

# Verse by Verse Matthew 26:42-75

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[ 0 : 00 ] I don't know if you all knew that Randy brought Krispy Kremes this morning, but he did, praise the Lord.

I see. I didn't figure it out. I was praying, Lord, what's going on? Oh, now I know. You know it's a good day when there's Krispy Kremes and coffee and some folks trying to learn other people's names out there.

That's a good thing. And calling on Riley to pray for the first time, that's a good thing. Yeah, all kinds of good stuff happening today. Amen, amen. All right, let's get into the Word of God.

Matthew chapter 26 is where we are. Did I say Krispy Kremes? Sorry. Matthew 26.

Good to see Bob and Cynthia back again. And I just thought, Bob, I'm going to be a little corny for a second. But do you all know why Bob takes an extra pair of socks when he goes golfing? In case he gets a hole in one?

[ 1 : 26 ] Yeah. There you go. Okay. That's all I got. I won't go any... Okay. All right, and we're in Matthew 26, and we are in the Garden of Gethsemane with our Lord Jesus Christ.

And let me backtrack a little bit just to make sure we understand the theme instead of just picking up in the middle. I think we're around verse 42 when we stopped. But I'll back up to 36 and read and catch us up into that spot.

So verse 36 will begin. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

And saith he unto them, My soul is exceeding sorrowful even unto death. Tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me.

Nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could you not watch with me one hour? Watch and pray that ye enter not into temptation.

[ 2 : 43 ] The spirit indeed is willing, but the flesh is weak. And he went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

And he came and found them asleep again, for their eyes were heavy. Now he's about to go a third time in verse 44, but before we get to that, let's backtrack, and let's understand that here's the Lord Jesus Christ, all God, yet all man, and about to face the hour of grief and torment and temptation like never before.

And as a man, he is flinching. He's struggling with going forward with this. And people would overlook this and just say, oh, they kind of ignore it, but the truth is in the text.

He asks the Father to let it pass. He's not saying, I'm here to go. Let's do this. Not yet. He went to that garden for a reason, and he went hours before Judas Iscariot showed up.

And he went because he needed to get some things right, as in he needed to get strengthened. He wasn't ready to face that night. And he began by saying, he's telling him, I'm exceeding sorrowful.

[ 4 : 02 ] I need your help. Watch with me. Pray with me. The Spirit is willing, but this carcass that I'm walking around in, as a man, I don't want to deal with this.

The flesh is weak. And so he spent some time in prayer, and then we saw that he went the second time. And notice a little bit of difference in the prayer in verse 42. Oh, my Father, if this cup may not pass away from me.

So this time, he's not asking for a way out. He's not requesting it. He's saying, if it's not going anywhere, then, except I drink it, thy will be done.

And both times, he prayed for the Father's will, but the first time, he wanted a way out. The second time, he didn't seek a way out. Now, verse 44, he left them and went away again and prayed the third time, saying the same words.

Then cometh he to his disciples and saith unto them, sleep on now and take your rest. Behold, the hour's at hand and the son of man's betrayed into the hands of sinners. And here's a different attitude. Verse 46, rise.

[ 5 : 00 ] Let us be going. Behold, he is at hand that doth betray me. So you can see a change in his tone in his prayer as he's, I believe, just warming up to the truth of the moment.

The spirit that is willing, but the flesh being weak. And now it's kind of the tables are turning because the spirit is growing stronger and overtaking that flesh that doesn't want to face it.

Now, we're going to go to John chapter 18. This is kind of fast forwarding a few moments in this evening, but I want to skip ahead to show you his attitude.

John 18. And this is, like I said, a little bit of skipping ahead to where Peter draws out his sword and Christ rebukes him for it. In verse 11, look what Jesus Christ says to Peter here in this moment with the soldiers and Judas Iscariot.

Verse 11 then said, Jesus unto Peter, put up thy sword into the sheath. The cup which my father hath given me, shall I not drink it? You see a different, what's the word?

[ 6 : 15 ] A difference in the man. At the first he's saying, if it'd be possible, let it pass from me. Then he's saying, if it's, if it may not pass from me, except I drink it.

And at the end there, he's saying, shall I not drink it? Peter, are you trying to keep me from doing this? You see, do you see the stages? Do you see him warming up to it?

Do you see him now strong and prepared? And what is it that got him there? What is it that got him from point A to point B? Was it just hanging out in the garden, being refreshed and alone?

No, it was prayer. It was hours in prayer. And he went a little further and fell on his face and prayed. And each time he's going a little further and falling on his face and praying and praying and praying.

And as he's praying, he's submitting himself to God. As he's spending time in prayer, he's not, he starts wrestling and by the end he's submitted. And it's the same thing that will do it for you if you're struggling with something with God or with the will of God or with something you don't want to face or deal with in his life.

[ 7 : 21 ] Prayer. I'm telling you, it'll make a huge difference when you commit yourself to prayer. Not just the flare prayer of, oh God, please help me. Oh God, please make this go away. But getting serious, spending time with God.

He came back and he said, could you not watch with me one hour? It implies he spent an hour in agonizing over this situation and laying it out on the line with God.

And then he went back and then he went back. And so several hours pass in that garden. And what takes place is there's a different man leaving than what came in. The one that came in is exceeding sorrowful even unto death.

My soul is exceeding sorrowful. Very heavy. But he's leaving saying, rise, let us be going. It's time to go, fellas. And what do they know?

What's going on? It's time to go. Oh, I mean, it's like early in the very early hours of the morning here. But he knows what it means when he said, let us be going. Because he that is at hand that doth betray me.

[ 8 : 27 ] Now back in Matthew 26, and we'll come in verse number 47. Here's Judas Iscariot arriving on the scene.

And while he yet spake, lo, Judas, one of the twelve, came and with him a great multitude with swords and staves from the chief priests and elders of the people.

Now he that betrayed him gave them a sign saying, whomsoever I shall kiss the same as he, hold him fast. And forthwith, he came to Jesus and said, hail, master, and kissed him.

Now that kiss there is a cultural thing. It's tied in the Bible. I don't want to study this out. But if you like to get those deeper studies, the picture of the Antichrist and the type of the Antichrist, there's a kiss that's attached to him throughout the scripture.

It's an interesting study. Judas being called the son of perdition. And this goes a good ways. But that kiss there is a, it's not a surprise to Jesus Christ or to the twelve or to anybody.

[ 9 : 27 ] It's, this is how we're going to do this. I'm going to greet him in this way. And now you're going to know the one that I go to greet is the one and I want you to take him. And so they do. He comes out with a great multitude, it says in verse 47.

A great multitude with swords and staves. And so the Lord Jesus Christ is taken back by this crowd. In verse 50 it says, Jesus said unto him, Friend, wherefore art thou come?

Then came they and laid hands on Jesus and took him. And behold, one of them which were with Jesus, that would be Simon Peter, stretched out his hand and drew his sword and struck a servant of the high priests and cut off his ear.

Now he's identified in other gospels. His name is Malchus. Then said Jesus unto him, Put up again thy sword into his place. For all they that take the sword shall perish with the sword.

So Peter takes probably a head swipe. He probably whips that thing out and swings at a guy's head. And most likely as he ducks away from it, it grazes the side of his head and takes his ear clean off.

[ 10 : 33 ] And they're grabbing Jesus Christ. It says they took him. They laid hands on him and took him. And so while they grab Christ, Peter gets the sword out, starts swinging it.

And if you can see the scene, if you know how scenes like this happen, they kind of erupt quickly, deteriorate quickly. And however it happened, with that ear being on the ground, that guy holding the side of his face and yelling and screaming, and they probably grabbed a hold of Peter right away.

Or Christ, with seeming, in my mind, he's got his arms behind his back, or he's held by soldiers, tells Peter to put his sword away. And then they allow him to heal this man's ear.

Now that's not, I don't believe that's laid into this gospel here, and I don't have marked which one it is in. I'm going to assume it's in Mark or Luke.

But at any rate, the scene kind of erupts into a bit of chaos, but Jesus Christ, with a cool head, ends up fixing this guy's ear.

[ 11 : 35 ] And how in the world could they, I don't know if these soldiers ever saw a miracle by Jesus, or if they've ever met him before. They didn't know who he was. They had to have Judas Iscariot point him out to him. So I'm assuming this is a first-time situation, and they get to see that.

I mean, there had to be some kind of uneasiness inside of each man, and seeing what he did with his hands, and what he did in compassion for a man, for his own disciple, who they would expect them to resist and to fight if they believe this guy's trying to be a king, and have a kingdom, and some kind of revolution.

As a soldier, they're following orders, but then they get to see this man completely under control, with no violence, with no, when he was reviled, he reviled not again.

When he was threatened, he threatened not. And to see him just heal the man's ear. What a remarkable thing. Now, verse number 52, Jesus said to Peter, Put up thy sword into its place, for all they that take the sword shall perish with the sword.

I mentioned this last week, that Peter should have been helping Jesus Christ earlier. As you remember in verse number 40, in the middle there, he finds them asleep, and he saith unto Peter, Could you not watch with me one hour?

[ 12 : 49 ] He says to Peter, I needed you back then. I needed you in the garden when I was weak. I'm strong now. I'm ready to go. And here you are. You're not even on the same page.

And Peter, he's a real character. He's a very interesting guy. And we'll see this throughout the night. The man Peter, just doesn't fade off into the distance. He's a relevant character in all of these events this night.

Verse 53, Christ is saying to Peter, Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than 12 legions of angels? Do you think I couldn't get out of this on my own, Peter?

Do you think I need you to swing a sword and have my back? I don't need that. Christ has a way out, and he has it at his disposal. But Jesus Christ is submitted to this.

He's surrendered. In verse 54, But how then shall the scriptures be fulfilled? That thus it must be. And isn't that interesting? He cares about the scriptures being fulfilled. And he's here to do thy will.

[ 13 : 54 ] All right, verse 55, In that same hour, said Jesus to the multitudes, Are you come out as against a thief with swords and staves for to take me? I sat daily with you, teaching in the temple, and you laid no hand on me.

But all this was done. Again, Matthew lets us know, That the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled. And earlier in that night, we saw that the disciples, all of them said, We're not going anywhere.

Peter said, I'll go to the death for you. I won't deny thee. Back in verse 35, 33 and 35, Likewise also said all the disciples, but it's only 20 verses later, they're all taken off, heading for the hills, because there's a bunch of Roman soldiers in front of them, with swords and staves.

And it's a great multitude. And this isn't the way we thought it would be. Now verse 57, And they that had laid hold on Jesus, led him away to Caiaphas the high priest, notice this, where the scribes and the elders were assembled.

Now we're talking early hours of the morning. So this isn't, this is a planned thing, as we know. Judas went to get to meet with them. They went and got their little assembly together, and they're just going to sit and wait.

[ 15 : 09 ] The soldiers were sent off to take Jesus Christ. Nothing to do for them to do, is just wait, until they bring them to him. And you'd never suspect that this would, that at this time, oh, do you think he'll be up?

Oh no, they're up. They're not just up, they're assembled together. They're trying to do this, under the dark of night, when everyone's asleep, and no one notices, and by the time morning's there, it's already settled.

He's accused, he's, the governor, in their mind, the governor's already declared him to be put to death. It's too late. It's already been done. And so they're trying to do this, outside of the vision, of the common folk.

And verse, verse 58, then Peter followed him afar off. Notice that. Peter, Peter, forsakes him with the others, he flees, but he doesn't go far.

He just goes far enough that he's safe, and then peeks out from around the trees, or the bushes, or whatever the case. And he watches, and says, well, they're not chasing me, so I'm safe right here. And they're just after him.

[ 16 : 07 ] And as they take Jesus away, and he can probably follow those torches going down through the canyon, and heading across to Jerusalem, he's probably just keeping his distance, following the light, staying at enough away that he could hide, or take off if he needed to.

And he follows afar off. And he heads all the way to the high priest's palace, and went in, and sat with the servants to see the end. And so Peter is kind of, he's going under the radar.

Nobody knows who he is. And nobody really cares at this point. They do recognize him in this evening, as we see. But what an interesting guy. He's fearful and cautious, but he's not so afraid that he just takes off, and dismisses himself from the situation.

He's still just something inside him, driving him to see what's going to take place. You know why? Because he doesn't full well know what's going to take place. We know what's going to take place. But in that moment, Peter didn't know what was happening, to the full extent of it all.

He'd heard Christ say some things, but he's still not putting it together. So Jesus Christ is brought before this assembly. By the way, it's an unlawful assembly, according to the law of the Jews.

[ 17 : 19 ] You'll see why Jesus Christ called these men hypocrites, all the time. Because this very thing there, they're arresting, and detaining, and questioning, and even killing an innocent man.

And they're pretending to do it according to the law, or pretending they care about upholding the law. Verse 59, Now the chief priests and elders and all the council sought false witness.

Wow. They sought false witness against Jesus to put him to death. So not only is their procedure wrong, but they're trying to pull up some totally bogus charges. So Christ was not exaggerating, especially back in chapter 23, when he was just going at their throats, calling them hypocrites to their face, left and right, fools and blind, you hypocrites.

And you're full of hypocrisy, full of iniquity. And you might have thought, man, that's a little bit harsh. Oh, it turns out he was right on the money. These men are wicked men. And so they have an unlawful assembly.

They're trying to get false witnesses together against Jesus. Verse 60 says, But found none. So their plan's not working like they thought it would be. Not so easy.

[ 18 : 29 ] Yea, though, look in verse 60, Many false witnesses came. Again, this is not like 9 o'clock in the morning. This is early hours of the morning, and they have many false witnesses lined up, bringing in one against another, or perhaps calling them from the crowd, people they have already picked out.

Yet found they none. At the last came two false witnesses and said, This fellow said I'm able to destroy the temple of God and to build it in three days. I don't know what all the other witnesses were about, what all they were coming up with, and what the kind of lines they were fed to say here against Jesus Christ, but it just wasn't working.

It wasn't a very strong case that they had apparently tried to build or put out there in front of this council. But when they mentioned the temple of God, okay, now that's a sacred place.

That's a holy place. And he said he's going to destroy that thing, did he? And so they're all slightly off, by the way. If you read all the gospel accounts and put it together, all their witnesses don't line up exactly.

And they can't, in the court of law, nail him to anything specific. It's specific. But here we go. I think the high priest here is just getting nowhere fast, and the whole thing is a debacle, and it's falling apart.

[ 19 : 47 ] So after that statement about the temple of God, building it, then verse 62, the high priest arose and said unto him, Answers thou nothing? What is it which these witness against thee?

But Jesus held his peace. And the high priest, and now he's frustrated, now he's just going to bait him to say it. The high priest answered and said unto him, I adjure thee by the living God, that is putting you under oath before God, that thou tell us whether thou be the Christ, the Son of God.

Jesus saith unto him, Thou hast said. So he's just acknowledging you said it. And then he goes on a little further, because you didn't say it all. Nevertheless, I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.

And there it was. Here comes the explosion. That was the answer that the high priest wanted. Out of all this mess, of all these witnesses, finally, here it is, something we can hang our hat on to take him.

And so the high priest, in his hypocrisy, he stands up in verse 65, Then the high priest rents his clothes, saying, He hath spoken blasphemy. What further need have we of witnesses?

[ 21 : 07 ] We don't need any of these anymore. Get them out of here. We got them. He hath spoken blasphemy. Behold, now ye have heard his blasphemy. What think ye? They answered and said, He's guilty of death.

So what kind of death would he be guilty of according to their law? He'd be guilty of stoning. They'd have to stone him according to their law. Now it seems, though, because they're under Roman authority that their hands are tied and they're not permitted to put a man to death.

So to get this man put to death according to their law, what he is supposed guilty of, we've got to go and get permission from somebody higher up than us. In the meantime, verse 67, Then did they spit in his face and buffeted him, and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote thee?

Now you're not going to find where that's permitted in the law to put your hands on him and spit on him and smack him around and beat him. They're just having a time and mock him.

So this scene in this place is deteriorating and men are having their way with him. Now come to Acts chapter 23. I want to show you a different response.

[ 22 : 22 ] Actually, get Acts 23 and if you can, get 1 Peter chapter number 4. No, chapter 2, sorry. 1 Peter 2, we'll go there first and then Acts 23.

So this is an unlawful scene to its very core. Everything that's being done here is against the word of God, the law that these men are supposedly upholding.

Their very existence, their very position. It's like government officials and that's what they have to submit to. Now in 1 Peter 2, let's take a look here what Peter writes about Jesus Christ.

He should know. He sat here and watched it. Verse 21, he says, For even hereunto were ye called because Christ also suffered for us, leaving us an example that ye should follow in his steps, who did no sin, neither was guile found in his mouth, who when he was reviled, reviled not again.

When he suffered, he threatened not, but committed himself to him that judgeth righteously, who his own self bear our sins and his own body on the tree, that we being dead to sin should live unto righteousness by whose stripes we are healed.

[ 23 : 41 ] Elsewhere, it's described in Acts and back in the Old Testament that as a lamb before her shears is dumb, so he opened not his mouth. The Lord Jesus Christ was reviled and he didn't revile and he was threatened and he didn't threaten them back.

He just kept his mouth shut and took it. He was smacked around in front of the high priest. Now Acts 23, here's another pretty popular man and an innocent man that's living for God and serving God and obedient to the Lord Jesus Christ and he finds himself in a similar situation.

And just notice the restraint of Jesus Christ and compared to this man, Paul. In verse number one, Paul earnestly beholding the council said, Men and brethren, I have lived in all good conscience before God unto this day.

And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall, for sittest thou to judge me after the law and commandest me to be smitten contrary to the law.

Yeah. That's not in the law that they can put their hands on Paul or smite him to the mouth. But the high priest against the law said do it. And in verse number four, And they that stood by, revilest thou God's high priest.

[ 24 : 56 ] And so there's Paul reviling. Now that's, I'm just pointing out the difference of Jesus Christ and a great man, the apostle Paul. But when he's an innocent man standing before judgment where he's expecting things to be done decently in order, he says, I've lived in, he's telling the truth out of a pure heart saying I've lived in all good conscience before God unto this day and he just smite him on the mouth.

And boy, inside of Paul, that just comes out so quickly, you can't do that. And he's reviling the high priest, not Jesus Christ though, did he? He's back there getting smacked around.

He knows the whole things of false hearing. And now they start spitting on him and beating him and he doesn't revile him. He doesn't say, you're guilty, you know better, you're not allowed to do this.

He didn't even say that. He just allowed it to happen. The restraint of Jesus Christ. I don't know if you lost your place but come back to 1 Peter again and chapter number 4.

And Peter said in chapter 2 that Jesus was our example. And in this case, the apostle Paul, and I'm not knocking him too much, but he did not follow the example very well when he was put to that test.

[ 26 : 16 ] In 1 Peter chapter 2 we read verse 1 that Christ suffered for us leaving us an example we should follow in his steps. And then as he expounds on the steps that he was innocent and when he was reviled and when he suffered and all so forth, he didn't threaten and he didn't revile back.

1 Peter chapter 4 now. In this passage, this chapter is all about suffering. And when you're reproached in verse 14 for the name of Christ and when you suffer in verse 16 as a Christian and come down to verse 19, the last verse of the chapter.

Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well-doing as unto a faithful creator.

The idea and the command is when you're threatened or reviled or accused, when you're right, is to like Jesus Christ, you take it for the will of God.

Come back to Hebrews chapter 12 while we're thinking of this. Hebrews chapter 12. Is it 12?

[ 27 : 39 ] Is it 12? I'm not seeing it. Oh, maybe I'm looking right past it.

I'm looking for the vengeance. No. I might have written the wrong...

I don't know. Okay, let me skip past that then. Sorry. My mind's going there and I won't be able to take it away and find the right place. Where he quotes the Old Testament saying, Vengeance is mine.

I will repay, sayeth the Lord. And we're not to step up against the powers that be when it's considered to be the will of God. If we're doing right, there's Paul caught up before him.

There's Jesus Christ caught up before him. And Peter watched it and he said, he's the example. And he didn't revile again. And so anyway, back in that scene there of it falling apart and it's falling apart quickly, Peter gets put to the test.

[ 28 : 51 ] And so back in chapter 26 of Matthew in verse 69, let's try to finish this chapter. Now Peter sat without in the palace and a damsel came unto him saying, Thou also wast with Jesus of Galilee.

But he denied before them all saying, I know not what thou sayest. Like, I don't even know what you're talking about, woman. It's kind of his just, just trying to fly under the radar there. Verse 71, And when he was gone out into the porch, another maid saw him and said unto them that were there, This fellow was also with Jesus of Nazareth.

Now she's calling him out, this one publicly. And again he denied with an oath, I did not know the man. So he's being an emphatic liar now. And it's inside of him the whole time.

Earlier that night he said, I'll die with you, Christ. And now when he's put to the test and he's in this porch area and they start to, it's closing in around him, he is lying through his teeth.

And in verse 73, And after a while came unto him they that stood by and said to Peter, Surely thou also art one of them, for thy speech berait thee.

[ 29 : 59 ] Now I think it's in Luke, they say that you are a Galilean. And that's from up north. And so the accent or the inflection or whatever it is about the way he talks reveals that he's from Galilee and they say, I know you're one of them because Christ came from up there around Nazareth.

And he's not from Judea. He's not from Jerusalem. He's an outsider and it's obvious. Verse 74, Then began he to curse and to swear, saying, I know not the man.

And immediately the cock crew. And Peter remembered the word of Jesus which said unto him, Before the cock crow, thou shalt deny me thrice. And he says, It went out and he wept bitterly.

Now I think it's Luke. Let me come to Luke here. And Luke gives us a little detail that Matthew doesn't about this that makes it even hurt more. Yeah, Luke 22.

And in verse 59, it's where it tells him that he's a Galilean. And notice that Jesus Christ is still in this building and he's close enough even though you'd have to put all four Gospels together to get the perfect layout of these three denials.



[ 31 : 16 ] But as Peter is still within probably earshot, definitely vision of Jesus Christ, the cock crows. And when Jesus Christ, wherever he's at and however he's detained, when that cock crows, he turns and looks for Peter because he's like, oh.

And he finds him. In verse 60, well, verse 60, it says, Peter said, Man, I know not what thou sayest. Immediately while yet spake the cock crew and the Lord turned and looked upon Peter.

And when Peter saw Jesus Christ across the room perhaps, looking on him, their eyes met again in that place. Earlier he was saying, Come a little further with me and help me out.

Fall down and pray with me. Just a few hours ago, he was praying with him and had fallen asleep. And just a few hours before that, he told him that you're going to deny me tonight. He said, No way, not me.

You don't know me. I'll die. I'm built that way. I don't give in to anything. And then here's Peter getting up a cussing storm because he's scared.

[ 32 : 22 ] Inside of his flesh, he's full of fear. These people are going to make me out. They're going to take me. It's my neck that's on the line now. And when Jesus Christ looks at him, boy, I bet that just pierced him because it says he went out and wept bitterly.

And there was a moment that night Peter was low. Peter was tore up. And this night changed Peter. Peter comes out a little, like a hurt puppy, comes to the tomb, finds Jesus Christ gone.

It's a whole study in itself to look through the eyes of the apostle Peter through this, but he's converted, as Christ said, when thou art converted. He said that back in Luke 22 in verse 32.

When thou art converted, strengthen thy brethren. Peter had a, that's not when you get saved, like people preach that. When Peter had a night there where he had to let go of some things and drop his pride and bitterly cry that pride right out of him until he could be somebody that Jesus Christ was going to use.

You come into the book of Acts and Peter's the man. And it's not being bold and I'm a tough guy anymore. He's preaching and standing up and preaching. And every single chapter in Acts, the first, I want to say, five or six chapters, it's Peter that stands up and preaches.

[ 33 : 49 ] And something took place that night and I think that look burned into his eyes and into his heart, his weakness. He just couldn't hide it anymore who he really was.

He had hidden it for so long around the disciples, around Christ, his big mouth spewing out who he is. Everybody thought Peter was a tough guy. Everybody believed him. And nobody mess with Peter.

He's the one who pulled the sword out, isn't it? Nobody else did that. He was ready to go. But it turned out he was such a weak man, spiritually, you might say. And physically, he just had that program to just go and be tough and grit his teeth and dig in and be a man.

And it came to find out that God's not looking for somebody to be that way. God's looking for somebody that's got something else inside where he can come inside and fill up and be glorified through where Jesus Christ can be the strength.

And so Peter had to learn something that night. He's a super interesting character. And he's worth studying and reading upon and just considering in your flesh, that's you.

[ 34 : 55 ] That's you that can do the work and take it and not have to deal with anybody and it doesn't matter what anybody says, I can handle it. And then you come to find out when Jesus Christ is pushing you to do something for him, oh dear, you cave in.

It's not as easy as you thought. Why? Because you're stronger in the flesh than you are in the spirit. And we're going to talk about that a little bit in the next hour so we'll probably quit right there and Lord willing we'll pick it up in chapter 27 next week.

So let's take a break. Thank you.