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A Biographical Study of Peter

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Peter

CHRONOLOGICAL SUMMARY

- I. Peter, the unstable apostle
 - A. The fisherman
 1. He was from the city of Bethsaida in Galilee (John 1:44).
 2. He was the brother of Andrew (John 1:40).
 3. He and Andrew were fishing partners with James and John (Matt. 4:21-22; Mark 1:19-20; Luke 5:10).
 4. He was a married man (Matt. 8:14).
 5. He was brought to Christ by Andrew—“He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ” (John 1:41).
 6. His name was changed by Christ—“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” (John 1:42). “And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew” (Luke 6:13-14).
 7. He was officially called into full-time service while fishing on the Sea of Galilee (Matt. 4:18-20; Mark 1:16-18; Luke 5:1-11).
 - a. The request—“And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught” (Luke 5:3-4).
 - b. The reluctance—“ And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net” (Luke 5:5).
 - c. The results—“And when they had this done, they inclosed a great multitude of fishes: and their net brake” (Luke 5:6).
 - d. The remorse—“When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord” (Luke 5:8).
 - e. The reassurance—“ And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men” (Luke 5:10).
 - B. The follower
 1. The event at Caesarea Philippi—Christ heard Peter's confession and promised to build his (Christ's) church (Matt. 16:13-21; Mark 8:27-31; Luke 9:18-22).

- a. The recognition by Peter — “When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, ‘Who do men say that I, the Son of Man, am? So they said, ‘Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.’ He said to them, ‘But who do you say that I am?’ Simon Peter answered and said, ‘You are the Christ, the Son of the living God’” (Matt. 16:13-16).
 - b. The revelation to Peter — “Jesus answered and said to him, Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (Matt. 16:17-19).
 - c. The rebuke of Peter — “From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day. Then Peter took Him aside and began to rebuke Him, saying, Far be it from You, Lord; this shall not happen to You!” But He turned and said to Peter, Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men” (Matt. 16:21-23).
2. The event on Mount Hermon — Peter was present when Christ was transfigured (Matt. 17:1-8; Mark 9:2-8; Luke 9:28-36).
 - a. The prophecy — “Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom” (Matt. 16:28).
 - b. The personalities
 - (1) The Savior — “And He was transfigured before them. His face shone like the sun, and His clothes became as white as the light” (Matt. 17:2).
 - (2) The Father
 - (3) Moses and Elijah
 - (4) Peter, James, and John
 - c. The particulars
 - (1) The heavenly conversation — “And behold, two men talked with Him, who were Moses and Elijah, who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem” (Luke 9:30-31).
 - (2) The earthly conversation
 - (a) Peter’s foolish talk — “Then it happened, as they were parting from Him, that Peter said to Jesus, Master, it is

good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah—not knowing what he said” (Luke 9:33).

- (b) Peter’s fearful talk—“ . . . because he did not know what to say, for they were greatly afraid” (Mark 9:6).
 - d. The pronouncement—“While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, This is My beloved Son, in whom I am well pleased. Hear Him!” (Matt. 17:5).
3. The event on the Sea of Galilee—Peter was allowed to walk on the water (Matt. 14:28-33).
- a. His request
 - (1) Bid me!—“And Peter answered Him and said, “Lord, if it is You, command me to come to You on the water. So He said, “Come.” And when Peter had come down out of the boat, he walked on the water to go to Jesus” Matt. 14:28-29).
 - (2) Save me!—“But when he saw that the wind *was* boisterous, he was afraid; and beginning to sink he cried out, saying, “Lord, save me!” (Matt. 14:30).
 - b. His rescue—“And immediately Jesus stretched out *His* hand and caught him, and said to him, “O you of little faith, why did you doubt?” And when they got into the boat, the wind ceased” (Matt. 14:31).
4. The events in Capernaum
- a. At Christ’s command, he caught a fish with a coin in its mouth (Matt. 17:24-27).
 - (1) The tax—“When they had come to Capernaum, those who received the temple tax came to Peter and said, “Does your Teacher not pay the temple tax?” (Matt. 17:24).
 - (2) The truth—“He said, Yes. And when he had come into the house, Jesus anticipated him, saying, What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers? Peter said to Him, From strangers. Jesus said to him, Then the sons are free” (Matt. 17:25-26).
 - (3) The testimony—“Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money; take that and give it to them for Me and you” (Matt. 17:27).
 - b. Peter learned about forgiveness (Matt. 18:21-22).

- (1) The confusion—“Then Peter came to Him and said, Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?” (Matt. 18:21).
 - (2) The clarification—“Jesus said to him, I do not say to you, up to seven times, but up to seventy times seven” (Matt. 18:22).
 - c. Peter was present at the raising of Jairus’s daughter by the Lord. Only he, along with James and John, were allowed in the house (Mark 5:37; Luke 8:51).
 - d. Peter responded to Christ’s question asked during the healing of a sick woman (Luke 8:43-46).
 - (1) The cause for the question—“Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, came from behind and touched the border of His garment. And immediately her flow of blood stopped” (Luke 8:43-44).
 - (2) The comment on the question—“And Jesus said, Who touched Me? When all denied it, Peter and those with him said, Master, the multitudes throng and press You, and You say, ‘Who touched Me?’ But Jesus said, Somebody touched Me, for I perceived power going out from Me” (Luke 8:45-46).
 - e. Peter asked Christ to explain the parable of the faithful servant (Luke 12:35-41).
 - f. Peter responded to Christ’s question concerning discipleship (John 6:66-69).
 - (1) The faithless ones—“From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?” (John 6:66-67).
 - (2) The faithful ones—“Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God” (John 6:68-69).
5. The events in Jerusalem
- a. Peter asked about future rewards (Matt. 19:27-30; Mark 10:28-31; Luke 18:28-30).
 - (1) What he had renounced for Christ—“Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?” (Matt. 19:27).
 - (2) What he would receive from Christ—“And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken

houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:28-29).

- b. Peter commented on the miracle of the withered fig tree and learned about faith (Mark 11:20-24).
- c. Peter, James, and John asked Christ concerning the prophecy of the destruction of Jerusalem (Mark 13:3-4).

C. The foolish

- 1. At Bethany (Matt. 26:17-19; Mark 14:12-16; Luke 22:8-13)
 - a. The mission—"And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare?" (Luke 22:8-9).
 - b. The man—"And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the Passover" (Luke 22:10-13).
- 2. In the upper room (John 13)
 - a. He had his feet washed by Christ (John 13:5-10)
 - (1) Lagging behind in the will of God—"Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me" (John 13:6-8).
 - (2) Lunging ahead in the will of God—"Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all" (John 13:9-10).
 - b. He signaled for John to ask Christ concerning the identity of the betrayer (John 13:21-26)—"Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have

dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon" (John 13:23-26).

- c. He was warned by Christ for the first time concerning his future denials (John 13:36-38)—"Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice" (John 13:36-38).
3. At the Mount of Olives (Matt. 26:30-35; Mark 14:26-31)—He was warned by Christ for the second time concerning his future denials.
4. In Gethsemane
 - a. He was asked by Christ on three occasions to watch and pray (Matt. 26:36-38; Mark 14:32-33; Luke 22:40). "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me" (Matt. 26:36-38).
 - b. He fell asleep on all three occasions (Matt. 26:40-46; Mark 14:34-42; Luke 22:45-46)—"And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. . . . And he came and found them asleep again: for their eyes were heavy. . . . Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners" (Matt. 26:40-41, 43, 45).
 - c. He cut off the ear of Malchus, servant to the Jewish high priest (Matt. 26:51; Mark 14:47; Luke 22:50; John 18:10-11).
 - (1) The reason for Peter's rash act—"Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders" (Mark 14:42-43).
 - (2) The rebuke of Peter's rash act—"Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:52-53).

D. The frightened

1. He fled and followed Christ afar off (Matt. 26:56-58; Mark 14:50, 53-54; Luke 22:54; John 18:15).
 2. He warmed himself outside the Sanhedrin court (Mark 14:54; Luke 22:55).
 3. He denied Christ three times (Matt. 26:69-74; Mark 14:66-72; Luke 22:56-60; John 18:16-18, 25-27)—“Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew” (Matt. 26:69-74).
 4. He was looked upon by Christ—“And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice” (Luke 22:61).
 5. He went out and wept (Matt. 26:75; Mark 14:72; Luke 22:62). “And Peter went out, and wept bitterly” (Luke 22:62).
- E. The favored—Of all the apostles, Peter alone experienced a personal post-resurrection appearance of Christ himself (Luke 24:34; 1 Cor. 15:5).
1. The report of Mary—“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulcher. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid him” (John 20:1-2).
 2. The reaction of Peter—“Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself” (John 20:3-7).
 3. The revelation of Christ—“Saying, The Lord is risen indeed, and hath appeared to Simon” (Luke 24:34). “And that he was seen of Cephas, then of the twelve” (1 Cor. 15:5).
- F. The forgiven (John 21)
1. Peter and the fishermen—“There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and

entered into a ship immediately; and that night they caught nothing” (John 21:2-3).

2. Peter and the fisher of men—“But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus” (John 21:4).
 - a. The call—“Then Jesus saith unto them, Children, have ye any meat? They answer him, No” (John 21:5).
 - b. The command—“And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes” (John 21:6).
 - c. The commitment—“Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher’s coat unto him, (for he was naked,) and did cast himself into the sea” (John 21:7).
 - d. The communion—“Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise” (John 21:11-13).
 - e. The confession—“So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep” (John 21:15-17).
 - f. The cross—“Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me” (John 21:18-19).
 - g. The confusion—“Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple

should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" (John 21:20-23).

- II. Peter, the unshakable apostle—His witnessing for Christ (as seen in the book of Acts)
 - A. Peter and the 120 (Acts 1:1-26)
 - 1. On the Mount of Olives (Acts 1:1-12)
 - a. Receiving the assurance from Christ
 - (1) The confusion—“When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?” (Acts 1:6).
 - (2) The commission—“And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:7-8).
 - b. Witnessing the ascension of Christ
 - (1) The action—“And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight” (Acts 1:9).
 - (2) The attendants—“And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel” (Acts 1:10).
 - (3) The announcement—“Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:11).
 - 2. In the upper room (Acts 1:13-26)
 - a. The prayer meeting (Acts 1:13-14)—“These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren” (Acts 1:14).
 - b. The business meeting (Acts 1:15-26)
 - (1) Concerning the defection of Judas (Acts 1:15-20)—“And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem;

insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take" (Acts 1:17, 20).

- (2) Concerning the election of Matthias (Acts 1:21-26)—“And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen . . . And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles” (Acts 1:24, 26).

B. Peter and the crowd at Pentecost (Acts 2:1-47)

1. The cloven tongues (Acts 2:1-4)—“And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:3-4).
2. The congregation (Acts 2:5-11)—“And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born?” (Acts 2:7-8).
3. The confusion (Acts 2:12-13)—“And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new win.”
4. The clarification (Acts 2:14-15)—“For these are not drunken, as ye suppose, seeing it is but the third hour of the day” (Acts 2:15).
5. The comparison (Acts 2:16-21)
 - a. The Old Testament prophet—“But this is that which was spoken by the prophet Joel” (Acts 2:16).
 - b. The Old Testament prophecy—“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved” (Acts 2:17-21).
6. The condemnation (Acts 2:22-28)
 - a. The Messiah had been crucified by his foes (Acts 2:22-24)—“Him, being delivered by the determinate counsel and foreknowledge of

God, ye have taken, and by wicked hands have crucified and slain” (Acts 2:23).

- b. The Messiah had been resurrected by his Father (Acts 2:24)—“Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.”
 7. The conclusion (Acts 2:29-36)—“This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:32-36).
 8. The conviction (Acts 2:37)—“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?”
 9. The command—“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call” (Acts 2:38-39).
 10. The conversions (Acts 2:41)—“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.”
 11. The communion (Acts 2:42-47)—“And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . And all that believed were together, and had all things common” (Acts 2:42, 44).
- C. Peter and the lame man (Acts 3:1-26)
1. The miracle (Acts 3:1-11)
 - a. The need for healing—“And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple” (Acts 3:2).
 - b. The name in the healing—“And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk” (Acts 3:4-6).
 - c. The nature of the healing—“And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God” (Acts 3:8).

2. The message (Acts 3:12-26)—Peter delivered a powerful sermon on the cross.
 - a. The promoters of the cross—The Jewish leaders. “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses” (Acts 3:13-15).
 - b. The prophecies about the cross—The Old Testament Scriptures. “But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled” (Acts 3:18).
 - c. The power of the cross (Acts 3:16, 26).
 - (1) It had healed the body of one man—“And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all” (Acts 3:16).
 - (2) It could heal the souls of all men—“Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities” (Acts 3:26).
 - d. The program of the cross (Acts 3:15, 18, 21)
 - (1) Christ would suffer and die (Acts 3:18).
 - (2) God would raise him from the dead (Acts 3:15).
 - (3) He would be taken up for a while (Acts 3:21)—“Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”
 - (4) He will come again (Acts 3:19-20)—“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19).
 - e. The plea of the cross (Acts 3:19, 26)—“Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities” (Acts 3:26).
- D. Peter and the high priest (Acts 4:1-37)—Annas, the Jewish high priest, had Peter and John arrested.
 1. The reason for the arrest—“Being grieved that they taught the people, and preached through Jesus the resurrection from the dead” (Acts 4:2).

2. The evidence supporting the arrest—“Howbeit many of them which heard the word believed; and the number of the men was about five thousand” (Acts 4:4).
3. The dialogue in the arrest
 - a. Their question—“And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?” (Acts 4:7).
 - b. Peter’s answer (Acts 4:8-12)—“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. . . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:10, 12).
4. The conference during the arrest (Acts 4:13-17)—“Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it” (Acts 4:13-16).
5. The warning accompanying the arrest (Acts 4:18-22)
 - a. You can’t continue—“And they called them, and commanded them not to speak at all nor teach in the name of Jesus” (Acts 4:18).
 - b. We must continue—“But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard” (Acts 4:19-20).
6. The praise service following the arrest (Acts 4:23-30)—“And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is. . . . And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word” (Acts 4:23-24, 29).
7. The blessings resulting from the arrest (Acts 4:31-37)
 - a. The believers were filled with the Spirit of God—“And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness” (Acts 4:31).

- b. The brotherhood was supplied by the grace of God—“And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. . . . Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles' feet: and distribution was made unto every man according as he had need” (Acts 4:32, 34-35).
- E. Peter and Ananias and Sapphira (Acts 5:1-11)
 - 1. Their deception—“But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet” (Acts 5:1-2).
 - 2. Their discovery—“But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God” (Acts 5:3-4).
 - 3. Their deaths—“And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. . . . Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband” (Acts 5:5, 10).
- F. Peter and the sick (Acts 5:12-16)—“Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one” (Acts 5:15-16).
- G. Peter and the lawyer Gamaliel (Acts 5:17-42)—For the second time Peter was arrested for preaching Christ.
 - 1. The anger of the Sadducees (Acts 5:17-18)
 - 2. The appearance of the Lord—“But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life” (Acts 5:19-20).
 - 3. The astonishment of the jailers (Acts 5:21-26)—“But when the officers came, and found them not in the prison, they returned and told, Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. . . . Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people” (Acts 5:22-23, 25).

4. The address of Peter (Acts 5:27-32)—“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him” (Acts 5:30-32).
 5. The advice of Gamaliel (Acts 5:33-39)—“And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God” (Acts 5:38-39).
 6. The attitude of the apostles (Acts 5:40-42)
 - a. Their pain—“And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go” (Acts 5:40).
 - b. Their praise—“And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name” (Acts 5:41).
 - c. Their persistence—“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ” (Acts 5:42).
- H. Peter and Simon the sorcerer (Acts 8:9-25)
1. His pride (Acts 8:9-11)—“But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one” (Acts 8:9).
 2. His perversion—“And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost” (Acts 8:18-19).
 3. His punishment—“But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God” (Acts 8:20-21).
 4. His plea—“Then answered Simon, and said, Pray ye to the LORD for me, that none of these things which ye have spoken come upon me” (Acts 8:24).
- I. Peter and Aeneas (Acts 9:32-35)
1. The misery—“And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy” (Acts 9:32-33).
 2. The miracle—“And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately” (Acts 9:34).
- J. Peter and Dorcas

1. The deed of Dorcas—“Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did” (Acts 9:36).
 2. The death of Dorcas—“And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber” (Acts 9:37).
 3. The deliverance of Dorcas
 - a. The call for Peter—“And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them” (Acts 9:38-39).
 - b. The command of Peter—“But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive” (Acts 9:40-41).
- K. Peter and Cornelius (Acts 9:43—10:48)
1. Cornelius—A religious sinner in Caesarea (Acts 10:1-8)
 - a. His veneration for God (Acts 10:1-2)—“There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always” (Acts 10:1-2).
 - b. His visitation from God (Acts 10:3-8)
 - (1) The messenger—“He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God” (Acts 10:3-4)
 - (2) The message—“And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do” (Acts 10:5-6).
 2. Peter—A reluctant soul winner in Joppa (Acts 10:9-23). “On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance” (Acts 10:9-10).

- a. The message of the trance (Acts 10:11-14)—“And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.”
 - b. The meaning of the trance (Acts 10:15-23)—“And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate. . . . While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them” (Acts 10:15-17, 19-20).
3. Peter and Cornelius—Redeemed saints in Christ (Acts 10:24-48)
- a. The conversation with Cornelius (Acts 10:24-35)
 - (1) The reception—“And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man” (Acts 10:25-26).
 - (2) The perception—“And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. . . . Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him” (Acts 10:28, 34-35).
 - b. The clarification to Cornelius (Acts 10:36-43)—Peter’s sermon
 - (1) He talked about the Word of God—“The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached” (Acts 10:36-37).
 - (2) He talked about the work of God—“How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him” (Acts 10:38).

- (3) He talked about the witness of God—“And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with him after he rose from the dead” (Acts 10:39-41).
 - (4) He talked about the will of God—“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. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins” (Acts 10:42-43).
 - c. The conversion of Cornelius (Acts 10:44-48)
 - (1) The divine baptizer—“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost” (Acts 10:44-45).
 - (2) The human baptizer—“For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days” (Acts 10:46-48).
- L. Peter and the Jewish believers at Jerusalem (Acts 11:1-18)
 - 1. The accusation (Acts 11:1-3)—“And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them” (Acts 11:2-3).
 - 2. The argument (Acts 11:4-17)
 - a. Peter presented his case—“But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying. . . . And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost” (Acts 11:4, 15-16)
 - b. Peter presented his conclusion—“Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?” (Acts 11:17).
 - 3. The acceptance—“When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life” (Acts 11:18).

- M. Peter and the angel of the Lord (Acts 12:1-17)
1. The success of Peter in escaping a prison house—“Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. . . . When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him” (Acts 12:5-7, 10).
 2. The struggle of Peter in entering a prayer house—“And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished” (Acts 12:12-16).
- N. Peter and the Jerusalem council (Acts 15)—“And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. . . . And the apostles and elders came together for to consider of this matter” (Acts 15:1, 6).
1. His comments—“And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith” (Acts 15:7-9).
 2. His caution—“Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?” (Acts 15:10).
 3. His conclusion—“But we believe that through the grace of the LORD Jesus Christ we shall be saved, even as they” (Acts 15:11).
- O. Peter and Paul
1. The contacts between these two men—Peter and Paul met on three recorded occasions.

- a. First meeting: In Jerusalem—“Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days” (Gal. 1:18).
 - b. Second meeting: In Jerusalem—“Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. . . . And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision” (Gal. 2:1, 9).
 - c. Third meeting: In Antioch
 - (1) The rebuke—“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed” (Gal. 2:11).
 - (2) The reason—“For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation” (Gal. 2:12-13).
 - (3) The rationale—“But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?” (Gal. 2:14).
2. The comparison of these two men
- a. One (Paul) was the official messenger to the Gentiles, while the other (Peter) was God’s spokesman to the Jews (Gal. 2:7-8).
 - b. Both played important roles in the Jerusalem Council (Acts 15).
 - c. Both healed a lame man (Acts 3:1-8; 14:8-12).
 - d. Both dealt with satanic pretenders.
 - (1) Peter confronted Simon the sorcerer at Samaria (Acts 8:9-24).
 - (2) Paul confronted Bar-jesus the sorcerer at Salamis on the Isle of Cyprus (Acts 13:5-11).
 - e. Both were released from prison miraculously.
 - (1) God sent an angel to free Peter (Acts 12:5-10).
 - (2) God sent an earthquake to free Paul (Acts 16:25-39).
 - f. Both raised the dead.
 - (1) Peter raised Dorcas from the dead (Acts 9:40).
 - (2) Paul raised Eutychus from the dead (Acts 20:12).
 - g. Both received heavenly visions to minister to the lost.
 - (1) Peter saw his vision at Joppa (Acts 10:9-23).
 - (2) Paul saw his vision at Troas (Acts 16:8-10).
 - h. Both authored New Testament books.

- (1) Peter wrote two epistles.
 - (2) Paul wrote 13 (possibly 14) epistles.
 - i. Both wrote key passages on the subject of biblical inspiration (2 Peter 1:19-21; 2 Tim. 3:16-17).
 - j. Both knew they would die as martyrs for Christ.
 - (1) Peter's testimony—"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me" (2 Peter 1:13-14).
 - (2) Paul's testimony—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:6-7).
- III. Peter, the author—He was the author of the two New Testament epistles that bear his name.

STATISTICS

Father: Jonah (John 1:42)

Spouse: Unnamed (Matt. 8:14)

Brother: Andrew (John 1:40)

First mention: Matthew 4:18

Final mention: 2 Peter 1:1

Meaning of his name: Simon means "hearing"; Peter means "rock" (Greek); Cephas means "rock" (Aramaic)

Frequency of his name: Referred to 183 times

Biblical books mentioning him: Nine books (Matthew, Mark, Luke, John, Acts, 1 Corinthians, Galatians, 1 Peter, 2 Peter)

Occupation: Fisherman and apostle

Place of birth: Bethsaida in Galilee (John 1:44)

Place of death: Tradition says he died in Rome.

Circumstances of his death: Tradition says he was crucified upside down.

Important fact about his life: He was one of the chief apostles and author of two New Testament books