

1. Last week I taught in part Joh 6:67-69 by way of the *Doctrine of the Apostle Peter*.

2. I want to continue that study but first a brief review and then we will begin new material on point four on page five.

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.

Joh 6:69 We believe and know that you are the Holy One of God."

Review

1. In general there are two returns from the dead. The two are: resuscitation and Resurrection. Resuscitation, as used in this doctrine, is a coming back from the dead to ultimately participate in either the First or Second Resurrections. 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

3. 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.

3.1 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.

4. 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.

5. 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.

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

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

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

9. The Resurrection is a direct result of perfect justification. Rom 4:25

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.

2. Andrew brought Peter to see Jesus. It has often been called “operation Andrew.” Joh 1:42

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 16:18

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.

Origin and Early Life

1. Peter's original home was Bethsaida, a fishing village on the northern shore of the Sea of Galilee. Joh 1:44
2. It was also near Capernaum somewhere on the shore of the Sea of Galilee that Andrew and Peter first met the Lord. Mat 4:18-19.
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.
4. In all probability they returned to their fishing for a brief time, although the Gospels do not state so directly.

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.
2. 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. Mat 19:21-22
3. 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 13:6-10
4. Peter was one of the three chosen to watch with Jesus in Gethsemane, but fell asleep from weariness and sorrow (Mat 26:37-40).
5. 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)

6. 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.

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

8. 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 21:15-17

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).

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 2:37-43

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

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).

Peter's Ministry Outside Jerusalem

1. When persecution against the church broke out after the controversy over Stephen, Peter extended his ministry to new fields. Summoned with John to Samaria where Philip had gathered a large number of new converts.

1.1 Peter and John were sent to Samaria to assist in Philip's ministry. There Peter encountered a misguided believer who wanted to buy "the works of the Holy Spirit." (Acts 8:14-24).

Acts 8:14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
Acts 8:15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

Acts 8:16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Acts 8:17 Then laid they their hands on them, and they received the Holy Ghost.

Acts 8:18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

Acts 8:19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

Acts 8:20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Acts 8:21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Acts 8:22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

Acts 8:23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

Acts 8:24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

2. Peter ministered in the coastal cities of Lydda and Joppa, where he healed Aeneas and resuscitated Dorcas and preached through the maritime plain of Sharon. (Acts 9:32-40)

Acts 9:32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

Acts 9:33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.

Acts 9:34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

Acts 9:35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

Acts 9:36 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 9:37 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 9:38 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.

Acts 9:39 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 9:40 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.

3. In response to a vision given to him while staying at Joppa, he initiated the evangelization of the Gentiles by preaching in the house of Cornelius, a Roman centurion stationed at Caesarea. (Acts 10:1-45)

Acts 10:1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,

Acts 10:2 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 10:3 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.

Acts 10:4 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 10:5 And now send men to Joppa, and call for one Simon, whose surname is Peter ...

Acts 10:17 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,

Acts 10:18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

Acts 10:19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee ...

Acts 10:23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him ...

Acts 10:25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

Acts 10:26 But Peter took him up, saying, Stand up; I myself also am a man.

Acts 10:27 And as he talked with him, he went in, and found many that were come together.

Acts 10:28 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 ...

Acts 10:34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

Acts 10:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him ...

Acts 10:37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached ...

Acts 10:39 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:

Acts 10:40 Him God raised up the third day, and shewed him openly ...

Acts 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Acts 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

4. For entering a Gentile's house he was criticized by the Jewish party in the church, and was obliged to justify his conduct when he returned to Jerusalem (Acts 11:1-18).

Acts 11:1 And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.

Acts 11:2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

Acts 11:3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

Acts 11:4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying ...

Acts 11:15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

Acts 11:16 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 11:17 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 11:18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Peter's Antioch Ministry

1. The council of Jerusalem marked the mid-point of the first century. Peter visited Antioch with Paul and during that visit a severe disagreement developed.

2. Later Peter went with Paul and his entourage to confront James over the question of legalism versus grace. His earlier disagreement with Paul was resolved, for he stood with Paul at the council, and later in his second epistle spoke favorably of Paul as "our beloved brother."

Gal 2:11 When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong.

Gal 2:12 Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group.

Gal 2:13 The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.

Gal 2:14 When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?"

Gal 2:15 "We who are Jews by birth and not 'Gentile sinners'

Gal 2:16 know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.

Gal 2:17 "If, while we seek to be justified in Christ, it becomes evident that we ourselves are sinners, does that mean that Christ promotes sin?

Absolutely not!

Gal 2:18 If I rebuild what I destroyed, I prove that I am a lawbreaker.

Gal 2:19 For through the law I died to the law so that I might live for God.

Gal 2:20 I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

Gal 2:21 I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!"

Peter's Testimony in Jerusalem

Acts 15:1 Some men came down from Judea to Antioch and were teaching the brothers: "Unless you are circumcised, according to the custom taught by Moses, you cannot be saved."

Acts 15:2 This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.

Acts 15:3 The church sent them on their way, and as they traveled through Phoenicia and Samaria, they told how the Gentiles had been converted. This news made all the brothers very glad.

Acts 15:4 When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them.

Acts 15:5 Then some of the believers who belonged to the party of the Pharisees stood up and said, "The Gentiles must be circumcised and required to obey the law of Moses."

Acts 15:6 The apostles and elders met to consider this question.

Acts 15:7 After much discussion, Peter got up and addressed them:

"Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe.

Acts 15:8 God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us.

Peter's Last Days

1. Peter appears as a leader of the Jewish believers who have moved to Asia.

2. The books of first and second Peter:

2Pe 3:15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

2Pe 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

2. Peter was married and in his later ministry his wife traveled with him. (Mar 1:30 and 1Co 9:5)

Mar 1:30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

1Co 9:5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

3. Between A.D. 50 and the close of the New Testament period little is said about Peter. Paul alludes to Peter's travels, and the fact that a group in the Corinthian church said, "I am of Cephas" (1Co 1:12). This certainly indicates that he may have been known personally there.

1Co 9:6 Or I only and Barnabas, have not we power to forbear working?

1Co 9:7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

1Co 1:12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

1Co 1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

1Co 1:14 I thank God that I baptized none of you, but Crispus and Gaius;

1Co 1:15 Lest any should say that I had baptized in mine own name.

1Co 1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

1Co 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

4. 1Pe 1:1 indicates that Peter had preached in the synagogues of the dispersed in northern Asia Minor and the second epistle hints that he anticipated a sudden and perhaps a violent death (2Pe 1:12-15) in accord with Jesus' prediction. (Joh 21:18-19)

1Pe 1:1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2Pe 1:12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

2Pe 1:13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

2Pe 1:14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

2Pe 1:15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

5. Peter's death and method of death are prophecied.

Joh 21:18 Verily, verily, I say unto thee, When thou wast young, thou girdedst 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.

Joh 21:19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

6. His epistles show that he was active in preaching until the time of his death, and that he had exercised a wide ministry in the Roman world.

6.1 There is no evidence for the claim of the Roman Catholic Church that he founded the local assembly at Rome and served it for a quarter of a century until his martyrdom.

7. Now let's see what we can learn from John 6:67-71

6.2 Had he been living in Rome between the years c. A.D. 55-60 it is inconceivable that Paul would have written to the Romans without mentioning him, or that there would have been no allusion in Acts to his presence if he had been in the city when Paul was there.

Joh 6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

Joh 6:71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Jesus Teaches at the *Feast of Tabernacles*

Joh 6:67 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

Joh 6:68 Now the Jews' feast of tabernacles was at hand.

Joh 6:69 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

Joh 6:70 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

Joh 6:71 For neither did his brethren believe in him.

NIV

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

Joh 6:69 We believe and know that you are the Holy One of God."

Joh 6:70 Then Jesus replied, "Have I not chosen you, the Twelve? Yet one of you is a devil!"

Joh 6:71 (He meant Judas, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him.)

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