

Peter did not believe that he would fail. He told the Lord that "he would follow Him to prison and to death." The Lord had said to him and the two sons of Zebedee, "I am sorrowful, even unto death," but I will trust you, I will let you come and watch and weep with me. What did they do? They went to sleep three times. At last He says to Peter, "What! could ye *not* watch with me *one hour*?" He says the *best* He can of them—they would like to have kept awake, but they could not—He says to them, "You have *continued* with me in my temptations," you never left me altogether, you did not altogether turn back.

What next? Peter draws a sword and begins to *fight*. The Lord is being "led as a lamb to the slaughter," going forward to "witness a good confession" before Pilate, and "answered not a word, insomuch that the governor marvelled greatly." Peter goes in and denies Him with oaths and curses. It was a slippery road that Peter was travelling on. If we do not take our first steps in the path in fear—"fear of the Lord which is clean, departing from evil"—we will soon have cause to fear. Peter *s'leeps* when he should have watched, *fights* when he should have suffered, *denies* Christ when he should have confessed Him, followed Jesus *afar off* when he should have been close beside Him. The Lord turned and looked on Peter. This look does not need explanation. It meant, "trust ME, Peter, when you have learned that you cannot trust yourself."

Next in order we have the angel's message by the women, "Go . . . tell His disciples and *Peter* that He goeth before you, etc.," and further, our Lord appearing first to him. "The Lord is risen indeed, and hath appeared to Simon." "He was seen of Cephas," Mark xvi. 7, Luke xxiv. 37, 1 Cor. xv. 5. Then, the various interviews we have noticed already, in company with others—what grace is seen throughout! Christ's *warning*—*prayer*—*look*—*message*—*interview*—*confirmation*—and final *restoration* of Peter's soul.

Now after this fishing scene on the Sea of Tiberias, the Lord says to Peter, I must settle this matter now. He says, "Simon, son of Jonas, lovest thou me more than *these*?" Peter replies, You know I have *affection* for you. The Lord used a strong word for love, but Peter uses a weaker one. In the end, the Lord says, Very well, can you say *even that*? At last, when probed three times over, Peter says in effect, Nobody would think that I loved you; but down underneath all this, you know that I love you still. Is not that all that we can say for ourselves? Yes, brethren, we