

Peter's Denial of the Lord

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[0 : 0 0] Welcome to the service this morning. We come before God to worship and we gather under the ground of his word and we pray this blessing upon it. We're going to begin by singing some verses from Psalm 40. Psalm 40 from the beginning, the first four stanzas, verses 1 to 4.

Psalm 40, I waited for the Lord my God and patiently did bear. At length to me he did incline my voice and cry to hear. He took me from a fearful pit and from the mighty clay. Don a rocky set my feet establishing my way. He put a new song in my mouth, thou God to magnify. Many shall see it and shall fear and on the Lord rely. O blessed is the man whose trust upon the Lord relies, respecting not the proud, nor such as turn aside to lies. So on these rashes I waited for the Lord my God and patiently did bear. I waited for the Lord my Lord and patiently did bear.

For the Lord my Lord my Lord and patiently did bear. O blessed to me he did incline my voice and cry to hear.

He took me from the fear of death And from the mighty pain And on the road He set my feet He shall miss him my way He put your youth song in my life And all to my life Many shall see it and shall fear

And all the Lord be mine O blessed is the man whose trust Upon the glory of the Lord He shall be mine He shall be mine And all the Lord He shall be mine He shall be mine And all the Lord He shall be mine And all the Lord He shall be mine Let us turn the trumpet To the crowd in pretty clear Eternal God

[4 : 0 3] As we come before you With praises upon our lips We acknowledge that we are Coming apart from the world In which we are so deeply set And that is so deeply ingrained within us And for a short time Devoting ourselves to the worship of your great name We give thanks for all that understand something of what that means To worship God And to desire for the ability to worship in spirit and in truth We give thanks for those who may wonder what this new song of which the psalmist speaks is Whether they have been able to sing it

Or if it is something that they have lisped and stammered their way It words not fully achieving the desire of their heart to be fully engaged in the praising of your great name And we bless you for the incentive that you give to us in your word To come into your presence And to believe that we have a way of access open to us In and through the passion of your son Jesus Christ We pray that you would encourage us to look for him And look for him in your word And to look for him in the dealings that he may have with us Through the Holy Spirit

To recognize that while there is ample evidence in our life of other outward interference Even the world, sin and the devil That is always preventing us from accomplishing our legitimate purposes in worship We also must admit that there is within us The inclination towards sin And only by grace can we Genuinely believe that we are able to overcome it So we bless you and thank you that this day has brought us here With the ability to gather in your name And to join with others As they would seek to magnify it And we pray that your blessing would be upon your word As it is read and as it is sung

And that we would decide above all else That it would accomplish in our lives Indeed in the lives of others That which is meaningful to our spiritual destiny And that that destiny is to the glory of your name We must believe that anyway That regardless of whether we have our face set upon heaven above Of even the depths of hell itself Your purposes will be served Because all who have the expectation of appearing in your presence in glory Do so by reason of the work that you have brought in And the way that you have captivated their thoughts and their mind And their heart And brought them willingly to yield themselves to you While others in defiant resistance to the truth that you have brought to their attention

Your will for them is that in light of their resistance and defiance That they will receive the just end for their actions And the day will disclose that to us Whether we believe it or not That the day beckons when all must appear before the judgment seat of Christ And there to receive the end of lives here in this world What we have lived for What we have set our heart upon So help us to appreciate what your word sets before us And that we may come to it Anticipating blessing Remember all the gatherings of your people the world over Gatherings such as this for numbers Greater in some occasions, others less so

[9 : 19] That we give thanks that your people are to be found for world over And whatever their culture may have affected them by As our own has affected us Whatever type of life they live in the world that they are set in There are differences that mark us apart And yet those who are in Christ are all one in Him And the same longings of soul mark us out The same desires for the glory of our great God And no matter where they are If they are whether they are in the Northern Hemisphere or the Southern Hemisphere Whether they are in the North, South, East or West You have a people that bear your name And they will be revealed in glory bearing the image of Christ

And we give thanks for so many evidences of spirituality And the kinship that we have With those who are spiritual in the world over So we pray for your blessing on gatherings of the people of God And that you may place yourself in their midst as you have promised And that the eye of faith may discern the presence that is undeniable Even though you are spirit In this spirit you are able to make yourself known as you have done On countless occasions even within the communities in which we are residing So remember all who belong to our community Every household and home we pray for Remember for these homes for whom these recent days have brought sorrow and grief

We pray for your help to be imparted to them That they would know the wisdom of turning to God in their need And that your blessing would be their portion And that you would direct them to the one through whom Life without end is secure Remember the sorrowing and the broken hearted Whatever they are to be found We pray for those who are unwell And those who have issues to deal with Regarding their physical health And we pray for them And we pray for them Remember also those who may have issues Rising out of mental health And we pray for them And for all who are engaged in helping them to overcome such Remember these especially And we pray for them And we pray for them And we pray for them

And we pray for them For those who have spiritual concerns For if they are spiritually inclined Not only are your people amongst them Those who have already Engaged with Christ as their Lord and Saviour The wrestlings that they have And the The concerns that they Are so often They are brought To be bowed down Under Evidences of that life Without end That they are already in possession of Those who are Lacking confidence That this is their Lord We pray that There is such evidences That speak of Of the Crying out to God even At the throne of grace That it may Encourage them to persevere And to cry out still Louder

We pray As even Others have prayed before us That the son of David Would have mercy upon them We ask that your blessing Would be upon this nation Of ours The King His family The various parliaments The local council The very places throughout the world That are suffering because of Of the issues arising after war Natural calamities And the sorrows and sadness That our sins equaled And so much eyewitness to For the Lord Pour out your spirit upon us That we may cry out to the heavens That you may render us under These very heavens And come down And work Powerfully and mightily Amongst nations And amongst the Hosts of men Lest the day come When you will call all to submit

[14 : 29] And acknowledge your Lordship So hear our prayers And bless Our time together For giving sin In Jesus name Amen Well boys and girls I think Today In Sunday School You're looking at the 8th commandment Which is Thou shalt not steal We all know what it means To steal We all know what it means To steal It is to take something From someone That is not our own To take it Knowingly And with the understanding That what we are doing Is wrong That we steal it's wrong And we take And we take Something Which we know Not to be our own So that's the most obvious Meaning of Stealing But when God was

Teaching his people What it meant To steal He was also Speaking about Something that was meant To be understood Positively That It is right And proper For us To To Strive To Better ourselves Financially And Giving ourselves Security For ourselves And our families It's right And proper to do that But it is always With the understanding That we do it Legitimately That When we Work We work with the understanding That God has given us work to do And that we should do it And that It is good for us

To strive So that When you look at the ways That the Bible explains to us What it means Not to steal It broadens it out So that our understanding of it Is Not just simply that We don't take what is Our own But that we strive to make our own What will enhance our life And By enhancing By making our own life better And making the life of others better So that If I work hard And if I Secure Wealth for myself Then I am able to Share my wealth With those who Through no fault of their own Do not have the ability Or the privileges That I enjoy That's not something we often think about It's as if That commandment is so narrow

That it only means Don't take What is your own What is not your own But it goes beyond that It also goes beyond Simply Thinking about Material wealth If I put a pound down On the desk And somebody comes along And takes my pound away Then Obviously Somebody has taken What is not theirs It belongs to me And somebody else has taken That is stealing But what if I am Working For somebody And I am supposed to work For that person For 40 hours In the week And he pays me For the 40 hours That I am supposed to work for him But if I am only working For 39 Of these 40 hours

Is that Not stealing? Because I am taking One hour Away from my master Or whoever it is That I am working for That belongs to him That belongs to him And Sometimes We have to really Think about What God is teaching us That To steal Is not just Simply taking something Physically But we can do it In different ways It also It warns us Against being lazy When we have the ability When we have the ability To do things Which we should be doing And we don't do them Are we not stealing?

[19 : 28] Who are we stealing from? Well, God has given us I am sure that there are Many people who would dearly Love to be as Physically active And able to do Many of the things That we do But because They are unwell Or because They have other Things to do That would prevent them From doing What I am able to do Then if I don't do What I am able to do When I can And should be doing it Am I not stealing?

Who am I stealing from? Well, in the first instance These commandments These laws Are given by God For his glory For his To reveal The kind of God he is And if we do not do What God has enabled us to do Who are we stealing from?

We are stealing from him In the first place But we are also In a very Silly way I would say Stealing from ourselves Our lethargy Our laziness Results in us Not being able to get What we could get For ourselves From God By doing what God has enabled us to do To do So when you think about This commandment Don't just think about it In a very narrow way Think about it like Every other command Because in the first instance They remind us of How much we are debtors to God And if we steal The first person we steal from this God Then we are stealing from others But lastly we are depriving ourselves

Of the benefits that God means us to have By doing things in the right way And in the proper way And then we benefit And then we give glory to him So I hope You will be helped to understand The importance of that As you are going out to Sunday School Now we are going to sing some verses From Psalm 119 Psalm 119 At verse 89 And we are going to sing This section of the psalm Psalm 119 Psalm 119 Thy word forever is O Lord In heaven settled fast And to all generations Thy faithfulness at last The earth thou hast established And it abides by thee This day they stand as thou ordainst For all thy servants be Unless in thy most perfect law My soul delights had found

I should have perished When as my troubles did abound Thy precepts I will ne'er forget The quickening to me brought Lord I am thine O save thou me Thy precepts I have solved And so on From verse 89 to 96 Thy word forever is O Lord In heaven settled fast Thy word forever is O Lord In heaven settled fast Undo all generations Thy faithfulness at last The earth outborn Be dine And He might be medio

[23 : 50] For His ■■■■ God bless you.

I know, I know, my soul will rise up high.

I should have never been shed now. My love is alone.

Thy precious I will never forget.

Thy pain into me drawn. Lord, I am thy most ever being.

[25 : 26] Thy peace and thy love's love. For me is a wicked, I am with me seeking to destroy.

But I, I just give all you to consider, I will rejoice.

An end of all perfection. He is not my sin, O Lord.

I ask for life, all forgiveness. I am with you.

I am with you. I am with you. I am with you. I am with you. I am with you. I'm going to hear God's Word as we find it in the New Testament, in the Gospel of John, chapter 18.

[27 : 02] We're reading from the beginning down to verse 27. John, chapter 18, from the beginning.

When Jesus had spoken these words, he went forth with his disciples over the brook Cherkhetra, where was a garden into which he entered, and his disciples.

And Judas also which betrayed him knew the place, for Jesus oftentimes resorted thither with his disciples. Judas, then having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

Jesus, therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth.

Jesus saith unto them, I am he. And Judas also which betrayed him stood with them. As soon then as he had said unto them, I am he, they went backward and fell to the ground.

[28 : 25] Then he asked them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you, that I am he.

If therefore ye seek me, let these go their way, that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

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

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?

Then the band and the captain and officers of the Jews took Jesus and bound him, and led him away to Annas first. For he was father-in-law to Caiaphas, which was the high priest that same year.

[29 : 30] Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

But Peter stood at the door without, then went out after the disciple, which was known unto the high priest, and spoke unto her that kept the door, and brought in Peter.

Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

And the servants and officers stood there, who had made a fire of coals, for it was cold. And they warmed themselves, and Peter stood with them and warmed himself.

[30 : 37] The high priest then asked Jesus of his disciples and of his doctrine. Jesus answered him, I speak openly to the world.

I ever taught in the synagogue and in the temple, whether the Jews always resort, and in secret have I said nothing. Why askest thou me?

Ask them who chaired me, what I have said unto them. Behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

Jesus answered him, If I have spoken evil, bear witness of the evil. But if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest, and Simon Peter stood and warmed himself.

They said therefore unto him, Art not thou also? One of his disciples. He denied it, and said, I am not.

[31 : 53] One of the servants of the high priest, being his kinsman, whose ear Peter cut off, saith, Did not I see thee in the garden with him?

Peter then denied again, and immediately the cock crew. So on down, may the Lord, add his blessing, to this reading of his word, and to his name be the praise.

We're going to sing verses from Psalm 118. Psalm 118. And from verse 20 to the end.

This is the gate of God, by it the just shall enter in. Thee will I praise, for thou me heardst, thou hast my safety been.

That stone is made head cornerstone, which builders did despise. This is the doing of the Lord, and wondrous in our eyes. This is the day God made.

[33 : 01] In it will joy triumphantly. Save now, I pray thee. Lord, I pray, send now prosperity. Blessed is he in God's great name, that cometh us to save.

We from the house, which to the Lord pertains, you blessed have. God is the Lord, who unto us hath made life to arise. Bind ye unto the altar's horns, with cords the sacrifice.

Thou art my God, I'll thee exalt. My God, I will thee praise. Give thanks to God, for he is good. His mercy lasts always.

We can sing these verses, from verse 20 to the end of Psalm 118. This is the gate of God, by it the just shall enter in.

- This is thy gate, O Lord, by it the just shall enter in.
- [34 : 13] His son, by it the to the burden, and not Of how fresh.
attempts to give in. Thus. angelic lives. Grand corner ■■■.
Which remembers. Did his might? This is the doing of the Lord, and wonders in our eyes.
This is the day of the Lord, and in it we'll join Thy harmony.
Still, now I pray, Lord, I pray.
- [35 : 41] Send a call, there is He. Blessed is He in most in here, and God allows us to save.
We've grown the highest which to the Lord perfect to the blessed hour.
God gives the Lord to come to us, and in my doom arise.
I need unto Thee, O earth, horse, with horse and sacrifice.
Thou art like God, I thee exalt.
- [37 : 16] My God, I ever leave His. Give thanks to God for His good.
His mercy in my soul is. Let's turn back to the passage that we were reading together.
Gospel of John, chapter 18. And we can read again, just to focus our attention.
We're looking at the denial of Peter. But we can read verse 17. Then saith the damsel that kept the door unto Peter, Art thou, art not thou also one of this man's disciples?
He saith, I am not. Art not thou one of this man's disciples?
- [38 : 34] I am not. As you can see, these words form the biblical account that is given to us of the disciple Peter's denial of the Lord Jesus.
The fact that this record is before us is testament to the truthfulness of Scripture. The accuracy and the veracity of God's word.
And we should not take that for granted. We shouldn't think that it is something that is always the case.
Because when we think of our own society and the current norms that apply to the mindset of so many, truthfulness, honesty, integrity, moral accountability is not something that you would say.
It is the picture that the society conveys to you. Maybe you don't agree with such an assessment.
- [40 : 06] But when I think of what is going on even at the current time, investigations into the scandal within the post office of the horizon system that was so clearly broken and yet affected the lives of so many people.
The current ongoing investigation into the handling or mishandling of the COVID pandemic.
Many issues that are being investigated within society of medical negligence or the negligence of government, like investigations that are longstanding and ongoing and seemingly without any sign of these investigations coming to an end.
Grenfell being one of them. And what you are faced with is the constant denial of the truth as it applies to those involved in it.
There are attempts made up to the very highest echelons of power to deflect the blame from themselves.
- [41 : 54] And to cover up if possible or to suggest that these things were things that would happen without any person really having accountability for it.

The avoidance of responsibility. The avoidance of responsibility. The evasion of consequences. And the best you come up with at times is where lessons are to be learned and we take it from there.

Now, if the Bible treated significant events in the same way, then surely with regard to one of these disciples or two of these disciples who are mentioned in this passage, two of the men who were closest to the Lord Jesus Christ and Peter, especially who was in the inner circle of his closest acquaintances, to prevent the character of the Lord being besmirched.

Because association brings guilt. You would think that the wiser way to deal with it was not to mention it or to cover it up or to do something that would deflect the attention away from it.

But that's not what you find in the scripture. This sorrowful occasion is recorded for us in detail that makes us perfectly aware of what was happening and the significance of it.

[43 : 57] And it's not just a record that we find in one of the Gospels, but in all four of the Gospels. And we'll compare the accounts that we have there.

But I think it's one of the most fascinating things about God's Word, that the Word of Truth brings to us the behaviours of all manner of men and women, warts and all.

God's people amongst them, warts and all.

God's people amongst them, warts and all. And so that we are understanding the reality of who God is. He is the God of truth.

And when the truth is painful, and when the truth is unpalatable, and when the truth makes us embarrassed, and when the truth is something that we would shy away from, God presents us to us to us to us to understand that even in the circumstances that Peter found himself in, that there was a way out of it, a way through it, even though for him it was not without pain.

[45 : 53] Yes, there are lessons to be learned. But that is not something that is said in order to shy away from the reality of what we are confronted with here.

There are three thoughts that I want us to try and take on board, because I think, I'm sure there are many things that we could say.

But there are three things I think we can think about. And that is, first of all, the centrality of the scripture. The scripture, as I said, is truth.

And the truth is presented to us. But the centrality of God's word is presented to us in such a way that all that took place was clearly declared prior to the events occurring.

And this is significant in the experience of what we are met with.

[47 : 19] We also have to acknowledge that Peter did what he did, even with the foreknowledge possessed by him, that this was what I waited for.

This is what he was going to do. Having been told yet, he went down the road of doing what he did.

And the third and final thing is simply that the sorrow of Peter is emphasized by all of the Gospels.

The point at which he came to experience that grief, it seems sudden and it seems very pointed.

But what makes it remarkable that this sorrow was a sorrow that led him to experience repentance, is that it is contrasted with the sorrow of Judas, which was not a sorrow of a penitent.

[48 : 42] And I'll explain to you what I mean by that. The Bible is full of prophecies that we are privileged to discover their fulfillment as we interact with the word of God.

Especially when we think of the person of the Lord Jesus Christ. Our focus falls very often on the scripture declaring the truth about Jesus.

When he comes, how he comes, what he will do when he is involved in his ministry. What the consequence of his ministry will be.

What he is in the world to do. All of that is disclosed to us prophetically, leading up to his coming into the world. But there are also prophetic declarations made.

Sometimes obliquely, sometimes not with the same clarity. About the experiences that await Jesus because of the activities of others.

[50 : 08] But the denial of Peter forms part of the whole and was previously announced within the revelation of scripture prophecy.

And it is something that we find contained within the narrative here. The bravery of our Lord.

The bravery of our Lord. The unflappable design that he had to go on.

Even though he knew that what awaited him was sudden. That was certain and painful death. He understood that the events that were unfolding before his eyes were events that he had prior knowledge of through his understanding of scripture.

And very probably through his personal interaction with his heavenly father. Jesus understood his father's purposes for him.

[51 : 17] And his understanding, I believe, was increasing as he went on. The more he was immersed in the providence that unfolded.

And the more scripture was married in with that unfolding of scripture. The clearer the picture was to Christ. And yet, what the scripture says about Jesus is, The son of man goes as it was determined.

He goes as it was determined. In other words, determined in that sense means that it was within the will and purpose of God That what awaited him would be what he would have to encounter.

Now, Jesus knew for a long time what was in store for him. But he found that while he was able to speak of it with clarity, Others found what he had to say unpalatable.

They didn't like what he had to say. And even that, it must be said, included his disciples. When Jesus explained to them what he was in the world to do, When Jesus explained to them what awaited him, They did not want to know.

[52 : 49] And when we read, for example, In the account that is given to us in Matthew's Gospel, Remember, in these various passages we are going to refer to, It describes to us the same occasion, But the remembering of the detail is personal to the apostles.

And when Jesus was, according to Matthew's account, Sitting with them, having taken the Lord's Supper with them, For the first time, explaining to them, Went from the Passover to the Lord's Supper, Explaining to them that this, my body, is broken for you.

This, my blood, is shed for you. That explanation was something that they listened to, And they couldn't understand.

This is my blood of the New Testament, Which is shed for many for the remission of sins. And these explanations given by the Lord Jesus, Were perfectly mysterious to them in many respects.

And we find the reaction of the disciples, And in particular, here, Peter. Then said Jesus unto them, All ye shall be offended because of me this night.

[54 : 25] For it is written, he is referring to prophecy, I will smite the shepherd, And the sheep of the flock shall be scattered abroad. He understood what the scripture was saying.

He understood the scripture to be speaking about himself. And he understood the way that his disciples were going to turn their back upon him.

But he says, After I am risen again, I will go before you into Galilee. And here we have Peter coming into his own. Peter said unto him, Though all men shall be offended because of thee, Yet will I never be offended.

And Jesus said unto him, Verily I say unto them, This night before the cockroach shall deny me thrice. Jesus recognizes that people, His disciples included, Will be offended by what they see, And what they experience.

In the accounts that we have, Including the accounts that are given to us, Equally vividly of the, Not just denial, But the betrayal of Jesus, By Judas.

[55 : 55] The description that scripture gives to us, Includes the interpretation of the Lord Jesus Christ. As well as a further prediction, Into what will arise from that.

And I think that is something, If you are struggling to believe, If you are struggling to come to faith, If you are saying to yourself, Then these things just took place, Hapazardly, And all the events came, Came about, Because of circumstance, Or Hapazard, Events coming together, Remind yourself, Of the way scripture, Pointedly, Reminds us, That this was all, Within God's, For ordained plan, And included, The death of Christ, And every detail of the events, Leading up to them, Because God, Ordained it so, Without taking away, From anybody, The responsibility, Or the part they had to play in it.

Just because, The prediction, That was made, Concerning the betrayal of Peter, Was foreknown, By the Lord, Does, In no way, Take away, The part that Peter, Personally, Had to play now.

He was responsible, He was responsible, For his own actions, He had a mind, Of his own, He had the ability, To reason for himself, His rebellion, Against God's truth, Even refusing, To believe, That he would, Turn away, From God, Was indicative, Of his own, Position, At that time, For which he was, Responsible for, So, Scripture features, In the account, That we have here, The detail of it, Is something, Well worth your while, Exploring, See for yourself, How detailed, Prophecy, From the Old Testament, And again, From the mouth, Of the Lord himself, Concerning the events, That were shortly, To take place, How, How much, They feature, In the telling,

Of the story, But the second thing, We have is this, That Peter, Clearly, Was told, About what, He was going to do, He was told, Clearly, And without, The possibility, Of misunderstanding, That he was going, To deny the Lord, There are four, Different accounts, That we have, In the New Testament, I'm going to refer, To them, Because, It's worth your while, Making this, Comparison, Between, What is said, In Matthew chapter, 26, We read, There, As we have, Already referred to it, Jesus said, To Peter, Verily I say unto thee, That this night, Before the cock crow, Thou shalt deny me, Thrice, Now he knows,

[59 : 35] You can understand, What he's saying to him, You know, From these words, Jesus is saying, To Peter, Peter, You're going to deny me, Three times, And he pinpoints, The time, When, The third, Of these denials, Will take place, So he knows, What he's saying, It's not, Stupid, This night, Before the cock, Crow, Thou shalt deny me, Thrice, Though I should die, With thee, Yet will I not, Deny thee, But you have, To note as well, Likewise, Also said, All the disciples, It was something, That they felt, Themselves, Incapable of doing, In Mark's gospel, The same truth, Is brought to our attention, Jesus said unto them,

All ye shall be offended, Because of me this night, For it is written, I will smite the shepherd, And the sheep shall be scattered, But after I am risen, I will go before you, Into Galilee, And Peter said unto him, Although all shall be offended, Yet will not I, Jesus exclude, Peter excludes himself, From the, Those who are offended, He says, Everybody can be offended, Maybe they'll all be offended, But not me, So he understood, Perfectly well, What Jesus was saying to him, And he responded, By saying, That this would not be true of him, In Luke's gospel, Chapter 22, Again, The same, Accounts, Light, Differences, In the telling of the story, I think I would be more concerned, If it was, A rehearsed, And a pre-planned statement,

Of, Of events, As if, A cluster of people, Had got together, And decided, Well this is how, We're going to tell our story, And we will all say, The same thing, But that's not what you have, The Lord said, Simon, Simon, Behold, Satan hath desired, To have you, That he may sift you as wheat, But I have prayed for thee, That thy faith fail thee not, And when thou art converted, Strengthen thy brethren, Luke's account, Slightly different, It tells him, More or less, Well this is why, It's going to happen, The way it is, The dark claw, Of the devil, Is involved in this, He is going to, He's going to, Lay claim to you, He's going to sift you, As wheat is sifted, But one thing,

And one thing alone, Will ensure that you, Are able to stand, And that is, That I have, Prayed for you, And then strangely, John chapter 13, You would think, That you would find, The account, Here in this chapter, But no, You have to go back, To chapter 13, And in chapter 13, John, And in chapter 13, John, And in chapter 13, John, records for us, This encounter, Between Jesus, And the disciples, A new commandment, I give unto you, That you love one another, As I have loved you, That ye also love one another, By this shall all men know, That ye are my disciples, If you have love one to another, Then Peter said unto him, Lord, Whither goest thou?

Jesus answered him, Whither I go, Thou canst not follow me now, But thou shalt follow me afterwards. Peter said unto him, Lord, Why cannot I follow thee now?

[63 : 46] I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, Till thou hast denied me thrice.

Four accounts, Slight variations, In the telling, Of these accounts. But without exception, Peter, Knows that Jesus, Has told him, That he is going to deny him, Three times.

He can't misunderstand, What he is saying. He knows that Jesus, Has told him, That this is what awaits him. Sometimes we look at the scripture, And with the benefit of hindsight, We have a better understanding, Of what has been said, But that's not necessary, In this case.

I would say that, Even as a favoured disciple, Along with James and John, Being told to watch and pray, That you find that Peter, Is, In a mindset, In a mindset, Where he believes himself, To be untouchable.

It's hard to pinpoint, The flaw in Peter's character. But having been forewarned, And having been told, Of the events that lie ahead, And even when Peter is amongst, These three, Included in these three, That are brought into the, Into the close fellowship, With Christ, As he, As he wrestled with heaven, Leading up to, Going to the cross.

[65 : 38] And he's given this injunction, To sit and to watch, And to pray. You would think that, Something would click, Something would, Work in his mind, To say, Oh the importance, Jesus already said to me, That there is a possibility, Even if that thought was his, That there is a possibility, That I will, Deny him.

Well Jesus didn't say, That it was a possibility, He told him, That he was going to do it. And surely, If you're told by somebody, Anybody, That you're going to do something, Very silly, That you're going to do something, Very damaging, That you're going to do something, That you will regret, That you would pay attention to it, And say to his, Well, If ever this situation arises, I'm going to, To resist it.

But that's not the way it was, For Peter, For whatever reason, Maybe he would say, It was the devil, Blinding his mind, And, And, Taking away, From him, The ability, To understand, But, There is a mystery, But, The mystery, Whatever it is, Is not, Is not in, In, The downfall, That results, The mystery, Is in the fact, That, More of us, Are not in the same, In the same, Downward spiral, In the face, Of what we are told, From scripture, About the potential, That there is, In our heart, And mind, To go away, From God, To go away, From Christ, Even those of us,

Who have committed, Ourselves to him, That the scripture, Is full of, The beacons, That warn us, About the potential, There is in our heart, To do wrong, And to go, Where we should not go, And to do, What we should not do, And to believe, What we should not believe, And yet, We are no different, To Peter, When we find ourselves, That we have not listened, That we have not heard, That we have not, Responded with the, Prayerfulness, And the watchfulness, That would keep us back, From being, In these situations, That's a mystery, We can't just, Isolate Peter, And say, Well Peter, You fool, Peter, Peter, Peter, What do you mean?

But he is used, By God, To teach us, About our own, Potential, For her, To ourselves, And to his cause, And to God's, God, Our fellow Christians, Have you ever said, When you've heard, Of somebody else's, Misdeeds, No, Not me, Not ever, Never me, Are you doing, That very thing today, As you listen, As you listen, To the account, That we have, Of Peter, And yet, You know, That the scripture, Has spoken to you, You know, That God's word, Has spoken to you, When you have spoken, To Christ, Every one of you, Have you ever spoken, To Christ, Well, He has spoken, To you, Through scripture, And you,

[69 : 30] Have spoken to him, Through prayer, Because that is, What you are doing, But the final thing, Very quickly, Is the scripture, Being fulfilled, Precisely, As predicted, Brought grief, And relief, To Peter, It brought grief, And relief, To Peter, Jesus, Told Peter, Very precisely, That he would deny him, Three times, And the cock, Would crow, And, Two things, Have occurred there, That the cock, Crew, And interestingly, In Mark's account, He tells us, That the cock, Crew, Twice, But, What is clear, Is this, Wherever this, Was buried, In the psyche,

Of Peter, It was not, Not until, The cock, Crew, That he remembered, What, Jesus, Had told, Isn't that amazing, Jesus, Had told him, That he would deny him, And deny him, He did, And the circumstances, Of denial, You know, When, There's a whole, Lot of things, You could say, When you see, I was thinking, Peter, And Peter, Following from afar, Oh, If you're following, Jesus from afar, Take note, That's a warning sign, To you, Anybody, Who's following, Jesus, If they're not, Following him, Close, Close by, If they're not, Closely, Following at his heels, There's a danger, There's a danger,

That something, Will happen, That will expose, You to greater harm, Jesus, Was followed, By Peter, And, Why he followed, And how he followed, And, As he went into, The hall of the high priest, And the doors were open, To him, To go in, To warm himself, By the fire, And, There he stood, With the enemies of Christ, Shoulder to shoulder, You can imagine him, Holding out his hands, Warming them, Over the fire, Lit in the middle, Of the high priest's hall, Alongside the hands, That, That grabbed Jesus, And imprisoned Jesus, And probably, The hand of the soldier, That slapped him in the face, And there Peter, Is in their midst, And still he's oblivious, To the truth, That Jesus had shared with him, Peter, You're going to deny me, But it was,

In his subconscious, It was, Printed in his heart, And God, In his grace, Used, The cockerel, Crowing, To remind him of it, According to Luke's account, And that's why it's useful, Just to make these comparisons, According to Luke's account, When the cock crew, Jesus looked across, The room, At Peter, And Peter, Looked into Jesus' eyes, I think that's a, Most, Most, Illuminating, Picture, Have you ever felt, The eye of Jesus on you, Have you ever felt, The eye of Jesus on you, When you know, That you've done wrong, When you know, That, He is looking,

He always looks, He always sees, What we do, And we feel shame, When we've done, What we shouldn't, But, The most, Most, Most, Most, Marvelous thing of all, Is that, Peter, Wept, Bitterly, You know, There's two, Two images here, In this, Account, Judas Iscariot, When he, When he, Take, Take in the, The bloodstained money, And cast it away from him, He couldn't, He couldn't live with the grief, The realization, That he had betrayed, The righteous son of God, He couldn't live with it, But unlike Peter, What, What troubled him, Was his own, Situation, What troubled him, Was what it meant,

[74 : 34] To him, He couldn't live with what he had done, But what troubled Peter, Was what he had done, To the Lord, What he had done, To the Lord, And that's, Where the difference lies, Between, Remorse, And repentance, Remorse, Is just sorrow, For sin, That, That does not, Take you anywhere, Except out into the night, Where there is no hope, Of relief, But for Peter, To come back to the Lord, He never, He couldn't go anywhere else, The truth that he had, Declared so long, Before then, To whom else, Can we go, Was rekindled in his heart, But the pain, Was something, That was real, These, These, Accounts,

In God's words, Are there, For a reason, The potential, That there is, In every sinner, Even those, Who are saved, By grace, To do the wrong thing, And to, Cause, Grief, Grief, And sorrow, To our Lord, And his cause, Is there, Before us, And we are counseled, To learn from it, To be alert, To it, To understand, That, That this is something, That God alone, Can save us from, But can I finish, With this, If you today, Are asked a question, Even though, This was a question, Asked, Of Peter, As the one, We have here, Are you one of,

These men's disciples, Of this man's disciples, Are you one of them, Are you one of them, Are you going, To deny the Lord, Even if you're, In your heart of hearts, Fearful of, Making such a declaration, Known to any, Except God himself, You're afraid, To acknowledge, That you are one, And if you are, What are you doing, You're doing the same, That Peter did, What three times over, I am not, One of his, I am not, One of his disciples, I am not one, Who has, Followed him, Put my trust in, And maybe you're, Telling the truth, Maybe you're, Telling the truth, And if you are, We'll be tied to you, Because we all know,

What will happen, To all who will say, At the last, When Jesus will ask, Of you, Are you one of mine, Are you one of my disciples, And Jesus will say, Depart from me, I never knew you, Even though, There will be there, Those who will say, That they, That they have been, Followers of him, Think of this, Read this for yourself, Go to the four passages, In the scripture, Read the detail, Learn from it, May God bless it to us, Let us pray, Oh Lord, Oh God, We thank you, For your word, A word that, Allows us to see ourselves, Not in a superior way, But, With our head bowed, And our, Our cheeks burning, With shame, Bless us, Forgive us, Cleanse us, In Jesus name,

Amen, We're going to sing, Some verses, From Psalm 51, Psalm 51, The last four verses, Of the psalm, For thou desirest, Not sacrifice, Else would I give it thee, Nor wilt thou, With burnt offering, At all delighted be, A broken spirit, It is to God, A pleasing sacrifice, A broken, And a contrite heart, Lord, Thou wilt not, Despise, To the end of the psalm, For thou desirest, Not sacrifice, Else would I give it thee, For thou desirest, Not sacrifice, As would I give it thee,

[79 : 42] Nor witness, Nor interact, A broken sism, It is true, Lord, a preaching time in life.

A broken hand upon thy heart, Lord, thou wilt longest light.

Show kindness and beautiful, Lord, cause I am my own hell.

Thou was all by Jerusalem, and upon thy kingdom.

Then righteous always shall be peace, and loving's end with me.

[81 : 33] With all my conflicts and with us shall the heart of thy daughter live.

May grace, mercy, and peace be the Lord, the Father, the Son, and the Holy Spirit rest and abide with you, one, and always. Amen.