the Sea of Galilee. The name Peter (meaning “rock”) was given to him by Jesus (Mark 3:16; John 1:42). Generally it is believed that Peter held leadership in the circle of the twelve. He is always listed first in the lists of disciples in the New Testament (Matt. 10:2; Mark 3:16; Luke 6:14-16).

Silvanus is almost certainly the same Silvanus (Silas) who served with Paul on the second missionary journey (Acts 15:40). The phrase “Silvanus” (5:12) may indicate that he did not simply write down Peter’s words, but put in his own words what Peter expressed to him. Peter then was the author of the letter, but Silvanus was the penman or secretary (amanuensis).

Recipients: Peter wrote for Christians in a wide area in the five Roman provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia (1:1). The recipients are referred to as “Pilgrims” or “Sojourners,” a term normally reserved for Jews who from the time of the fall of Jerusalem (to the Babylonians in 586 BC) were scattered into many countries. It appears that many of the initial readers of this letter were not Jews, and the term could be applied to the “new people of God” (2:4-10) who were scattered and awaiting their permanent heavenly home (see Phil. 3:20).

Date: A.D. 63-64 would be the approximate date for the writing of this epistle. It was a time of suffering for many believers, and it is just prior to the intensive persecution by the Roman emperor Nero (A.D. 64-68) under whose hand, according to ancient traditions, Peter eventually suffered martyrdom (cf. John 21:18-19).

Place of Writing: In 5:13 Peter seems to indicate “Babylon” as his location when he wrote this epistle. Four main interpretations have been set forth as to his meaning: (1) Mesopotamian Babylon; (2) Egyptian Babylon; (3) Jerusalem; and (4) Rome. Views one and four have been the more popular, with Rome being the traditional view. If this is correct, “Babylon” is being used symbolically for Rome as is the case in Rev.

17:9-10. However, the possibility of Mesopotamia or historic Babylon being correct should not be prematurely dismissed. Babylon did exist as a small town on the Euphrates River in Peter's day. Also, it is not certain "Babylon" was used symbolically for Rome until late in the first century when Revelation was probably written. One could interpret the reference in 5:13 literally, though church tradition would seem to favor the identification as Rome.

Theme: First Peter, while addressing many issues, focuses on the theme of "hope (and eventual "glory") in the midst of suffering." While unbelievers cannot accept or understand this paradox, believers, because they have received a living hope by the resurrection of Jesus from the dead, can face fiery trials (4:12). Christ provides both the model and inspiration for responding to every suffering (2:21-24).

1 Peter

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| I. | <u>Experience God's grace by salvation</u> | 1:1 – 2:10 |
| | 1. Live in hope. | 1:1-12 |
| | 2. Live in holiness. | 1:13-21 |
| | 3. Live in Him. | 1:22 – 2:10 |
| II. | <u>Experience God's grace through submission</u> | 2:11 – 4:11 |
| | 1. Submit to authorities. | 2:11-17 |
| | 2. Submit to masters. | 2:18-25 |
| | 3. Submit in the home. | 3:1-7 |
| | 4. Submit in the church. | 3:8-12 |
| | 5. Submit to Christ. | 3:13 – 4:11 |
| III. | <u>Experience God's grace in suffering</u> | 4:12 – 5:11 |
| | 1. Glorify Christ's name. | 4:12-19 |
| | 2. Serve Christ's church. | 5:1-4 |
| | 3. Depend on Christ's grace. | 5:5-11 |
| | 4. Enjoy Christ's family. | 5:12-14 |

The Vanity of “Happy Meal” Christianity

1 Peter 1:13-21

True happiness is found in:

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| I. | <u>The “Hope” of His Coming</u> | 1:13-14 |
| | 1. We are motivated to discipline our lives. | 1:13 |
| | 2. We are motivated to deny former lusts. | 1:14 |
| II. | <u>The “Holiness” of His Conduct</u> | 1:15-16 |
| | 1. Holiness is the essence of God’s character. | 1:15 |
| | 2. Holiness is the expectation for God’s children. | 1:16 |
| III. | <u>The “Humility of His Character</u> | 1:17-21 |
| | 1. He is an impartial Father. | 1:17 |
| | 2. He is an incorruptible Redeemer. | 1:18-19 |
| | 3. He is an indestructible Savior. | 1:20-21 |