

SBC – March 12, 2023

Matt. 26:26-35 (NKJV)

“The Lord’s Supper Instituted – Peter’s Denial Predicted”

#101

Prayer:

Slide # 1

Theme: Christ the King

Outline:

Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)

Chp. 3 The Forerunner of the King and the King’s baptism.

Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)

Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)

Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)

Chps. 11-12 The Rejection of the King.

Chp. 13 The Parables of the King.

Chps. 14-16 The Revelations of the King.

Chps. 17-20 The Instructions of the King.

Chps. 21-23 Formal Rejection of the King.

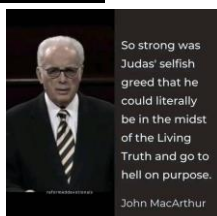
Chps. 24-25 The Predictions of the King.

Chps. 26-27 The Passion of the King.

Chp. 28 The Resurrection of the King.

The apostasy of betrayal is an insider thing. It is a Judas-type thing. As Jesus partook of the “Last Supper” with His disciples He revealed to them that one of them would betray Him. It was a shocking announcement, but Judas played along like he was all innocent while at the same time totally intent on handing Jesus over for the 30 pieces of silver he had already sold Jesus out for.

Slide # 2



After affirming that indeed Judas was the betrayer Jesus then dismissed Judas from the meeting saying, “What you do, do quickly” (Jn. 13:27). And that is where we pick the narrative up today.

Was Judas present for the first celebration of the Lord’s Supper? The debate centers on the manuscript of John 13:2. Some textual traditions say, *And supper being ended*, which would imply that Jesus washed their feet and that Judas left *after* the institution of the Lord’s Supper. Other textual traditions [the older manuscripts] read, *And during supper* at John 13:2. This would indicate that Jesus washed feet and Judas left sometime during the meal, and therefore may have left before the institution of the Lord’s Supper. – **David Guzik**

Most commentators think it probable that Judas left the meeting before the institution of the Lord’s Supper.

Slide # 3



Matthew 26:26–35 (NKJV)

26 And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, “Take, eat; this is My body.”

Suddenly in the midst of eating Jesus took the bread – which would have been unleavened bread (cf. Ex. 12:15; 13:3, 7; Deut. 16:3), blessed it, and broke it, then gave it to the disciples and said, “**Take, eat; this is My body.**” This was not a normal part of the Passover meal and I am sure the disciples had no idea what He was instituting. We know now He was instituting what we call “**The Lord’s Supper**”, but they didn’t (cf. Mt. 26:26-30; Mk. 14:22-25; Lk. 22:17-20; Jn. 13:12-30; 1 Cor. 11:23-34).

Unleavened bread typically in the Scriptures represents sinlessness. And Jesus in His body was totally without sin (Jn. 8:46; Heb. 4:15; 1 Jn. 3:5). And yet, His body was to be broken, though none of His bones were broken. This detail is very clearly brought out in the Scriptures.

Slide # 4

Exodus 12:46 (NKJV)

46 In one house it shall be eaten; you shall not carry any of the flesh outside the house, **nor shall you break one of its bones.**

Psalms 34:20 (NKJV)

20 He guards all his bones; **Not one of them is broken.**

John 19:36 (NKJV)

36 For these things were done that the Scripture should be fulfilled, **“Not one of His bones shall be broken.”**

The broken body of Christ is seen in the fact His flesh was torn and lacerated even to the point that Isaiah 52:14 says, “His appearance was so marred, beyond human semblance”. Isaiah 50:6 prophetically says of Christ, “I gave My back to those who struck Me, and My cheeks to those who plucked out the beard...”. Indeed, His body was broken, but not His bones – an amazing reality in light of how badly He was abused.

Each one of the disciples was to personally partake – which is the idea of personal appropriation. It is kind of amazing how religious people can take something so simple as the symbolism of communion and really mess it up.

The Roman Catholic view is called “***transubstantiation***” which believes that the priest has the God-ordained power to actually turn the elements of the bread and wine into the actual body and blood of Christ; thus turning the mass into a resacrament of Christ every time communion is observed. This flies in the face of the truth of the once for all sacrifice of Christ as emphasized in Hebrews 10.

The Lutheran view is that the body and blood of Christ is “***in, with, and under***” the elements. This view is called “***consubstantiation***”. Like a lot of Lutheranism it is somewhat removed and yet closely related to Catholicism.

The Reformed view that follows Calvin sees the ***spiritual presence*** of Christ in the elements somehow communicating a special grace in the partaking which is why it is called a sacrament.

The fourth and correct view is the ***memorial view***. In this view the elements are merely symbolic representing the body and blood of Christ. And partaking of them is simply done in remembrance of what Christ has done in becoming the sacrifice for our sin. This is called the “memorial view” and was held by Zwingli the Swiss reformer, and the Anabaptists.

Slide # 5**1 Corinthians 11:23–25 (NKJV)**

23 For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread;

24 and when He had given thanks, He broke it and said, “Take, eat; this is My body which is broken for you; **do this in remembrance of Me.**”

25 In the same manner He also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink it, **in remembrance of Me.**”

Clearly, when Christ instituted the Lord’s Supper (Communion) they did not partake of Him physically – after all He was physically right in their presence. This was not a matter of cannibalism, but rather of symbolism. Clearly, Christ meant that the bread merely represented His body.

Commonly the idea of a sacrament is that which somehow communicates grace through physical participation in the rite. That is why we call both communion and baptism the ordinances of the Lord instead of sacraments.

They are ordained of the Lord, but merely participating in them does not communicate any special saving or sanctifying grace. Yes, we are blessed in the obedience of partaking, but the ritual itself does not infuse grace.

There was a lot of symbolism involved in Passover. The unleavened bread represented the haste involved in departing Egypt; the bitter herbs represented the bitter experience of slavery. And so forth.

Jesus in effect transformed this meal from symbolically looking back to the deliverance from Egypt to now applying it to Himself and the deliverance He was going to accomplish at the cross.

Now the unleavened bread represented His body, the wine represented His blood which was shed for our sins. The point is both Passover and the Lord’s Supper have a lot of symbolism involved.

And for Jesus, using metaphorical language was nothing new. He likened Himself to a vine, to a Shepherd, or to a door. So the use of metaphorical language here is totally consistent with how Jesus often spoke in reference to Himself (cf. Jn. 6:53-58, 63).

Jesus fulfills the symbolism of both Passover and the Lord's Supper. He is the fulfillment of the Passover Lamb. Paul in 1 Cor. 5:7 said, "Christ, our Passover, was sacrificed for us." And the elements in communion symbolically represent His broken body and His shed blood.

27 Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you."

In the course of the Passover meal there were 4 different cups that they partook of.

Slide # 6



These 4 cups were based on the 4 "I will" statements of Exodus 6:6-7.

Slide # 7

Exodus 6:6–7 (ESV)

6 Say therefore to the people of Israel, 'I am the LORD, and **I will bring you out** from under the burdens of the Egyptians, and **I will deliver you** from slavery to them, and **I will redeem you** with an outstretched arm and with great acts of judgment.

7 I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.

Slide # 8

The Cup of Sanctification — "I will bring you out"

The Cup of Deliverance/Plagues/Judgment — "I will deliver you"

The Cup of Redemption/Blessing — "I will redeem you"

The Cup of Hallel (Praise)/Kingdom-Restoration — "I will take you for My people"

Most commentators believe this cup in verse 27 was the third cup – called the cup of redemption or the cup of blessing, signifying that Christ was going to set His people free through His shed blood.

Paul in 1 Cor. 10:16 calls the communion cup "The cup of blessing" directly relating it to "the communion of the blood of Christ". And then in verse 21 he calls it "the cup of the Lord".

Amazingly when Christ took this cup, fully realizing all it symbolized and the horrible death that lay right before Him - realizing all this, He “gave thanks”. He gave thanks for the breaking of His body (v. 26) and for the blood He was about to shed as symbolized by the cup.

How could He give “thanks” for this? Well, in Luke 9:31 it says that they “spoke of His decease which He was about to accomplish at Jerusalem”. He could give thanks for what this was going to accomplish. He was in effect celebrating the victory over sin this would bring and the trophies of grace it would secure for all eternity.

Slide # 9

Hebrews 2:10 (NKJV)

10 For it was fitting for Him, for whom are all things and by whom are all things, **in bringing many sons to glory**, to make the captain of their salvation perfect through sufferings.

Hebrews 12:2 (NKJV)

2 looking unto Jesus, the author and finisher of our faith, **who for the joy that was set before Him** endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Footnote:

None of the gospel writers uses the word “wine,” though the drinking of wine at Passover cannot be denied. – ***Ed Glasscock***

The wine was not grape juice, though it was customary to cut the wine with a double or triple quantity of water. – ***D.A. Carson***

But note in particular here that when Christ gave it to them He said to them, ***“Drink from it, all of you.”*** Again, each one was to partake – no exception. Likewise, all of Christ’s people have by faith appropriated the blood of Christ thus making Him our Savior. There is no exception. And this is what is portrayed in communion. All of us have personally appropriated the blood of Christ and in the taking of communion, this is our ongoing testimony as we remember what Christ has done for us.

This is why when we have communion I always warn unbelievers not to partake because it really is a very blasphemous thing to claim that you are a partaker of the blood of Christ when in fact you are lying and in effect mocking the truth of what it stands for.

28 For this is My blood of the new covenant, which is shed for many for the remission of sins.

God relates to people by way of covenant. The word “covenant” literally means “to cut”. The making of a covenant normally involved sacrifice. The slaughter of an animal visibly displayed what would happen to anyone breaking the covenant. For example, when the people made a covenant with God in Jeremiah 34 they cut a calf in two and then passed through the bloody pieces indicating if I don’t keep my commitment may this happen to me (cf. Jer. 34:18).

The old Mosaic covenant was ratified with blood (Ex. 24:8). And so now also was the new covenant – only it was ratified with the blood of Christ.

The older manuscripts don’t have the word “new” here in verse 28 but the parallel text of Luke 22:20 does have it as well as Paul in 1 Cor. 11:25. The Mosaic covenant was defective by reason of the weakness of the people. It was a covenant of works and no one could keep the law.

So God in the OT promised that one day He would enter into a NEW COVENANT relationship with Israel with the principle text being Jer. 31:31-40. However, there are many OT texts that speak to this future NEW COVENANT relationship (cf. Deut. 30:6; Isa. 42:6; 49:8; 54:10; 55:3; 59:21; Jer. 24:4-7; 31:31-40; 32:37-41; Ezek. 11:17-21; 16:60-63; 34:25; 36:22-32; Zech. 4:6; also cf. NT texts; Mt. 26:28; Mk. 14:24; Lk. 22:14-20; 1 Cor. 11:25; 2 Cor. 3:5-18; Heb. 7:22; 8:6-13; 9:15; 10:16-18, 29; 12:22-24; 13:20).

So the reality of a future New Covenant was clearly laid out in the OT, but the basis for it was not clearly spelled out. We know now – based on NT revelation that the basis for it is the blood sacrifice of Jesus Christ.

The New Covenant was inaugurated and established by Christ’s blood sacrifice as stated here by Jesus in Matthew 26:28. It is appropriated and entered into by faith as seen in Romans 3:24-26. And it is applied by the Holy Spirit as seen in 2 Cor. 3:3. As believers in Christ we are now a new covenant people living in a new relationship arrangement with God.

The blessings of the new covenant relationship are restorational and spiritual starting with the reality of “the remission of sins”. Under the New Covenant God promises that He will remember our sins no more – that is they will never be held against us.

Slide # 10**Hebrews 10:16–17 (NKJV)**

16 *“This is the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them,”*

17 then He adds, **“Their sins and their lawless deeds I will remember no more.”**

In the new covenant relationship with God the Holy Spirit is prominent. Not only are we forgiven but we now have a new internal relationship with the Holy Spirit that changes us from the inside out. And the new covenant is a package deal. Some people seem to want to claim the forgiveness part but not the changed life part. Sorry, the new covenant is all about changed hearts and lives. This is what 2 Cor. 3 is all about where Paul says we, “are being transformed into the same image from glory to glory, just as by the Spirit of the Lord” (2 Cor. 3:18).

Slide # 11**(The New Covenant Relationship)**

- Perfected Forever – Heb. 10:14a
- Being Sanctified – Heb. 10:14b
- Changed Hearts and Minds – Heb. 10:16
- Forgiveness of Sins – Heb. 10:17

Because of what Jesus did on the cross, we can have a **new covenant** relationship with God. Sadly, many followers of Jesus live as if it never happened.

- As if there is no inner transformation.
- As if there is no true cleansing from sin.
- As if there is no Word and will of God in our hearts.
- As if there is no new and close relationship with God.

– **David Guzik**

And frankly, if one can truly live like it never happened then it probably has not happened. Being in a new covenant relationship with God is a life-changing reality. “If anyone is in Christ, he is a new creation, old things have passed away; behold, all things have become new.” (2 Cor. 5:17).

Notice Jesus says here that His blood is “**shed for many**” (cf. Mt. 20:28). I take it “many” here is inclusive rather than exclusive (cf. Isa. 53:11).

Christ’s death, while sufficient in itself to care for the remission of sins for every person, is here regarded as actually effective only for believers. – **Wycliffe Bible Commentary**

I agree! Christ’s sacrifice is the propitiation for the sins of the whole world as so stated by John in 1 John 2:2; yet it is effectively applied only to believers. Only believers enter into the good of it. It is sufficient for all – but effective only for believers.

By the way this is why it is so serious to reject the blood of Christ. Payment was made for all and therefore the rejection of it is eternally serious.

Slide # 12

Hebrews 10:29 (NKJV)

29 Of how much worse punishment, do you suppose, will he be thought worthy who has **trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?**

Slide # 13

2 Thessalonians 1:8–9 (NKJV)

8 in **flaming fire taking vengeance** on those who do not know God, and on those who **do not obey the gospel** of our Lord Jesus Christ.
9 These shall be **punished with everlasting destruction** from the presence of the Lord and from the glory of His power,

You see they are accountable for the gospel because provision for them has been made. To not obey it – to not respond to it with the obedience of faith (Rom. 1:5; 15:18; 16:25-26) will result in everlasting punishment (2 Thess. 1:9).

One more thing about the New Covenant. It was essentially promised to Israel as noted in Jer. 31. And as promised to Israel it ultimately includes both spiritual as well as physical restoration when Israel finally comes to repentance. As the Church we are grafted into this New Covenant relationship and partake of the spiritual blessings, but not the physical promises.

Slide # 14

It [the new covenant] contained two kinds of clauses. Its **eschatological** [last things] clauses belong exclusively to Israel and are guaranteed by the shed blood of Calvary's Lamb. The **soteriological** [salvation] clauses belong inclusively to both the nation of Israel and the church, and provide for the salvation of all those who believe. – **John Phillips**

29 But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

Evidently, Christ did not drink the last of the four cups of Passover. This 4th cup is to be reserved for Kingdom restoration. This is the cup of Hallel – or the Praise cup. Interestingly, enough the high-praise word "Hallelujah" in the NT is not used until we get to the Second Coming of Christ in Revelation 19.

After His resurrection we do have record of Jesus eating with the disciples but not drinking (cf. Lk. 24:41-43; Jn. 21:9-15). The fourth cup was also called "The cup of Acceptance", "The cup of Anticipation", or "The cup of Consummation" looking forward to the kingdom when God's people Israel will finally be fully restored. Thus, this 4th cup looks forward to the celebration of the Messianic Banquet in the kingdom (cf. Isa. 25; Mk. 14:25).

30 And when they had sung a hymn, they went out to the Mount of Olives.

At the close of Passover it was customary to sing the last part of the section called the Hallel Psalms – that is Psalm 113-118. It is thought they also often sang Psalm 136 with its recurring refrain, "**His mercy endures forever.**"

Interesting that the last meeting they shared together was concluded with a hymn. And it is striking that this is the only record we have of Jesus singing and that as He prepared to go to the cross. We have a singing faith and there is something about singing that ministers to us in a very deep way.

And as they went out they made their way to the Mount of Olives where the garden of Gethsemane was located.

But then we have interjected a parenthetical issue. We are not sure if this chronologically follows as they are leaving; on the way to the garden; or if this is a flashback to their early interaction in the upper room (cf. Mk. 14:27-31; Lk. 22:31-34; Jn. 13:36-38).

31 Then Jesus said to them, “All of you will be made to stumble because of Me this night, for it is written: ‘I will strike the Shepherd, And the sheep of the flock will be scattered.’

Jesus here drops another revelatory bomb shell. They have been coming hard and fast this night. First He informed them that one of them would betray Him. That was shocking! But now He tells them that they are all going to abandon Him that very night.

The word “stumble” is the Greek word “skandalizo” which means to be offended or caused to stumble. That very night ALL of them without exception would stumble spiritually over allegiance to Christ.

And Jesus once again appeals to Scripture emphasizing this will happen in fulfillment of Messianic prophecy as seen in Zech. 13:7.

Slide # 15

Zechariah 13:7 (NKJV)

7 “Awake, O sword, against My Shepherd, Against the Man who is My Companion,” Says the LORD of hosts. **“Strike the Shepherd, And the sheep will be scattered;** Then I will turn My hand against the little ones.

The Shepherd would be struck and the sheep would be scattered. Many Jews considered Zech. 13:7 a Messianic prophecy not really understanding the import of it.

But note that phrase “***Against the Man who is My Companion***” is spoken by YHWH. This speaks powerfully to the fact that the Messiah Shepherd would be a Man and at the same time equal with God. The sense here is “*the Man My equal*”. Companion signifies and equal!

What man could possibly be equal with God? A. Only the God-Man – the Lord Jesus Christ. All the way through the gospels we have this phenomenon where Christ’s life, ministry, and person interweave with Christ – all the way through we have this dual reality of Him being both God and Man in one person. And even on the night of His betrayal the Scripture Christ referred to brings this out.

Slide # 16***Zechariah 13:7***

“My Shepherd”
 “the Man”
 “My Companion” (Equal)
 “Strike the Shepherd”
 “sheep will be scattered”

- All fulfilled perfectly in relation to Jesus.

32 But after I have been raised, I will go before you to Galilee.”

Even though Jesus was imminently facing the cross He was very forward looking in His perspective. He definitely saw beyond the cross. In verse 29 He spoke of sharing the fruit of the vine with the disciples in the kingdom. Now in verse 32 He speaks of life after the crucifixion saying He would be raised and go before them with the idea of meeting them in Galilee (cf. Mt. 28:7, 10, 16).

As the Shepherd He always goes before us. It seems as though at this point this went completely over the heads of the disciples, but later as they would look back on it – it would all fit and make sense. In the upper room Jesus said things like this...

Slide # 17**John 13:7 (NKJV)**

7 Jesus answered and said to him, “What I am doing you do not understand now, but **you will know after this.**”

John 13:19 (NKJV)

19 Now I tell you before it comes, that **when it does come to pass, you may believe that I am He.**

One reason Jesus was telling them all these things is so that in the fulfillment of these details their faith in Him would be steeled and solidified. And it was! All of the disciples, with perhaps the exception of John died the death of martyrs. To a man, they were totally convinced. They knew the truth of the resurrection and were willing to die for it. After the resurrection they saw how all the prophetic pieces fit perfectly with Jesus and how He is the fulfillment of them all.

33 Peter answered and said to Him, “Even if all are made to stumble because of You, I will never be made to stumble.”

Don't you just kind of want to shake Peter at this point. Don't you want to point to him that whenever he has tried to correct Christ this has always ended badly. Jesus just said, “***All of you will be made to stumble***” but Peter, impetuous as he was, dared to refute that saying, “***Even if all are made to stumble because of You, I will never be made to stumble.***”

Peter saw himself as a “cut above”. He didn't defend the other guys. In fact he in effect agreed they might all sell out, but he was emphatic that he would not. Peter thought he was better than the others.

Many think this was in the Lord's mind when after the resurrection He said to Peter in John 21:15, “Simon, son of Jonah, do you love Me more than these?” That was humbling and Peter needed humbling. In fact, this whole experience turned out to be life-changing and humbling for Peter.

Now I do appreciate the sincerity of his heart. He was saying, “Lord I am all in – You can count on me no matter what. Even if the others fail I won't.” And I think Peter was totally sincere. When they came to take Jesus, no one else whipped out a sword and was ready to do battle – even to the point of taking off the ear of the high priests servant. Oh, he was sincere.

A little later Jesus put His finger on the key issue.

Slide # 18

Matthew 26:41 (NKJV)

41 Watch and pray, lest you enter into temptation. **The spirit indeed is willing**, but **the flesh is weak**.”

Peter was definitely willing in his spirit, he just didn't realize his human weakness. And can't we all identify with Peter in this. I know I can. In wanting to shake Peter, I often want to shake myself too.

34 Jesus said to him, “Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times.”

Instead of reassuring Peter or thanking him for his good intentions Jesus told it like it was going to be. He very strongly told Peter that indeed that very “night, before the rooster crows, you will deny Me three times.”

That had to hurt! Peter was as sincere as sincere could be and yet Jesus flat out tells him he is going to deny Him three times in the space of just a few hours.

Peter thought he was a rock, but he did not really know his own weakness. He did not really know his own heart. But Jesus did. He knew him better than he knew himself.

Both the Romans and the Jews divided the night into 4 watches. The first watch was from 6 to 9 PM; the second watch was from 9 PM to midnight; the third watch was from midnight to 3 AM; and the 4th watch was from 3 AM to 6 AM.

Cocks can crow at any time and sometimes they do a little at midnight, but cock crowing in earnest was thought to begin about 3 AM in the morning. Jesus told Peter that he would deny Him three times before early morning - before the rooster crows. Mark 14:30 adds the detail that the rooster would crow "twice".

But when that rooster went off Peter instantly remembered the Word of the Lord and was immediately struck to the heart with conviction.

Slide #19

Matthew 26:74–75 (NKJV)

74 Then he began to curse and swear, saying, "I do not know the Man!" **Immediately a rooster crowed.**

75 And **Peter remembered** the word of Jesus who had said to him, "Before the rooster crows, you will deny Me three times." So he **went out and wept bitterly.**

Peter sinned but he hated it. Peter failed but he hated it. This is the stuff of a true follower. Yes, we fail, but when we do we hate it.

35 Peter said to Him, "Even if I have to die with You, I will not deny You!" And so said all the disciples.

Peter's pride got the best of him. Instead of humbling himself down and agreeing with the Lord, he doubled down and with great bravado said, "Even if I have to die with You, I will not deny You." Talk about flat out contradicting the Lord. Oh my!

In doing so Peter in reality denied the Word of the Lord as if he knew better. And for better or worse (mostly better) Peter was the leader of the entire group. We often say that Peter was first among equals.

Repeatedly, we see him influencing the entire group. And that is the sense here. Peter is the outspoken one, and then the rest of the disciples were also chiming in that they too would not deny the Lord even if they had to die. So we don't want to just get all over Peter alone – they were all involved.

But indeed, Peter was the leader, the main spokesman – the one who put himself above all the others.

Well, in just a short time it would be “every man for himself” with no thought for Christ. They would indeed all be scattered with their bravado instantly evaporating into thin air (cf. Matt. 26:56).

Peter had a lot to learn yet, as we all do. But a KEY lesson that Peter had to learn was that we are only as strong as our dependence upon God.

In our humanness we are very frail and prone to failure. We can think we are so strong and turn right around and be terribly weak.

Proverbs 16:18 (NKJV)

18 Pride goes before destruction, And a haughty spirit before a fall.

A key secret in life is learning to depend on the Lord to be our strength instead of depending on ourselves and our own resources. Paul said learned to rely on the Lord and came to the conviction he could do all things through Christ Who strengthened him (Phil. 4:13).

This is the KEY. Without the Lord we can do nothing. James teaches us that proper humility says, “If the Lord wills, we shall live and do this or that.” At every step we are dependent upon Him.

Well, Peter in his youthful arrogance failed miserably but he learned through it. And this is the point. Through it all, even in all our failures, God is teaching us. Failures are not wasted – they are used of the Lord.

Peter learned and went on to write both 1st and 2nd Peter. He wrote 1st Peter to the suffering saints and emphasized humility with them.

Slide # 20**1 Peter 5:5–6 (NKJV)**

5 ...Yes, all of you be submissive to one another, and **be clothed with humility**, for “God resists the proud, But **gives grace to the humble**.”

6 Therefore **humble yourselves** under the mighty hand of God, that He may exalt you in due time,

Pride is said to be the besetting sin of mankind. But praise God He has provided a Savior! And as we humble ourselves and look to Him in faith we are forgiven. This is the great issue in life!

In salvation, we are humbled before the truth of the cross and then as we grow we are ever learning the great lesson of humility. Life is really one long lesson in humility. Little by little God takes more and more from us until all we have left is God. And in God we have everything!

Think about it! As people get older all they have clung to starts to be taken from them. Little by little we lose our health, little by little our mind starts to fail. Little by little we lose our strength. Little by little our resources start to dwindle. But hopefully, in the process, God becomes more and more to us. And finally, we have no strength at all and death overtakes us.

But even in our weakest point of death, the people of faith find strength in God. We are humbled to the ground but God raises us up to heaven!

Slide # 21**Psalms 46:1 (NKJV)**

1 God is our refuge and strength, A very present help in trouble.

Psalms 73:26 (NKJV)

26 My flesh and my heart fail; But **God is the strength of my heart** and my portion forever.

Isaiah 26:4 (NKJV)

4 Trust in the LORD forever, For **in YAH, the LORD, is everlasting strength**.

One of my favorite books is Pilgrim's Progress by John Bunyan.

In the book there is a chapter called **The Valley of Humiliation** and there we read...

“Christian may have entered the Valley of Humiliation overconfident and puffed up with false pride, but he departs with humble reliance on the Word of God and prayerful gratitude to the Lord of the Highway who has come to his aid and saved him from the Destroyer. He goes forward with his sword drawn. He has learned his lesson and now relies consciously on God's Word for protection.

— **John Bunyan, The Pilgrim's Progress: From This World to That Which Is to Come**

May we do so as well! God help us as a way of life to rely consciously on the Lord as we venture through this life on our pilgrim journey to the glory land.

Truly in the Lord is everlasting strength all made possible by the new covenant relationship we believers now have with Him through faith in our Lord Jesus Christ.

Isaiah 26:4 (NKJV)

4 Trust in the Lord forever, For in Yah, the Lord, is everlasting strength.