

TITLE: Hope for the Hurting: An Introduction to 1 Peter (Part 2)

PASSAGE: 1 Peter 1:1

THEME: Introduction to 1 Peter

NUMBER: 1PET02-1004

DATE: October 03, 2004

Read Passage

We are all different -

Like snowflakes no two of us is exactly the same. I like anchovies on my pizza & I am willing to guess that you don't. We don't dress t/same way // all act same way. We may like different music – even in t/CH (always a thorn of contention w/CHs actually splitting over t/issue of music that is designed for God's worship, not ours) // Our backgrounds are different // hobbies // personalities.

Beauty of t/CH is that w/all of these diffs. we come together w/one thing in common - We share a same belief in & a same desire to follow JC.

There's one other thing that we all share in common

We all know what it's like to hurt. A few weeks ago I quoted Joseph Parker, a great preacher of t/past who told a group of aspiring pastors, "preach to t/hurting and you will never lack for a congregation. There's a broken heart in every pew."

It's true, as Swindoll said, that "[suffering is the common thread in all our garments.](#)" (Swindoll, [Hope Again](#), 12).

Those kinds of "garments" look pretty much t/same in t/21st c. as they did in t/1st. That brings our attent. back to this letter called 1 Peter.

Peter writes to (as we will translate it in v. 1) ==>

...the chosen strangers scattered... He writes to "scattered strangers"

An essential thing we need to know is that these “scattered strangers” were going through a difficult time of suffering and persecution. They knew what it was like to hurt.

In fact, at least 15 times in this letter, Peter refers to their suffering & he uses 8 diff. Gk. words to do so.

Another word that overshadows “Hurt” ==> “Hope”

Both words begin with letter “H.” // have 4 letters // are monosyllabic. (single-syllable for those of you from Orleans County!).

Acc. to my count word “hope” is specifically found 5x in 1 Peter w/2 diff. Gk. words used (ἐλπὶς & ἐλπιζω). However, 1 Peter lit. drips w/concept of hope. This letter is saturated w/it.

Not like someone once said==>

“Our hope is built on nothing less than Christian Books and Scripture Press.”

It’s a sure hope built on t/found. of truth est. in t/Person & Promises of JC.

Catacombs in Rome consist of a series of tunnels under t/ancient city, where many of early Xns were buried. 1 of fascinating things that bring reality of history & faith together are t/symbols of faith on t/tombs of these 1st Xns. 3 symbols are quite common: Dove, Fish, & t/Anchor. You are probably familiar w/the Dove which symbolizes t/H.S. I’m sure you know about t/Fish. The Greek word for “fish” ἰχθῦς is used numerous times in t/Gospels, such as in Matt. 14 [=>]. That word became an acrostic w/each letter standing for something (iota = 1st letter in Jesus’ name Ἰησοῦς | Chi = 1st letter in word “Christ” Χριστός | Theta being first letter in t/word for God θεός | upsilon 1st letter in word for “Son” υἱός | AND sigma being 1st letter in word for Savior σωτήρ. Put it together: Ἰησοῦς Χριστός θεός υἱός σωτήρ. OR JCGSS.

Then there was another symbol common in t/catacombs - t/Anchor & that came from t/idea that as Xns were going thru difficult times, their hope in JC was an anchor for their souls.

Sounds a little like 1 Peter 1:3-5 [=>]

Let's move ahead as as we again focus on verse 1 Peter, an Apostle of Jesus Christ, to the chosen strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

I. Hope for the Hurting: An Introduction to 1 Peter

Again we are in t/introduction mode this week, so I will repeat what I said last time, that is that it may be a little more like a classroom teaching session than a sermon & hopefully we can straighten out some of t/wrinkles from last week where we spent a lot of time on t/issue of authorship, date & place of writing, etc. So if you missed that message I'd encourage you to get t/tape or listen to it tonight on t/radio.

Having covered issue of authorship last week==>

A. The Author

Very 1st word of this letter, in Gk NT as well as t/Eng. is Πέτρος or "Peter"

Peter, an Apostle of Jesus Christ...

1. The Apostle Peter

a. Who was He?

Peter's original name was Simeon (Heb) or Simon (Greek). More specifically, full name was "Simon Barjona" (Simon son of Jonas/ John)

John 1:44 tells us that Peter was from Bethsaida, as was his brother Andrew (who, BTW intro. him to Jesus). Bethsaida a town on the N shores of Galilee, near the Jordan river. The name is Aramaic, meaning

‘house of fishing’ (of course we know that Peter was a fisherman by trade). Capernaum is not far away & we know that Peter also had a home there, probably moving there from Bethsaida.

Peter was married (Mark speaks of his mother-in-law being sick & Jesus healing her). Paul mentions his being married as well in 1 Cor. 9:5.

Through t/fishing trade & in keeping w/the area Peter would have had much contact w/Gentiles & that would testify to the command he had of t/Grk. lang. (which we see in t/writing of 1 Peter).

Peter’s brother Andrew was a disciple of John t/Baptist & since Andrew invited Peter to meet Jesus we would expect that he had done the same w/JTB. So Peter was probably one of t/many disciples of his.

We see this in John 1 (1:35-42 [=>])

Cephas was Aramaic for ‘rock’ or ‘stone’ & t/Grk. translation of same word was Petros from which we get our English form “Peter.”

Peter was one of first disciples called by Jesus & he stands out as a clear leader among the Apostles. Each list of apostles in the gospels lists Peter’s name first. As I mentioned last week, t/Gospel writers give us more information about Peter than any other person other than JC.

It was Jesus who appointed him to be an apostle (more on that later). Thereafter, Peter served as 1 of 3 disciples (James/John) who formed t/inner circle of t/closest associates w/Jesus during his earthly ministry.

He served as spokesman for t/12. It would be P. who would ask for J. to explain t/meaning of a certain parable // asked how often a bro. or sis. may sin against him & yet be forgiven. // who answered t/question "Who do you say that I am" w/his great confession recorded in Matt. 16:16==> **“Thou art the Christ the Son of the Living God.”** // asked about t/withered fig tree // to whom t/Jews went to inquire if J. paid his taxes // who

answered when J. asked who had touched him in t/crowd.

We like to affectionately refer to him as “The Apostle with the Foot-Shaped Mouth” (why we I.D. w/him so well!), Peter cert. well-known for his blunders. He was impulsive, outspoken, brash, he often spoke before he thought. Those are some of t/things we love about him - those things which make him oh so human.

It was Peter who saw Jesus out for a walk - he wanted to join Him (problem was He was walking on water). Peter said, as only he could (Matt. 14) said==>

“Lord, if it is You, command me to come to You on the water.”

(I don’t know if he thought about what might happen if it wasn’t him!)

And He said, “Come!” And Peter got out of the boat, and walked on the water and came toward Jesus.³⁰ But seeing the wind, he became afraid, and beginning to sink, he cried out, saying, “Lord, save me!” (of course, you know t/rest of the story)

Then in Mark 14==>

27 And Jesus *said to them, “You will all fall away, because it is written, ‘I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED.’²⁸ “But after I have been raised, I will go before you to Galilee.”²⁹ But Peter said to Him, “*Even* though all may fall away, yet I will not.”³⁰ And Jesus *said to him, “Truly I say to you, that you yourself this very night, before a cock crows twice, shall three times deny Me.”³¹ But *Peter* kept saying insistently, “*Even* if I have to die with You, I will not deny You!” (of course Mark adds) And they all were saying the same thing, too. You know end of that story as well

Peter who outran John to the tomb // who stripped off his outer garment and dove into the sea to see Jesus after t/ress.(John 21:7) // Who said at the mount of transfig.: "It's great that we're all here; how 'bout I build a couple of sheds, you know one for You, one for Moses, one for Elijah?!" // Pulled out his sword & cut off t/ear of one Malchus, t/servant of t/HP // Whom J. referred to as a "satan" (adversary) for contending that Jesus shouldn't fulfill his ministry & die.

You can't help but I.D. w/this guy (I can't).

I think it is safe to say that the lowpoint of his life was t/fullfillment of Jesus response to his boast that he would not fall away where ==>

Jesus *said to him, "Truly I say to you, that you yourself this very night, before a cock crows twice, shall three times deny Me."

Luke 22:54-62==>

54 And having arrested Him, they led Him *away*, and brought Him to the house of the high priest; but Peter was following at a distance.55 And after they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them.56 And a certain servant-girl, seeing him as he sat in the firelight, and looking intently at him, said, "This man was with Him too."57 But he denied *it*, saying, "Woman, I do not know Him."58 And a little later, another saw him and said, "You are *one* of them too!" But Peter said, "Man, I am not!"59 And after about an hour had passed, another man *began* to insist, saying, "Certainly this man also was with Him, for he is a Galilean too."60 But Peter said, "Man, I do not know what you are talking about." And immediately, while he was still speaking, a cock crowed.61 And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, "Before a cock crows today, you will deny Me three times."62 And he went out and wept bitterly.

Peter never forgot that moment. It was a reminder not only of how he could do nothing on his own, but also a reminder that he was so unworthy.

Wonderful encouraging truth is that God is there as a tender Father ready to forgive. So we see that in Mark 16:7 as God speaks through a young man at t/tomb following Jesus' ress. (man was actually an angel) sensitive to Peter's feelings & failures, t/message was ==>

"But go, tell [the] disciples and Peter, '[Jesus] is going before you into Galilee; there you will see Him, just as He said to you.'"

Peter, marked out for special recognition as if Jesus were saying, "you failed, but I knew you would & I not only have forgiven you but I'm going to use you in ways you can't even imagine."

Luke 22:31-32 31 “Simon, Simon, behold, Satan has demanded *permission* to sift you like wheat;32 but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.”

Same is true for us when we fail // sin // Satan & his cohorts attack us. We have Jesus praying for us, forgiving us, restoring us.

BTW - Jesus also personally appeared to Peter following t/ress. (that by way of encouragement & restoration). (Lk. 24:34; 1 Cor. 15:5).

In another wonderful touch (classic passage - turn to John 21 [=>])

(Sum up context)**

You might note v. 9 “charcoal fire” - These fires had a particularly pungent odor. Only other place where a “charcoal fire” is mentioned in t/NT is earlier in John, 18:18, and it’s mentioned right after Peter’s 1st denial

(summarize)

17 The slave-girl therefore who kept the door *said to Peter, “You are not also *one* of this man’s disciples, are you?” He *said, “I am not.”18 Now the slaves and the officers were standing *there*, having made a charcoal fire, for it was cold and they were warming themselves; and Peter also was with them, standing and warming himself.

You have a C.F. there at t/time of Peter’s worst failure in his life // have same thing here in John 21 (same smell bringing back same awful memories). Then you have Jesus in v. 15 (vv. 15-17) [=>]

Three times Peter denied his Lord. Three times Jesus asks him, “Do you love me?” Then, verse 18, a prediction of Peter’s death [=>]

Well, you turn t/next page (to t/book of Acts) & you have a different Peter! The “Rock” (rem. that’s what Cephas or Peter meant) began to live up to his name.

After the ascension of JC to God's right hand, Peter became leading spokesman for t/CH. He initiates t/replacement of Judas (Acts 1:15). He preaches first post-Pentecost sermon in Acts 2 with result that 1000s come to believe in JC for salvation. He confronts t/Jewish leaders w/boldness (4:8-20). He unwavering disciplines erring CH members (Acts 5:1-11)

He becomes a miracle worker whom God used to open the doors of the CH to t/Samaritans (Acts 8) and the Gentiles (Acts 10).

Peter dominates the first half of the book of Acts up until the arrival of the Apostle Paul.

(He still has an occasional blunder--as we do. So Paul confronts him in Antioch for hypocrisy in Gal. 2.)

But he finishes well. According to tradition, Peter had to watch as his wife was being crucified. He encouraged her with the words, "Remember the Lord." When it was his turn to mount the cross, he reportedly declared that he was unworthy to be crucified in the same manner as His Master, but should rather be crucified upside down, which, again according to trad., he was (sometime during AD 67 or 68).

Now go back to verse 1==>

Peter . . . [now you know a little more about him!]

He adds==>

...an Apostle of Jesus Christ...

b. What was an Apostle?

Apostle is a transliterated word (not translated, given an Engl. equiv. spelling from t/Gk. word) ==> ἀπόστολος. From απο (off) and στελλο (to send). That's basic meaning: "Someone sent on a mission by another" or "a messenger."

(1) Two uses of term in NT

We are very familiar w/one of t/uses - that is as an apostle in t/way that Peter uses t/term, or t/way Paul does in t/intro. to his letters. AN APOSTLE. Unique office held by only a dozen men. That's t/word "apostle" in the sense of "office." Another use with which you may not be familiar.

(a) Function

Similar to t/word "deacon" which is also a transliterated word. Word means "servant" & it's used in that simple sense. We are all "deacons" in t/sense that we are all to be servants. Then there's t/office of deacon. Same w/Apostles

In sense of function, we could use $\alpha\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma$ in a contemporary setting. A Xn missionary is an $\alpha\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma$ - a messenger sent on a mission==>
Rom. 16:7 Greet Andronicus and Junias, my kinsmen, and my fellow prisoners, who are outstanding among the apostles, who also were in Christ before me.

2 Cor. 8:23 As for Titus, he is my partner and fellow worker among you; as for our brethren, they are messengers ($\alpha\pi\omicron\sigma\tau\omicron\lambda\omicron\iota$) of the churches, a glory to Christ.

PHI 2:25 But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger ($\alpha\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma$) and minister to my need;

That's being an apostle in gen. sense of function - a messenger. When Peter says that he is ==>

...an Apostle of Jesus Christ...

He means much more than a messenger in a general sense of t/word. He's referring to himself in sense of ==>

(b) Office

With that use there were only 13 Apostles in history of CH (orig. 12 minus Judas, Matthias, & Paul). In sense of "office" Apostles were unique to 1st c.

Are some groups that claim to have apostles in sense of "office" today: Some w/i charis./pent. movt. There are t/Mormons & in a sense even R.C.C.

I've seen CH leaders who have signed their name w/Title "Apostle." That's nothing less than dangerous.

(2) There are at least Six reasons why we cannot have apostles today:

1. *The church was founded by the Apostles* (Eph. 2:19-20)===>

. . . God's household, having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone,

2. *An Apostle had to be an eyewitness of the resurrection* (Acts 1:22)>

1 Cor. 9:1 *Am I not free? Am I not an apostle? Have I not seen Jesus our Lord?*

3. *An apostle had to be personally chosen by Jesus Christ* (Acts 1:24-25)

Something Paul alludes to constantly in his letters (example read Gal 1)

4. *Apostles were authenticated by miracles* (2 Cor. 12:11-12)

11 . . . for in no respect was I inferior to the most eminent apostles, even though I am a nobody. 12 The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles.

5. *Apostles held absolute authority* (1 Cor. 5:3-5; Philemon 1:8; Jude 17)

Also absolute in the sense that they had the ability to speak and write on behalf of God in an inerrant way.

A key test of NT canonicity was whether t/book was written by an Apostle or by a close associate. Apostles were t/antecedents of promises such as those found in John 14:26 & 16:13.

Can see danger of someone claiming that sort of thing today. God's Word is complete. Two things occur when you have people who say that they have some new revelation (both begin w/"C") 1) Chaos ; 2) Cults.

6. *Apostles have an eternal and unique place of honor* (Rev. 21:14)

As Grudem points out, t/uniqueness of Apostles is suggested by fact that phrase "of Jesus Christ" is connected to no other office in the NT. Nowhere do we find "Teachers of Jesus Christ" or "Prophets of Jesus Christ" or "Evangelists of Jesus Christ."

We do have, as here==>

Peter, an Apostle of Jesus Christ...

B. The Audience (To whom does he write?)

To the chosen strangers, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

1. They are called "chosen strangers" 1 way to translate it

a. Different translations handle this passage differently

Some use t/word elect or chosen once and put it w/idea of foreknowledge in v. 2 [NASB]

Others like t/NIV use t/word twice; once to modify word "strangers" (aliens) & once again in v. 2 in relationship to foreknowledge.

Being familiar w/this passage in t/English I was a bit surprised when I encountered it in t/Greek and found that t/word "chosen" or "elect" isn't found in verse 2 at all & it's not so closely assoc. w/foreknowledge (it's 9 words removed in t/Gk. text).

It's used here as an Adjective. Literally==>

chosen strangers or

elect aliens (however you wish to put it)

b. The word is ἐκλεκτος - Elect, chosen

Word that's used in t/NT 22 times. It always refers to persons chosen by God from w/i a larger group. Chosen to be something - to be included among God's people (we will get into that more next week).

So here Peter refers to his readers as being “chosen” - because they are chosen for salvation they are also chosen to be strangers (selected strangers).

c. παρεπιδημος - sojourner, someone in exile

Idea is someone who lives alongside of someone else as a foreigner or temporary resident. Same word used in 2:11 [=>].

It's a description of God's chosen people (saved) who have settled in alongside of those who are not—and that by God's choice.

(1) We were chosen to be strangers

We are different. We are not of this world. We are pilgrims, sojourners, aliens, exiles.

God's choice of us is both t/reason & t/he result of our being aliens. Why you can't be a “cosmopolitan Xn”. We have been plucked out of this world and have been given citizenship in heaven.

Same as the OT saints (heroes of faith) in Hebrews 11:13==>

All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles (παρεπιδημος) on the earth (3d & last place word is used)

2. You add another word (“scattered”) in v. 1

To the chosen strangers, scattered (διασπορα - dispersion)

And you have a very Jewish form of address. Concept of “election” has a national flavor to it in OT (Israel was God's elect/chosen nation). Being strangers or aliens were very Jewish. Then to add t/idea of being

dispersed really tops it off.

Israelites were dispersed during their captivity to Assyria (722) & Babylon (586). They were dispersed, scattered. But there was always t/hope of being regathered again back to t/homeland.

a. Remember - Peter is writing largely to Gentiles, not Jews

He takes this very Jewish imagery & applies it to t/CH. Believers in X who are scattered like salt t/o t/world w/hope & knowledge that this, too, is temp. & that there will be a "regathering" to a heavenly home.

Mark 13:27 **And then He will send forth the angels, and will gather together His elect from the four winds, from the farthest end of the earth, to the farthest end of heaven.** This is our hope, too. Hope for t/suffering (then & now).

3. They are called "chosen strangers scattered"

They were in 4 Roman Provinces - all areas S. of the Black Sea in Asia Minor roughly in/around modern day Turkey.

a. Pontus:

Pontus was far N. on Black Sea. Jews from Pontus were in Jerusalem during spect. events of Pent. in Acts 2 (v. 9). Pontus was also home of Aquila & Priscilla who came to faith in X while in Rome ministered w/Paul.

b. Galatia:

Galatia was in central Asia Minor & contained towns of Derbe, Lystra, & Iconium where Paul ministered several times (hence his letter by that name).

c. Cappadocia:

Cappadocia was in E. portion of Asia Minor, N. of Cilicia & is also mentiond in Acts 2:9 in connection to t/Jews who had traveled to Jerusalem for Pent.

d. Asia:

Asia was not t/continent as we think of it today, but a single province E. of t/Aegean Sea). It was an independent K.D. whose last king, Attalus the Third, gave it to Rome as a gift in 133 B.C.

Asia included most of W. Asia Minor & contained such subdivisions as Mysia, Lydia, Caria, and much of Phrygia. This province was also the site of extensive ministry by Paul on this 3rd Mission. Jrny - Acts 19:10 says, "all who lived in Asia heard the word of the Lord, both Jews and Greeks."

f. Bithynia:

Wasn't a separate province

Bithynia & Pontus were 2 regions that made up a single province known as "Pontus & Bithynia."

This letter had a wide circulation (encyclical letter). In each of these 5 areas there were many churches. Area of some 300,000 miles. (order in which they are listed here may have been the route that Silas (5:12) took in delivering the letter.

*This is where we sort of pick up the pieces for next time
(overview)*

Just this week I came across this little phrase==>

"You came into the world with nothing. You will leave it with nothing. Unless you fix your eyes on Christ and He becomes your prize."

That's really what it's all about. Sure there's Hurt, but there's also Hope. Hope that is in pursuing t/prize // finding t/pearl of great price or t/hidden treasure which is found in Christ.