

Gethsemane – Part 3

Luke 22:51-59

Pastor Arlyn

Message Transcript

[00:00:02] Good morning, Church. Luke, Chapter 22 again this week, this is our fifth week in Luke, chapter 22. Is that page falling out of your Bibles yet? If that page is still intact, we might just make it because I'm going to shoot to finish this chapter out today. Now don't, you know how this goes, don't get your hopes too high. We're going to give this a shot, but if we can't get it done this week for sure, probably we'll get it done next week. So, if that page is still in your Bible, you got hopes of making it out of Luke Chapter 22 with it still intact. We stopped at verse 51 last week, but we had to cut it short, so we want to continue expounding verse 51 today and eventually we want to make our way here real soon to verse 52 so we can get moving through the rest of this. We are still in the Garden of Gethsemane, Jesus has travailed and prevailed in prayer. Prayer session is over. The battle is over. The war is already won. And we see Jesus surrendering himself there in the garden over to Annis, Caiaphas, the Romans, Judas Iscariot, even. But bigger picture, more perfect truth is this, what we really see, not so much Jesus surrendered to people, but Jesus surrendered to the will of his father there in the Garden of Gethsemane. But Peter, the disciple of Jesus, did not get that memo about winning through surrender. I guess that's not something we we human beings usually associate together, surrender and winning. But when it comes to the Lord, that is always the route to victory, surrender to the Lord's will. *[00:02:19][137.1]*

[00:02:19] Peter didn't understand that. And so Peter wakes up from sleep ready to fight. *[00:02:24][4.6]*

[00:02:25] And maybe you're not a morning person either, and if that's the case, let me give you some counsel that has helped me over the years. Two words, prayer and coffee. There's very few things in life that prayer and coffee can't fix. So if you came to church today, ready to fight, if you woke up grouchy, we have a coffee table back there, praise God, go get yourself some. We have a nursery over there where you can spend some time praying and come back in and join us when the fight has left you. *[00:02:58][33.0]*

[00:03:00] Now, as I mentioned last week, Simon, Peter was always very sincere. *[00:03:05][5.0]*

[00:03:06] He was a sincere disciple of Jesus, no doubt. Always sincere, but sometimes sincerely wrong, and on this occasion, boy, was he ever wrong. I mean, he got like across the board everything wrong on this night. First of all, number one, he chooses to fight the battle at the wrong time. *[00:03:29][23.1]*

[00:03:31] The Lord already won that battle the previous night in prayer, Peter missed the majority of it because he was sleeping. *[00:03:37][6.3]*

[00:03:39] Number two, not only did Peter fight the battle at the wrong time, but he was also fighting the wrong enemy. Ephesians chapter six, verse 12 tells us we do not wrestle against flesh and blood, but against powers in spiritual places. *[00:03:56][17.2]*

[00:03:57] So Peter is fighting people, and as I've shared with you before, any time as a Christian, you are fighting with people just like Simon Peter, you are fighting the wrong battle. That is not how the Christian prevails or travails the Christian prevails and travails through fighting those battles in prayer. I know it's counter to thinking when there's a problem between you and another person, when there's a difficulty in life, it seems counterproductive to spend time in your room praying about the situation. *[00:04:34][37.0]*

[00:04:36] But that's the way to get God involved and invoked into the situation and give you the victory and heal over that strained relationship and solve that problem that you're not going to be able to solve through fighting. And number three, he is fighting with the wrong weapon. So he's fighting at the wrong time, he is fighting the wrong battle, he's fighting with the wrong weapon, he is using a sword, a literal sword here in the Garden of Gethsemane. [00:05:08][32.5]

[00:05:09] But Second Corinthians 10 and 4 tells us that the weapons of our warfare are not carnal. They're not fleshly weapons. That's not how we believers and Christians fight. But our weapons are mighty in God for the pulling down of strongholds. [00:05:24][14.8]

[00:05:26] The two weapons that the Lord has given to us to fight our spiritual warfare, to win our victories in our spiritual lives that can be found in Ephesians chapter 6, verse 18, it's number one Prayer. And then number two, Ephesians Chapter 6, verse 17, and also Hebrews Chapter 4, verse 12, our other weapon, Prayer and the Sword of the Spirit, which the Bible says is the word of God. Both of those were given to you as an example in the Garden of Gethsemane, if you want to find out how to, as a Christian, use prayer as a weapon to get your victory, watch what Jesus did in the Garden of Gethsemane, watch how he used prayer. And if you want to learn how not to use the word of God, the sword of the Spirit, watch what Peter did and then make sure you don't do the same thing. [00:06:21][54.9]

[00:06:22] Don't be taking the Bible and hacking off people's ears with it and just slashing away at people. Have you ever known someone like that that uses the word of God in that way? They use the word of God to chop people up, just hacking away at people with the scriptures chopping ears off. Well, be careful when you do that, because that's exactly what you're doing when you're using the scriptures like that, you're chopping off people's spiritual ears. You may be perhaps ruining their chance of ever again hearing from the word of God. [00:07:02][40.5]

[00:07:03] Why? Because even though the word of God is infallible, it is our source of truth. It is our roadmap for life, even though it's infallible, we can still, unfortunately, use it in a very fallible, harmful way. So we need to be careful of that. As I alluded to last week, the last miracle that Jesus had to do was to heal someone. The last miracle by Jesus recorded in the Gospels was to heal an unbeliever that was harmed by one of his followers. Now, I asked you to think about that throughout this week and see if that spoke to you. Did you do that? Did you take me up on that assignment? Did anyone give some thought to that this week? And did it speak to you? It really should have. It should have notified us of the danger of using the scriptures, the word of God improperly and causing offenses in people's lives. Jesus said, if you remember back in Luke, Chapter 17, the very first verse, he said it is impossible that offenses should not come. They're going to happen, but woe to the person from whom they come. [00:08:22][78.9]

[00:08:23] Offenses are going to happen. People are going to be offended. People are going to have their ears lopped off by the word of God sometimes. But if you're the one that's going around with the sword, using the sword, unwisely unskillful, swinging it recklessly and harmfully, you're causing the offense. And Jesus says, woe, sorrow to you, sorrow to you. So, Christian, be wise in how you use the sword of the spirit. Please don't force Jesus to follow you around in your Christianity and pick up all the ears that you're lopping off with the scriptures. Sometimes I think that's the most common miracle that Jesus still does, going around and mending things and fixing things that reckless Christians wreck. So let's be careful, let's be wise, I don't want that to be the Anchored Fellowship Group or anyone from this group, for that matter. Now, here are my two final thoughts about Peter and Malchus. Malchus was the guy who had his ear chopped off by Peter. Here are my two final thoughts about Peter and Malchus, and then we're going to move on and begin reading verse 52. But first off, it's a very good thing that Jesus did heal Malchus's ear, because had he not, it is very likely that there would have been not three crosses on Golgotha that day, but four, the fourth one being for Simon Peter.

What an act of Christ's mercy to fix what Peter wrecked and to spare Peter from himself being hung on the cross that day. [00:10:08][104.5]

[00:10:09] And secondly, I hope that Malchus went home and spent a lot of time looking in the mirror at that ear and thinking about what happened. Remembering what it was like to look down on the ground in the dirt and see your ear laying there. And then remembering as Jesus, the one who claimed to be the Messiah, the son of God, picked up that ear, stuck it back on his head and completely healed the sever. I think that should make you want to repent and be saved, don't you think so? I think if it was me in that situation and that happened to me and Jesus did that for me, I'd have to think long and hard before I refuse to repent and follow after Jesus. I think I'd want to. And I don't think it takes a rocket scientist to figure out something is different about Jesus. I don't think it has to be the brightest apple on the tree to connect those dots and say there's something different about him. He's powerful. He's merciful and I want to know him and I want to follow him. [00:11:18][69.3]

[00:11:18] So let's get to today's text. Let's begin reading in verse 52. Then Jesus said to the chief priests, captains of the temple, and the elders who had come to him, have you come out as against a robber with swords and clubs? Verse 53, when I was with you daily in the temple, you did not try to seize me. First thing here, Jesus points out, the inappropriate timing of the religious leaders here in his arrest. As he said, during that week of Passover, he spent, as the scriptures told us, every single day, teaching in the temple. Every day they had to listen to him. And every day they were fuming and steaming. They were wanting him dead. They were wanting him gone. [00:12:20][62.1]

[00:12:21] They were plotting out ways to accomplish that, but not one of them would make a move. [00:12:27][5.6]

[00:12:29] Not in daylight, not in the public eye, as Luke told us, they feared the multitude. Jesus had at this time, the multitude at his back. They were in support of him, the multitude loved him, the multitude wanted to see more of him and hear more from him. So there's no way a public arrest in the middle of daylight would have flown the multitude would have shut it down. And so they didn't do it because they were cowards. They were afraid of the multitudes. [00:13:03][34.1]

[00:13:04] They knew that what they were doing was unjust and unfair, and Jesus is pointing that out and reminding them of the timing of his arrest because they knew it was unfair and unjust, they had to do so as a secret arrest. They had to do so under the cover of darkness. And Jesus also in verses 52 and 53, pointed out the inappropriate manner of his arrest. [00:13:34][30.3]

[00:13:34] It was the way they did it too. John, Chapter 18 tells us that Rome had assigned an entire detachment of Roman troops to the arrest of Jesus. Do you know how many soldiers that is? A legion is 6000 soldiers and a detachment is a tenth of a legion, so that would be 600 Roman soldiers. Now, we don't know if there were exactly that many, but approximately in the Garden of Gethsemane, there were 600 soldiers that had come out to arrest Jesus. Keep in mind, what is he? He's a religious teacher. He's a Jewish rabbi. Doesn't that seem like overkill? [00:14:25][51.1]

[00:14:26] 600 soldiers to go arrest a seminary professor. A religious teacher. I'd say that's overkill. For sure. [00:14:39][12.9]

[00:14:43] They're treating Jesus as if he was a robber, a criminal, they're treating him as if he had robbed the temple Treasury. Really all that he has done is by his teaching, he robbed the religious people, the self righteous people of their empowerment to self righteousness, because when Jesus taught about salvation, he

made everything about salvation by faith in him. Religious people hate that. Religious people hate the simplicity of that. [00:15:18][34.8]

[00:15:19] I'm so glad the scriptures remind us not to forget, not to get away from the simplicity that is in Christ. [00:15:25][6.3]

[00:15:26] Jesus made salvation about faith in him, about converted and transformed hearts, not about what the religious people wanted it to be, about works and a religious system. That's religious people, that's self-righteous Phariseism and religious people today and Pharisees, modern day Pharisees, to this day, they still want the same thing and hate the same thing. They want Christianity or their religion to be all about a system of steps toward attainment. You know why they want that? It's because that's the only way that they can elevate themselves above other people, and that's what self-righteous people want. That's what religious people want. They want to be seen as super spiritual. They want to be seen as spiritual superheroes, they want to be elevated above others and the only way you can do that is if you have a religious system that you're following, because then you can start comparing works. And you can elevate yourself over people and you can get those prominent titles and those prominent positions within a religion. And Jesus said it's not about that. [00:16:50][84.6]

[00:16:52] It's about everyone being a sinner and being incapable of salvation, except through my blood, the blood of Christ and our faith in his sacrifice for us, Jesus made it that simple. Religious people hate that. They love works, they love religion, so they they cling to their misunderstanding and mis interpretation of the Book of James as their pretext, and they keep drivin at the works thing. They keep trying to convince you that salvation is all about how well you do. It's because they want to compare themselves to others. It's because they want to elevate themselves over others. Jesus says it's a matter of whether you know him or not. That's what salvation comes down to, according to Jesus. So, Verse 53, reading on, but this is your hour and the power of darkness. This was Judas's hour. This was Satan's hour. Now, the Lord was going to give Judas and Satan longer than an hour, wasn't he? He's not saying this is your hour go. Start 60 Minutes starting from now, 2:00 a.m. in the garden of Gethsemane, you've got till three a.m.. No, He was saying this was Judas's, hour his appointed hour this was Satan's appointed hour. Do you keep a calendar or a planner? And you pencil things in for appointments. Everything gets an hour, right? You mark it on the hour, you mark it on the half hour, everything gets a timeslot. When I'm setting up appointments with someone for counseling or something, they get written into my planner, into my calendar. Nine a.m.. Rob Steinbrecher, counseling. But then he gets a time slot, doesn't he, Robert Steinbrecher, 9:00 a.m. to well, it's Robert, so probably like three a.m. he needs a lot of counseling, so it's going to take a while. [00:19:04][132.1]

[00:19:05] That's his time slot, right? His hour is nine o'clock. That's when he's supposed to show up for counseling, but he gets a time slot. It's the same with Judas. It's the same with Satan here. It's the same with the powers of darkness. This was their hour whenever it was, two a.m., the Garden of Gethsemane. But the Lord is going to block off the next eight or 12 hours of so on the divine timetable to give over to the power of darkness. This is their moment, but unfortunately, it was very short. It was very brief. And when darkness thought that this was going to be their finest historical moment, something happened. 3:00 p.m. Jesus died on the cross. But before the chants and cheers in hell could really take off, something happened that hell didn't expect. Though Jesus died on the cross, his ministry wasn't done and the scriptures tell us that Jesus in First Peter, chapter 3, verse 19, descended into Hades and preached to the spirits that were there. Jesus went on a victory tour in hell for three days, preaching about his victory and about salvation for mankind.

[00:20:36][91.9]

[00:20:38] But that backfired on hell. [00:20:39][1.2]

[00:20:41] And then after that, after those three days, that three day victory preaching tour into hell, Jesus spent, according to the scriptures, 40 days doing the same thing with his disciples on the Earth. Acts chapter 1, verse 3, preaching to them and sharing with them the things concerning the kingdom of God. Now a 40 day preaching victory campaign for Jesus. *[00:21:09][28.1]*

[00:21:10] So what hell may have thought would be its finest hour ends up to be the moment when light finally once and for all defeated the darkness, it was darkness is darkest hour, or maybe I should say it was darkness's brightest hour, because darkness hates the light. And the light won. And the Lord made a spectacle of the powers of darkness, he did this, he got this victory in his death very demonstrably and very publicly, not to all, not to people, but in the realm of darkness. This was a very demonstrable and a very public victory. Colossians, Chapter 2 verses 13 through 15 tells us that Jesus, having nailed our sins to his cross disarmed principalities and powers and made a public spectacle of them triumphing over them in it. In what? His death. You know what the crazy thing is? Darkness lost that day, and yet people still choose the kingdom of darkness over the kingdom of light. How does that even happen? *[00:22:31][81.4]*

[00:22:34] Satan and the fallen angels even understand what Christ did that day in his death, even they understand all was lost. He won. He got the victory and all of hell lost. Now, you may not get hell to admit that or submit to that, hell is still fighting, but hell knows deep down, all was lost. Jesus got the victory. *[00:23:03][28.6]*

[00:23:04] So if hell is a defeated and deposed of Kingdom, then tell me how in the world, how in the world is Satan's recruitment booth still full? Unbelievable, I've shared this before, this story, and I can't remember if it was in our current iteration of Anchored fellowship or if it was in the early days, but I shared this at some point. It's a story about a woman, she was a powerful executive on Earth and she died and she goes to heaven and she stands before at the gates, of course, Saint Peter, because in all of these stories it's St. Peter at the gates, and so she wants in to heaven and St. Peter says, well, hold on there, not so fast. Before you do, the Lord gave me some rules here. Have you ever heard this story? The Lord gave me some rules here, and we're going to do things a little bit different with you. *[00:24:01][56.6]*

[00:24:03] We're going to give you one full day in heaven and one full day in hell, and then we're going to let you pick. We will let you pick where you want to spend eternity. She said, oh, no, no, that's not necessary, I already know I want heaven. Peter said, Well, just just hang on. Just put in your time, do a day in heaven and do a day in hell. And then you pick. So down she goes to hell. And when she gets there, things at all, we're not what she expected. She gets to Hell, and first thing she sees is a beautiful golf course. And a beautiful, fine, exquisite golf resort in the background. She sees her friends all finally dressed. She has a wonderful day and a wonderful evening, reminiscing with her friends, eating steak and lobster, having fun, dancing, telling stories, a wonderful time in hell with her friends. And her time was up and it came time for her to leave, so off she goes, some heartfelt goodbyes to her friends. And up she goes for her day spent in heaven, and as the story goes, I'm just telling you this story, this is not what heaven is, but this is how the story goes. She spends a day in heaven sitting on a cloud and playing a harp. Why is that our view of heaven? I don't know, but anyway. So she spends her day like that. Peter comes to her after her day in heaven is over and says, OK, decision time, what's your decision? She said, well, I can't believe I'm going to say this, I never thought I'd say this, I enjoyed my day in heaven and all was wonderful, but I think I enjoyed myself in hell better, so I pick hell. I can't believe I'm saying this, but I pick hell. Peter says, Are you sure? Yep. Final answer? Final answer. You wanna phone a friend? No, final answer. So down she goes back to hell permanently. But this time, when she gets there, things are different. Things are dark. It's a wasteland of human suffering, there's no one finely dressed, there's no one eating steak and lobster. It's a disaster of human suffering. And Satan walks up to her and throws his arm around her and she said, I don't get it. What is happening here? I was just here yesterday. We had such a good time, everything was beautiful. I had fun with friends. I had a fancy meal. *[00:26:41][157.8]*

[00:26:43] Why are things so different now? And as the story goes, Satan grinned from ear to ear and chuckled and said, yeah, that was the recruitment package. We get a lot of people with that. And that's what it is, folks. [00:27:01][18.6]

[00:27:03] The way that hell keeps people on the side of darkness is to keep them in darkness about what it's all about. It's deception. That's the only thing that hell has now a deposed and defeated kingdom, yet still taking in member after member after member into that kingdom because of deception, by keeping us in the dark about the realities of hell and the realities of Christ's victory over darkness on the cross. The scriptures tell us in Second Corinthians, chapter 4 verses 3 through 6, the apostle Paul said, even if our gospel is veiled, even if our gospel is hidden, it is veiled to those who are perishing whose minds the God of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them, for we do not preach ourselves, but Christ, Jesus, the Lord and ourselves, your born servants, for Jesus sake, for it is the God who commanded light to shine out of darkness, who has shown in our hearts to give light to the knowledge of the glory of God in the face of Jesus Christ. I love that verse, but there you have it. [00:28:28][84.7]

[00:28:28] Hell trying to deceive people into staying in the dark. He wants to keep you in the dark. He wants to veil the truth and the gospel from you. But the Lord wants to flip the light on. He wants to give you spiritual illumination. I hope you have that spiritual illumination today. [00:28:46][17.1]

[00:28:46] I hope you're not picking the kingdom of darkness. If you are, be very careful. Because if you choose the kingdom of darkness and choose to remain in the kingdom of darkness, the day comes when you cannot escape that darkness. And the Bible describes it as outer darkness and there will be weeping and gnashing of teeth. [00:29:09][22.9]

[00:29:09] You were warned right here, May the 2nd, 2021, in this year of covid, in this year of our Lord, pardon me, 11:24 a.m. you were warned. If you choose the kingdom of Darkness, if you stick with it, you're not going to like how things end. Verse 54, having arrested him, they led him and brought him into the priest's house. Now, from the time of Christ's arrest in the Garden of Gethsemane until his crucifixion, his time of crucifixion at 9:00 a.m., Jesus faced six trials, six trials. I need the other hand for that, six trials. The first trial was before Annis. Does anyone remember who Annis was? He was, not really the high priest, and yet he was. He was a high priest emeritus, if you will. He was retired. He retired from the priesthood, from the high priest position. [00:30:20][70.1]

[00:30:21] He gave that position to his son in law, Caiaphas, but even though he was retired, he was really like the high priest emeritus. The Jews considered him to be the power behind that position. So the Jews look to Annis as the high priest, the unofficial high priest. That was trial number one before Annis, Luke does not cover that trial, Luke has launched us right into the trial before Caiaphas, the son in law of Annis. So trial number two, Caiaphas who was officially the high priest and the reason why that was important? [00:30:58][37.5]

[00:31:00] Because if you wanted something to get to Rome, if you wanted a decision to get to Rome, you had to get it officially through the official high priest, Caiaphas. Now, he was a puppet. He did what father in law said. But nonetheless, you had to get Caiaphas's word. That was trial number two before Caiaphas. [00:31:22][22.0]

[00:31:25] Trial number three was before the Jewish Sanhedrin. That was the 70 member ruling body over civil and religious life there in Jewish life, that was the Jewish Supreme Court, if you will. And that was very

necessary as well if you were going to get something passed through the Roman government, you needed the Sanhedrin in order. [00:31:50][25.0]

[00:31:51] So those were the first three trials. They were all religious trials. Then you have the next three trials, trials 4, 5, and 6 and they were the civil trials. These were done before Roman government. Trial number one, as you probably know, was before Pontius Pilate. Pilot wanted nothing to do with it, so when he found out that Jesus was a Galilean from Herod's region, he thought, oh, great, this is wonderful, I can pass him off to Herod and I don't have to make this decision on whether I crucify this Jesus or not. So trial number two was or pardon me, this is trial number five now or trial number two civil trial, that was before Herod. And then Herod had a little fun at Christ's expense. He mocked Jesus a little bit, but when Jesus wouldn't perform a miracle for him, Herod wanted nothing to do with that case, and Herod sent Jesus back to Pilot trial number 6. Six trials, all of them very illegal and I don't know if we'll get time to talk about this this week or not, but I'll have you just hold on to that thought for a moment, all of these trials, very illegal, six of them. And we're studying trial number two before Caiaphas in Luke's gospel. Jesus now in his second trial in Luke, chapter 22, verse 54. Reading out the rest of verse 54, It says this, though Jesus is on trial, Peter followed at a distance. What a moment the arrest of Jesus was. Nine of the disciples hightailed it out of there when he was arrested. And they were just gone, they hid. They ran for cover, they tried to stay safe, the apostle John, he didn't. [00:33:56][125.1]

[00:33:57] He was with Jesus side by side throughout the beginning of the end until the very end of the end. John, is there at all of the trials of Jesus, he is there at the foot of the cross. John never left Jesus side. But then there's Peter. Big mouth, big shot, the guy that promised, Lord, no matter what happens, I'll be right there. Yeah, well, he is now following a far off, he is following Jesus at a distance. Now you know what's about to happen to Simon Peter, right, you know what he's about to do in the story? He's about to deny Christ three times. [00:34:39][42.5]

[00:34:41] And I submit to you that this is where it all started, this is the beginning step of the downward slide that Simon Peter fell into on this night. It started with this following the Lord at a distance. I think that phrase is pregnant with meaning. And I might just give you this assignment this week, think that phrase over. What does it mean to follow the Lord at a distance? [00:35:09][28.7]

[00:35:11] I think this is how it starts with us as well. [00:35:15][4.9]

[00:35:17] Have you ever heard of the term of backsliding? All right, don't tell me backsliding is not a biblical thing, it's in the Bible, you can find the very word. It's in there. [00:35:29][11.6]

[00:35:30] So backsliding is a thing, that's when you kind of take some steps backward on your commitment to Christ, you were committed, you were devoted, you were on fire, but something caused you to step away from that. And you enter a phase where you're not all that committed to Christ. And just like Peter here, you don't want to be ID'd as a lover of Christ. I'm sure that most of you, probably all of you have had a phase of your life that was like that. Where you just kind of took those steps backwards, yeah, backslid, you kind of fell away from the Lord and you were following him at a distance. It's not that you stop believing. It's just that you kind of took some steps back, took your hands off of things for a little while and tried to be an incognito Christian. You know, I believe. I believe in God, I believe in Jesus. But not really going to church right now. [00:36:40][70.1]

[00:36:42] I'm not really making any Christian kind of statements to people that I know I'm not really referring much to the Bible, I'm just sort of following at a distance. The only way to combat that is to, from the beginning, be upfront about who you are. The only way to combat that. Is to just immediately and every

situation go on record for Jesus. That's what baptism is all about, right? That's why we do baptism.

[00:37:17][35.2]

[00:37:18] That's why you are baptized into Jesus, identified with Jesus. That's your public statement when you get baptized before the church. That's your public statement. I'm one of you now. If the world thinks this group is wacko, fine, I'm one of the wackos now. I'm a believer in Christ. This is me going on record, I'm getting baptized, I am identifying with Christ, I'm saved, I'm a follower. And then from that time on, from those moments of going on record about your Christianity, then what you need to do is you need to live a life where your Christianity is obvious. I said obvious, not obnoxious. Those are different words. I'm not saying you have to make your Christianity obnoxious, that's a thing. But make your Christianity obvious. Those are protections for you, they will protect you from going backwards and distancing yourself from Christ. Verse 55, now when they had kindled a fire in the midst of the courtyard and sat down together, Peter sat among them. The courtyard that is mentioned in verse 55 would be the courtyard right outside the home of Caiaphas, the high priest, we would just say it's his yard. They called it a courtyard. It's his yard. That's where Peter is, according to verse 55, he's in the courtyard of the high priest, Caiaphas, where is Jesus? [00:38:54][95.7]

[00:38:55] Jesus is in the home of Caiaphas. That's where this trial is taking place. He is inside the home. Peter is far off. He's at a distance. [00:39:05][10.0]

[00:39:06] He's there in the courtyard of the high priest for that trial. Now, the Gospel of John tells us in John Chapter 18, verses 15 through 17, that the reason John could be there from start to finish was because the apostle John knew the high priest. He knew Caiaphas. [00:39:26][20.4]

[00:39:27] How? Who knows. Some speculate maybe it had something to do with Zebedee's fishing business, James and John, the sons, they would have had business with Caiaphas in the temple services providing fish. Could be. Maybe that's how he knew him, from business deals. But regardless, he knew Caiaphas. So John, the apostle John was allowed to be there for all of it. He's there at his house, inside. And then the scripture tells us that there in John, 18, 15 through 17, that Peter got stopped at the gate by event security. [00:40:03][35.3]

[00:40:05] The bouncer caught him at the door and said uh uh. By the way, John tells us it was a servant girl that was watching the door. That's who they had as their event security that night, a servant girl, and she sees Peter and she stops him at the gate. She wouldn't let him in. It was John, according to John 18, that came down to the servant girl and talked her into allowing Simon Peter to just come into the courtyard. So there he is, in the courtyard, but where is he specifically in the courtyard? What a scene this is. He is sitting at the enemy's campfire. He's sitting at the enemy's campfire. He's warming himself at the enemy's fire.

[00:40:53][48.7]

[00:40:55] Now, I want to make too much of this and I want to make a bigger deal of this than what the Lord intended, but I continue to see the slide, don't you? I continue to see the downward slide. This started by Peter distancing himself from the Lord and now he's chilled off. If I could just turn this into something spiritual for a second. That's what happens to you, too, when you follow the Lord at a distance. What's going to happen? You're going to cool off in your Christianity. There's going to be a chill there. Peter is chilled to the bone on that night. You'll be chilled to the spiritual bone when you distance yourself from the Lord. That's just the next logical slide down that slide, that degeneration of spirituality. As you know, the Lord wants you to be hot for him, on fire for him, filled with fervor for him, the Lord doesn't want cold Christians. [00:41:57][62.4]

[00:42:00] You say, well, no problem. I'll shoot for the in between. I'll split the difference, I'll be a lukewarm Christian. How about that one, is that all right, lukewarm Christianity? Well, what did Jesus say to the church

in Laodicea there in Revelation, chapter 3? He said, pick one hot or cold. I don't want you cold. I want you hot. I want you on fire for me. But pick one hot or cold because lukewarm I really dislike. [00:42:28][28.0]

[00:42:29] If you're lukewarm, I'll spew you out of my mouth. The Lord says. Makes sense to me. Makes sense to me, the logic is sound hot coffee, great. Cold coffee. OK, if you're in the mood. [00:42:43][14.4]

[00:42:45] Hot tea, it's OK. [00:42:47][1.5]

[00:42:49] Cold tea, sweet tea, cold southern, sweet tea, excellent. What does almost no one like? Lukewarm coffee or lukewarm tea, in the same way the Lord doesn't like lukewarm Christians, he'll spew out of his mouth. So that's not an answer either. [00:43:06][16.9]

[00:43:06] The Lord wants you to be hot and he doesn't want you turn to the world's fire to warm yourselves up. Is Jesus on fire still? I know he's getting ready to suffer. Is he on fire still? Well, he left the Garden of Gethsemane sweating bullets of blood, that's how on fire he was in his prayer life. Peter was snoozing while Jesus was praying and getting on fire with the Lord and now the Lord's still hot in his spirit, Peter chilled to the bone and warming himself at the enemy's fire. Following a far off, now catching a chill. Turning to the worldly fire to warm up, what do you suppose is next? What's the next rung on that ladder down into cooled off Christianity? Total denial of knowing Christ, that's where this leads to, that's where this whole process leads to. Verse 56 and a certain servant girl, by the way, John 18:17 tells us that this is the same servant girl that was guarding the door that shut Peter out, that John had to talk into letting Peter come in. She now sees Peter and she says, seeing him as he sat by the fire, looked intently at him and said this man was also with him.

[00:44:30][83.6]

[00:44:31] This is a Jesus follower. Verse 57, But he denied him, he denied Christ saying, woman, I do not know him. Strike number one. 58, and after a little while, another saw him and said, you also are of them, but Peter said, Man, I am not. Strike two. Verse 59, Then, after about an hour had passed, another confidently affirmed.

[00:45:07][36.0]

[00:45:09] And John, 18:26, tells us that this third and final accuser was actually the relative of Malchus. Can you believe that? There are no coincidences in life. This one is just funny. The last accuser to accuse Peter of being a follower of Jesus is a relative of the guy that Peter cut off his ear. It's like, oh, yikes, small world. That's your relative, Malchus, the guy who chopped his ear off. Uh oh. So he said, surely this fellow also was with him, for he is a Galilean or as Matthew records, your speech betrays you. I love that expression. Your speech betrays you. We can tell that you're an uncultured Galilean because you talk like a galilean. [00:46:03][53.6]

[00:46:04] We can tell that's where you're from. You're one of those hick town followers of Jesus, right, we can tell. You can tell where people are from based on their accent, right? You can tell when someone's from Boston. You can tell when someone's from Canada, eh? You can tell when someone's from Australia down under. [00:46:26][21.7]

[00:46:27] You can definitely tell when people are from PA. First of all, we're the only people that actually go by our acronym for our state. Where are you from, PA? No one else says that. Where are you from, TN? No, no, no, Tennessee. Where are you from? PA. That's number one. Secondly, we say yinz, we eat hoagies and we push buggies. [00:46:46][19.1]

[00:46:47] That's weird. You can tell where people are based on their accent, and can I say this, Christian, and I guess I'll close on this because we're running out of time, can I say this? [00:46:59][11.3]

[00:47:02] Your accent, your talk. Should also betray you to the world if you're a Christian. [00:47:10][7.7]

[00:47:12] If you're a Christian and you're trying to be one of those smooth, cool, incognito Christians and you're trying to blend in, your speech should betray you. And I hope to God that it does. You should have a heavenly accent. There should be something different about your speech that when the world talks to you, it won't take them long to say, what's your deal? [00:47:33][20.6]

[00:47:35] You're not like the rest of us. The rest of us, we say the F word constantly, like every other word, we don't, we know very few other words. It's how we frame our sentences, verbs, nouns, f words. [00:47:52][17.1]

[00:47:54] It's a part of the sentence structure. [00:47:55][1.1]

[00:47:56] I've never heard you use the F word. What's wrong with you? Never heard you use the S word. [00:48:00][3.4]

[00:48:00] You don't call everything damned, what's up with you? Your speech should betray you. You don't court jest like the rest of us, everything with you is not sexual innuendo like it is with us and the rest of the world, what's different about you? What's your gig? Let me give you some verses, Christian, just to close this out with some verses about your speech, some verses about your talk, some verses about the accent that you should have as a believer that should betray you as a believer. [00:48:31][30.7]

[00:48:32] Let me give you some verses. Write these down. I'll breeze through them. And you can meditate on them, chew over them later verse 6 of Colossians, Chapter 4, Let your speech, uh oh, talking about the way we talk today, if you have a problem with your mouth, this is your message, write down these verses. Colossians, Chapter 4, verse 6, let your speech always be with grace. Seasoned with salt. You know what season with salt means? What does salt do? [00:49:05][33.4]

[00:49:06] It makes a person thirsty. [00:49:07][1.5]

[00:49:09] Your conversation with people should leave them thirsty for more conversation with you, not dying to get away from you. Ephesians Chapter 5, verses 1 through 4, I'm going to read all of this. Therefore be imitators of God as dear children and walk in love as Christ also has loved us and given himself for us and offering in a sacrifice to God for a sweet smelling aroma. But fornication and all uncleanness or covetousness let it not even be named among you, as is fitting for saints. Listen to this, neither filthiness nor foolish talking. That doesn't mean jokes. That means foolish talking nor coarse jesting sexual innuendo which are not fitting, but rather, here's what your speech needs to be like, giving of thanks. How about Ephesians chapter 5, verse 12, for it is shameful even to speak of those things which are done by them in secret. [00:50:11][62.3]

[00:50:12] You shouldn't even be talking about the sins of others. Well, I'm just telling people so that they can help me pray. No, you're gossiping. And you're using that as a mask to gossip, you shouldn't even talk about the sins of others that are done in the dark. Romans Chapter 12, verse 14, bless, here's what you do with your mouth, bless those who persecute you. [00:50:34][22.2]

[00:50:35] Bless and do not curse. Our talk is different, or at least it should be, and that's why you're going to have a tough time really, truly fitting in with the world, with those that don't follow the Lord. Eventually, your speech is going to betray you. If you are a Christian, not just in faith, but in practice, you will, listen to me, you will stick out like a sore thumb, just like Dave right now in his coughing fit. [00:51:11][36.0]

[00:51:13] You will stick out like a sore thumb, but guess what? That's OK. It's what the Lord wants and it can be a good protection for you and your Christianity. Would you stand with me? Worship team, come on up. Oh, I wish I could finish this out. We're so close. We made it halfway almost. We'll finish this next week. We want to have a time of communion today. I'm really looking forward to this because we've had to put this off for a while because of covid. And thank the Lord, we've been in the clear here for quite some time now. And we get to share this time of communion together. I'm going to ask the ushers to come on up. *[00:51:13][0.0]*

[2968.7]