

From Simon To Peter The Apostle

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[0 : 00] Thank you for choosing to listen to today's message by Reverend Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. 1 Peter chapter 1. I'm reading from the New American Standard Version. Peter, an apostle of Jesus Christ, to those who reside as aliens scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit to obey Jesus Christ and be sprinkled with His blood.

May grace and peace be yours in the fullest measure. Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

Amen. We will continue on the reading sometime later. When you study history very carefully and human behavior or anthropology, you find out that any time there is crisis, there is catastrophe, there is trouble, you know, the human instinct is to find who is to blame.

So every time there is trouble, catastrophe, they look for who is to blame for this, which has happened and has cost us so much.

[2 : 18] On the 19th of July, 64 AD, a great catastrophe happened, which had never happened in the history of Rome, which was great fires of Rome.

And it was blamed on Nero, who was the emperor at that time, who had always wanted to destroy all the old buildings of Rome and build a new Rome.

So it's believed that when Rome was burning, he was playing the harp and was singing, was singing, watching Rome burn as he sang with joy, because his dreams were about to be materialized in building new, nice, modern buildings in Rome.

So there was widespread anger, enmity against the emperor Nero. And for him to deflect the blame, he turned it to the minority group.

It always happens. When there is any disaster, there is any trouble, it's always easy to blame the minority group. But sometimes it might not even be so. But when there is problem, there are problems.

[3 : 38] Human beings naturally will blame minority easily because they are the easy prey. So same way, Nero blamed it on Christians who are a minority.

Why were they minority? Pastor, I thought Christianity was the national religion of Rome. You see, Christianity can be widespread and national religion or, you see the way other religions can be national.

So it's like the whole nation practically, 99% practice that religion. And that's how they govern their lives. Christianity is not really so.

Because Christianity, once you are a Christian, you become the minority in a certain sense, which I will explain. Because as soon as you begin to live by the spirit, you begin to come into confrontation and problems with the flesh or those who live by the flesh.

So even though they might subscribe, watch this, they might subscribe to Christian principles, it does not mean they find it appealing.

[4 : 47] Or it does not mean they might succumb or celebrate their Christian ideals. So you might have somebody who says, I'm a Christian and yet has a problem with you for evangelizing.

You might have somebody who says, I've been a Christian longer than you have been alive and yet have a problem with you praying. Christianity will always remain the minority wherever, even in a

Christian land.

That's how it's always been. Because Bible says in Peter, 1 Peter 2, verse 11, talks about how you, for you are pilgrims or strangers.

Or King James said, sojourners. You are people who are traveling through. It's like you are on transit. So you are in transit. So you can, you are traveling to a certain country through another city. And then or somewhere through a city. And then when the plane arrives in the city, instead of joining your next plane, your transit becomes your destination. That's wrong.

[5 : 59] So Christians, we are like in transit. We are pilgrims. We are sojourners. And our home. Bible, there's a song that says that this world is not our home.

So in 1 Peter 2, verse 11, it says that, beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which war against the soul.

It said, abstain. I urge you as aliens and strangers because we are aliens and strangers. So we are natives and yet foreigners. So Christians always will remain foreigners, even though they are natives.

And on the flip side, Christians can adapt and be natives anywhere and still be foreigners. So your indigenous place where you come from, you still remain a foreigner.

And by virtue of missions, we can settle anywhere and be natives and adapt to the people, their culture, their culture. Paul said, I became a Jew to the Jews, to the Greek.

[7 : 10] I became a Greek that I might win some by all means. So for purposes of missions, we can adapt anywhere. All right.

At the same time, even though we have adapted, we wear the same clothing, we eat the same food. We may sing the same style songs. We may live in the same style homes.

We may do everything like citizens, good citizens, normal citizens. However, we are strangers wherever we find ourselves.

Or we are so generous. And for that matter, aliens and pilgrims. This is very important to understand. And so in the early church, the Christians were not homo sapiens.

Homo sapiens are the normal people, but they were homo novice. Homo novice are the new men, new people. I'm not talking about Scientology. I'm talking about it.

[8 : 08] Bible says, if any man be in Christ, 2 Corinthians 5, verse 17. If any man be in Christ, he is a new creation. So we are new people. Remember, it says that we are the one new man to make in himself one new man.

Ephesians chapter 2, verse 15. So we are the one new man. We are new. We are the new breed. We are the new breed. New generation. We are new species of people.

The homo novice. Not the homo sapiens. Sapiens. So they are known to be like that. Guess what? When you become a Christian, suddenly what used to be funny to you can be different.

The jokes that were funny to you might be different. And now what you find funny, others don't find funny. What you find pleasure in, others don't find pleasure in.

What they find pleasure in, and you used to find pleasure in as well, you don't see like that. You don't find pleasure in it anymore. Then that brings you on a coalition course against the people who you've always known and been around.

[9 : 15] They just don't like your style. So the fact that I am not joining you in your direction doesn't mean I'm against you, but I just can't. You may want me to succumb and accept some things, which is contrary to what the scriptures say.

I just can't. Don't say I hate. We don't hate people just that we can't. We can't do what the scriptures, what contradict or are contrary to scriptures.

It's just called Christianity 101. It's Christian culture. It's basic. Oh, but come on, Christianity. The Bible is a cake. How can you live your life by the Bible? Come on, be real.

We are living in the 21st century. Excuse me. God is the same yesterday, today, and forever. God hasn't changed, and his word hasn't changed. Jesus said, heaven and earth shall pass away, but not a judge or a title of the word of God shall pass.

You who are telling me God is a cake, you are a person. You who are telling me the word of God is a cake, you are a person. You are aging. Can't you see? You are aging. Your system is changing.

[10 : 21] The things you used to like, you don't like them anymore, but not my God. The same yesterday, today, and forever. That is why he is the rock of ages. He is the solid rock upon which we stand.

Anyone who hears my words and puts them into action is like the wise man that builds his house on a rock, Matthew chapter 7, verse 24.

That was, and in Luke, so chapter 6. So, we are the ones who will live by God's word. So, the Christians always were in the minority.

And so, Nero started, they started a wave of persecution saying that it was the Christians who are burning Rome.

The Christians who have set Rome ablaze. Can you imagine? So, they started a wave of persecution in the entire empire, everywhere. Christians were being murdered.

[11:19] To the extent that Nero, his big parties, he will hang Christians and put tar on them, combustible material, substance, put inflammable substance on them, smear it on them, hang them around his house, and then set them alight.

As they burn, it's used that for light, for his barbecue, for his excitement. That is how much Christians were suffering.

And there was this shock wave of fear in the entire region, in the entire world, known world against Christians. Christians were afraid for their lives. Some were running away.

They persecuted them. Some of them were put in wild animal skins. So, they caught you. They would put you in wild animal.

They would sow wild animal skin on you. And then they put them in their coliseum for the lions to see them. So, the lion would think that that's maybe an antelope. And the lion would charge on them and they'd be running for their lives.

[12:25] Lions were eating them and people would be laughing. Christians were persecuted and tortured to the extent that Peter himself was crucified. He knew it was going to happen.

He couldn't escape. He didn't escape it. He was crucified. But he said, please, before you kill me, only one thing. I'm not qualified to die the way my savior died.

My savior was crucified this way. Please, I can't die the way he died because it's no respect for him. Turn me upside down. Crucify me upside down. So, Peter was crucified upside down because he wouldn't dishonor his savior by dying the same way.

He wanted to be crucified upside down. The Christians were tortured. That's that narrow, narrow, narrow, narrow, narrow, narrow, narrow, narrow, narrow, narrow, narrow, narrow, persecution was one of the greatest.

And Christians have always gone through persecution throughout because they are always, they will always be in the minority and they are always soft spot for attack.

[13:24] Anyway, so that's how the Christians were being persecuted and they were dying. Just like years ago on the 2nd of September 1666, great fires of London.

London was burning. About 90 or so churches were burned. 200,000 people lost their homes.

Massive. You know, and as usual, it was blamed not on some French Catholics.

Right. So, there's always been disasters, but someone will be blamed for that. And that's how the neuronc persecution started. But persecution has never been new to the church.

Persecution has never been new to the church. Jesus said in John chapter 16, verse 33. It says, John 16, 33. It says that in this world you have tribulations.

But be of good cheer for I have overcome the world. You will have tribulations in this world. So, Paul, when he was writing to his congregation, to the church in Acts chapter 14, verse 22.

[14:33] Bible said, and with many words, he exalted them that through tribulations, through trials, through persecution, they will enter the kingdom of God.

He told them. He exalted them. He was telling them. This thing will come through suffering. And that is why he said, I count everything but lost that I might know him.

Philippians chapter 3, verse 10. That I might know him and the power of his resurrection and the fellowship of his suffering being made conformable to his death.

Suffering is always part of Christianity. First, I quoted this in our previous teaching. In 2 Timothy chapter 3, verse 12, it says that those who live godly shall suffer persecution.

Those who, all those who live godly in Christ Jesus shall suffer persecution. Jesus said that a time is coming in John chapter 16, a time is coming when people will be, when they are killing you, they think they are doing God's service.

[15:36] By killing you, they think they are doing God's service. So, persecution has never been strange from the church. In fact, let's look at Paul's history. Paul himself, he was persecuting the

church in the book of Acts.

Let's look at Galatians chapter 1, verse 13. First Timothy chapter 1, verse 13. Philippians chapter 3, verse 6.

And then we can look at Acts chapter 26 and Acts chapter 22. Just want to show you some of the instances of persecution. Galatians chapter 1, verse 13.

The Bible says that, this is about Paul. For you have heard of my conversation in time past in the Jewish religion, how that beyond measure I persecuted the church of God and wasted it.

He said, beyond measure, I persecuted the church of God and I wasted it. He's talking about his own story. Philippians chapter 3, verse 6. He says that, concerning zeal, persecuting the church.

[16:42] Touching righteousness that is of the law, blameless. Concerning zeal, persecuting the church. First Timothy chapter 1, verse 13. Who was before a blasphemer, a persecutor, an injurious, an injurious, and sorry, an injurious.

But I obtained this because I did it ignorantly. He persecuted the church. First Corinthians chapter 15. First Corinthians chapter 15, verse 9.

He said that, for I am the least of the apostles that I am not meant to be called an apostle.

Why? Because I persecuted the church of God. He said he doesn't even deserve to be called an apostle. Don't forget that. We might touch on that later. He doesn't deserve to be called an apostle.

Why? Because he persecuted the church.

Paul persecuted the church beyond measure. And in Acts chapter 22, verse 4 and chapter 26.

[17:48] Acts chapter 22, verse 4. See what it says. I persecuted this way unto the death, binding and delivering unto prison both men and women.

Paul, he had record. Tell you. He persecuted this way. The church was called this way unto the death. Acts chapter 26, verse 10 and 11.

Which thing I also did in Jerusalem, and many of the saints did I shut up in prison, having received authority from the chief priest. And when they were put to death, I gave my voice against them.

And I punished them oft in every synagogue and compelled them to blaspheme. And being exceedingly mad against them, I persecuted them even unto strange cities.

Being exceedingly mad against them. That is Paul's story. He was persecuting the Christians. And in Acts chapter 8, verse, let's read chapter 9.

[18:55] Acts chapter 9, verse 1 says that, And Paul, yet breathing out threatenings and slaughter against the disciples of the Lord, went on to the high priest, demanding letters that he would chase them anywhere, onto strange cities.

It was breathing, threatening, and murder against the disciples. Acts chapter 8, verse 1. And Saul was consenting to his death, talking about Stephen.

And at that time, there was a great persecution against the church, which was at Jerusalem. And they were all scattered abroad throughout the region of Judea and Samaria, except the apostles.

Verse 4 says that, Therefore, they that were scattered abroad went everywhere preaching the word. They were scattered abroad. Paul was, not only, it wasn't only Saul, but the authorities that persecuted the church.

The church has always been, and has always been, and will continue to be a soft spot for persecution. In the history of United Kingdom or England, it has bad history of persecutions of the church, the true church in Europe.

[20:16] Bad history. So most of them, the Puritans, fled. They had to run for their lives. They were into exile. Some left to America. Some were defrocked.

They took, they were priests. They took, they sacked them from their job. They didn't have any work. They had to run. Some of them had to run to America in those days.

So Christians have always been persecuted. And guess what? It hasn't stopped. Persecution is now taking different forms. First of all, people demand tolerance. And after they start demanding tolerance, they then begin not to be able, not to tolerate those who are not succumbing to their demand of tolerance.

Then they become intolerant and they begin to persecute. When they gain the voice, they begin to persecute you. So Christianity, I want to submit to you that it's going to get worse and worse and worse and worse unto the coming of the Lord Jesus Christ.

So it was within the framework of persecution that Peter wrote his letter. Peter wrote only two letters. First Peter and second Peter.

[21 : 28] First Peter and second Peter. And first Peter is the one we are dealing with now. Peter wrote first Peter. And when he was writing, first Peter is actually the 60th book of the Bible.

Out of 66 books, that's book number 60 of the Bible. Interesting. It has five chapters. Yeah. First Peter has got five chapters and it has about a few questions, four questions.

And it's predominant, predominant word or suffering. You suffering was in first Peter for about 16 times. So Peter was writing to encourage the church and asking them to hold on and to stay.

Now, in times of persecution, you would think Peter would tell them, leave their place. No. He was telling them to stay. His letter was not to tell them to leave, to depart.

But the letter was telling them what they should do, how they should handle persecution, how they should stay and face persecution. So he wrote the letter to them, not for them to flee, not for them to run away.

[22 : 38] But he wrote the letter to them and telling them or his letter was telling them or teaching them how to stay in it, how to continue, how to endure.

And then how not to let what is happening on the outside affect their spirit. They can do anything to you on the outside or your outside body, but make sure it doesn't get to your spirit.

Make sure they can starve you externally, but make sure your spirit is not starved. Hallelujah.

Hallelujah. So he was teaching them how his letter was not how to escape, okay, how to escape the tribulation, the troubles, the trials, but rather how to stay and how to endure the persecution.

Not how to conduct themselves and live for Jesus, even in the persecution, because the city needed them. The city needed them. The nation needed them.

The communities needed their presence, needed their presence for the work of salvation of God.

Hallelujah. Praise God. So he wrote this letter and in 1 Peter chapter 5 verse 10, which I read in the previous teaching, But the God of all grace, who has called us unto his eternal glory, remember, glory, our end is glory.

[24 : 04] So the God of all grace, who has called us unto his eternal glory by Christ, he says, After that ye have suffered a while, make you perfect, established, strengthened, and settled you.

He said, after ye have suffered a while, after ye have suffered, the suffering is not eternal. 2 Corinthians chapter 4 verse 17, he says that for our momentary afflictions is working, which is for a moment, for our afflictions, which is bad for a moment, is working for us a far more exceeding eternal weight of glory.

Our afflictions are for a moment. In Romans chapter 8 verse 17, it talks about that if we suffer with him, that we will also be glorified with him.

Verse 18, he says that for what we are going through cannot be compared. Romans 8, 18. What we are going through are afflictions. It doesn't even compare to the glories that will follow, the glories that are coming.

Hallelujah. So that is why he said, Ought not the Christ to have suffered these things? Luke chapter 24 verse 26. Ought not the Christ to have suffered these things?

[25 : 22] And then after, enter into his glory? Now let's go back to the foundational text, Peter. 1 Peter chapter 1, he starts his epistle, his letter, by saying, Peter, an apostle of Jesus Christ.

Isn't it interesting he didn't say Simon? God knows his name. According to John chapter 1 verse 38, 39, 40.

Andrew brought his brother Simon. He brought him, he found his brother Simon and he brought him to Jesus. And in Matthew chapter 4 verse 18, Bible calls, Bible said when he was, he called them out.

He said, Peter, he called Simon who is called Peter. In Matthew chapter 10 verse 2, same, Simon who is called Peter. Yeah. Peter, Simon, Peter, Simon.

To the standard, when Jesus said, who do men say I am? And Peter said, you are the son of the living God. Jesus said to him, you are Peter.

[26 : 29] Jesus said to Simon, Simon by Jonah. Matthew chapter 16 verse 17.

Jesus answered and said, blessed are thou, Simon by Jonah. Flesh and blood has not revealed. So he called him Simon, son of John. But Jonah is son of Jonah.

Jonah is the same as John. Okay, son of John. So Peter's father is called John. So Peter, Simon by Jonah. Jesus called, he was called, but why did he call him Peter?

It's very interesting, isn't it? And oftentimes you see that Jesus, even though Jesus changed his name in John chapter 1 verse 42.

Even though when he came to Jesus, Jesus said, you are Simon, you shall be called Cephas, which is the same as Peter. Okay. He changed his name. He will still call him Simon. He will still call him, Simon is the same as Simeon.

[27 : 26] The same, the variations were the same. So he will still call him Simon. Why? Because Peter, the meaning of Simon means a reed. You know, a reed is like a fain plant, a reed.

And the meaning of Simon, sorry, the meaning of Peter is a little rock. A little rock. So you can imagine. Someone whose father has named him a reed. He will be flaky anyway, I'm sure.

And then now, Jesus names him a rock. So he's taking him from the status of being a reed to the status of being a rock. I see that is what is happening to you. But it takes time.

It takes process. It's a process. We have to go through the process. So even though Peter, Jesus has changed his name, said you are called Peter. There are several times he still referred to him as Peter or sometimes Simon Peter.

Oh, sorry. He still referred to him as Simon or other times Simon Peter. The Bible calls him Simon Peter. Simon Peter. So when Jesus, just before he went to the cross, I mean, towards the end of his ministry, after working with this guy for three years, Jesus says, Simon, Simon.

[28 : 34] Luke chapter 22 verse 31. Jesus said to him, Simon, Simon, Satan has desired to sit you like wheat. Like wheat, but I have prayed for you.

And the Lord said, Simon, Simon. He didn't even say Simon Peter. He said, Simon, Simon, Simon, Simon. Why? You have changed his name to Peter. Why didn't you call him Peter?

That's what I'm leading to. Jesus has changed his name from Simon to Peter. But he kept calling him Simon because the Peter, Peter's status was a process. It was a process.

Don't forget that. It was a process. He was going through a process. And so when in John chapter 21 from verse 15, Bible says that when Jesus had actually boiled some fish or fried fish and they were eating after everything.

Then from 15, Jesus began to talk to Peter. And Jesus said, Peter, do you love me more than this? John chapter 21 verse 15.

[29 : 41] Now, Jesus said to him, Simon Peter. Simon, son of Jonas. The same. Jonas, John, Jonah. The same. Son of Jonas.

Love it thou me more than these things? Do you love me more than these things? Simon Peter. Simon. Do you love me more than these things? And Peter said, oh, come on.

I love you. Don't forget. These are the two times in the New Testament where coal fire was lit. So they were sitting around coal fire. Bible talks about Acts chapter 28 where Paul, when they came out of the ship, the people lit fire or lighted some fire.

They lighted some fire and because it was raining. But he didn't tell whether they were keeping warm or cooking or something. But in this particular instance, they were sitting around the coal, just like Luke chapter 22 verse 55.

The Bible says in the courtyard of the high priest, Peter, who was following secretly when they arrested Jesus, following secretly, they got to the courtyard. People were sitting around the coal of fire.

[30 : 43] He also went and sat around the coal of fire. Do you know what happened? He denied Jesus. He said, me, I don't know him. They said, but you speak like him because Galileans, he was Galilean. Galileans had a very peculiar accent.

And they were in the northern part of Judea. So they had a very peculiar accent. Jesus was Galilean. And their original accent was not posh.

And so they had a, so people, in fact, I think in Mark chapter 14, verse 70 or so. Yeah, the same thing. They said, your accent tells the teller you are one of them. Your accent. Your accent is giving you away.

So they had a peculiar. So they said, you are one of them. Peter said, no, no, no, I'm not. But you speak like him. He said, no, most of us speak like that anyway because we are Galileans.

He said, no, but you are one of them. He said, I swear. Don't tell me. I don't know him. And then Jesus was passing. He was crossing the courtyard. Jesus looked at him. He said, I told you, the cock will not crow three times.

[31 : 41] Before the cock will crow, you will deny me three times. And Peter felt the disappointment and he went and cried around fire. He denied Christ. So now when we're sitting around the coal fire again, Jesus said, do you love me more than these things?

Then he said, yes, I do. He said, you know, I do. He said, then do the pastoral work. Peter was the first pastor of the church, the first pastor. And it wasn't necessarily his training.

It wasn't his clothing. It wasn't his how long he's been in Christ. It was his love for Christ that qualified him to be the pastor. He said, do you love me?

If you love me, take care of the church. Take care, feed my sheep. Take care of the lamb. Do you love me, Peter? So, so you will see when we go further into the book of Peter, you will see how Peter was also challenging them and calling them on to love.

In 1 Peter chapter 1 verse 8, he said, whom you haven't seen, ye love. You haven't seen him, but you love him. Yes, because this thing about Jesus is a love thing. It's a love thing.

[32 : 43] My sister, my brother, don't let your love grow cold. Don't let your zeal for Christ, the zeal for the church. Even though there is lockdown and we may not have the chance to have active, proper, true fellowship.

Don't let your love grow cold. Don't let your love grow cold. Don't let your love grow cold. It says, because iniquity shall abound.

Matthew 24, 12. Because in the last days, because iniquity, sinning, fleshliness, worldliness shall abound. The love of many shall wax cold.

Please don't let your love grow cold. It's your love for Jesus that determines the outcome of your work with him. Love for Christ is a determining factor in what you can do for him.

If you love him, it doesn't matter the persecution. You can't go through persecution without love.

You can't go through suffering without love. And I'm telling you, if you want to be a true Christian in our days, we are living in a generation and in times where anti-Christian sentiments are very high.

[33 : 55] We live in an anti-Christian generation, anti-Christian times. The anti-Christian sentiments are high. And if you want to keep your, your fervency in Christ, you want to work with him, then you have to invest into building your love, sustain, enhancing your love.

You cannot suffer persecution without love. You need love. If you serve God without love, it's religion. It is a love for God that makes us be able to enjoy him.

You cannot enjoy God without love. And Christianity is built around the enjoyment of the Lord. The joy of the Lord is the strength.

We enjoy him. Any worship, any religious activity that is void of love for Christ is just pure religion.

Pure religion is attempting to worship God without enjoying him.

Worship God without loving him. That is why in the middle of the Bible, we have the songs of Solomon, which is all about love. It's all about love. Peter, do you love me more than this?

[35 : 08] Pastor, do you love God more than your reputation? Do you love God more than your congregation? Do you love God more than your name? Do you love God more than your money? Money. Do you love God more than your pride and your ego?

Husband, do you love Christ more than your ego? Wife, do you love Christ more than your pride? Do you love Christ more than your feelings? Do you love Christ? Do you love me more than these things?

It will only be built around love. I'm talking about love for Christ. Love for Christ, which will always play out in love for one another.

So, Simon, now Peter. Why is he? Why didn't we have the book 1 Simon chapter 1? But we have 1 Peter chapter 1.

Why not 1 and 2 Simon chapter 1? 1 and 2 Simon. But we have 1 and 2 Peter. Why? Because by the time, Peter was a changed person.

[36 : 07] When Jesus died, he kind of was one of the leading ones amongst the apostles. In Acts chapter 1 verse 13, the Bible mentions their name and it starts with Peter.

In Acts chapter 2 verse 14, when they were on the day of Pentecost, when people were saying all kinds of things about them, laughing, mocking them, Peter stood, the Bible said, and Peter stood with the others.

So, Peter was always standing and Peter was always speaking. Peter always let his speaking go ahead of his thinking as it were. But that's Simon.

But now, he's been transformed. And when his Peterian, his Peterian status, his Peterian nature began to kick in, he's matured.

And now, when he spoke, he could challenge people that in spite of the persecution, the same person who said, we, I don't know him. I don't know him. I don't know him. It's the same person.

[37 : 04] He said, tell me. In fact, he said, I don't know him to a small girl. Dumb cell. The Bible said, dumb cell. And some others. But this time, he was standing before the authorities in Acts chapter 4. And he said, tell us who we should be, whether you or God.

In Acts chapter 4, I think verse 8, the Bible said, Peter filled with the Holy Spirit. Peter. In the book of Acts, he wasn't referred to as Simon. He was referred to as Peter. Peter.

In fact, the first few chapters or the first large section of the book of Acts from chapter 1, all the way till when Paul became prominent to chapter 12, Peter was the central figure.

First part of Acts, Peter was featuring Peter. Peter. There were other apostles, but we really didn't hear much about them. But Peter. Peter. Peter. Peter. Why? Because the guy has matured.

The guy has gone through the process and has become Peter, the rock. That is going to be your story in the name of Jesus. So he was able to tell them. And then he said, Peter, an apostle.

[38 : 07] Who is an apostle? Apostle. The Greek word is apostolos. Sent out one. Somebody who has been sent with the power of attorney of another to act on the behalf of, with the full back, to act on the behalf of that one who sent him, with the full backing of the one who sent him, to understand that whatever the person does is exactly what, so the one, whatever the apostolos does is exactly what the one who sent him would do.

So when they say somebody is an apostle, that means that when they spoke, apostle of God, apostle of Christ, when they spoke, if Christ were there to speak himself, he wouldn't have said anything different. He would say exactly what they have said in the same manner.

That is what an apostle is. So apostles carry so much authority. So Peter, Bible talks about, he has received an apostleship at Galatians chapter 2 verse 8. He has received an apostleship to the Jews.

And Paul also received an apostleship to the Gentiles. Peter was an apostle. He wasn't the only apostles. There were other apostles. The Bible says that everybody's scattered from Jerusalem apart from the apostles.

In Acts chapter 8, from the Jews somewhere, the people scattered, verse 1 actually, and the apostles left the apostles. So it wasn't only Peter. But Peter seemed to be the head.

[39 : 27] He was the first pastor of the church, not the first pope, please. Peter was not a pope. He never came to Rome. He never, he never. It was Paul who traveled to Rome. Peter never got to Rome. Hallelujah.

From scripture. His journey never took him to Rome. He actually, this Peter, he was, this letter he was writing from Babylon, which was somewhere in, towards the Asia, actual Asia.

Middle, middle, sorry, not Middle East, Asia area. You know, Babylon is Iraq, Iran. So that's where Peter ended up. Not in Rome. Not in Western Europe.

So he didn't really travel towards the West. He went more East. Peter was there, and he was married anyway. He was the first pastor who married Acts chapter, sorry, 1 Corinthians chapter 9, verse 5.

He says that Paul was talking, don't I also have the right to marry like the other apostles? So he was an apostle, and there were other apostles. Other apostles have married just like the brothers of the Lord and Peter.

[40 : 28] Peter also got married, you know. So Peter was married. He said, we can lead about a sister. I like the way King James said, don't you have the right to lead about a sister as a wife?

So Peter is an apostle. So he addresses himself as an apostle. That means that he has the audacity of Christ.

Remember, they continued in the apostles' doctrines. In fact, at the point in time when there was confusion, this disagreement in the church of Antioch, Paul and Barnabas were doing the work. Now, the people would disagree with him. So they had to now take the matter to the apostles, Acts chapter 15, verse 1 and 2, to the apostles and the elders of Jerusalem. They took the matter for it to be settled in Jerusalem where everything started.

The apostles and the elders of the church in Jerusalem. So Peter himself in 1 Peter chapter 5, verse 1, he said, who am also a fellow elder. So Peter was not like only the top of all.

[41 : 30] He was one of the others. So he called himself a fellow elder. And he was one of the apostles. There's no way the Bible says that Peter was the head of the church. He was never the head of the church.

He could never be the head of the church. No human being can be the head of the church but Christ. Hallelujah. So Peter was an apostle. So he said, Peter. Let me go back to the text. Peter, an apostle of Jesus Christ, to the strangers. Peter, to the strangers. Who are the strangers? To the pilgrims. To the pilgrims.

So he calls them strangers. Peter, to the strangers. Paraepidemos. Paraepidemos. Strangers. Pilgrims. The Bible addresses us as strangers.

As I said, Elion. We live. We are natives, but we are strangers. We are natives, but we are aliens. We are natives, but we are homo novice.

[42 : 26] We are natives, but we are kind of maverick. You know, we are natives, but we are foreigners. We are natives, but we are iconoclasts.

We are natives, but we are peculiar. So Peter wrote today. Remember, he said, you are a chosen generation, a royal priesthood.

First, Peter chapter 2. A peculiar nation. A peculiar. Peter was fond of using terminologies that were reserved for Israel in the Old Testament. He now picked those terms and applied it to the church. So when he said to the aliens, to the strangers, all right, paraepidemos. Yeah, paraepidemos. You are paraepidemos.

He was trying to say, and let me go, let me show you something. Before I go on that, in 1 Peter chapter 2 verse 11, let me read that again.

[43 : 28] Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts. Did you see that? So he calls them strangers and pilgrims. In Hebrews chapter 11 verse 13, Hebrews chapter 11 verse 13 says that, These all died in faith, having not received a promise, but having seen them afar off, and were persuaded of them and embraced them and confessed that they were strangers and pilgrims on the earth.

These people who walk by faith, they always confess that they were strangers and pilgrims on the earth. Don't hold on to material things. Don't live your life purely, only in pursuit of material things. Your hope must be beyond transcendent hope. Hope is an anchor. Hope is like an anchor. The symbol of hope is the anchor. Anchor, that keeps you firm whilst the shakings come.

If you don't have hope, if you don't have hope, when the shakings come, when the tribulations arise, you are likely to give in and give up. But when you have hope and your hope is hinged into, guess what, is hinged into eternal things.

This book is amazing. It talks about how things that have been reserved in eternity for us. It's been reserved, preserved in eternity for us. When your hope is hinged on things like that, it doesn't matter what comes your way.

[44 : 58] When you have hope, you know that you are not caving in. There are some Christians, when a Christian doesn't have hope very much about heaven, they want to live, but are willing to die and go to heaven.

They are willing to go to heaven, but they want to live. On the flip side, a Christian who has greater hope for the coming, who has greater hope in heaven, they want to depart, but they are willing to live.

That's the difference. When you have hope, you want to go. Actually, you want to go. When your hope is strong, you look forward to the coming of the Savior. You look forward to meeting Him. You don't care. If you are doing the will of God and it means death, you don't mind because your hope is there.

You actually want to go, but you are willing to live. Stay. To do God's work. But those who don't have hope, they want to stay. They, oh, my life is important. They are willing to go, but they want to stay.

I pray that may us all grow into the pita status where we become solid Christians, solid rocks in the name of Jesus. So in conclusion, he says that, as I run it up, he says that I am writing to the strangers scattered.

[46 : 11] He used the word scattered. This is normally the Jews. In the book of Ezekiel 20, verse 23, God spoke about how I will scatter them.

In Deuteronomy 32, verse 26, God spoke about how I will scatter them. So it's, and you know, Jews have scattered everywhere. And even in those days, Jews have scattered everywhere.

And so sometimes things are written to the Jews who have scattered. So that is why in John chapter 7, verse 35, when Jesus said, where I'm going, you cannot come. They were asking, why is

he going to go amongst the Jews in the dispersion?

The Jews who have dispersed, is he going to go among? Because it was a common knowledge and understanding that there are Jews who have dispersed. That is why on the day of Pentecost, they traveled from all over the world.

So it was common that the dispersed people of God. And now, when you listen to the names that I've mentioned in first Peter, the names of the towns, it says that to the, to Paul, the apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.

[47 : 18] This, I mean, Pontus made a representation in Acts chapter 2, verse 9, when the Holy Ghost came. People from Pontus, people from Galatia were there. People from Cappadocia, people from Cappadocia were there.

Acts chapter 2, verse 8, 9, and 10. And then people from Asia, Asia. In fact, Paul, at the second Timothy chapter 1, verse 15, he says that everybody in Asia deserted me when it got to my tribe. Everybody, and he said, chief of them are, I think, homogenous and philetus or something like that. Homogenous and phigelus.

Phygelus and homogenous. Phygelus and homogenous. These people, they are leading people to abandon me in Asia. He says, I don't want you to be ignorant of the problems that came to us. Second Corinthians chapter 1. I don't want you to be ignorant of the, verse 8, of the problems that came to us in Asia. Asia, in Revelation chapter 1, verse 4, you remember, it says, to the churches that are in Asia.

[48 : 22] So, those things, and the Bible says that Galatia, in Acts chapter 16, verse 6, they wanted to go to Galatia. They wanted to go to Bithynia. But, verse 7, the Holy Spirit forbid them not to go to Galatia and preach the word there.

And it didn't allow them to go to Bithynia. So, these are not new towns. They are cities. They are big cities that had already been featured in the Bible. And the point I'm trying to make is, on the day of Pentecost, there are people from those places who had also come to the day of Pentecost.

And they got born again. When Peter preached in Acts chapter 2, when Peter preached, and the Bible says, 3,000 people gave their life to Christ or were added to the church. And some of them afterwards traveled back to Cappadocia, to, some of them were Cretans, Greece, Libya, even Libya.

Libya was part of it. People traveled back. And so, when Peter was writing, he was, and then don't forget, Bible says that the church scattered, Acts chapter 8, verse 1. People scattered because of the persecution that came through after the death of Stephen.

The people scattered. God told them, go into the world and preach the gospel. Acts 1, 8, it didn't happen. So, Acts 8, 1 had to happen. Acts 1, 8, they were supposed to go. They didn't go.

[49 : 35] So, Acts 8, 1, they were scattered abroad. And Bible says, verse 4, they went everywhere they went, they were preaching the gospel. They preached. God had a very interesting way of making people preach the gospel.

So, these were scattered. But watch this. They were scattered Jews, but Jewish believers. So, it seems like the letter was written to scattered Jewish believers. In James chapter 1, verse 1, the same thing, talking about those in the dispersion.

So, scattered Jewish believers. However, because they had traveled and had congregants or had made impact and they had also had other believers, the letter was not written only to them, but to all those who are scattered outside of Judea.

All the Jews, all the believers include the Jewish believers. So, he was talking about kind of like Jews by two terminologies that have been familiar with Jews and applies it to the church.

So, when he said that you are a royal priesthood, a holy nation. Now, that is in Deuteronomy. When God does what God said about the children of Israel, that they are a peculiar people. Now, Peter takes that imagery and takes that description and applies it, takes that suit and puts it on the church and said, you are the church and you are a peculiar people.

[50 : 45] So, when he wrote the letter to them, even though the dispersion had a reference initially to Jews, he actually meant the Christians all around the scattered places.

So, he wrote the letter, he says that to Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, Bithynia.

Then, verse 2 said, elect according to the foreknowledge of God, the Father, through the sanctification of the Spirit, unto obedience of a bridge and sprinkle of the blood of Jesus Christ. Father, Spirit, Jesus. The Trinitarian formula always shows in the scripture, everywhere. The opening of Peter, it talked about the foreknowledge of the Father, the sanctification of the Spirit and the redemption of the Son.

The foreknowledge of the Father, the sanctification of the Spirit, the redemption of the Son. It's always through the New Testament. You always see the Trinity working together for God's economic purposes.

[51 : 52] Hallelujah. This is where I will have to bring to an end, and I'll continue in our next session. For your information, I'm taking us through Peter. I'm taking us through the book of 1 Peter.

And I trust God that we will learn some things. Because of these times we live in, we need to be armed. This book, this letter was written to people who were going through persecution to prepare them, because there's always glory that follows persecution.

I pray that today's teaching, if you learn something. We thank God for using his servant, Reverend Dr. David Entry, to share this gospel word. If this message has blessed you in any way, please spread the word by sharing it and send us an email to amen at karis.org.

Remember to stay connected with us on Facebook, Instagram, YouTube, and Twitter for regular updates on what God is doing here at Karis Ministries. Stay blessed. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.