

1. Last week I taught in part Joh 6:62-65 by way of the *Doctrine of the Resurrection*. When the clock tolled 7:45 I was about to teach Joh 6:67-69.
2. I want to continue that study but first a brief review of what we learned last week.

KJV

Joh 6:67 Then said Jesus unto the twelve, Will ye also go away?

Joh 6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

Joh 6:69 And we believe and are sure that thou art that Christ, the Son of the living God.

NIV

Joh 6:67 "You do not want to leave too, do you?" Jesus asked the Twelve.

Joh 6:68 Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life.

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Review

1. In general there are two returns from the dead. The two are: resuscitation and Resurrection.

1.1 Resuscitation, as used in this doctrine, is a coming back from the dead to ultimately participate in either the First or Second Resurrections.

1.2 Two examples of resuscitation are Paul at Lystra while on his first missionary journey. (Acts 14:19-20 compared with 2 Co 12:1-5)

2. Jesus comes to the aid of the two sisters of Lazarus. Joh 11:32-45

The Order of the Resurrections

1. The Resurrection, as it relates to Christ and his followers, is that point in time where a new body is received and death is no more.

1.1 There are four such Resurrections in this classification and these four make up what is known as the First Resurrection. The Resurrection of unbelievers is called the Second Resurrection.

2. The four Resurrections for the believer are: Christ on the first Easter; believers at the Rapture; Old Testament saints and Tribulation martyrs at the Second Advent and millennial saints at end of the Millennium.

3. The Resurrection as it relates to the unbeliever occurs at the Great White Throne where unbelievers are resurrected to receive a body capable of everlasting punishment in a place designed for the Devil and his demons. Mat 25:41.

3.1 The Resurrection is one of the very basic doctrines of Christianity and must be understood for spiritual growth. Heb 6:1-2

4. The Resurrection of believers is part of the good news of the gospel. 1Co 15:1-4

5. The importance of the Resurrection is emphasized by Paul in his first letter to Corinth. 1Co 15:12-17

6. The Resurrection of Jesus is part of the strategic victory in the angelic conflict. 1Co 15:20-25

7. The Resurrection is a direct result of perfect justification.

Rom 4:25 "Who Jesus, was delivered for our offenses, and was raised because of our justification."

8. The agents of the Resurrection are two:

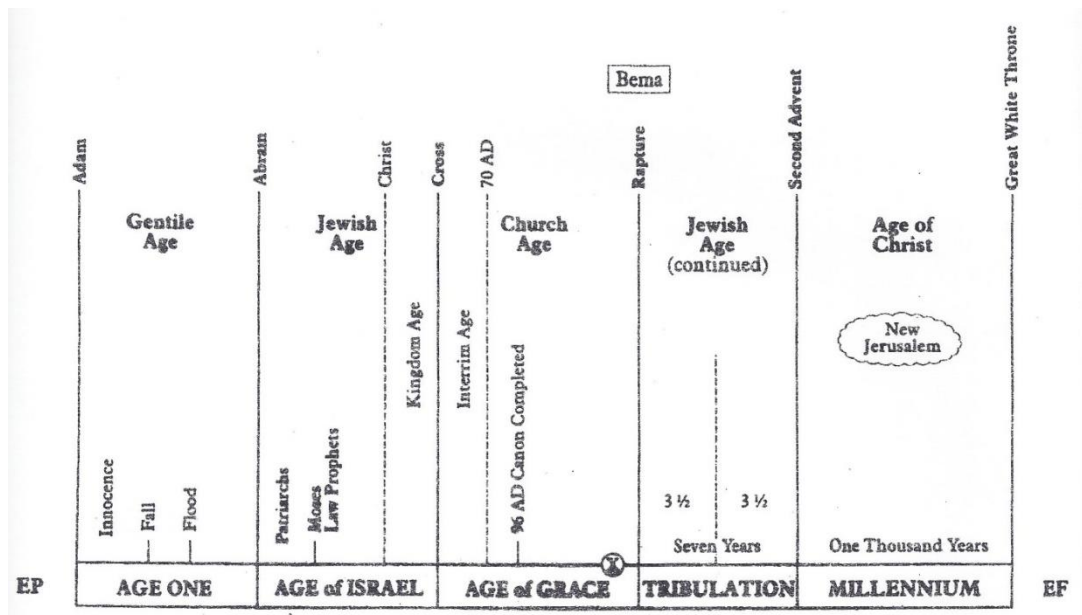
8.1 God the Father

8.2 God the Holy Spirit

9. The Resurrection of Christ is the basis for our confidence and ecstatic happiness in eternity future. 1Pe 1-5

10. As earlier noted, there are two general types of Resurrections. They are called the First and the Second Resurrections.

11. Let's see how the resurrections fit on our regular dispensation chart.



12. Now for new material and a study of Joh 6:67-69.

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The Life of Peter the Apostle

Introduction

1. Peter was one of the earliest and most prominent disciples of Jesus. Several names are given him: the Hebrew name Simeon, the Greek name Simon, the Aramaic name Cephas and its Greek counter-part Peter.

Acts 15:14 **Simeon** hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

Mat 4:18 And Jesus, walking by the sea of Galilee, saw two brethren, **Simon** called **Peter**, and Andrew his brother, casting a net into the sea: for they were fishers.

Mat 4:19 And he saith unto them, follow me, and I will make you fishers of men.

2. Andrew brought Peter to see Jesus. It has often been called “operation Andrew.”

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

Peter A Chip Off the Rock

1. **Kephas** is an Aramaic name often used to designate Peter as a disciple of Christ, although **Kephas** soon gave way to Peter. As an apostle and leader of the early church we find **Petros** is used in lieu of **Kephas**. Both **Kephas** and **Petros** mean a small rock chipped off a much larger rock—a **Petra**.

2. Peter is a translation from the Greek word **Petros** meaning a piece of a rock chipped from a larger rock--a name given to Peter by Christ.

Mat 16:16 And Simon Peter answered and said, thou art the Christ, the Son of the living God.

Mat 16:17 And Jesus answered and said unto him, blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Mat 16:18 And I say also unto thee, that thou art Peter (**Petros**), and upon this rock (**Petra**) I will build my church; and the gates of hell shall not prevail against it.

3. In Mat 16:18 there is an obvious play on the words Peter (**Petros**, a proper name denoting a piece of rock) and rock (**Petra**, a rocky mass). The spiritual body, the church, mentioned here for the first time, is built upon the divinely revealed fact about Christ as confessed by Peter.

4. As men are made aware of and acknowledge His person and work, they become members of the body of Christ--the Church.

Origin and Early Life

1. Peter's original home was Bethsaida, a fishing village on the northern shore of the Sea of Galilee not far from Capernaum. It was there Peter and his brother Andrew docked their vessel.

Joh 1:44 Now Philip was of Bethsaida, the city of Andrew and Peter.

2. It was also near Capernaum somewhere on the shore of the Sea of Galilee that Andrew and Peter first met the Lord.

Mat 4:18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

Mat 4:19 And he saith unto them, follow me, and I will make you fishers of men.



3. Peter and Andrew were partners in the fishing business with Zebedee and his sons James and John. Compare Mar 1:16-18 with Luk 5:4-11.

Mar 1:16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

Mar 1:17 And Jesus said unto them, come ye after me, and I will make you to become fishers of men.

Mar 1:18 And straightway they forsook their nets, and followed him.

4. Peter's father, Jonah, was probably a fisherman, an occupation which Peter and his brother Andrew had followed.

4.1 According to present standards, his education was limited, but he would have been able to read and write Aramaic and to speak some Greek which was widely used in the cities of Galilee, though with a guttural Galilean accent.

5. Peter and his brother, Andrew, were followers of John the Baptist, who first called their attention to Jesus. Peter with the other disciples accompanied Jesus from the scene of John the Baptist's ministry back to Capernaum.

5.1 In all probability they returned to their fishing for a brief time, although the Gospels do not state so directly.

6. From the large number of disciples who followed Him, Jesus, much later, chose 12 to be His intimate companions. The motives of Peter in following Jesus were initially as much personal as spiritual.

7. Knowing that Jesus was recommended by an influential figure like John the Baptist, he saw Him as a potential Messiah for the nation.

Peter's Life as a Disciple

1. Jesus' education of Peter is illustrated by a number of episodes. Jesus began to teach Peter a new mode of life.

A few examples:

In response to Peter's question concerning the payment of the temple tax, Jesus assured him that the true Israelites should be free from taxation, and then supplied enough money to pay for Himself and for Peter also.

When Peter asked Jesus whether he should forgive an annoying enemy for more than seven offenses, Jesus replied that he should forgive 70 times seven (Mat 18:21-22)--an injunction that Peter would find hard to obey. Seven times seventy is 490 years which certainly has eschatological applications. See the *Doctrine of Seventy Weeks*.

Mat 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Mat 18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

- Peter's surprise over the withered fig tree implies some incredulity concerning Jesus' power. Jesus promptly reminded him that he needed more faith (Mar 11:20-22). There are all manner of eschatological nuances involved in these passages.

Mar 11:20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

Mar 11:21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

Mar 11:22 And Jesus answering saith unto them, have faith in God.

Mar 11:23 For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Mar 11:24 Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Peter objected to letting Jesus wash his feet, but when Jesus told him that it was a necessary condition of fellowship, Peter revealed his real attitude by asking for a bath. (Joh 13:5-10). **Nipto** in these passages refers to washing of hands and feet and **Louo** refers to a complete bath of the body--**Nipto** refers to rebound and **Louo** refers to salvation faith.

Joh 13:6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash (**Nipto**) my feet?

Joh 13:7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Joh 13:8 Peter saith unto him, thou shalt never wash (**Nipto**) my feet.

Jesus answered him, If I wash (**Nipto**) thee not, thou hast no part with me.

Joh 13:9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Joh 13:10 Jesus saith to him, He that is washed (**Louo**) needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

- Peter was one of the three chosen to watch with Jesus in Gethsemane, but fell asleep from weariness and sorrow (Mat 26:37-40).

Mat 26:37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Mat 26:38 Then saith he unto them, my soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

Mat 26:39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: never-the-less not as I will, but as thou wilt.

Mat 26:40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

- When the arresting party came, Peter attempted to defend Jesus with weapons, and was sternly rebuked. Peter then fled from the garden with the other disciples. (Joh 18:10-11)

Joh 18:10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

Joh 18:11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

- Having regained his equanimity in some measure Peter with John appeared at the house of the high priest after following the arresting party at a discreet distance. Alarmed by the latent hostility around him, three times he vigorously denied any connection with Jesus.

- A fulfillment of Jesus prophecy of the three denials before the rooster crowed twice (Mar 14:66-72).

Mar 14:66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

Mar 14:67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

Mar 14:68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

Mar 14:69 And a maid saw him again, and began to say to them that stood by, This is one of them.

Mar 14:70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaeen, and thy speech agreeth thereto.

Mar 14:71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

Mar 14:72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

- When the disciples returned to Galilee, Peter proposed that they resume their trade of fishing. The Lord rebuked Peter and reminded them they were to be fishers of men and not fish.

Joh 21:15 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.

Joh 21:16 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.

Joh 21:17 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.

Peter in Jerusalem

1. After the ascension of Jesus, the disciples were gathered in an upper room for prayer, awaiting the promised gift of the Holy Spirit. Peter, in error, proposed that one be chosen to take the place of Judas so that the apostolate might be complete (Acts 1:15-23).

Acts 1:15 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,)

Acts 1:16 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.

Acts 1:17 For he was numbered with us, and had obtained part of this ministry.

Acts 1:18 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.

Acts 1:19 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.

Acts 1:20 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 1:21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

Acts 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

Acts 1:23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

2. At the first New Testament day of Pentecost Peter preached the initial message to the crowd that gathered declaring that they must repent and be baptized in the name of the Lord Jesus. Approximately 3,000 were converted.

Acts 2:37 When the people heard Peter's sermon, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?"

Acts 2:38 Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

Acts 2:39 The promise is for you and your children and for all who are far off -- for all whom the Lord our God will call."

Acts 2:40 With many other words he warned them; and he pleaded with them, "Save yourselves from this corrupt generation."

Acts 2:41 Those who accepted his message were baptized, and about three thousand were added to their number that day.

Acts 2:42 They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer.

Acts 2:43 Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles.

3. Peter in Acts 2:14-21 preached in an attempt to explain the phenomena of tongues by quoting Joel; his explanation is problematic.

Acts 2:14 Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say.

Acts 2:15 These men are not drunk, as you suppose. It's only nine in the morning!

Acts 2:16 No, this is what was spoken by the prophet Joel:

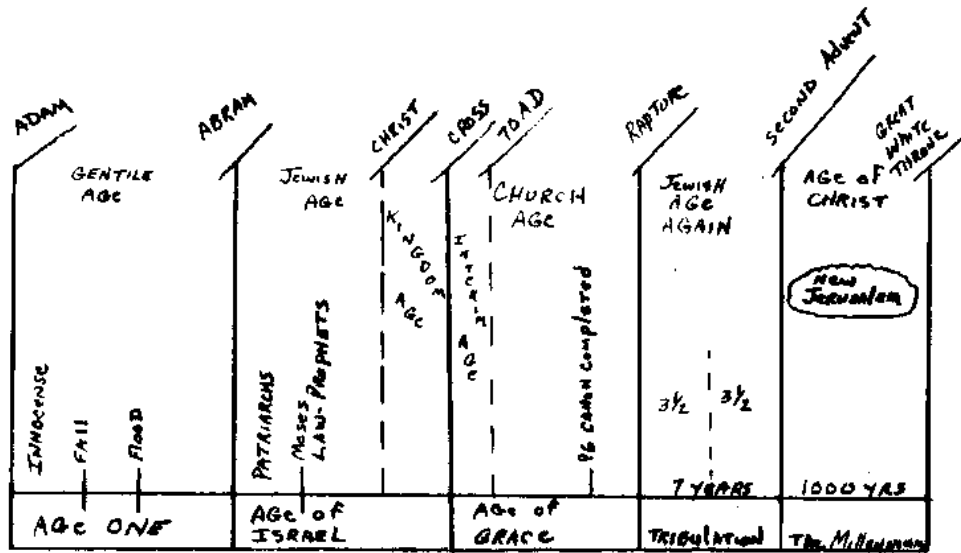
Acts 2:17 "'In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.

Acts 2:18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.

Acts 2:19 I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke.

Acts 2:20 The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord.

Acts 2:21 And everyone who calls on the name of the Lord will be saved."



3.1 Merrill F. Unger in his book entitled *Tongues* has written, "Joel's prophecy was to show his multilingual Jewish listeners, gathered from all parts of the Roman Empire to celebrate the Feast of Pentecost, that the strange exhibition of languages by these simple Galilean followers of Jesus was not an instance of drunkenness or emotional excess.

"On the contrary it was something paralleled by their own prophetic Scriptures, closely akin to similar spiritual phenomena predicted to be visited upon their own race previous to the establishment in Kingdom blessing ...

"Peter's quotation evidently purposefully goes beyond any possible fulfillment at Pentecost by including events in the still future Day of the Lord; preceding kingdom establishment ... the reference is solely in an illustrative sense to Jewish listeners at Pentecost."

3.2 It is Unger's opinion that the fulfillment of Joel's prophecy in total is still future: a series of events to occur in the Tribulation, ushering in Christ's millennial blessings.

4. John Walvoord in his book *The Holy Spirit* has written,

"The prophecy of Joel, a notable prophecy of the Old Testament is quoted in the New Testament by Peter ... the prophecy is first of all related to the present age and the phenomenon of the Day of Pentecost. A careful study of the passage will reveal that this is only a partial fulfillment.

"The prophecy of Joel will have its ultimate fulfillment in the consummation of God's purpose for Israel. The wonders in heaven and in earth obviously did not occur on the Day of Pentecost or any succeeding day of the Christian dispensation. It remains for the tribulation period as described in Revelation ..."

5. During the early years of the church in Jerusalem, Peter was the acknowledged leader. He performed notable miracles (Acts 3:1-7 ff.), defended the cause before the Sanhedrin (Acts 4:8-12), and disciplined offenders like Ananias and Sapphira (Acts 5:3-8).

Acts 3:1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

Acts 3:2 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 3:3 Who seeing Peter and John about to go into the temple asked an alms.

Acts 3:4 And Peter, fastening his eyes upon him with John, said, Look on us.

Acts 3:5 And he gave heed unto them, expecting to receive something of them.

Acts 3:6 Then Peter said, Silver and gold have I none; but such as I have given I thee: In the name of Jesus Christ of Nazareth rise up and walk.

Acts 3:7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

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