

SLIDE 1

Mark: Jesus The Servant

Mark 14:66-72, "Peter's Denial"

SLIDE 2-5

"And as Peter was below in the courtyard, one of the servant girls of the high priest came, ⁶⁷and seeing Peter warming himself, she looked at him and said, "You also were with the Nazarene, Jesus." ⁶⁸But he denied it, saying, "I neither know nor understand what you mean." And he went out into the gateway and the rooster crowed. ⁶⁹And the servant girl saw him and began again to say to the bystanders, "This man is one of them." ⁷⁰But again he denied it. And after a little while the bystanders again said to Peter, "Certainly you are one of them, for you are a Galilean." ⁷¹But he began to invoke a curse on himself and to swear, "I do not know this man of whom you speak." ⁷²And immediately the rooster crowed a second time. And Peter remembered how Jesus had said to him, "Before the rooster crows twice, you will deny me three times." And he broke down and wept."

SLIDE 6

Mark: Jesus The Servant

Mark 14:66-72, "Peter's Denial"

- I. **The Denial- Mark 14:66-71**
- II. **The Distress- Mark 14:72**

INTRODUCTION

Beloved, pressure does strange things to people, and Peter, so loyal, so bold, is exposed in his weakness as being willing to deny the Lord who a few moments ago he was fighting to protect. Such is fallen humanity, such are we all, such was Peter.

Mark 14:66–72 records Peter’s tragic denial of Jesus. While Jesus is being questioned by the high priest, Peter is confronted three times about being one of Jesus’ followers. Fearful of being identified with Christ, Peter repeatedly denies knowing Him, ultimately swearing that he does not know Jesus. When the rooster crows a second time, Peter remembers Jesus’ prediction that he would deny Him three times. Overcome with conviction and sorrow, Peter breaks down and weeps.

This passage highlights the danger of **fear, spiritual distance, and misplaced confidence**, but it also points toward **repentance, forgiveness, and restoration**. Peter’s failure did not have to be the end of his story; his genuine sorrow opened the way for restoration.

SLIDE 7

Mark: Jesus The Servant

Mark 14:66-72, “The Denial”

- I. **The Denial- Mark 14:66-71**
- II. **The Distress- Mark 14:72**

SLIDE 8-10

- I. **The Denial- Mark 14:66-71**, “And as Peter was below in the courtyard, one of the servant girls of the high priest came, ⁶⁷and seeing Peter warming himself, she looked at him and said, “You also were with the Nazarene, Jesus.” ⁶⁸But he denied it, saying, “I neither know nor understand what you mean.” And he went out into the gateway and the rooster crowed. ⁶⁹And the servant girl saw him and began again to say to the bystanders, “This man is one of them.” ⁷⁰But again he denied it. And after a little while the bystanders again said to Peter, “Certainly you are one of them, for you are a Galilean.” ⁷¹But he began to invoke a curse on himself and to swear, “I do not know this man of whom you speak.”

SLIDE 11

• PETER'S TRIAL BEGINS IN CAIAPHAS' COURTYARD!

SLIDE 12-13

- **Hiebert:** "All four Gospels candidly record three denials by Peter (**Matt. 26:69–75; Luke 22:55–62; John 18:15–18, 25–27**), but the details vary considerably. Efforts to arrange all the Gospels into one consistent narrative have produced varied combinations. In the synoptics, the three denials are told together, but in the Fourth Gospel, they are related to the course of events that evening."

SLIDE 14

A. In the courtyard- Mark 14:66, “And as Peter was below in the courtyard, one of the servant girls of the high priest came.”

SLIDE 15

1. **And as Peter was below in the courtyard:** As Peter was below in the courtyard - Note the location of "below." Jesus' trial was apparently at a higher level of the palace.

- **Constable** - Peter's presence was a testimony to His love for Jesus. Unfortunately his love could not stand the test of fear.
- **Hiebert** adds below in the courtyard "indicates that the apartments around the courtyard were on a higher level than the open court. The rooms were approached by steps. It need not mean that the trial of Jesus took place in an upstairs apartment."
- As Mark concludes the story of Peter's denial in **Mark 14:66-72**, he does it as a flashback. This didn't happen as Jesus was beaten, but as He was on trial.
- **Peter's first problem was that he *followed Him at a distance* (Mark 14:54).** When we distance ourselves from Jesus, it is hard to make a proper stand for Him at the critical time.
- **Next, Peter *sat with the servants and warmed himself at the fire* (Mark 14:54).** Peter found fellowship and warmth in the company of the ungodly, having forsaken the fellowship of the fleeing disciples. Peter wanted to seem just one of this crowd, not a follower of Jesus.

SLIDE 16

1 Corinthians 15:33, "Do not be deceived: "Bad company ruins good morals."

SLIDE 17-19

Psalms 1:1-6, "Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; ²but his delight is in the law of the LORD, and on his law he meditates day and night. ³He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers. ⁴The wicked are not so, but are like chaff that the wind drives away. ⁵Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; ⁶for the LORD knows the way of the righteous, but the way of the wicked will perish."

SLIDE 20

- The *officers* of **Mark 14:65** who struck Jesus are the same people as the *servants* of **Mark 14:54**, because the same ancient Greek word is used by both groups. Peter sat and associated himself with the same men who beat Jesus, and they beat Him just because someone else told them that Jesus was a wicked man.

2. One of the servant girls of the high priest came:

John says she was "the slave-girl who kept the door" (**John 18:17**) and therefore may have been the one who admitted Peter to the courtyard.

- **Wuest:** "That she was about and on duty at that hour, is indicative of the fact that there was something unusual astir."
- **PLAYING WITH FIRE:** Scripture does not tell us what **Peter's motives** were for entering the high priest's courtyard. Perhaps he thought he could still rescue Jesus. But we learn from his encounter that he **FOOLISHLY PUT HIMSELF INTO TEMPTATION**. He had already deserted and fled, so he knew his own weakness and vulnerability. But he tried to hide his identity, and this would lead him to deny his master. When we struggle with failure or guilt or find ourselves surrounded by those hostile to Christ, **WE MUST RECOGNIZE OUR VULNERABILITY AND RESIST THE TEMPTATION TO COMPROMISE OUR FAITH, VALUES, OR MORALS.**

SLIDE 21-22

1 Corinthians 10:12–13, "Therefore let anyone who thinks that he stands take heed lest he fall. ¹³No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it."

SLIDE 23

B. You were with the Nazarene- Mark 14:67, "And seeing Peter warming himself, she looked at him and said, "You also were with the Nazarene, Jesus."

1. **And seeing Peter warming himself:** Peter's face was illuminated by the light of the fire. Notice that here it says seeing Peter, but then it adds she looked at him, this later signifying an attentive gaze giving special attention to Peter's facial features.
2. **She looked at him:** If looks could kill, this one could have! **Looked (emblepo)** is the same verb used in **Lk 22:61** when Jesus' eyes met Peter's in the courtyard of Caiaphas just after Peter had denied Him the third time! In ancient Greek, **emblepo** often signified "a look of interest, love or concern." All three nuances are surely true of the look of Jesus.
 - Both of these looks were intense, the servant-girl's being potentially a "**look that could kill**" and the other being a "**look of love**" from the One Who embodies love.
 - **Hiebert** on the double usage (of verbs for sight - "seeing" and "looked") is not superfluous. One glance at him established that Peter was a stranger; but upon giving him a penetrating look, she recalled having previously seen him in the company of Jesus.
3. **And said, "You also were with the Nazarene, Jesus: You** is emphatic. You're the one! Can't you see the blood rush to Peter's face? Fear of men is beginning to accelerate. To refer to Jesus as a Nazarene was a reference to His hometown, which communicated a general contempt for the poor reputation of Nazareth. **John 18:17** has her asking a question, "You are not also one of this man's disciples, are you?" **Matthew 26:69** has, "You too were with Jesus the Galilean" instead of "the Nazarene." In **Luke 22:56** she says, "This man was with Him too." The servant-girl was "spot on" and had just given Peter his first challenge to admit he had been with Jesus.
 - This is in allusion to such passages as **Isa 11:1; Isa 53:2** and **Zech 3:8; 6:12**, but here also it implies reproach from the contempt in which Nazareth was held."

- To come from Nazareth, therefore, or to be a **Nazarene**, was the same as to be despised, or to be esteemed of low birth. The Messiah who would come to save His people would be “a root out of dry ground, having no form or comeliness” (**Isaiah 53:2**). He would be “despised and rejected of men” from whom men hid their faces and “esteemed him not” (**Isaiah 53:3**).
- Jesus of Nazareth was born and grew up in humble circumstances, but His impact on the world has been greater than anyone ever born before or since. He came to “save His people from their sins” (**Matthew 1:21**), a feat that could be accomplished by none other than God incarnate.

SLIDE 24

C. Peter denied it- Mark 14:68, “But he denied it, saying, “I neither know nor understand what you mean.” And he went out into the gateway and the rooster crowed.

SLIDE 25

1. **But:** He was challenged to tell the truth, but he lied.
 2. **He denied it, saying, “I neither know nor understand what you mean:** A hostile man of authority interrogated Jesus. Peter did not face this kind of interrogation, only **one of the servant girls**. But she was enough to make Peter deny Jesus. “A silly wench daunted and dispirited this stout champion.”
- **Matthew 26:70** adds that Peter “**denied it before them all.**” The word to **deny** is the exact opposite of to **confess**. Scripture teaches we are to confess Christ (**Ro 10:9-10**) and to deny self (**Lk 9:23** also uses **arneomai**), but here Peter does essentially just the opposite, denying Christ in order to preserve self!
 - **I neither know nor understand:** “Peter denied the charge, using the form common in rabbinical law for a **formal, legal denial.**” (Lane)

- **Saying, "I neither know nor understand what you mean:** Peter blatantly rejects any knowledge of Jesus. In effect Peter doubly denies the accusation that he was with Jesus. In effect he tells two lies!
- "Yet all this evil sprung from the **fear of man**. How many denials of Christ and his truth have sprung since, from the same cause!"
- **Hiebert** - The unexpectedness, as well as the publicity, of the exposure filled Peter with sudden panic. Instead of making a bold confession, he played the coward.
- **"The denial of Peter in the courtyard coincided with the confession of Christ before His accusers.** The perfect Servant witnessed a good confession in contrast to the denial of an imperfect one."
- **When Skeptics Ask - Norman Geisler - Parallel accounts in the Gospels:** Many critics have blasted the Gospels because of variations in their records of the same events. Some even insist that it is impossible to harmonize all of the accounts into a cohesive whole. The existence of such harmonies as A.T. Robertson's should suffice to quiet these complaints, but some still persist. A common objection is found in Peter's denials. All accounts agree that Christ told Peter he would deny Him three times, but there appear to be more than three denials recorded. Also, **Mark 14:30** says that the cock will crow twice and proceeds to mention two crows (vv. 68, 72), but there is only one crow spoken of in the other Gospels. There are, however, possible solutions which account for all the evidence without contradiction.
- First, as to the number of cock crows, there is no real problem if we understand that Mark simply included a detail that the others omitted. Since Peter himself was probably the source of Mark's information (they are related in **1 Peter 5:13**), there is no reason to doubt his word.
- It is reasonable to think that Peter might have noticed a cock crowing after the first denial and that he would include such details

that the other disciples ignored because it had more personal relevance to him.

- **The number of denials can be harmonized as follows:**

First Denial	Second Denial	Third Denial
Matt. 26:69–70; Mark 14:66–68; Luke 22:55–57; John 18:17–18	Matt. 26:71–72; Mark 14:69–70a; Luke 22:58; John 18:25	Matt. 26:73–74; Mark 14:70b–72; Luke 22:59–60; John 18:26–27
Peter is warming himself by a fire in the court and a servant of the high priest brings the accusation, knowing that he entered with John. John’s description of the scene follows his account of the denial. A cock crows, noted by Mark.	Peter has moved to a different fire on the porch when a second servant brings the same accusation.	A relative of Malchus first recognizes Peter, then others note that his accent is Galilean. A second cock crows, noted by all.

- Second, it is possible that there is a copyist’s mistake in **Mark 14:68, 72**. The statement “and a cock crowed” may have been inadvertently written into verse 68 when it was originally only in verse 72. The word “second” would have been inserted later by someone seeking to clarify it. One of the very best Greek manuscripts supports this and a few other copies agree.
- As long as it is possible to reconcile alleged contradictions in one of these ways, there is no real contradiction. Since there are possible solutions, the Bible should be given the benefit of the doubt.

3. And he went out into the gateway: The night was still cold, but the pressure was heating up, and the fire illuminated his face. Fear feels safer in the shadows. So Peter steps away from the fire to avoid further

scrutiny, but he is too late for he has been identified. The **porch** was a covered archway opening onto the street.

4. And the rooster crowed: "Strike one." Two strikes and Peter would be "out" because he was not playing baseball!

- **Grassmick on rooster crowed:** Nearly all major ancient Greek manuscripts and early versions include the words "and the rooster crowed" at the end of verse 68. This evidence plus the strongly attested words "the second time" in verse 72 favor inclusion of these words. Since only one rooster-crowing is mentioned in the parallel passages (**Matt. 26:74; Luke 22:60; John 18:27**) these words were probably omitted from Mark very early by some scribes to conform to the parallels.
- But **Mark was simply more specific than the other Gospels**, probably because of Peter's vivid recollection. Apparently, this first rooster-crowing held no significance for Peter since it happened every morning.

SLIDE 26

D. He is one of them- Mark 14:69, "And the servant girl saw him and began again to say to the bystanders, "This man is one of them."

SLIDE 27

- 1. And the servant girl saw him:** The same one described above. "Since Matthew mentions "another maid" (**Mt 26:71**) and Luke mentions "another [man]" (**Luke 22:58**), it is clear that several joined in challenging Peter this time." (Hiebert)
- 2. And began again to say to the bystanders, "This man is one of them:** Now she changes her tact.

Peter had denied it and now like a prosecuting attorney she appeals to the jury of bystanders.

- One of them of course would be one of the disciples of Jesus. Another maid added ""This man was with Jesus of Nazareth." (Mt 26:71)
- James Edwards well says, "a change in place is no substitute for a change of heart. Like a guilty conscience, the servant girl accuses Peter a second time

SLIDE 28

E. Again he denied it- Mark 14:70, "But again he denied it. And after a little while the bystanders again said to Peter, "Certainly you are one of them, for you are a Galilean."

SLIDE 29

- **SECOND DENIAL THIRD ACCUSATION.**
- Akin writes "Peter is now on the spot, in the hot seat, in front of others. Here is his chance to "man up", regain his courage, and take a stand for Jesus for whom he had expressed undying loyalty."
 1. **But: Term of contrast.** The servant girl had spoken truth, but a second time Peter would speak a lie.
 2. **Again: expression of time** - This signals a shameful repetition of his previous denial. Hiebert adds that "This time it was a denial of Jesus by claiming he was not one of His followers. He thus separated himself from Jesus as well as His disciples."
 3. **He denied it:** Denied is in the **imperfect tense** which pictures him denying the accusation over and over. As **Akin** says "It was an extensive and repeated denial, not a one-time slip of the tongue."
- There is another way to interpret the imperfect here considering that apparently another maid and another man had

accosted and accused Peter. Hiebert writes "denied is imperfect, suggesting repeated expressions of denial to the different ones challenging him."

4. And after a little while: How long is After a little while? **Luke 22:59** says "**After about an hour had passed.**" The basis of the bystander's accusation is that they recognized Peter was from Galilee, presumably by his accent.

5. The bystanders again said to Peter, "Certainly you are one of them, for you are a Galilean: Note the adverb they chose is "**Certainly**," which Hiebert says, "insists that in spite of his denials, Peter actually is "of them," the circle of Jesus' disciples. The idea is "truly despite your denials.

- His denials have not **assuaged** but strengthened their suspicion of his true identity. The bystanders join the servant girl in bringing accusation against Peter, basing their accusation on their premise that he is Galilean, which they would have discerned from his accent. **Matthew 26:73** affirms this interpretation, "the bystanders came up and said to Peter, "Surely you too are one of them; for even the way you talk gives you away."
- **Paul Apple** - If we don't know you by your face, at least we recognize you by your accent.
- **Grassmick** - Galileans spoke an Aramaic dialect with noticeable differences in pronunciation. So they concluded he was a follower of that heretic Galilean, Jesus.
- **Daniel Akin** - Peter failed the Lord 3 times as He prayed in the Garden of Gethsemane (**Mk 14:37-42**). Now he fails Him 3 times in the courtyard of the high priest. **Initially he failed him by sleeping when he should have been praying. Now he fails Him by denying Him when he should have confessed**

Him. The rock named Peter crumbles and is pulverized under the pressure.

SLIDE 30

F. Curse and swear- Mark 14:71, “But he began to invoke a curse on himself and to swear, “I do not know this man of whom you speak.”

SLIDE 31

1. But he began to invoke a curse on himself and to swear: Thinking it might help distance himself from association with Jesus, Peter **began to curse and swear**. When we hear that kind of language, we assume the person is not a follower of Jesus Christ.

- **Peter is not using foul language per se as we might think today when we hear that someone is cursing and swearing!** Peter has become frantic with the repeated accusations that he is associated with Jesus and so he resorts to a stronger "defense" even being willing to call down a curse upon himself if he is lying (which he was!)? Both curse and swear are **present tense** which depicts Peter as continually cursing and swearing.
- **Wuest:** The word “curse” is **anathematizo**, “to declare anathema or cursed.” The Jews had a practice of laying themselves under a curse (**Acts 23:12**). Paul in **Galatians 1:8, 9**, calls the divine curse (same word) down upon those who preached a different gospel than the true one. Peter thus declares himself subject to the divine curse if he is not telling the truth when he disclaims all acquaintance with Jesus.
- **Paul Apple** on Peter swearing - Calling on something higher and greater than himself to bolster his claims – Remember what Christ had taught about oaths.
- **Daniel Akin** - This was all Peter could take! He anathematizes himself with a divine curse. “**If I am lying may God strike me dead**” is a modern idiom that captures well Peter’s sentiment.

“I swear to God, and may I die if I am lying, I do not know this man of whom you speak” (v.70).

- **Cross my heart, hope to die, stick a needle in my eye!**

2.I do not know this man of whom you speak: Note how Peter's denial has "escalated" for now he claims he does not even know Jesus who he refers to as this Man. It is a direct denial of Jesus Himself!

- Peter will not even mention Jesus' name so as to distance himself even further from this now convicted capital criminal from Galilee.
- Salmond puts it, “Peter plunges, desperate and reckless, into this last depth of falsehood and disloyalty.”
- **AS I STAND HERE, I PRAY THAT YOU ARE NOT SAYING TO YOURSELF, “I DO NOT KNOW THIS MAN OF WHOM YOU SPEAK.”**
- **BELOVED, HOW WELL DO YOU KNOW JESUS?**
 - Do you spend time getting to know Him each Day?
 - Do you read your Bible every day?
 - Do you pray every day?
 - Are you growing spiritually?

The Denial- Mark 14:66-71

SLIDE 32

SLIDE 33

II. **The Distress- Mark 14:72**, “And immediately the rooster crowed a second time. And Peter remembered how Jesus had said to him, “Before the rooster crows twice, you will deny me three times.” And he broke down and wept.”

SLIDE 34

A.The rooster crows again- Mark 14:72a, “And immediately the rooster crowed a second time.”

SLIDE 35

1.And immediately the rooster crowed a second time: Immediately Jesus' prophecy was fulfilled to the letter. **Luke 22:50** adds that "while he was still speaking." Rooster's crowing on the farm when I was a boy usually meant it was time to "Wake up!" Peter has just received his "Wake up" call from God via a rooster.

- Something else occurred at this time and is described in **Luke 22:60-61**, “But Peter said, “Man, I do not know what you are talking about.” And immediately, while he was still speaking, the rooster crowed. ⁶¹**And the Lord turned and looked at Peter.** And Peter remembered the saying of the Lord, how he had said to him, “Before the rooster crows today, you will deny me three times.” ⁶²And he went out and wept bitterly.”
- As noted above in ancient Greek **emblepo** often signified "a look of interest, love or concern." All three nuances are surely

true of the look of Jesus. Sinclair Ferguson says “That look was to be his salvation, for he saw in those eyes not condemnation but compassion. That was the turning point in his life... Now, in this most painful and memorable of ways, Peter saw himself as he really was, repented, and was remade into the great apostle.”

- **Hiebert** - The remembrance of the Lord’s warning and His sad look of love broke the tension of Peter’s fear and awakened his conscience, opening the door to true repentance.
- **MacArthur: Luke 22:61** says, “and the Lord turned and looked at Peter.” The Lord turned and looked at Peter. Straight into Peter’s eyes went the gaze of the Lord Jesus. Perhaps his trial had just ended, and He was coming back across the courtyard, headed to prison where he’d be kept for a few hours until the dawn, fake trial, scourging, crucifixion in the morning. His face covered with spit, black and blue puffy from being punched in the face and slapped. His garments covered with sweaty blood that had oozed out of His sweat glands in the agonies in the garden. And as He’s bound, is taken through the courtyard. He looks right into the eyes of Peter. I’m pretty sure that’s a look that Peter never, ever, ever forgot.

SLIDE 36

B. Peter remembers- Mark 14:72b- “And Peter remembered how Jesus had said to him, “Before the rooster crows twice, you will deny me three times.”

SLIDE 37

1. **And Peter remembered how Jesus had said to him, “Before the rooster crows twice, you will deny me three times:** He remembered but sadly it was too late, for it was after he had sinned. In **Mk 14:68** Peter he went out onto the porch, and a rooster crowed and one would have thought this was a divine

providential "wake up call" warning Peter that two more denials were coming. Yes, prophecy had to be fulfilled, but yes Peter was responsible for his actions, specifically his denials.

- **Warren Wiersbe:** "It was not the crowing of the cock that convicted Peter; it was the remembering of Christ's words."
- So once again Jesus' prophecy proved perfect, but so would His prophetic promise "but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers." (Lk 22:32).

SLIDE 38

C.The Distress- Mark 14:72c, "And he broke down and wept."

SLIDE 39

1. **And he broke down and wept:** Peter finally **called to mind the word that Jesus had said to him**, but he remembered it too late – it was *after* he had sinned. Then all Peter could do was to weep bitterly – but he will be restored.
- **And he broke down and wept: Matthew 26:75 (Luke 22:62)** says "**He wept bitterly.**" I like the NET translation "And he broke down and wept." **Weep** is in the **imperfect tense**, sobbing over and over, again and again. Most of us can identify with this type of weeping, for on some occasion we wept and sobbed uncontrollably when we received bad or tragic news. Peter had a broken heart. Peter wasn't faking it like professional mourners!
 - McGee remarks, "Peter could repent of his sin, and that is the real test of a genuine believer."
 - There is a significant contrast between Judas and Peter. Both of them denied Jesus in one way or another, but one was restored and the other was not.

- **Grassmick** - In contrast with Judas (**Matt. 27:3–5**) Peter's remorse opened the way for true repentance and a reaffirmation of his loyalty to Jesus as the risen Lord (**Mark 16:7; John 21:15–19**). Peter had a faith in Jesus that could be renewed, but Judas did not.
- **Hiebert** - Following these demands, Peter dropped completely out of the picture until after the crucifixion. The terrible shame of his base denials, with their public implications, were wiped out only by the risen Christ appearing to Peter (**Luke 24:34; John 21:15–23; 1 Cor. 15:5**).
- **Guzik** - There is a significant contrast between Judas and Peter. Both of them denied Jesus in one way or another, but one was restored and the other was not. Restoring Peter was important to Jesus; after His resurrection, Jesus had a private meeting with Peter (**Luke 24:34**) and a public restoration with Peter (John 21). Judas ended up as an apostate, and Peter was a backslider who suffered spiritual decline from an experience he once enjoyed.
- **Spurgeon** - After his final denial Peter not only went out, but he wept. As he kept on turning over his sin, it appeared to him in all its blackest hue. We are told he wept bitterly. Convulsive weeping came on him. He could not stand himself. His heart seemed as if it would flow away in rivers of repentant tears. It is a blessed sign of the work of grace in the soul when the man who has sinned quits his evil companions and mourns over his sin as one who is in bitterness for his firstborn. If any of us have sinned like Peter, we should go and weep like Peter. If we have fallen like Peter, then let our soul bitterly bewail our transgressions.
- **Many talk about the greatness of David's sin, but if they knew the depths of David's repentance and the heartbreak that came with it, they would not so glibly speak of it.** There is a tradition that Peter never heard a rooster crow or thought of this incident as long as he lived without weeping. And

although that is only a tradition, I can well believe it was the case, for that is just what would be likely to happen to a true penitent.

- **Wessel** - “The importance and relevance of Peter’s denial for the church to which Mark writes is obvious. To a church under severe pressure of persecution it provided a warning. If denial of Jesus Christ was possible for an apostle, and one of the leaders of the apostles at that, then they must be constantly on guard lest they too deny Jesus. The story also provided assurance that if anyone did fail Jesus under the duress of persecution, there was always a way open for repentance, forgiveness, and restoration (cf. 16:7).”
- Restoring Peter was important to Jesus; after His resurrection, Jesus had a private meeting with Peter (**Luke 24:34**) and a public restoration with Peter (**John 21**). Judas ended up as an apostate, and Peter was a backslider who suffered spiritual decline from an experience he once enjoyed.
- The night before Jesus was crucified, two of His disciples turned against Him. Judas betrayed Christ, leading His enemies to Him in the Garden (**Lk. 22:47-48**). And Peter denied three times that he even knew the Lord (vv.57-60).
- But the difference in what they did next was enormous. Peter wept bitter tears of repentance and later was gently restored (**Jn. 21:15-17**); Judas hanged himself (**Mt. 27:5**).

SLIDE 40

- When we commit a sin, the most important thing is what we do next. If we lose our temper and say something cruel to a family member, what do we do next? If we mistreat a co-worker, what do we do next? If we find we are dwelling on evil thoughts, what do we do next? To make excuses, to justify our bad behavior, to blame the other person, or to ignore God is only to add more sin to the first.
- Perhaps as you’ve been reading this, the Holy Spirit has brought your attention to some sin in your life. If so, you’re faced with a

choice—to repent and confess it to God (**1 Jn. 1:9**), or to continue denying that you have a sin problem.

- When you sin, don't compound it with another sin. Take it immediately to the Lord in prayerful confession. The most important thing is what you do next!

The Denial- Mark 14:66-71

The Distress- Mark 14:72

SLIDE 41

CONCLUSION

Mark: Jesus The Servant

Mark 14:66-72, “Peter’s Denial”

- I. The Denial- Mark 14:66-71**
- II. The Distress- Mark 14:72**

Beloved, thankfully, Peter's failure was the end of Peter. His sleeping in the Garden of Gethsemane while Jesus prayed, His denial of Jesus over and over again- it left Peter damaged spiritually but not out of the race.

Jesus doesn't throw us to the side after we have slipped or fallen away. HE DESIRES TO RESOTE US!

HOW? BY DOING THE THINGS WE DID AT FIRST.

SLIDE 42

Revelation 2:4-5, “But I have this against you, that you have abandoned the love you had at first. ⁵Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent.”

SLIDE 43-47

Peter was restored!

John 21:15–19, “When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Feed my lambs.” ¹⁶He said to him a second time, “Simon, son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Tend my sheep.” ¹⁷He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep. ¹⁸Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.” ¹⁹(This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, “Follow me.”