

Lectures on the life of Peter

Part 2

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Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:00] Let us turn to Matthew chapter 10. Tonight we're going to speak on Peter's call to be an apostle. Last night we took up Peter's conversion and his call to service and tonight we have his call to the apostleship. So we read in chapter 10 of Matthew and when he had called unto him his 12 disciples he gave them power against unclean spirits to cast them out and to heal all manner of sickness and all manner of diseases. Now the names of the 12 apostles are these, the first Simon who is called Peter and Andrew his brother, James the son of Zebedee and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, James the son of Alphaeus and Lebeus whose surname was Thaddeus, Simon the Canaanite [00:01:05] and Judas Iscariot who also betrayed him. These 12 Jesus sent forth and commanded them saying go not into the way of the Gentiles and into any of the cities of the Samaritans enter ye not but go rather to the lost sheep of the house of Israel and as ye go preach saying the kingdom of heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received freely given. Now we turn over to Mark's gospel to chapter 3 where we have the parallel passage and we read there in the 13th verse and he goeth in and he goeth up into a mountain and calleth unto him whom he would and they came unto him and he ordained 12 that they [00:02:03] should be with him and that he might send them forth to preach and he gave power to heal sicknesses and to cast out devils and Simon his surname Peter and James the son of Zebedee and John the brother of James and so we have the list right down to the 19th verse and Judas Iscariot which also betrayed him and they went into a house. Now we come over to Luke's gospel where we get the third parallel passage in Luke and this is in the 6th chapter beginning with verse 12 of chapter 6 of Luke's gospel and it came to pass in those days that he went out into a mountain to pray and continued all night in prayer to God and when it was day he called unto him his disciples and of them he [00:03:05] chose 12 whom also he named apostles Simon whom he also named Peter and Andrew his brother and so the garden of Gethsemane and they took them apart Emily the Lord and they started to play with him and they went to sleep and they're playing with him called the inner the booth we might use with a tree and circle always mentioned Peter is or perhaps he was the first bless him the mother known as the synoptic gospels the synoptic gospels that is Matthew Mark and Luke of the call of the 12 apostles and we notice of course that Peter is always the mention the first one mentioned and Judas Iscariot is always the last one mentioned and although we're not speaking on Judas Iscariot tonight I just want to point out the fact that every time in these three accounts [00:04:03] that Judas is mentioned it says which also betrayed him or which also was the traitor and it's remarkable that Peter who is the first and was in a sense the foremost of the 12 apostles and Judas who's always mentioned last and who was the traitor that they that they both figure especially in the closing days of the Lord's life Peter denying him and Judas betraying him isn't it a sad commentary even on the 12 apostles that the Lord called and chose to be his apostles

but the one who's mentioned first should deny him and the one who's mentioned last should betray him it just shows what poor material we are we human beings and yet it magnifies the grace of God that the Lord could take up Peter and the other apostles and even should call Judas [00:05:05] and give him such a place of prominence even though he turned out to be a traitor God's grace toward we human beings now in connection with these three accounts uh that we have of the call of the apostles and the Peter especially as seeing that it's Peter that we are taking up each one of these three accounts is somewhat different that is each gives details that the other the others do not give so I want to take each one up first of all turning back to Matthew uh we notice a couple of verses at the close of the ninth chapter the close of the ninth chapter uh reading from verse 36 but when he saw the multitudes he was moved with compassion on them because they had fainted and were scattered abroad as sheep having [00:06:04] no shepherd then said he unto his disciples the harvest truly is plenteous but the laborers are few pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest here we get the Lord as he looked around on with compassion on the multitudes and realized their needs he makes this observation the harvest was plenteous and the labor is few and you know beloved I've often thought in connection with the Lord's work that was true when the Lord was here that is true today and it seems that it's always been true it's always been true that the harvest is plenteous and the labor is a few the Lord could say that then and he said to these these [00:07:05] disciples that he'd called he said pray the Lord of the harvest that he'll send forth laborers into the harvest and the next chapter goes on to say that he calls when he had called unto him his 12 disciples he he gave them power against unclean spirits and so on and then we get the names of the mentioned whom he called apostles I like to think that at least some of them must have been praying they must have taken home to their hearts the words of the Lord when he says pray the Lord of the harvest to send forth laborers into the harvest and as they prayed maybe the Lord laid it on their own hearts that they were to be the ones that the Lord was calling out to be laborers in the harvest field we know as we saw last night that he had already called Peter and Andrew and [00:08:06] James and John to leave their fishing of which they did and to follow him in his service so they were already in this sense engaged in serving the Lord the Lord was now going to appoint them to a specific position in his service that of apostles and so it seems that this comes in a certain sense in answer to their prayers and someone has well said that if you get an exercise to pray for a certain work that needs to be done don't be surprised if you might be the one that the Lord calls to do that work in answer to those prayers because that has happened at some times but the very ones that are the most exercised because of their very exercise are the ones that the Lord is able to use to do that specific work for which they're praying so it seems that that's what [00:09:03] happened here the Lord says pray the Lord of the harvest who is the Lord of the harvest why it's the Lord Jesus himself he's the Lord of the harvest and if we look to him to send forth laborers into the harvest he's going to send forth the laborers he might send forth the very ones who are doing the praying it may be others in this case goes on to speak about his calling these 12 and here and in Luke it mentions in both in both accounts that they were disciples and that he called them to be apostles we mentioned last night every Christian is called to be a disciple a disciple is one who follows the master and it's Peter and who is the first since the fourth was in of the 12 of the most apostles who's always me and Judas and should last who is the trait they [00:10:04] that that they built the apostles were disciples that the Lord sent to do a specific work of course that is true of all of the Lord's servants he's they're all sent to do a specific work but the the word apostle while it just means a sent one in the new testament the word apostle means something more than that because as we we find out from the apostle Paul writing to the Corinthians when he was defending his apostleship an apostle was one who had to have seen the Lord and these these 12 apostles saw the Lord they were with him from the beginning of his ministry right through to the end and even though Judas proved to be faithless we find in the first chapter of Acts that Matthias was appointed instead of Judas because he was one who had had

knowledge of these things from the beginning and could join with the other 11 to complete the 12 [00:11:02] witnesses of all that the Lord began to do and to teach until from the time of his baptism until he was taken up and went back to heaven the apostle Paul of course is called out to be an apostle in a special sense and his ministry is somewhat distinct from that of the 12 apostles now when we come over to Luke's gospel we find a further thought there if you'll turn just back for a moment to Luke we find in Luke that it says in verse 12 of chapter 6 it came to pass in those days that he went out into a mountain to pray and continued all night in prayer to God now this is something that Luke mentions that the others don't mention Luke tells us that the Lord before he called the 12 apostles continued all night in prayer to God [00:12:07] Luke is the gospel of the son of man the dependent man and we have prayer mentioned in Luke 21 times and of those 21 times seven times we find the Lord in prayer in Luke we find we find the Lord mentioned praying in Luke more than in any of the other gospels he's the dependent man in prayer to his father and we might say well wasn't the Lord God wasn't he the son of God wasn't he divine why would he have to spend all night in prayer before he chose the 12 apostles the Lord it's true is the divine eternal son of God but he's also a dependent man and in Luke we find him as the dependent man [00:13:04] the next day going to call his apostles and we can imagine the Lord throughout that night in prayer to his father as he would go over in fellowship with his father the names and thinking about of these 12 that he was to call he would think of Peter and he would in his mind go back to Peter's conversion when he was brought to the Lord by Andrew down by the River Jordan where John was baptizing and how that he'd called Peter from the fishing from from from his fishing at the Sea of Galilee to be a fisher of men and how that Peter had been spoken to again at that time when the Lord borrowed his was appointed because he was with that great multitude of fishes and then as he in his foreknowledge looked on to him what impetuous [00:14:02] Peter would do and both the things that Peter would do that would be for the Lord's glory and the things that Peter would do for which the Lord might have to rebuke him as we find from time to time and finally how that Peter would deny him and then he looked on again to the great work that Peter was to do on the day of Pentecost in preaching the gospel so he could imagine the Lord in his mind going over each one of them and even Judas Iscariot that it was to betray him because it was necessary in order that the scriptures should be fulfilled that he that ate bread with the Lord should lift up his heel against him Ahithophel in the Old Testament who turned against David even though they walked together to the house of God I believe is a type of Judas who turned his back on the Lord so the Lord would go over these and we find him in prayer to God now I think there's a very important lesson for us to love it if the [00:15:04] divine son of God as the perfect man needed to be found so many times in prayer in connection with his ministry and when he was to do such an important work as calling the 12 apostles if he needed to spend all this time in prayer how important it is for us before we make any important decision to spend time in prayer you know I'm sure in each one of our lives and I'm sure it's been true in my life that I have made decisions from time to time without spending time in prayer about them and then afterwards you look back and you see that you made the wrong decision because you didn't wait on the Lord in prayer and there have been times when we've waited on the Lord in prayer and the Lord has led us to do something different to what we expected to do or what we thought we'd do and we've been assured we had the Lord's mind in that because we waited [00:16:04] upon him in prayer and he's been able to make known to us his will this is a very important thing prayer is the expression of our dependence on God as our father and so the Lord in that sense is the perfect example for us he is the true man dependent on his father even when he's going to call his 12 apostles and though Judah faithless proved to be fine in the first weeks that Matthias chapter 8 instead of Judas was appointed because he was Judas who had done huge of these things that had knowledge and from the beginning with the other could join to third of mark it says in verses 13 13 through 15 first of all it says he goeth up into a mountain and calleth unto him whom he would here we get the apostles received their call you say well uh [00:17:02] hadn't Peter received his call Peter

had received his call to be a disciple so had Andrew so had James and John their call is specifically mentioned there as they were fishing at the Sea of Galilee Matthew's call is mentioned in the word when the Lord calls him from the seat of custom and to be a follower of him but we might say that here it's a specific call they were called there to be the Lord's disciples here they're called to be his apostles this is the other was more of a you might say perhaps a more of a private call although in a certain sense it was public enough but it was more of an individual call here we get the Lord [00:18:02] calling the 12 collectively it's more of a public thing so the Lord calls them and you know the lesson for us here i believe is that if the Lord calls us we need to do what they did it says and they came unto him he called them and they came would we suppose it's true sometimes that the Lord calls people and they don't come i believe that's true in the gospel i think there are men there are people men and women that are called in the gospel and they don't come each one of us here tonight we heard the Lord's call and we came but then there's a man there's a sense in which the Lord calls us to do some specific work for him and we need to come too if the Lord calls you or calls me to do something for [00:19:01] him to do some specific work for him then we need to come you say well we don't get calls like that today i'm not quite sure supposing here in this assembly there is a need for someone to teach a certain class in sunday school and the brother who is takes responsibility in this he approaches you and he says to you perhaps a brother or sister he would you be exercised to take this class what you should should you do about it she said no oh no i i could never teach a class in sunday school i don't think that would be the right answer to get it may be that the Lord's not calling you to that class but at the same time you should make that thing a matter of prayer and seek the Lord's mind as to what he would have you do perhaps the Lord doesn't want you to do that and that might be true in many spheres of service the Lord gives us all a call to do [00:20:06] something and we should be sensitive and if uh if we're approached about anything like this we should never turn it down immediately but say well i will had James and so had gone gone we mentioned the specific there the fishing at the Sea of Galilee fishing at the Sea of Galilee Matthew's call all his mention Matthew's call really means he appointed them it was more of a as i said a public appointment this was the public uh recognition that these 12 were to be officially the Lord's apostles they were going to go around with him throughout the whole country preaching the gospel of the kingdom the Lord was giving them special power as we see in the next next two verses giving them a special power to do a special work on his behalf [00:21:02] and just this was and this was an important thing that there were 12 of them because there were 12 tribes of Israel and as the Lord had come as the King of Israel the fact that he would have 12 apostles 12 is the perfect number of administration would have a certain significance for the people of that day so he ordained them he appointed them and it says he appointed them that they should be with him then that he might send them forth to preach they should be with him i remember a dear brother at one time uh he happened to be speaking to a roman catholic priest and the priest asked him uh which college he'd been to which which seminary he'd been to and he said i attended mary's college oh he said saint mary's college now mary's college well he said what did you mean well he said you know the bible tells us mary sat at jesus feet and heard [00:22:03] his word and that's the college that i've been to well that was a good college to go to isn't it and that's the college that these 12 apostles went to they he appointed them that they might be with him they were in the best seminary possible they were in the company of the lord and the lord taught them and then it says they went forth you know we were noticing last night in connection with uh with the call of peter with the conversion of peter it says they they abode with him that day they came it was about the 10th hour and they abode with him that day they spent the day with the lord and they didn't leave him they wanted to stay with him as we said mary sat at jesus feet and heard his word in the acts in the foreshort of the acts we find it says of the apostles that they took a sea of galilee fishing at the [00:23:03] sea of galilee mary sat at jesus feet and heard his word in the acts in the foreshort of the acts they took a sea of galilee fishing at the sea of galilee from the seat of god calls

him custom to be with him they didn't have any great education as the world would think of it but they'd been in the best school possible because they'd been with Jesus you know there's a tendency today to think that unless a person has had a great academic education in the world's schools that they can't do very much in the Lord's service now I'm not finding fault with education no doubt it's a very necessary thing and it's much better to be able to speak the language grammatically than not to and to have the knowledge of many many things that we learn in the school but we mustn't think that that is an absolutely necessary thing in the Lord's school the most important [00:24:01] thing in the Lord's service is to be to learn from the Lord himself and I don't believe that the young people in our assemblies need to go to these seminaries in order to prepare for the Lord's service I believe that the study of the word of God in our homes the study of the good literature that we have available to us the faithful attendance of assembly meetings is the best seminary possible a brother or sister who is faithful to the Lord in those ways will have a better training for the Lord's service than in any seminary every one of these seminaries teaches that the clerical system is correct and you find mostly if our young people go to these seminaries in many many cases you find that they end up outside of the assemblies they are kind of a half way house [00:25:01] they form connections with those that are outside, they learn certain certain teachings that are opposed to the path that we see to be scriptural and they end up outside of the assemblies and instead of the training helping them to carry on the Lord's work and build up the assemblies it leads them the opposite way no, the Lord's school is the best school and as I said it's the individual fellowship with the Lord and the study of his word and the fellowship with the Lord's people in the assemblies and if you want to do some service well then there's plenty of service for the Lord in connection with our assemblies, giving out tracts reaching souls, teaching Sunday school, getting someone off the street to hear the gospel and so forth and so on, ample service to be done the world around is, the field is wide open, a brother said [00:26:01] to me who was in another group of Christians when I started out in the Lord's work he says, come with us Will, he said he was a personal friend of mine but he wasn't in fellowship with us he was fellowship with another group of Christians and they had a lot more assemblies than we had he says, come with us Will he says, look at all the assemblies you can go around and preach the gospel to I said, Jack your assemblies don't need me to go there and preach the gospel they've got plenty of preachers there to preach the gospel and at that time I was on a gospel van visiting around in the country districts in New Zealand visiting the farms, the way out and the places where they didn't have any opportunity I says, when I go around on the gospel van I find plenty of opportunity to preach the gospel, I don't have to go along to your assemblies to preach the gospel I find people and to have the knowledge and to have in the school, in the school we mustn't say many many things we mustn't say an absolute in the Lord's very thing [00:27:01] most important school in the Lord's thing it is, John Wesley said the world was his parish you don't have to leave the meeting to go to some other group to get a place to preach the gospel the world's wide open for the gospel to be preached the thing is to do as these apostles did that they might be with him and it says that he might send them forth to preach you see these two things go together the Lord doesn't send people forth to preach unless they're first with him but if we are with the Lord and learning from him then we'll have the preparation and then the Lord will be able to send us forth to do the work that he has for us to do that's what he did with them he might send them forth to preach then we notice also that he gave them special power to do a special work that he [00:28:01] doesn't give us today our commission of course to preach today is the one that the Lord gave after his death as he was about to ascend to heaven going into all the world and preach the gospel to every creature we should be witnesses unto me the Lord said in Jerusalem, Judea, Samaria and unto the uppermost part of the earth but these apostles were called to accompany the Lord in the mission to Israel and you notice that if we turn back for a minute to Matthew that the Lord distinctly says there in verse 5 these 12 Jesus sent forth and commanded them saying go not into the way of the Gentiles and into any city of the Samaritans enter ye not but go

rather to the lost sheep of the house of Israel and as ye go preach saying the kingdom of heaven is at hand [00:29:01] heal the sick, cleanse the lepers raise the dead, cast out devils freely we have received freely given and so in Mark he says he ordained 12 that they should be with him and that he might send them forth to preach and to have power to heal sicknesses and to cast out devils so this was the specific work that the lord gave them they were to be the lord's representatives as the messiah you see the lord came as the promised messiah of Israel that we learn in many many things in the school we mustn't think that is absolutely necessary in the lord's very thing the most important thing is this to learn to be born king of the Jews and no one knew where he was they go to Herod and Herod doesn't know so Herod inquires of the chief [00:30:01] priest and scribe where was he born oh they said in Bethlehem now you see what had happened was this apparently almost two years before when the lord was born the star had appeared in the east and these wise men had seen this star and they must have had a knowledge I believe of Balaam's prophecy that the star would rise out of Jacob and when this star was born it was made known to these godly wise men that that star was the star of the one that was to be born among the Jews the coming Jewish messiah they had some knowledge of the old testament and of the hope that Israel had that the messiah was coming and it was revealed to them that that was his star so they said well let us make a journey to that land to worship him [00:31:01] when they get there nobody knows about it at least not in the upper circles they said well where is he that is born king of the Jews and when Herod hears about it he thinks well if some other prince has been born that's going to be king I've got to get rid of him and so that's why he sends to kill all the babies from two years among them according to the time that he inquired of the wise men when the lord didn't let Herod God didn't let Herod enter the lord's life because his time was not yet come it didn't come for over 30 years later but these men had heard that the lord had been born he was the messiah and so the lord had come as the messiah and you remember that in Luke's gospel in the fourth chapter when the lord begins his ministry there and he enters into the synagogue return to that verse chapter 4 and verse 16 it says [00:32:01] he came to Nazareth where he was brought up and as his custom was he went into the synagogue on the sabbath day and stood up for the wreath and there was delivered unto him the book of the prophet Isaiah and when he had opened the book he found the place where it was written the spirit of the lord is upon me because he hath anointed me to heal the broken to preach deliverance to the captives and recovery of sight to the blind to set up liberty them that are bruised to preach the acceptable year of the lord and he closed the book and he gave it to the minister and sat down and the eyes of all that were in the synagogue were fastened upon him and he began to say unto them this day is this scripture fulfilled in your ears now you see this prophecy that the lord referred to here in the 61st of Isaiah is one of the old testament prophecies that pointed on [00:33:01] to the coming of the messiah and that when he came he would do these miracles he would as it says here he would preach the gospel to the poor he would heal the brokenhearted preach deliverance to the captives recover sight to the blind he would do these miracles he'd preach he'd preach the gospel and he would heal people they must believe of Balaam's prophecy of Jacob and this star would rise out of Jacob and this star was made that meant the star of the star of the of Israel and so the very miracles that the lord did in healing people they were the proof of his messiahship they were the proof that he was the messiah that was to come and as he sends forth his 12 representatives his 12 apostles he sends them forth with power to do [00:34:01] these very same miracles and so the apostles go forth and the lord says to them heal the sick and so on cleanse the heal sicknesses cast out devils the kingdom of heaven is at hand they were to say heal the sick cleanse the lepers raise the dead cast out devils truly you've received truly give that was what they were to do you see people take this up today and say that's what we should be doing today no that's what they did then because that was the specific ministry that the lord gave them they were going forth as the lord's representatives and they didn't do these things in their own name they did them in the name of the lord and they went right throughout the whole country of palestine

announcing the gospel of the kingdom the king has come here he is john the baptist preached the king was coming and he didn't know who he was until he came and baptized [00:35:01] him there and then he realized who the lord jesus was because he could say the one who sent him to preach the one who sent him to baptize and said to him may the spirit of god be sending and abiding on him he's the one that baptizes with the holy ghost and john then recognized who he was he knew this was jesus he was his relative according to the flesh but he didn't realize until that moment that he was the promised messiah and so now john the baptist ministries finished and the lord goes forth to announce the kingdom with his twelve apostles later he calls another seventy and sends them out too with the same message two and two into every town and village that he himself was to enter in so that the message that the lord had was preached right up and down the whole of the land through those three and a half years of the lord's ministry [00:36:01] we know how it ended the nation didn't want him and he was crucified so they cast him out but israel had it's opportunity wide and wide and this star had they must believe a veil of knowledge whose prophecy would rise out of the star and with jacob born it was made this star was godly known to these men wide star of the lord's healing the people um and we'll read here verse sixteen in the previous two verses we have what we were referring to last night where the lord heals peter's wife's mother, peter's mother in law it says in verse fifteen he touched her hand and the fever left her and she arose and ministered unto them [00:37:01] and now verse sixteen says and when evening was come they brought unto him many that were possessed with devils or demons and he cast out the spirit with his word and healed all that was sick that it might be fulfilled which was spoken by isaiah the prophet saying himself took our infirmities and bared our sicknesses now you notice that it distinctly refers here to the fifty third of isaiah himself took our infirmities and bare our sicknesses now when did the lord when was this fulfilled that the lord took our infirmities and bare our sicknesses when he was on the cross no the lord wasn't on the cross here this was the lord's ministry during his life the lord healed people and the lord in his own body felt [00:38:01] what the people were suffering in a certain sense that is virtue went out of him power went out of him to heal the people the lord sympathized with the people in their sufferings and in their trials himself took our infirmities and bare our sicknesses refers to the lord's ministry during his life and he associated the twelve apostles with him in this ministry of healing people the healing was done by the lord himself power went out from the lord to heal people when he himself healed them or when the apostles healed them in the lord's name and later on when he sent out the seventy when they were used to heal people it was all done by the power of the lord but not the atoning work of the lord it was the lord doing this during his life during his ministry now the fifty third of isaiah goes on to say [00:39:01] that surely he has borne our griefs and calmed our sorrows yet be this demon stricken smitten of god and afflicted that refers to this but he goes on to say further that he was wounded for our transgressions he was bruised for our iniquities with chastisement that our peace was upon him and his stripes were healed and that's what the apostle peter refers to peter makes reference to that in his first epistle in the second chapter because he says there through his own self bear our sins in his own body on the tree when was it that the lord bore our sins and our iniquities and our transgressions that was on the cross it was when he was on the cross that he was bruised for our sins it was when he was on the cross that he was bruised for our iniquities so you see the importance of keeping these two things distinct there are certain certain people in christian today they say when the lord died on the cross [00:40:01] and she arose at the now birth of them he was come they brought unto him and were possessed with demons of spirit and he cast out with his word and were filled with grief on the cross when he died for us when he was when he was wounded for our transgressions and bruised for our iniquities so it's very important to keep those two verses distinct the one verse in isaiah speaks of what the lord did in his life when he healed people the other verse in isaiah speaks of what the lord did in his death when he atoned for our sins it was what he did in his life that is referred to in this portion that we see here it might be fulfilled which was spoken by isaiah the prophet himself took our

infirmities and bared our sins that's what the lord did in his ministry during his life now the fact that the lord is able to heal people [00:41:01] in answer to prayer today even is a different matter altogether but then we mustn't bring in a wrong teaching connected with it and say that the lord bared our diseases on the cross because the bible never says that and in fact that is a teaching that would be very dishonoring to the lord jesus christ to say such a thing but i believe that whenever we are sick we should lift to the lord that the lord will give us wisdom and that the lord will bless the means used and there have been cases where even people have been given up by doctors that in answer to prayer the lord has raised the people up and healed them and the lord no doubt even in the things he allowed has special lessons for us to learn now one more thing i'd like to refer to just to finish off this what we have in connection with the call of the apostles and that is to notice that in matthew [00:42:01] and in mark in the accounts that are given here we have a difference when we have the lists given of the apostles if you notice in matthew 10 they are in pairs it says in matthew 10 the first simon who is called peter and andrew his brother james the son of zebedee and john his brother philip and bartholomew thomas and matthew james the son of alpheus and lebbeus who's surname was thaddeus simon the canaanite and judas iscariot who also betrayed him here they are in pairs which her hand ava left her ministered unto she arose for them sixteen and now version has come when ava brought unto him they were possessed with many the demons the devils or he cast out [00:43:01] and with his word again you have simon his surname peter and james the son of zebedee and john the brother of james and his surname bornerges and andrew and philip and bartholomew and matthew so you find in mark each is called individually in luke we would gather from the authorised version that they're in pairs again but mr darby's version gives them individual and apparently there's a little discrepancy in the manuscripts as to whether they should be in luke rather as to whether in luke they should be in pairs or individual but there's no doubt in matthew and mark so i gather from that what the lord wants us to see that he calls us individually and he also from time to time links his servants together in pairs we find that even when the apostle paul went out [00:44:01] he went out with barnabas first then later on it was paul and silas and we find that he always seems to have been accompanied by at least one other brother and so we have in the lord sending out these apostles he sends them out two and two he sent the seventy out two and two and yet the lord calls us one individual so i learn from that beloved brethren that each one who is called the beloved has an individual call, an individual responsibility but there are times when the lord is pleased to link his servants together in special work and you know it's very important to be as to who it is that you're linked together with paul and barnabas didn't get along together because they didn't agree over john mark and they called a separation [00:45:01] and so that's not such a good thing either so it's very important to be exercised as to who we should be linked together with and no doubt the lord linked those together who could work together compatibly and that's a very important thing so we've got to take all these things into consideration and i believe exercise before the lord as to whether the lord calls us to do a specific work alone or whether he should call us to work with someone else in a specific work when we come over to the acts i've noticed in the record that we have of the apostles after the lord was sentient to heaven in the first chapter of acts and if you'll notice it's a point of interest in act one when they're in the upper room there in verse 13 it says when they were come in and went up into an upper room where they abode both peter and james and john and andrew [00:46:01] philip and thomas bartholomew and matthew james the son of alpheus and simon the lotus and judas the brother of james there are eleven of them here and you find there are four together there are two twos and there are one three and four are peter and james and john and andrew they're mentioned together then we have philip and thomas together you have bartholomew and matthew together and then you have james the son of alpheus simon the lotus and judas the brother of james together which makes eleven one in luke as to whether he impairs or in luke but there's no doubt but there's no doubt to see this individual this individual and he also well it's just a point of

interest to see these three different groupings we have the mentioned as individuals [00:47:01] we have the mentioned as pairs and then we have the mentioned four together two pairs together and three together and perhaps as they went forth to preach that was the order in which they went forth when they served the lord in the beginning of this dispensation there's very little about the preaching of the apostles other than peter because the apostle paul comes on the scene to be the one who carries on the work that we have the record of in scripture but no doubt every one of these apostles after the lord's ascension to heaven went out and served the lord in various spheres of service and were used of him so here we have in the portions we've looked at tonight the call of the apostles to service and especially the call of the apostle peter now as we've already noticed [00:48:01] peter in every instance of these four groupings that we've looked at in matthew, matt, and luke and in the act peter is always the first one mentioned does this mean that he was made a kind of a head over the others no, we don't have any record of that in scripture it's true that it seems that there was an inner circle among the twelve apostles peter, james, and john these three were taken by the lord when he went upon the mount of transfiguration these three were present when joseph's daughter was raised these three were present in the garden of gethsemane the lord took them apart to play with them and instead of playing with them they went to sleep but these were the three we might call the inner circle and peter is always mentioned the first perhaps he was a little more aggressive and he certainly [00:49:01] was a very faithful servant of the lord we'll see them as we go along in our study of the life of peter and we learn lessons from all of these things may the lord bless to us this little outline of the call of the apostles and especially of the apostle peter and they will be founded an individual version gives me there's a little bit of an apparent discrepancy of whether they could be in luke as to whether they should be but there's no individual we're called upon we're called upon now to at the close of the christian dispensation but there are general principles in connection with their call will be the same for our call as we've seen tonight so may the lord bless all of this to us for his own glory