

# You Will Fall Away

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[ 0 : 00 ] So we'll start talking about that. We need to go over here to Mark. Mark 14, verse 17 through 31 is one of Mark's, Mark our writer, one of his sandwiches.

Remember, he starts a story, he interrupts it with another story, and then it comes back to that story. So there's kind of a framing of an outer story and an inner story.

And he starts by talking about, in verse 17 and following, the betrayal of Judas. There's an unfaithful person there. And then he breaks that in with the Last Supper, where Jesus talks about his body, his blood, his faithfulness.

Right after that, we hear of Jesus telling us about unfaithfulness again, about all the disciples will fall away, and one particular disciple will fall away very badly.

And so we have that kind of framing again, that sandwich, the outside of the unfaithful ones, but then the heart of the story is the faithfulness of Jesus.

[ 1 : 13 ] So that's where we're at. We're kind of picking up the outer story on the other side, after looking at the faithfulness of Jesus. Let's start with verse 22, the heart of the story.

If you are able, please stand as I read from Mark 14, beginning at 22. Right after he had said, one of you will betray me. Verse 22 of Mark.

And as they were eating the Passover, he took bread, and after blessing it, broke it and gave it to them, and said, take, this is my body.

And he took a cup, and we had given thanks, he gave it to them, and they all drank of it. And he said to them, this is my blood of the covenant, which is poured out for many.

Truly I say to you, I will not drink again of the fruit of the vine until that day, when I drink it new in the kingdom of God. And when they had sung a hymn, they went out to the Mount of Olives.

[ 2 : 17 ] And Jesus said to them, you will all fall away, for it is written, I will strike the shepherd, and the sheep will be scattered.

But after I am raised up, I will go before you to Galilee. Peter said to him, even though they all fall away, I will not.

Jesus said to him, truly I tell you, this very night, before the rooster crows twice, you will deny it three times.

But he said emphatically, if I must die with you, I will not deny you. And they all said the same.

So reach the word, let us pray for understanding. Father, we ask as always that you would send your spirit to teach us, that we might not just hear words, but that we might hear you.

[ 3 : 26 ] Show us how we are like these disciples. Show us our blind spots. Show us our vulnerability. Show us our own self-trust and self-confidence that needs to be exposed.

Show us how we are all promise breakers. And that Jesus is the only promise keeper. So lift up yourself today.

Draw us back to you. Humble as blind grace, we pray in Christ's name. Amen. Please be seated.

So I asked several weeks ago if any of you made New Year's resolutions.

Not many did. But those of you that did, how you doing? Are you still going to the gym? Are you still on that diet?

Are you still whatever, whatever? How many times have we said, this year I'm really going to do it?

[ 4 : 43 ] I really need it this time. And inevitably we fail. Do you remember promise keepers?

Some of you might not remember that, but many years ago, a couple decades ago, there was a movement, a very, very popular, very good movement of men that encouraged men.

They were filling stadiums, football stadiums with 50,000 to 100,000 people. Christian men who desired to keep their promise to God.

It was a great movement. Thousands and thousands of men recommitted themselves to Jesus Christ. Our church was part of that. It was all well intended. Where are the promise keepers today? I'm not criticizing this movement. Well intended. High goal. We all want to be that.

[ 6 : 00 ] And it was recommitting for these men just yet. Great sports stars. Celebrities would speak.

Jim Otto. I remember Jim Otto. Who knows Jim Otto? A couple of Raider fans here. Jim Otto. I remember Jim Otto. I remember Jim Otto. I remember Jim Otto. Jim Otto. I remember Jim Otto. I remember Jim Otto. It took him four hours every morning to be able to walk. To go through therapy because of the net damage to his knees. We're playing football. A committed Christian man. It was like, I was so proud. Yeah, he's a raider. See, there's some good guys there. God is gracious to sinners. Anyway, great movement. What happened is they all broke their promise. Not one could keep it.

[ 6 : 58 ] As well intended, as committed, as dedicated, as desirous as they were, couldn't do it. And the low after breaking that promise to Jesus sometimes is devastating.

Why can't we keep our promise? We really mean it.

We resolve. We commit. We dedicate. We're motivated. Some are more driven than others. Some are more successful than others. Because of their personality type.

But in the end, we fall short. Because Jesus had warned us.

You will all break your promise. You will all fall away. We protest. No, we won't.

[ 8 : 03 ] We love you. You will all fall away. And some of you will fall particularly bad.

Why is this? What's going on? So I want to look at this second part of the sandwich of Mark.

Again, it's said in verses 18 to 21. He reveals the deception and betrayal of Judas. We see he's not only unfaithful. He's a pretender. He's sitting at the meal with them.

And pretending all the while knowing he's going to betray Jesus. Then Mark tells us the inner story. The sacred moment as Jesus takes the bread.

And says, this is my body. And then he takes the cup. He says, this is my blood. And tells us that this is for many. It is a promise for many.

[ 9 : 04 ] That it is his own blood and death that will start this covenant. Last time we looked at that subject of the covenant. What is that covenant Jesus is talking about?

He just mentions it. This is the blood of the covenant. And a Jew would think of the old covenant. The original covenant. The covenant at Sinai. The covenant that Moses interceded for. That was written on stone.

That had ten words of obligation. That if you kept those ten words. God will bless you. You will make your land fruitful. You will not have enemies.

You will be free of diseases. If you obey my words. But that was a conditional covenant.

Because there was another part of the end. If you do not keep it. If you do not obey. Then I will curse you. I will take you away your land. And I will give you sickness.

[ 10 : 05 ] And the enemies will triumph over you. Which is exactly what happened to Israel. Time after time. Even though they recommitted.

And recommitted. And promised. We will keep it. We will do better this time. The last time came along the Pharisees. Remember? We are really committed.

We are going to add to the commands. So that we really keep it. And they are the best ones we have. They were so committed and loyal. Yet did not keep.

Could not. Paul. Paul. Calls himself the worst. Jesus. So. That was the old covenant.

Jesus is talking about a new one. The old one was temporary. The new one is eternal. The old one. Did not give power. To keep it. Just because God said.

[ 11 : 05 ] Thou shalt do this. Does not mean. You have the ability to do it. The purpose of the law. Was to show you. You can't. The purpose of the law. Was to break you.

It was to reveal your sin. It was to humble you. To bring you to mercy. If David couldn't do it. Paul couldn't do it.

Daniel couldn't do it. Joseph couldn't do it. Abraham couldn't do it. Moses couldn't do it. What makes you think you can? Jesus did do it though.

Jesus was born without sin. So he didn't have the baggage. Everybody else had. So he started clean. That gave him an advantage.

And he had to start clean. Because he's going to be the perfect lamb for us. He had to be spotless inside and out. But he came in the flesh no less. So he was fully tempted. Fully tempted.

[12:12] And wanted. His own way. Yet not my will but your will. So the covenant he establishes is both eternal in its cleansing.

And empowering in its advantage. Because the old killed us. The old condemned us. The new covenant gives us life. The new covenant comes with power.

Because it comes with the Holy Spirit. And enables us to do what God calls us to do. Not perfect. That enables us to grow. And become more mature.

Become more like Christ. So that was the distinction we saw last about Christ's death. Now we come back to the outer story. Verse 26 to 31.

As the Passover ends. They sing the hymn in verse 26. They go out to the Mount of Olives. And Jesus gives them two revelations.

[13:14] In contrast again to the faithfulness of Jesus. Who kept his promise. We see a desertion of the disciples. When he tells them you will all fall away. You will all desert.

The very people that he's dying for. Are the people who are the rebels. Who are the failures. Who are the deserters. Who are the unfaithful. So Jesus tells us why.

He warns us why. We are unable to keep our promises. You will all fall away. He reveals two vulnerabilities. All of you will fall away. Secondly. Some of you.

Looking at Peter. Looking at the Peters among us. The standouts. The rocks. The committed. The highly committed. You particularly.

Will fail badly. Badly. It will shock you. You don't think it's possible. But you will. You think you're so committed.

[14:19] You're convinced that you're more committed than anybody else. This is Peter. You're absolutely sincere. You believe your commitment is so good.

Because it is rooted in love. You are all in for Jesus. There's nothing that can take you away from him.

Can't perceive anything. Surprise. You're not just going to fall. You're going to fall badly.

Time for a rick up. Time to humble your brother. So. First of all. Verses 26 to 28.

Verse 27. Jesus said. First of all. You will all. Fall away. So the first revelation. Jesus gives. Let me put it this way. All true disciples. These are true disciples.

[15:20] Jesus is talking about. Judas is already left. It's the 11 left. And he says. You. Will all. Fall away. All true disciples of Jesus.

Are predisposed. To failure. They are inclined. To fail. They are prone. To wander. It's wild.

It's in it. Jesus tells them three things. First of all. The disturbing prediction. In verse 27. You will all fall away.

Now. Realize. This is in the passive. Which means. It is. An action. That they're not doing.

Intentionally. It's an action. That happens. To them. You will be caused.

To stumble. Something will happen. To you. That will offend you. That will cause you. To fall away.

You don't intend. To fall away. You don't intend.

[16:19] To desert Jesus. But something will happen. Here. That will break. Yeah. You will be. Whatever it is. You're going to get surprised.

You're going to be overcome. You're not going to see it coming. It's going to be blindsided.

Something's going to happen. That. You're not ready for. And you will fall away.

You'll become afraid. You'll fall back. You'll be offended. Why isn't God doing what I want him to do? My depression is one of those times. Why isn't God doing what I think he should be doing?

Why isn't he answering? How come he answers my prayers for everybody else. But not for me? What's the deal? He's against me. So.

So. We become offended. By God. We get mad at God. And fall away. Disheartened. Disperaged. Disperaged.

[17:18] Disperaged. I don't know what that is. That sounds bad. So you'll all be offended. You'll all be led into stumbling.

It's not a willful defection. It's a lapse in courage. It's a weakness. You don't see it coming. We didn't mean to.





But I thought it was fascinating. Silver and gold are the precious metals that can be more refined and more purified and stay shiny. Right? Watch it, get that. Right? We're more like iron, right? Iron sharpens iron, right? Yeah, we've got lots of impurities. Bang, bang, bang. Probably a lot we could learn about men ironing, sharpening iron, watching that show where they do the swords and they do the probably like, that's how we're supposed to be treating each other.

Bang, bang. No, no, no. Sorry, I'm off, I'm off cue here. So, his purpose in our failure, his purpose in causing us to scatter, to fall away from our offense, is to purify us, to test us, to expose our weakness.

A test exposes who we really are. We go through a trial, we go through a test, it exposes what kind of faith do I really have?

[ 29 : 40 ] it's not to condemn us, it's simply to show us, okay, I got a little bit, I think I need more.

Yeah, how do I get more? Get strong, right? Absolutely. Look up. Got to be more leaning on him. And then notice what happens after this refining. I'll put this third into the fire, refine them as one refined silver, I'll test them as gold is tested, what happens? They will call upon my name, and I will answer them.

I put them in the test, what are they going to do? Help! Right? They will call on my name, and what will I do?

I will answer them, because I put them in that fire. So the name is what they would call on him, so that they kind of be aware something's going on.

[ 30 : 47 ] What happens to these disciples when Jesus is arrested? Whew! Is that the end of the story? What if the gospel ended there?

Jesus is arrested, the all deserted? End of story. What did you learn? What did you learn? life is hard, and then you die.

Might as well eat, drink, and be married, for tomorrow you die, right? If he isn't raised from the dead, there's no meaning in life. That's not the end of the story.

They will say, they are my people, he will restore them, and they will say, the Lord is my God. And what we see from this is man's failure does not impede God's purpose.

In fact, God intends our failure in the process of his purpose. That's not the end. Look what Jesus says next. Strike the shepherd, the sheep will be scattered.

[ 31 : 53 ] Verse 28, but, but, sounded like the end. Strike the shepherd, sheep will be scattered. Oh, no, but, I, what?

God, after I am raised up, I will go before you to gather.

What's that? That is a hope of restoration. After I'm raised, there's that resurrection thing he keeps talking about, don't know what that means yet.

I'll be struck down, I will be raised. And after I'm raised, that's when life happens, I will go before you. He didn't say, I'm going without you.

I'll go before you, which implies you're coming along. There will be a reunion, there will be a restoration, there will be a regathering of the scattered sheep.

[ 33 : 01 ] you will scatter when I'm struck down, but when I'm raised up, I will draw all of me to my soul. I will regather, I will heal the broken, I will take the lambs who have wandered astray and bring them back to me.

That's a promise of recovery. That promise is every time we fail, every time we fall, every time we're offended and fall away, every time I didn't intend to break my promise, but I did.

Because he is raised, I'll go before you, and I'll meet you. I'm going to regather you. I'm going to restore you.

I'm going to heal you. I like that part. I read a commentary and actually got that from a commentary. all that reading pays off. I was like, whoa, I'm so glad I read that because that was great. I could have missed that.

[ 34 : 11 ] So did they fall? Did they all fall? Yeah, we read down in verse 49, when Jesus is arrested, when Judas comes and betrays him, and he's arrested.

Jesus confronts his arrestors and says, verse 49, day after day, I was with you in the temple teaching. Why didn't you arrest me then? Why are you doing it in the dark?

Why are you doing it? Yeah, he's exposing their treachery, their illegal activity, basically. you did not seize me then, but let the scriptures be fulfilled.

Verse 50, and they all left him and fled. They left. Everyone who promised in verse 31, I will die with you, left him and fled.

So yeah, all Christ's loyal followers when tested fail, desert him, lose their courage, break their promises. Why?

[ 35 : 24 ] Because all true, all true disciples of Jesus are predisposed to him. It is in us, and apart from Jesus Christ, and without the power of the Holy Spirit, we will fall.

Jesus said, apart from me, you can do a little bit, right? Apart from me, you can do nothing. Nothing. But abide in me?

Much true. Big difference. So, the first thing Jesus reveals is that all true disciples, real disciples, genuine disciples of Jesus, are inclined to fail.

Verse 29, we see a second, Revelation, well, actually, verse 30, and it's that, you know, when Jesus tells Peter he will deny him, I want to put it this way.

Even the most loyal Christians, even the most dedicated Christians, are prone to stumble badly.

[ 36 : 35 ] They're inclined to stumble seriously. David, who is more in love with the Lord than David?

Moses, who's more committed than Moses? Abraham. Now, Abraham didn't have as much life, but Abraham had a tremendous thing. Huh?

Sarah, you go in the hair. Lord looking at him, Abe? I'm going to rescue Sarah again.

Great faith, horrible. Same guy. Even the most loyal Christians, here's Peter, the most loyal, the most committed, the one who's called the rock, the one who's always at the top of the list every time the twelve are mentioned.

Always at the top. Always the speaker. Sometimes good, sometimes bad. But bold, asserted, confident, absolutely committed.

[ 37 : 54 ] You can't ask for a better person on your team. You can't find a better person in terms of natural qualities.

He's a rock. He's steadfast. I can count on him. Doesn't always speak well. Man, he's got a good heart. Has he?

Does he have a good heart? I see. Even the most loyal Christians are prone to stumble badly. So what does Peter think about this?

All of you will fall away. Does Peter have an opinion? Does Peter have any thoughts on this? Jesus says you're all going to stumble, you're all going to fall away. What's Peter say? And by the way, the word for said there, there's different words for speaking in Greek, and this word means to speak the mind.

To have thoughts on the mind and reveal them. So he's just going to talk. You know what I think? It's a talk before thinking.

[ 38 : 59 ] I got some thoughts on this? He speaks his mind, he protests. Jesus says you will all fall away.

Peter says, uh-uh. No, no, you're wrong, Jesus. I have an argument with what you just said. I dispute what you just said.

I contradict what you said. Now that language sounds a little stronger than what we thought, right? But is that not what he's doing? You will.

No, I won't. Sound like a little child? You will clean your room. No, I won't. No, I won't. Yeah. I'm not looking over there.

I saw this little side note. I didn't do that. He disputes. Not I. Now we've seen this from Peter before.

[ 40 : 02 ] Back in Mark chapter 8 when Jesus said, I go to Jerusalem and I will be rejected by the authorities there and I will be killed and on the third day I will rise again.

And Peter said, uh-uh, I will not let that happen. And Jesus said, get behind me, Satan.

Right before he had called him the rock. Because he had said, you are Christ, the son of the living God. He said, flesh and blood didn't reveal that to you. My father revealed that to you.

You're on a mountain high. You're the rock. I'm going to go die. No, you're not. I'm Satan. How do you go for one to the other? A mountain high to valley low in moments.

How did he get it all right and then backwards wrong? well, for one, when he did the mountain high, it was, Jesus said, flesh and blood didn't reveal this to you.

[ 41 : 13 ] You didn't figure that out. That was a gift from my father. You spoke the father's words and not yours. Because he later proves he doesn't understand what he said.

And then the next moment, he's Simon Peter. We're going all the way, Jesus. We're not stopping. Here's Peter.

Here he is again. Jesus says something. He loves Jesus. He trusts Jesus. Jesus says something. No! No, you're wrong, Jesus.

You're wrong. You got me wrong. Here's the other thing. A little bit earlier back in verse 19 when Jesus had revealed that one of you will be turning to me. Remember what each one of them said? Remember each one said, is it I? Is it I? Every one of them, including Peter, had self doubt. Is it I? So in verse 19, he's got self doubt.

[ 42 : 21 ] Verse 29, he's got self confidence. How did that happen? He did good back in 19. He's got me. He's got me. He's got me. He's got me.

And now a little time passes and all of a sudden, and maybe that's the clue. A little time passes. He's had time to think. Were I really betrayed? I'm not going to be.

I'm going to be. So when he says all will fall away, I just resolved it. I just recommitted my life. I just threw the stick in the fire. I am in.

I am all in. Nothing's going to stop. But what's going on?

He is blind. He is blind. He does not really know himself that well. He thinks he knows himself.

[ 43 : 20 ] He thinks he's going to be committed. He doesn't know. he believes he's so committed that he's beyond that. Are you that kind of Christian?

Are you all in? So committed? You can't even think that you would deny Jesus or walk away from him.

You're not saying you're perfect. You're saying, no, there's no way that I'm going to abandon him at some point. I can't see it.

Others of you are going, no, that's it. That's it. Been there, done that. But there's something, and I've been there before. No, man, I've been faithful, I've been steady.

And then God does a little striking and scattering. that boy needs to learn stuff. That boy's a little too self-conscious.

[ 44 : 26 ] That boy, I love him. That boy, depends a little too much on himself.

So then comes Christ's reply, Peter's protest. Here comes the shocking revelation. Shocking revelation to Peter. Peter, boy, you're not just going to fall.

Man, it's worse for you. You're going to deny me. You're not just going to be led into stumbling.

You're not just going to unintentionally fall away because something surprising happens to you.

No, you are going to deny me. You're going to disown me. You're going to disavow having any connection to me. this is exactly what he does at the end of chapter 14.

A little girl comes up, aren't you, aren't you? Don't know what you're talking about. No, you were with Jesus. Don't know the man. How's the end of the chapter?

[ 45 : 33 ] He starts cursing and swearing. after a little while the bystander said again to Peter verse 70, certainly you are one of them for you are a Galilean.

Verse 71, but he began to invoke a curse on himself. May I die if I'm not telling you the truth. And immediately the rooster crowed a second time.

And Peter removed. Then apparently the first crowing didn't stir anything yet. I mean, just shocking. Peter can't even imagine falling away from the Lord, let alone saying, I do not even know, I don't not even connect. It's like saying, no, I'm not a Christian.

I'm not with Jesus. I'm not connected. That's denying.

[ 46 : 45 ] The very basic sin. By the way, this is not the unforgivable sin. Some look at the verse Jesus had said before, whoever denies me on earth, I will deny in heaven, the this is amen, amen, this is real, getting real real with you, Peter.

I tell you, today, not next week, not next month, not some future time, today, comma, this very night, in fact, within hours, days, a little more specific, before the rooster crows second time, it's going to be soon.

you not only will fall away, you not only will deny me, you're going to do it relatively soon, just today, this very night, before the rooster crows, before morning hits, which is exactly what he does, because at the end of Mark 14, it talks about the rooster crowing, you go to the next chapter, verse 1, it's morning.

so while Jesus is in trial, while Jesus is being interrogated, Peter's out there by the fire, warming himself, and attack after attack is, not attack, but question, just an inquiry from a little around.

By the way, he says, you not just deny me once, that might be a lapse, you're going to deny me three times, which means you've committed to it. And by the way, Mark is the only gospel that tells us about two crowings of the risen world.

[ 49 : 07 ] Every other one, Matthew, Luke, and John, by the way, in all four gospels, it's so important, it's reported in all four gospels. Scripture wants us to know Peter failed.

The Pope failed big time. Massive grew up. Just so you know, that's your point.

So, Mark is the only one that says the second crowing. Every other one says, before a rooster even crows, you'll deny him. So, some believe that Peter didn't just deny Jesus three times, but six times. Three times before a rooster ever crowed, three more times before the second crowing. And if you compare the gospels, there are some differences in how he was asked, and by whom he was asked.

It's Peter's gospel that reveals the bigger than I. It doesn't matter.

[ 50 : 21 ] From one to three, three to six, he was committed to. how do you go from that? How do you go from absolutely committed to don't know?

No, I don't know. I told you I don't know. How do you do that? Peter says, Jesus says, you're going to deny me.

Does Peter accept that? Has Peter finally come to faith? Has Peter finally done? That's what Jesus says. You're going to deny me. Nope. That didn't stir up belief.

That stirred up rebellion. Because verse 31, Peter said, emphatically, absolutely not. In fact, if I have to die, I will die before denial.

Take that to the court. done fit, never. Done fit, you must quit. God poured in me. Not that clever.

[ 51 : 33 ] Peter said, I'm so committed. I'm so dedicated. I will absolutely not. I will not deny. I'm all in, I'm dedicated.

Did he mean it? By the way, did he mean it when they came to arrest him? When they came to arrest Jesus, who's on the guard? Who takes out his sword and is ready to take on the cohort of Roman professional soldiers?

Peter! In fact, he strikes the servant of the high priest, if you read the text carefully, he struck him first, grabbed him, and then sliced off his gear.

It wasn't a wild swing. It was a deliberate, calculated, Peter knew what he was doing, but he could have died for it. He could have died, and he's like, who's next?

How about you? I'll take you down, little boy. He's a big dude. Only Jesus stopped him from doing that. But it's not a fishing knife, it's a macaire, it's 18, it's, Jared, where's your knife?

[ 52 : 42 ] Bigger than yours. About nine inches? Seven inches? More than twice that way. So we're not talking about a little pirate and a little scaling knife.

We're talking about a real sword, double-edged sword. Same word that's used in the armor of God that we defend ourselves with. That's what Peter had. He had a real sword. Not a long, broad one, but he had one for intense fighting.

He was right. Why Jesus let him carry it? Because they slept outside a lot. Jesus was not against self-defense. But Peter says, I won't do it.

I won't do it. I won't do it. So much self-trust, so much pride. Did he have a good heart? His heart was deceitful. His heart deceived him.

In his heart, he meant it. He meant it. That's what we usually mean by he has a good heart. heart. But he's deceit. I thought I could. I thought I could.

[ 53 : 49 ] I thought I could. I think I can. So what's going on here? How could Peter go and fall so utterly? It's certainly pride, self-trust, blind of his vulnerability, but there's more.

I want you to hear how Luke describes this same picture but with another perspective. Here's how Jesus said it to Peter in Luke's recollection.

Luke 22 31. During this meal, Jesus said it to Peter. Now notice he calls him Simon. Back to the original name.

Remember he renamed it from Simon to Peter. Little Rock, Big Rock. Back to Little Rock. Simon, Simon, behold, Satan, Satan has demanded you.

Now our text says that Satan has demanded to have you. No to have. Satan has demanded you. he wants you.

[ 55 : 05 ] He knows you. He wants you. Remember he's kind of like Job. I want Job. You're protecting him. I want Job.

I want Peter. No, I want Simon. Simon. I'll show you what kind of rock he is. Let me expose him. God. He has demanded you that he might sift you like wheat. He's going to shake you and agitate you and test you and expose you as a frog. Is that not what the evil one does?

okay, Jesus. Then what? But I have prayed for you. Oh, thank God. Jesus has prayed for me. I'll get over it. I'll conquer it. I will not fall. I will not be sifted because Jesus prayed for me, right? What did Jesus say? I have prayed for you.

[ 56 : 10 ] not that you overcome. Not that you succeed. Not that you resist. I have prayed for you that your faith may not fail.

Which implies you're going to fail. For I pray that your faith won't fail. You need to fall, boy. You need to fall. You need a little bit chopped up. You need the bubble burst. I love you. I know you mean it. But you trust in yourself. Wait, you're going to have to do it later again to Paul. Paul going to need a little bit of that too.

He's going to push a little button. Put a permanent thorn in that button. Bubble. Balloon. Whatever. Whatever. Whatever. And then Jesus said to Peter, I pray to you that you are faithful.

[ 57 : 16 ] And when you have turned again, you're going to turn. You're going to repent. You're going to come back. Your failure is in the end. I know you're coming back. When you turn again, this is what I want you to do.

I want you to strengthen your brothers. Now that you're such a success story. I want you to strengthen your brothers because you've made it.

After you fail and your faith is still good and you repent, now I want you to strengthen your brothers because now you can do it from a point of humility.

Now you can do it from a point where you're not better than them like you think you are. Because you know, Peter said, hey, they might all fall but not me. I'm better than them.

I'm way more committed than James and John. A little competitive spirit. Once you get knocked off your pedestal, then you're in the right place to strengthen your brother.

[ 58 : 18 ] Because now you can do it as a sinner. Now you can do it as an imperfect failure. One who has learned, I can't. Peter, and you can't either run.

You can tell them the truth. This is Peter's gospel. He didn't hold back any of this failure. He didn't tell Mark, oh, don't write that part.

Good picture. Not put that in there. No. Put it in there. Because they need to know what I am. And what Jesus has done for me.

Peter said to him, according to Luke, Lord, I'm ready to go with you both to prison and to death.

Peter's like, Lord, don't you know me? I'm your most committed, most dedicated most.

Don't you know me? Jesus said, I tell you, Peter, now he's back to Peter. I tell you, Peter, the rooster will not crow this day until you deny me three times if you know me. You're not going to fail.

[ 59 : 29 ] You're going to do it soon, and you're going to do it badly. So can we apply any of this to ourselves? You always laugh.

You're way ahead, aren't you? You're way ahead. Bless you, you're way ahead. Even the most loyal Christians are prone to stumble badly. God's good.

So if you've been a Christian a while, you've matured, you've gotten some faith, you feel like you've got some trials under your belly, you're doing pretty good. Even you, you've been praying all the time, you've been, you know, it's not about pride, it's just, you just know you're faithful.

And you say, God did that, but you start to get to the point where you think, yeah, I'm good. I'm good. I pray every day, I'm good.

I can see when the soldiers are coming, so I'm ready. It's not happy on it. Excuse me, mister. You're going to fall big time, mister.

[ 60 : 37 ] Excuse me. I'm not right for that. So, so, how about you? Where's your trust? I know the Sunday school answer, but ask yourself, honestly, where's your trust?

Is it in yourself? Do you trust your commitment? Do you trust your loyalty to Jesus?

Do you trust, because you know you love him, do you trust your love is so strong for Jesus? That you're good? Not that you won't have some sin, not that you love?

Do you think, I never sinned bad. I mean, I might get, I might lapse, but I'm not going to get to that point of, I mean, publicly, vehemently saying, I don't know him.

I am not a Christian. I'd never say that. I know I would never say that. this is for you. This is for you, because you're Peter.

[ 61 : 55 ] And by the way, Peter stood up to a soldier with swords. Have you? Peter walked on water. Have you? No. Just saying.

not committed. Now, we're not about comparison. You're just saying. Because Peter was about comparison.

So you might be too. So if you rely on yourself, if you really think, I've got to just be strong, I've got to, you know, I know I can do it, I've just got to buckle up.

If that's you, you're going to fall. you're going to stumble. And it might be really bad. You're going to lose your courage.

He's going to strike something in your life. He's going to put you into a fire. And you're, everything you've done before isn't going to work. Your prayer and Bible reading from before won't work when that depression hits.

[ 63 : 03 ] But he takes everything out from under you. Everything you expected is not right. That's the learning time.

You're on the learning channel now. You're on the fire channel. Is there a fire channel? That would be the fire channel. And it's good for you.

Even if it takes 12 years, it's good for you. Do you know this about yourself?

Have you learned to distrust yourself? Jesus says what? Trust in yourself. No, he doesn't say that. He says, look into yourself.

No, he doesn't say that. What does he say about the self? Deny yourself. natural.

[ 64 : 07 ] Your self has got its own understanding, its own thinking, its own priorities. Deny yourself. Take up your cross. Only. Here's where it summarizes.

One of my favorite life verses in Proverbs 3. Perhaps it's yours as well. Trust in the Lord with all your heart. And lean not on your own understanding.

Hmm. I lean, but my understanding is good. Don't lean on it. In all your ways acknowledge him. Know him in everything. And what? He will make your path straight. want a straight path? Want to know where to go? Acknowledge him in everything.

He will make your path straight. And I love this part. And it will be healing to your body and refreshment to your bones.

[ 65 : 14 ] Hmm. Yeah. Give me some of that. When I had cancer the first time, this is a lot hurt. I like the healing and refreshment part.

The hard part is not leaning on my own understanding. Not wise in my own eyes. Got it?

Good? Next lesson? Let's pray. Father, thank you for your word. Thank you that you tell us the truth. Thank you that you tell us in spite of all our commitment, all our sincerity, all our love for you, we are still those who will fall.

We are still those who will be exposed. And Lord, thank you that you mean to do that so that we might be tested and refined and improved.

Help us recognize that in the fire. Help us to look to you and call upon you. and trust you instead of ourselves.

[ 66 : 23 ] We pray in Christ's name. Amen. Amen. Amen.