

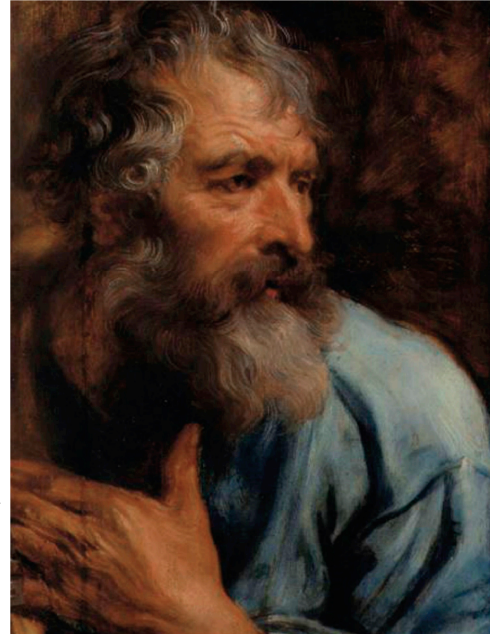
# PETER

HIS LIFE & EPISTLES



## Peter

Originally called Simon, a very common Jewish name in the New Testament. He was the son of Jona (Mat 16:17). He had a younger brother called Andrew, who first brought him to Jesus (Joh 1:40-42). His native town was Bethsaida, on the western coast of the Sea of Galilee, to which also Philip belonged. Here he was brought up by the shores of the Sea of Galilee, and was trained to the occupation of a fisher. Simon and his brother doubtless enjoyed all the advantages of a religious training, and were early instructed in an acquaintance with the Scriptures and with the great prophecies regarding the coming of the Messiah. They did not probably enjoy, however, any special training in the study of the law under any of the rabbis. When Peter appeared before the Sanhedrin, he looked like an "unlearned man" (Act 4:13).



Simon was a Galilean, and the Galileans had a marked character of their own. They had a reputation for an independence and energy which often ran out into turbulence. They were at the same time of a franker and more transparent disposition than their brethren in the south. In all these respects, in bluntness, impetuosity, headiness, and simplicity, Simon was a genuine Galilean. They spoke a peculiar dialect. They had a difficulty with the guttural sounds and some others, and their pronunciation was reckoned harsh in Judea. The Galilean accent stuck to Simon all through his career. It betrayed him as a follower of Christ when he stood within the judgment-hall (Mar 14:70). It betrayed his own nationality and that of those conjoined with him on the day of Pentecost (Act 2:7)."

It would seem that Simon was married before he became an apostle. His wife's mother is referred to (Mat 8:14; Mar 1:30; Luk 4:38). He was in all probability accompanied by his wife on his missionary journeys (1Co 9:5; compare 1Pe 5:13).

He appears to have been settled at Capernaum. At Bethabara (R.V., Joh 1:28, "Bethany"), beyond Jordan, John the Baptist had borne testimony concerning Jesus as the "Lamb of God" (Joh 1:29-36). Andrew and John hearing it, followed Jesus, and abode with him where he was. They were convinced, by his gracious words and by the authority with which he spoke, that he was the Messiah (Luk 4:22; Mat 7:29); and Andrew went forth and found Simon and brought him to Jesus (Joh 1:41).

Jesus at once recognized Simon, and declared that hereafter he would be called Cephas, an Aramaic name meaning a rock fragment. The Aramaic name does not occur again, but the name Peter gradually displaces the old name Simon, though our Lord himself always uses the name Simon when addressing him (Mat 17:25; Mar 14:37; Luk 22:31, compare Luk 21:15-17). We are not told what impression the first interview with Jesus produced on the mind of Simon. When we next meet him it is by the Sea of Galilee (Mat 4:18-22). There the four (Simon and Andrew, James and John) had had an unsuccessful night's fishing. Jesus appeared suddenly, and entering into Simon's boat, bade him launch forth and let down the nets. He did so, and enclosed a great multitude of fishes. This was plainly a miracle wrought before Simon's eyes. The awe-stricken disciple cast himself at the feet of Jesus, crying, "Depart from me; for I am a sinful man, O Lord" (Luk 5:8). Jesus addressed him with the assuring words, "Fear not," and announced to him his life's work. Simon responded at once to the call to become a disciple, and after this we find him in constant attendance on our Lord.

He is next called into the rank of the apostleship, and becomes a "fisher of men" (Mat 4:19) in the stormy seas of the world of human life (Mat 10:2-4; Mar 3:13-19; Luk 6:13-16), and takes a more and more prominent part in all the leading events of our Lord's life. It is he who utters that notable profession of faith at Capernaum (Joh 6:66-69), and again at Caesarea Philippi (Mat 16:13-20; Mar 8:27-30; Luk 9:18-20). This profession at Caesarea was one of supreme importance, and our Lord in response used these memorable words: "Thou art Peter, and upon this rock I will build my church."

"From that time forth" Jesus began to speak of his sufferings. For this Peter rebuked him. But our Lord in return rebuked Peter, speaking to him in sterner words than he ever used to any other of his disciples (Mat 16:21-23; Mar 8:31-33). At the close of his brief sojourn at Caesarea our Lord took Peter and James and John with him into "an high mountain apart," and was transfigured before them. Peter on that occasion, under the impression the scene produced on his mind, exclaimed, "Lord, it is good for us to be here: let us make three tabernacles" (Mat 17:1-9).

On his return to Capernaum the collectors of the temple tax came to Peter and reminded him that Jesus had not paid it (Mat 17:24-27). Our Lord instructed Peter to go and catch a fish in the lake and take from its mouth the exact amount needed for the tax, viz. "That take," said our Lord, "and give unto them for me and thee."

As the end was drawing nigh, our Lord sent Peter and John (Luk 22:7-13) into the city to prepare a place where he should keep the feast with his disciples. There he was forewarned of the fearful sin into which he afterwards fell (Luk 22:31-34). He accompanied our Lord from the guest-chamber to the garden of Gethsemane (Luk 22:39-46), which he and the other two who had been witnesses of the transfiguration were permitted to enter with our Lord, while the rest were left without. Under a sudden impulse he cut off the ear of Malchus (Luk 22:47-51), one of the band that had come forth to take Jesus. Then follow the scenes of the judgment-hall (Luk 22:54-61) and his bitter grief (Luk 22:62).

He is found in John's company early on the morning of the resurrection. He boldly entered into the empty grave (Joh 20:1-10), and saw the "linen clothes laid by themselves" (Luk 24:9-12). To him, the first of the apostles, our risen Lord revealed himself, thus conferring on him a signal honour, and showing how fully he was restored to his favour (Luk 24:34; 1Co 15:5). We next read of our Lord's singular interview with Peter on the shores of the Sea of Galilee, where he thrice asked him, "Simon, son of Jonas, lovest thou me?" (John 21:1-19).

After this scene at the lake we hear nothing of Peter till he again appears with the others at the ascension (Act 1:15-26). It was he who proposed that the vacancy caused by the apostasy of Judas should be filled up. He is prominent on the day of Pentecost (Acts 2:14-40). The events of that day "completed the change in Peter himself which the painful discipline of his fall and all the lengthened process of previous training had been slowly making. He is now no more the unreliable, changeful, self-confident man, ever swaying between rash courage and weak timidity, but the stead-fast, trusted guide and director of the fellowship of believers, the intrepid preacher of Christ in Jerusalem and abroad. And now that he is become Cephas indeed, we hear almost nothing of the name Simon (only in Act 10:5, Act 10:32; Act 15:14), and he is known to us finally as Peter."

After the miracle at the temple gate (Acts 3) persecution arose against the Christians, and Peter was cast into prison. He boldly defended himself and his companions at the bar of the council (Act 4:19, Act 4:20). A fresh outburst of violence against the Christians (Act 5:17-21) led to the whole body of the apostles being cast into prison; but during the night they were wonderfully delivered, and were found in the morning teaching in the temple. A second time Peter defended them before the council (Act 5:29-32), who, "when they had called the apostles and beaten them, let them go."

The time had come for Peter to leave Jerusalem. After labouring for some time in Samaria, he returned to Jerusalem, and reported to the church there the results of his work (Act 8:14-25). Here he remained for a period, during which he met Paul for the first time since his conversion (Act 9:26-30; Gal 1:18). Leaving Jerusalem again, he went forth on a missionary journey to Lydda and Joppa (Act 9:32-43). He is next called on to open the door of the Christian church to the Gentiles by the admission of Cornelius of Caesarea (Acts 10).

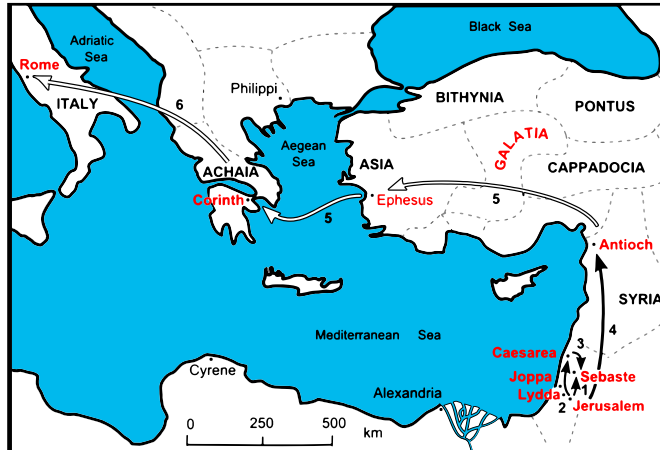
After remaining for some time at Caesarea, he returned to Jerusalem (Acts 11:1-18), where he defended his conduct with reference to the Gentiles. Next we hear of his being cast into prison by Herod Agrippa (Acts 12:1-19); but in the night an angel of the Lord opened the prison gates, and he went forth and found refuge in the house of Mary.

He took part in the deliberations of the council in Jerusalem (Acts 15:1-31; Gal 2:1-10) regarding the relation of the Gentiles to the church. This subject had awakened new interest at Antioch, and for its settlement was referred to the council of the apostles and elders at Jerusalem. Here Paul and Peter met again.

We have no further mention of Peter in the Acts of the Apostles. He seems to have gone down to Antioch after the council at Jerusalem, and there to have been guilty of dissembling, for which he was severely reprimanded by Paul (Gal 2:11-16), who "rebuked him to his face."

After this he appears to have carried the gospel to the east, and to have laboured for a while at Babylon, on the Euphrates (1Pe 5:13). There is no satisfactory evidence that he was ever at Rome. Where or when he died is not certainly known. Probably he died between A.D. 64 and 67. Tradition holds that he was crucified upside down in Rome.

**Peter's Travels** →



**Scripture Ref.**

Acts 1:12-13 ~ Jerusalem  
 Acts 8:14-15 ~ to Samaria, ('Sebaste')  
 Acts 8:25-9:30 ~ Back to Jerusalem  
 Acts Acts 9:32 ~ To Lydda  
 Acts 9:39,43;10:5 ~ To Joppa (Resurrected Tabitha / Dorcas)  
 Acts 10:23-24 ~ To Caesarea  
 Acts 11:2 ~ Back to Jerusalem  
 Galatians 2:11 ~ to Antioch

**Possible route to Rome** →

1 Cor. 1:12, 3:22, 9:5 1 Peter 1:1 ~ to Corinth from Antioch, through Galatia, through Ephesus?  
 1 Peter 5:13, 2 Peter 1:13-15 ~ Rome? There is NO solid information that he went to Rome. Nevertheless, according to tradition, near end of his life Peter went there. Rome is *symbolically* referred to as *Babylon* at times. So, Peter may have used the term to ref., Rome and its wickedness (foreing his death at the hands of accusers, but there is no Biblical record of Rome ~ Speculative. See historical records from Josephus and Polycarp, a disciple of John as well.)

Source: [www.biblestudytools.com/dictionary/peter](http://www.biblestudytools.com/dictionary/peter)

Additional sources: Smith, William, Dr. "Entry for 'Peter'", "Smith's Bible Dictionary". . 1901; Nave's Topical Bible; Easton's Bible Dictionary; Hitchcock's Bible Names

## SUMMARY OF 1 PETER

**Date and place:** Written from Babylon about 60 A.D.

**Author:** Peter, one of the 12 apostles (1 Peter 1:1; Matthew 10:2); called Simon and Cephas (John 1:42); a native fisherman of Bethsaida (Matthew 4:18; John 1:44); history of (Matthew 4:18; Matthew 8:14; Matthew 10:2; Matthew 14:28; Matthew 15:15; Matthew 16:16-23; Matthew 17:1,24; Matthew 18:21; Matthew 19:27; Matthew 26:33-75; John 13:6-37; John 18:10-27; John 20:2-6; John 21:2-21; Acts 1:13-15; Acts 2:14-38; Acts 3:1-12; Acts 4:8-19; Acts 5:3-29; Acts 8:14-20; Acts 9:32-40; Acts 10:5-46; Acts 11:2-13; Acts 12:3-18; Acts 15:7; Galatians 1:18-2:14). Peter was a married man (Matthew 8:14; 1 Cor. 9:5). He had no headship over the entire church. He ministered primarily to Jews (Galatians 2:7) and was not even the head of the Jewish section of the church, much less that of the Gentiles (Acts 15; 2 Cor. 11:28; Galatians 2:6-21). Peter was only an elder among many others (1 Peter 5). There is not the slightest proof that he ever visited Rome. Paul, in no epistle to Rome and in none written from Rome, ever mentions him as being a resident bishop there. Instead of going west we find Peter going east and writing an epistle from Babylon. We know nothing of his death other than what is given in John 21:18-19. He wrote 2 books, 1 Peter and 2 Peter.

**Theme:** To exhort believers to stand true in all kinds of suffering, and to set forth the true grace of God (1 Peter 5:12). Suffering is mentioned 16 times in 5 chapters.

**Statistics:** 60th book of the Bible; 5 chapters; 105 verses; 2,482 words; 4 questions; 92 verses of history; 3 verses of fulfilled and 10 verses of unfulfilled prophecy.

## SUMMARY OF 2 PETER

**Date and place:** Perhaps written from Babylon, about 61-65 A.D.

**Author:** Simon Peter (2 Peter 1:1). See Summary of 1 Peter.

**Theme:** 2 Peter was written to the same readers as was 1 Peter (2 Peter 3:1), and for the same purpose—to exhort believers to stand true in Christian suffering and to set forth the true grace of God (1 Peter 5:12). In this second book Peter foretells conditions of the latter days and shows more fully how the earth will be renovated by fire instead of by water as in the two great universal floods of Lucifer and Noah (2 Peter 3:1-13). The similarity of 2 Peter, 2 Thessalonians, 1 Timothy and 2 Timothy, Jude and Revelation should be noticed. All picture the great apostasy of the last days. All describe the leaders of this apostasy, and reveal the end of anti-Christian forces. Revelation is the final unveiling of the latter-day apostasy under Antichrist (Rev. 6:1-20:3 with 2 Thes. 2:1-12; 1 Tim. 4:1-8; 2 Tim. 3:1-13; 2 Tim. 4:1-6; 2 Peter 2:1-3:9; Jude 1:3-19).

**Statistics:** 61st book of the Bible; 3 chapters; 61 verses; 1,559 words; 2 questions; 51 verses of history; 2 verses of fulfilled and 8 verses of unfulfilled prophecy