

Lectures on the life of Peter

Part 7

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[00:00:00] Let us turn to the 22nd chapter of Luke, and we'll read from verse 31, Luke 22, verse 31, And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat, that I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren.

And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me.

[00:01:01] In our studies on the life of Peter, we've arrived at this portion where we have Peter's denial of the Lord.

In our last meeting, we were speaking on this previous part of this 22nd chapter of Luke, where the Lord institutes the supper, and after having washed the disciples' feet, as we have it mentioned in the 13th chapter of John's Gospel.

And these verses that we've read, that is in verses 31 and 32, where the Lord says to Peter, Satan hath desired to have them, that he might sift them as wheat, we only get this statement in Luke's Gospel. We have in the other three Gospels, in fact in all four Gospels, various things in connection with Peter's denial. [00:02:09] But here we find that beforehand, the Lord says this to Peter, Satan has desired to have you. You notice that when he says Satan has desired to have you, that's plural.

You see, our Bible's written in Old English, where the pronoun you is always the plural. We use it today for the singular as well as the plural. But in our Old English, Shakespearean English, in which our authorized version is written, you is plural, and thee is singular. So, the Lord says to Peter, I have prayed for thee.

Satan's desired to have you, the whole twelve of you, or at least the eleven. Judas has already gone out, Satan already had him.

[00:03:06] But he desired to have the other eleven, and he desired to have them, that he might sift them as wheat is sifted.

Now, this is the picture of the old threshing floor that they used in those days. They have a threshing

floor, they still use this in the rural parts of Columbia, down in South America where we labored for the Lord. They have a flat piece of ground, often it's on the top of a hill, that is a piece that's been leveled off and trodden hard, the clay trodden hard. And that's where they, when they reap the grain, where they spread it all out.

And then they run the animals round over it. And as the animals run around, in Bible times it was oxen, down there it's usually horses. As they're running round and round, the men are there with forks, tossing it up all the time to keep it moving. [00:04:06] And the animals run round this threshing floor, and they literally tread out the grain. The grain is in this way, trodden out from the stalks, where it is, the heads of the wheat, until it's all trodden out.

Then what they have to do, they have to winnow it. They rake off all the loose straw, and then they gather the grain together. And with the grain, there's a great deal of chaff. And what do they have to do with the chaff? Well, they have to get rid of it. So they winnow it.

They toss it up in the air when the wind's blowing, and the chaff all blows away. And finally, they have the chaff all over there, and here's a heap of wheat. And so that's what Satan wanted to do with the apostles. [00:05:02] He wanted to sift them.

But you know, it doesn't say that he may sift you as chaff. It says he may sift you as wheat.

Now Peter, and James, and John, and Matthew, and all of those eleven apostles, they were all wheat.

Judas was chaff, and he'd already been sifted out.

And Satan would like to have sifted all the others out. But you know, the more you sift wheat, the more you get rid of the impurities. Even after the wheat has all been winnowed, before it can be used, before it can be ground and used to bake bread, they have to go through it.

And they lay it all out on a table, and the servant girl goes through, and every grain is pushed on one side, and the little bits of stone and other things that have gotten into it, [00:06:02] they're pushed off on the other side until they have wheat that's just pure wheat, ready to be ground and used to bake bread.

So this is the old process that was used in this time. And we can see that when Satan was going to put Peter and all the apostles through the sieve, what it would do was that it would just sift out what was not wheat and leave what was pure wheat.

Now there was a good bit of chaff with Peter, as we know. And so the Lord allowed Satan, when Satan wanted to sift the apostles, the Lord allowed them to be sifted, that the chaff might be sifted out, and that the wheat might be made. So the Lord says to Peter, I've prayed for thee. As much as to say, well, you apostles are going to be sifted. But I've made you a matter of special prayer beforehand, Peter, [00:07:04] which your faith might not fail. Now this is a lovely thought, is it not, beloved brethren? That this prayer of the Lord for Peter is a little picture of his prayer, his present work for us, in anticipation of trials and testings that the Lord allows us to go through.

He allows us to be tested. The devil tests us, and the world tests us, and the flesh tests us, and the

Lord allows the testing. But he prays for us that our faith might not fail. This is the Lord's present work in the glory as our great high priest. We saw that, we referred to that briefly when we were looking at Peter's, when he tried to walk on the water, you know, and how that the Lord, even before that, he had been up in the mountain praying for them. [00:08:01] And then he came to them on the water. That's what he does, he's up on the mountain, he's in the glory, bearing us up in prayer. Satan's desire is to have you, apostles. I've prayed for thee, Peter, that thy faith fail not. Now, we turn back to Matthew, and I want to link up what I already read there with verse 33 in Matthew 26.

Or rather, we'll read verse 31.

Then said Jesus unto them, All ye shall be offended because of me this night. For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen, I will go before you into Galilee.

Peter answered and said unto him, [00:09:01] Though all men shall be offended because of thee, yet will I never be offended.

Jesus said unto him, Verily I say unto thee, That this night before the cock crow, thou shalt deny me thrice.

And in Mark's gospel, the Lord says to Peter, This night before the cock crowed twice, thou shalt deny me thrice. Mark is the only one who mentions that, but actually the cock was going to crow two times before Peter denied the Lord. But the other gospels just mention the one time. It just shows how in many things, Mark, while he's so similar to Matthew in many of the things that he says, he brings in some little points which you do not get in the other gospels. For here we get the protection of the guidance of the Holy Spirit [00:10:02] in leading each apostle, or each evangelist rather I should say, each writer of the four gospels to record that which was in keeping with the special theme that he had in writing that particular gospel. So here we have Peter when the Lord says all shall be offended. He'd already said as we read in Luke that Satan desired to have them.

And now he says all shall be offended because of me. All you shall go, you shall all be offended because of me. And he quotes the scripture as we have it there in we see where it's in Zechariah, isn't it? Yes, we have it in Zechariah. I will smite the shepherd and the sheep of the flock shall be scattered abroad. This was going to be fulfilled that very night. And so Peter says in all of his zeal for the Lord [00:11:02] that all men shall be offended although all shall be offended because of thee yet will I never be offended.

We've said before in these talks that we do not believe that Peter was a hypocrite. When Peter said something like this Peter meant what he said.

Peter was not hypocritical.

He really meant it. He loved the Lord.

And Peter couldn't conceive at this moment when he said this that it would be possible for him to be offended with the Lord or to deny the Lord or to be ashamed of the Lord. He just didn't think such a thing was possible. He really meant it.

But the trouble with Peter and the trouble so often with us too is he didn't know his own heart.

[00:12:01] He didn't realize what the deceitful heart of man is capable of doing even to a believer.

You know the word says in Isaiah the heart is deceitful above all things and desperately wicked. Who can know it?

And the answer is I the Lord.

The Lord knows our hearts. When it says the heart's deceitful above all things and desperately wicked that's not just referring to the unsaved. That's referring to the heart of every person. You and I have hearts like that. The Lord has saved our souls. But we are capable of doing some things we shouldn't do and we do sometimes. And we are surprised ourselves at the things that we do that we dishonor the Lord. Well that's what Peter was going to find out. So we might say that here we have the first step the first step down that Peter takes that leads eventually to his fall. [00:13:02] Peter here is boasting.

When the Lord had said Satan's desire to have you that I prayed for thee and when he said all of you are going to be offended in me this night the wise thing for Peter to have done would have been to say Lord keep me from being offended in me.

I don't want to do that and to look to the Lord that he would allow him not to deny his Lord not to do anything that would dishonor the Lord. But now Peter takes up what we can see now is a boasting attitude. Though all should be offended yet will I never be offended.

Remember when Peter's finally restored in the 21st of John that the Lord says to him Simon son of Jonas lovest thou me more than these?

[00:14:01] Why does the Lord say lovest thou me more than these? What did the Lord mean when he said lovest thou me more than these? I read somewhere once where a man was writing on this and he said that the Lord was saying to Peter lovest thou me more than these fishes. Now that's just nonsense. The Lord is saying Peter do you love me more than the other apostles love me? The Lord was probing Peter because that's exactly what Peter said here. He says Lord though all should be offended I love you Lord more than all the other apostles here and even though John and James and Matthew and Bartholomew should be offended I wouldn't be offended in you Lord. I love you more than the other apostles love you. I'd never be offended in you. You see Peter's taking a boasting attitude and this is a sad thing. Now we want to be careful in studying this not to do it in the sense [00:15:01] of finding fault with Peter exactly but in seeing that what Peter did is what we can do. We're capable of doing and if we take an attitude like this of boasting of our love for the Lord and of our service for the Lord and what we're doing for the Lord we're really in a dangerous position. We're taking a step down that could lead us eventually to do exactly what Peter did because there's no one reaches a point of when we get away from the Lord there's no one reaches a point where he's right away from the Lord overnight.

When we get like that it's because there's been a course that's led us there. Peter took a course down Peter took several steps down and one step followed another and this it seems is the first step Peter's boasting the Lord shall be offended because of thee [00:16:03] yet will I never be offended he's boastful instead of humble.

We go on a little further when we read verse 36 then come of 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 Peter's here again you see he took with him Peter and the two sons of Zebedee James and John and began to be sorrowful and very heavy then saith he unto them my soul is exceeding sorrowful even unto death carry ye here and watch with me then he went a little farther and fell on his face and prayed saying oh my father if it be possible let this cup pass from me nevertheless not as I will [00:17:01] but as thou wilt and he cometh unto the disciples and findeth them asleep and saith unto Peter what could ye not watch with me one hour watch and pray that ye enter not into temptation the spirit indeed is willing but the flesh is weak and he goes further on but the Lord comes back and still finds them sleeping he findeth them asleep I believe we have here the second step down with Peter you might say well Peter was excused because it was night time no doubt he was tired and very sleepy hadn't had enough rest and that's true that's what the Lord meant when he said the spirit is willing but the flesh is weak and the flesh is not used here in the bad sense the flesh as opposed to the spirit [00:18:02] but in the sense of the body being tired and we know what that is everyone of us knows what it is to be tired when we sit in a meeting sometimes and you find yourself nodding off to sleep even though you want to keep awake and listen to what's being said that's what is meant here the flesh is weak the spirit's willing but the flesh is weak it's because of that's just how we're made and yet there's really no excuse when the Lord of glory is here just before he's to be betrayed and he's there in the garden of Gethsemane no doubt he'd been there many many times before in this garden of Gethsemane Judas knew the place it says Judas knew that the Lord was wont to be there in that garden with his disciples that he was that he had the custom of spending a lot of time there praying and so [00:19:02] the Lord there goes into the garden and he takes Peter and James and John these three who seem to be a little closer to the Lord than the rest and he takes them with him and then he withdraws from a little further and he there falls on his face and says oh my father if it be possible let this cup pass from me you know this is a passage that sometimes has not been understood what did the Lord mean when he asked the father to let this cup pass from him what was the cup? the cup was the work that he had to do in going to the cross and in the Synoptic Gospels Matthew, Mark and Luke we find the Lord praying this prayer let this cup pass from me the Lord I believe in his humanity in his holy humanity he shrank [00:20:02] from that awful contact with sin that he was going to have at the cross when he who knew no sin was going to be made sin for us and so he asked the father if there's any way that thou mightest be glorified by this cup passing from me do it but he adds nevertheless not my will but thine be done you know I have to say something here I have heard from time to time people say the Lord didn't have any will of his own well I don't think that's the right expression the Lord had his own will in the sense of the Lord the Lord had a will to do what had to be done the point is here that he submitted his will to the father scripture doesn't say the Lord didn't have a will of his own but he did make the father's will his will [00:21:03] I think when people say that that's what they mean sometimes but I think it's an expression that's liable to be understood each one of us has a will and it's a good thing that we do have a will it's right to have a will but it's not right to do what we want to do if it's in opposition to the will of God our will should be subject to God's will so we can say in the things in our lives not my will but thine be done and then it's a question of submitting our will to his it's not a question of giving up our will but our will being in keeping with God's will and being in submission to God's will so that's what we find with the Lord now when we come to John's gospel we don't find this prayer we find what the Lord says later when they met him in the garden of Gethsemane and Judas comes to betray him the Lord says [00:22:01] the cup which my father has given me shall I not drink it? you see he's already accepted the cup from the hand of the father and he's going to drink it that's why he doesn't want Peter to go slashing off the high priest's servant's ear because the Lord is now in the prayer here he knew that the father's answer was no it's impossible to take this cup away so the Lord has submitted to the father's will the cup which my

father has given me shall I not drink it? now what what is the second mistake that Peter makes? he's sleeping when he shouldn't be watching the Lord says there in in the in the 36th verse he said to his disciples sit ye here while I go and pray yonder and then in verse 38 he says my soul is exceeding sorrowful he says to the three even unto death [00:23:02] tarry ye here and watch with me so he wants them to pray with him and he wants them to watch with him and they don't pray and they don't watch he comes and finds them sleeping in verse 40 and he says to Peter because it seems that Peter is the special offender in the case what could you not watch with me one hour? watch and pray that ye enter not into temptation what a lesson this is for us we need to watch and to pray these two go together it says in Habakkuk that Habakkuk set set himself up on the watchtower and you know if you're on the watchtower praying you're also in the place where you can see the enemy when he comes in the olden days when they had these these castles and they had their watchtowers and the man that was on the watchtower had to be awake all the time [00:24:03] but when he was on the watchtower he could see when the enemy was coming it was a high place he could see a long way off and if we're on the watchtower spiritually then we'll discern the enemy if we get off the watchtower or if we're there and go to sleep we won't see the enemy when he comes so this is a very necessary thing watching and praying they go together perhaps we don't know nearly as much about this as we should but here we find that Peter is sleeping when he should have been on the watchtower when he should have been praying so the Lord says watch and pray that ye enter not into temptation and then he says the spirit is willing but the flesh is weak but you see even though the flesh is weak we don't find that the Lord makes any excuse for the fact that Peter and the others were sleeping when they should have been praying in fact he rather [00:25:01] he rather reproves them it's a kind of a gentle reproof he says what could ye not watch with me one hour have you ever tried to spend a whole hour just praying you sort of find yourself running out of subjects to pray about perhaps if we were just to get down and pray a whole hour but we find the Lord spent whole nights in prayer to God so I think that maybe that we don't know a great deal about this we need to spend more time in private prayer even though we come together in the assembly I believe that every brother in the assembly should be exercised in the prayer meeting to pray and while we're on the subject of prayer I think that we older brothers have got something that we've got to watch against and that is not to pray too long prayers in the prayer meeting you know I heard of a young brother once in a meeting and someone said to him why don't I ever hear you praying in the prayer meeting [00:26:01] well he says the trouble in our prayer meeting is we have some brothers that pray locust prayers they said well what do you mean by locust prayers well he said they eat up every green thing and they leave us they leave nothing for us you know the young brother stressed that the old brother has prayed all around the world for everything you know it's a better habit to pray twice in a prayer meeting two short prayers and one long prayer supposing we come together for a prayer meeting and two or three brothers pray and they pray for various things that are on their hearts but each brother doesn't have to pray for everything that's on his heart I get up perhaps and I pray for several things and there are many other things that I'd like to pray for I shouldn't keep up I should stop and leave another brother opportunity to pray for those things and the other brothers then should be exercised before the Lord about other points that they want to pray for [00:27:01] and then if after several brothers have prayed and there's a pause and there's something specific that I feel of not that should be prayed for that hasn't been prayed for well then I can pray again a second time so I recommend this to you because it's a good thing and I think we should be more exercised about taking part and not expecting not just waiting and sitting and expecting someone else it's the same the principle is the same in the breaking of bread of course we shouldn't just be sitting there not exercised to take part but rather exercised as to what part we should take I think sometimes we sit there without an exercise we should be exercised Lord, what is my part in this meeting? we brothers are responsible to keep the meeting going I think we disappoint the sisters sometimes we were in the meeting once and the brothers a sister told me

this I wasn't at this particular meeting of course I could have been there though and they sat and sat and sat and sat and sat [00:28:03] and no brother did anything and one sister gave another one a poke she says give out of him it might wake the brothers up well maybe I find fault with the sisters if they do that but maybe they if such a thing was done it would be a good thing sometimes perhaps to wake the brothers up well I'm not going to recommend it brethren but I'm just mentioning it as that these things cause exercise you see we brothers are responsible to not be dumb priests you read in the Old Testament about dumb priests so you see there's the two extremes a brother can take too much part in the meeting and a brother can take not enough part in the meeting and this is a little off our subject of prayer but anyhow I just felt that I'd mention it in connection with Peter Peter's second point in connection with Peter's fourth he was sleeping when he should have been washing and praying [00:29:03] then the Lord goes on and says to them in verse 45 after he prayed the third time sleep on now and take your rest behold the hour is at hand and the Son of Man is betrayed into the hands of sinners rise let us be going behold he is at hand that doth betray me 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 whosoever I shall kiss that same is he hold him fast and forthwith he came to Jesus and said hail master and kissed him and 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 stretched out his hand and drew his sword and struck a servant of the high priests and smote off his ear [00:30:02] and Jesus then said Jesus unto him put up again thy sword into his place for all that take the sword shall perish with the sword thinkest thou that I cannot now pray for my father and he shall presently give me more than twelve legions of angels but how then shall the scriptures be fulfilled that thus it must be now here we have I think the third point in Peter's fall although he's not mentioned here but Peter is the one that's mentioned in John the 18th chapter of John where it says behold one of them which were with Jesus that was Peter John says it was Peter who smote off the high priest's servant's ear and it was the Lord who put out his hand and he healed that ear that Peter had cut off here we have of course the treachery of Judas [00:31:03] Judas comes to betray the son of man with a kiss and the Lord said to him betrayest thou the son of man with a kiss you know I don't believe that Judas thought that the Lord would allow himself to be taken although Judas it's very evident from scripture that Judas was not a believer that Judas has gone down to a lost eternity yet Judas no doubt would did not want the Lord to be taken as he was and crucified Judas had seen the Lord do so many miracles that he thought the Lord would escape out of their hands I truly believe I believe that Judas loved money and the love of money is the root of all evil and Judas thought I'll betray him [00:32:01] I'll promise to the scribes and Pharisees that I'll betray him to them and he went and bargained with them to do it for 30 pieces of silver they'll pay me the money I'll betray him to them and he'll escape out of their hands and nothing will happen to him and I'll have the money in the pocket I'll be 30 pieces of silver richer and nobody will know anything about it and it was when he saw that the Lord allowed himself to be taken to be condemned to death and to be crucified that remorse filled his heart and he went out and hanged himself you see the great difference between Judas and Peter Judas betrayed his Lord Peter denied his Lord but we never read that the Lord said to Judas I have prayed for thee because Judas was not one of the Lord's but the Lord said to Peter I've prayed for thee and I believe we have in Peter and Judas an example [00:33:03] of what it says in Corinthians that godly sorrow worketh repentance unto salvation not to be repented of but the sorrow of the world worketh death with Peter it was godly sorrow that worked repentance unto salvation not to be repented of Peter was truly restored because it was godly sorrow but with Judas it was the sorrow of the world that worketh death and that's the big difference between repentance and remorse a believer if he does wrong repents an unsaved person if he does wrong and goes his own way and doesn't know the Lord and there's no true repentance before God there becomes remorseful and that's what leads people to do

the things that they do it's remorse well Peter thinks he's got to be very faithful to the Lord you see he's out of touch with the Lord in a sense [00:34:03] he was he was boasting when he should have been humble and then when he should have been praying watching and praying he's sleeping he's away from the Lord he's not in the current of the Lord's force now the master is not resisting Judas betrays him the Lord allows himself to be taken and if the master is allowing himself to be taken the disciple should be following the master the Lord isn't fighting the master should the Lord isn't fighting the master isn't fighting the disciple shouldn't be fighting but Peter thinks he's got to defend the Lord and I really believe that what Peter did he took out his sword and he made one swipe intending to take that man's head off and apparently he [00:35:02] to avoid Peter's sword he ducks one side as we say and Peter just sliced off his ear just caught his ear sliced off the ear of the high priest servant whose name was Malchus as John tells us and the Lord heals the ear and the Lord has to rebuke Peter Peter's fighting now when he should have been submitting you see it's a further step away from the Lord and yet the Lord in grace the last miracle we might say that he performs he heals the ear but his unwise servant has cut off and there's no doubt a spiritual lesson in this too you know you can you we can we read in Ephesians that the that our weapon is the sword of the spirit which is the word of God now that doesn't mean to say [00:36:01] that we are justified in making a wrong use of the scriptures to use the scriptures as a sword in the wrong way would be like doing what Peter did to cut off somebody's ear not literally of course but if you cut off a person's ear well then they're not going to listen to what you say and even a brother offended if I were to be one of the strong city scriptures is and even if an unsaved person is offended by something we do that really cuts off their ear then they don't want to listen to us so to me we've got to be very important we've got to be very careful about how we handle the scriptures when it says in Ephesians in the last in the fifth chapter the sixth chapter of Ephesians when it mentions the sword of the spirit which is the word of God it's really the sword of the spirit which is the saying of God and it's that [00:37:02] that portion of the word that meets the occasion that that proposed that meets the need of the soul that's what it means there it's not just quoting scripture at random I believe that when the Lord was tempted by Satan in the wilderness and he quoted three times from the book of Deuteronomy in answer to Satan he was using the sword of the spirit he was using the word he was using that verse or those verses in the scriptures that just met that particular need that was the saying of God for that particular occasion it's only as we know the word of God that the Holy Spirit can bring to our minds the portion or verse needed for the occasion so the third step in Peter's fall is that he's resisting [00:38:01] when he should have been submitting now we continue on reading from verse 56 that all this was done that the scriptures of the prophets might be fulfilled then all the disciples forsook him and fled and they that had laid hold on Jesus led him away to Caiaphas the high priest where the scribes and the elders were assembled but Peter followed him afar off unto the high priest's palace and went in and sat with the servants to see the end here we have I believe the fourth step Peter follows afar off of course when we read the account given by John [00:39:01] we find that that John followed the Lord also and as he was known to the high priest he went in to the high priest's house but verse 56 says that before that all the disciples forsook him and fled it seems they fled from the scene as the servants from the high priest came and laid hold on the Lord to lead him away and then it seems that Peter and John they decided to follow the Lord as he was taken along to the high priest's house but it specifically says of Peter that he followed afar off it doesn't say this of John and of course seeing that it's Peter [00:40:02] that we're looking at and that that this account refers to because he was the one who denied the Lord this is a further step he's not as close to the Lord now as he should have been these previous steps have caused him to be at a distance from the Lord and that's what it is with us if we take steps down in our Christian life if we allow ourselves to become careless in one thing or another then we find that we're away from the Lord we're not close to him and therefore we become capable of doing things that we otherwise would never have thought of doing if we take the account given to us the accounts given in

the four gospels [00:41:01] with regard to the high priest's house and the sequence of events in connection with the next steps of Peter we have to keep in mind the construction of the buildings in those days it seems that the construction there was somewhat like many of the Spanish houses where there was a door leading to the street that was kept by a porter or as in this case a portress that kept the door a girl kept the door then there was a vestibule that led in and inside an open courtyard or patio as we say in Spanish that was open to the sky and the rooms were built around this [00:42:03] and no doubt the main room in the high priest's house into which the Lord was taken would lead off this inside yard this inside courtyard or patio in fact in Luke's gospel if you'll notice it mentions instead of the hall in the midst of the hall it says in the midst of the court that the fire was made and so we have the picture we have the doorway the outside door we have the vestibule or passageway leading to the big inside open yard or patio and then we have off that a number of rooms including the room into which the Lord was taken and where the judgment was held and that might not even have had doors so that from where Peter was [00:43:01] there in the yard he could see the Lord inside the room when the process was going on a further step is now mentioned in connection with Peter's fall in verse 58 where it says he sat with the servants to see the end he not only follows the Lord afar off but he's there with the servants of the high priest Matthew just mentions this that he's there with the servants he's sitting with them it's we might say a further step he's associated there with the servants of those who were opposed to the Lord and who were who were seeking his death seeking to put him to death [00:44:01] the first psalm says blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners nor sitteth in the seat of the scornful and the sitting in the seat of the scornful is mentioned last as the final step walking standing and now sitting that's what Peter's doing he's sitting with the scornful he's sitting with those who were opposed to his master and apparently wanting to pass as one of them when we read the account in John's gospel we find that Peter it seems originally stayed outside of the door that was on the street it seems and John had gone in because he was known to the high priest [00:45:02] so he goes to the girl that keeps the door and asks her to let Peter in and then Peter comes in now apparently this girl must have must have scrutinized Peter carefully as he came in and then realized that he was one of the Lord's disciples so it seems that shortly after this she goes up to Peter as he's sitting there with the servants gathered around the fire and she said to him aren't you aren't you one of his disciples and Peter denies it then we find that again someone speaks to him and Peter denies that he's the Lord's disciple I rather gather that it's after the second denial that the cock crows the first time [00:46:01] as we have it in Mark's gospel and then about an hour afterwards Peter's still sitting there warming himself by the fire someone has said it's a picture of a Christian warming himself by the fire of the world because he seeks to be warming himself spiritually with spiritual warmth and no doubt there's a good lesson for us in that well someone else says to him that charges him that he's one that is associated with Jesus of Nazareth as Matthew puts it in verse 73 after a while came came unto him they that stood by and said to Peter surely thou also art one of them for thy speech be rarely apparently several made the charge [00:47:02] and then he began to curse and to swear saying I know not the man and immediately the cock crowed Peter really finally is acting as he did when he was a fisherman no doubt in his unregenerate days before his conversion as a rough fisherman on the sea of Galilee Peter knew what it was to curse and to swear and he'd given that up and now in order to prove that he's not one of the Lord's disciples he begins to curse and to swear and it says and immediately the cock crew and the second time Peter hears the cock crowing and this touches a chord in his heart in his memory he remembers what the Lord said and yes this is Peter he wouldn't have believed it [00:48:03] and we wouldn't have believed it but there it is why has Peter reached this step that he's denied the Lord three times and the last time with cursing and swearing because these other steps down preceded the final steps of the threefold denial of his Lord and Master and so for this meeting we leave Peter there what lessons there are in this for us and may we beloved brethren

learn from the fall of Peter that our own hearts are capable of deceiving us let's just go over the steps again we find Peter boasting of his love to the Lord when he should have been humble [00:49:02] we find him sleeping when he should have been praying should have been watching and praying we find him resisting when he should have been submitting we find him following afar off when he should have been following closely we find him sitting with the servants of the high priest when he should have been in separation from them as one that was loyal to his master who was there being unjustly tried and finally we find him denying the Lord three times before the cock crew to remind him of the words of the Lord when he said before the cock crow thou shalt deny me thrice in the next meeting God willing we trust to take up the various steps [00:50:02] in connection with Peter's restoration and we'll see how he was truly restored truly repentant and truly restored so that he became a useful vessel in the hands of the Lord for future service as we have it recorded in the scriptures