

# Peter

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 09 June 2019

Preacher: Rev Andrew Coghill

[ 0 : 00 ] Now as most of you will be aware, we've been looking in some previous weeks in the mornings at those whom the Lord has himself addressed by name. Either during his earthly ministry or after his resurrection.

And some of these different individuals, they have well-known unique situations. Lazarus is addressed by Jesus when Lazarus himself is still dead. Paul is addressed by Jesus from his risen and ascended state.

And we discovered, of course, as you'll remember, there's one or two that we've missed out. The likes of Ananias that the Lord speaks to, telling him to go to Saul.

And also Simon the leper or Simon the Pharisee that the Lord addresses by name when the woman is anointing his feet with ointment and washing them with her tears.

So what we looked in previous weeks at the likes of Ananias Magdalene and Zacchaeus and Saul of Tarsus and Lazarus and Martha, his sister. And we turn this morning to the person who is addressed by name most often by Jesus.

[ 1 : 05 ] Or one of whom we have the most record of his having been addressed by Jesus. And that is, no surprises, Peter. And we look particularly this morning at verse 31 and 32 here in Luke 22.

The Lord said, Now, one of the things that's perhaps interesting in all the different occasions when Jesus addresses Peter is that he almost always, almost always addresses him as Simon rather than Peter.

We go down one more verse, a couple more verses. Verse 34 says, I tell thee, Peter, the cock shall not crow the stay before that thou shalt thrice deny that thou knowest me. Now, this is the only time that Jesus actually calls Peter, Peter, just by way of, you know, a normal address.

There are other times when he says, you know, that thou art Simon, thou art Jonas, thou shalt be called Cephas, which is meaning a stone, you know, John 1 verse 42 there.

And other times he says, Thou art Peter, and upon this rock I will build my church. But he's more kind of addressing him with a title there, with a surname, rather than simply calling him Peter.

[ 2 : 26 ] This is the only occasion, verse 34, where he actually refers to Peter as Peter. Usually, he calls him Simon, or Simon, because that's his proper name.

So, we'll take by their name, it doesn't matter, because it's the same individual being addressed. What is perhaps significant, and again, this is where the authorised version helpfully brings out, verses 31 and 32, Jesus addresses Peter, Simon, and Simon, only one of two individuals that we have, when he actually repeats the name.

The other, remember, last time we looked, last time we were looking at the named individuals, Martha, Martha, Martha, that works, burdened and troubled about many things, but one thing is needful.

And also here, Simon, Simon, the emphasis with it being doubled. But, although he is addressing Peter, by name, he's actually, in that moment, addressing all of the disciples.

Because we have here, Satan hath desired to have you, that's a plural, in the old authorised version, that he may sift you, again, plural, although it's in italics, as wheat.

[ 3 : 33 ] But I have prayed for thee, singular, that means, Simon Peter himself, that thy faith fail not, and when thou art converted, strengthen thy brethren.

So, the praying is specifically for Peter, although he is addressing all the disciples, that Satan desires to sift them as wheat, simply to disturb, simply to upset them, to shoo go on the way, to try and shake their faith.

So, Simon, Simon, Satan has desired to have all of you, he's desired to have all of you disciples, that he may sift you, plural, as wheat. But I have prayed for thee, now, I'm sure Jesus prays for all

his disciples, as John 17, we know that he prays for all his disciples as well. But he is particularly mentioned himself, as having prayed for Peter. I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren. Now, the point at which Peter becomes converted, in inverted commas, we might say, well, we could discuss and debate, as to exactly when that is, and when that should be. [ 4 : 41 ] I'm sure all of us have got our own thoughts, or theories about that, and Christian commentators disagree, and take differing views, as to exactly when it is, that Peter is strengthened, changed, turned, converted, whatever the case may be, but clearly, it hasn't happened yet, or else Jesus wouldn't say this.

But this strengthening, this turning, this converting, that has yet to happen, that's another sermon. We're only concerned here, with Jesus addressing him personally, and what it means for him here. Clearly, Peter is going to be pivotal, in his faith holding up, and that is going to be a means, or an instrument in the Lord's hand, of him holding the rest of them together. His faith, his zeal, his love for the Lord, and in many ways, in many ways, you know, Peter's courage, failed him, when he was put on, under particular pressure. Just like we're saying with the children, you can have the same elements, the same H<sub>2</sub>O, that makes up water, and it can have conditions, that are cold, that make it turn into a solid, conditions that are really hot, that turn it into a vapour, or cause it to melt, if that vapour encounters, the temperature again.

[ 5 : 54 ] Peter's courage, may have failed, and melt it, in the high priest's house. It may have, and melted when he, he fled, in the Gethsemane, with all the other disciples. And likewise, his, his self-belief, may have failed.

And a lot of other things, may have failed. You might have said almost, that his, his love for the Lord, might have taken a brief hit. Although, I think it's, it's stretching things a bit, to say that his love, never failed him.

But, clearly his faith, did not fail. He never doubted, that Jesus was the Messiah. He never, stopped being devoted to him, in that sense. Although his courage failed.

And although you could say, other aspects of his character, may have failed. Jesus said, I have prayed for thee, that thy faith, fail not. And when thou art converted, strengthen thy will.

So he addresses, all of them, but he addresses, Simon Peter, by name. There are, different occasions, when Jesus addresses, Peter by name. There are, three or four of them, at least.

[ 6 : 55 ] This is one of the, significant ones. The first occasion, we'll go in a, chronological order, in terms of the, the narrative of Jesus' life, and ministry, is of course, when Andrew brings, his brother Peter, to Jesus.

And Jesus, when he sees him, verse 42 of John 1, he brought him to Jesus, and when Jesus behan him, he said, thou art son, and the son of Jonah, thou shalt be called Cephas, which is by interpretation, a stone.

Now, why does he say, you know, Peter, or Petrus, or whatever? Well, because Jesus, remember, is speaking the language, of the local, the local population, which was not Hebrew, which is more a, scriptural language, more almost an, intellectual and, worship language, that, that it was rather, Aramaic, or Syriac, it's sometimes called, which was the local dialect.

Now, what's surprising about John, using the word, Cephas here, which is an, Aramaic term, is that almost always, it's Mark, that uses these, little Aramaic, to Talitha Kumai, you know, a little maid, arise, and if after, be thou opened, and it's, it's Mark likewise, that uses the sort of, Galilean dialect, of Jesus, quoting Psalm 32, instead of, Eli, Eli, lama, Sabbath, that becomes, Eloi, Eloi, and so he's using the, the Galilean dialect there, and that's Mark, Mark has got all these, little kind of, eyewitness, details, that brings in, Aramaic terms, throughout his, gospel account, but here it's John, using this, Cephas, or Kephias, it would be, in the, in the, that's Aramaic, it's not Greek, the Greek would be the Petra, or Petros, Peter, meaning a rock, a stone here, Cephas, which is by interpretation, a stone, but that's more of a title, Jesus is giving him, and it's a prophecy, a prophecy as well, of how important,

Peter is going to be, how his character, is going to be, utilised, of the Lord, to strengthen, the disciples, in their cohesiveness, and to bring them, back together again, and to build, upon the strength, of his character, which of course, we also have reference, to in Matthew 16, Matthew 16, where, Peter, having confessed, that Jesus, is the Christ, the son of God, Jesus answered, and said, and then, blessed art thou, Simon bar Jonah, for flesh and blood, hath not revealed, unto thee,

that my father, which is in heaven, again, Simon, son of Jonah, Simon, or Simeon, as we may recollect, from other occasions, is the name, that Leo, gives to her second son, first Reuben, and then, Simeon, and Simeon, means he heard, means that God, heard her cry, her unhappiness, that she was the, you know, the less favourite wife, because Rachel, was the beautiful one, and Jacob, loved Rachel, far more, and when the Lord, knew that that was her condition, he blessed her, with children, he didn't bless her, with beauty, or with the love of her husband, but rather, he blessed her, with children, which meant, that she was, regarded as more valuable, than her sister, when the Lord, saw that Leah was hated, he opened her womb, at which she was barren, and here conceived, there be a son, she called his name,

[10:14] Reuben, which means, look, a son, or behold, a son, showing the Lord, a look, for my affliction, now therefore, my husband will love me, and she conceived again, and be a son, and said, because the Lord, hath heard, that I was hated, he hath therefore, given me this son also, she called his name, Simeon, meaning, he heard, the Lord heard, my condition, and my state, so Simon, or Simeon, means he heard, the Lord heard, so that's, that's Peter's proper name, and the son of Jonah, Jonah means a dove, and that's his father, then dove, which of course, is often used, to symbolise the Holy Spirit, so he is heard, he's the one that's heard, of God, and yes, in many ways, biologically descended, the one whose name, means a dove, but here he is called Peter, Simon, blessed art thou, Simon bar Jonah, for flesh and blood, hath not revealed it unto thee, but my father, which is in heaven, so Peter is chosen, specially, for this particular, blessing or gift,

I say unto thee, that thou art Peter, and upon this rock, I will build my church, and the gates of hell, shall not prevail against it, now, again, we tie ourselves in knots, saying, ah yes, it doesn't really mean Peter, that he'll build his church on, it means, the faith that Peter has espoused, yes, okay, that's true, or it means, upon Christ himself, yes, and that also is true, but, where Jesus is actually, using this term, you are Peter, meaning you are the rock, on this rock, I will build my church, it's still Christ's church, but it is upon Peter, that he is, he is going to, cause his disciples, to cohere around, Peter's leadership, is undoubtedly, you know, that which, the others follow, he is the one, who is the most, kind of, senior of the personalities, he is the one, who is the most outspoken, he is the one, whose lead they follow, the one, who is the most, compulsive, you know, in John 21, when they see,

Jesus, on the shore, of the sea of Galilee, and he says, it is the Lord, when Simon Peter, heard it was the Lord, he girt his vicious coat, thumped him, for he was naked, and he cast himself, into the sea, and the other disciples, came in a little ship, they were not far from land, as it were, 200 cubits, about 100 yards out, dragging the net, with fishes, and as soon as they were, on land, they saw a fire of coals there, and fish slaved it on, Peter went up, drew the net, the land, full of great fishes, 153, but all these, there were so many, yet was not the net broken, he can't wait, to get to the Lord, he throws himself, into the sea, he's the one, that gets out of the boat, to walk on the sea, to come to Jesus, his love for Jesus, is not in fact, he is in many ways, the rock, of all the others, and you know, we shouldn't think, either of the disciples, were kind of sort of, namby pamby, meek and wild kind of guys, he's a working guy, he's a tough fisherman, who have got, hardy conditions, they have to work amongst, and you know, if they were, if they were a guy, if they were a street guy, and the leader, was called Rocky, then you'd have some idea, of what kind of character, they were, these are not, meek and wild, namby pamby sort of guys, these are hard working men, and the one, who's called the rock, is certainly, their leader here, but this is another occasion, when Jesus, addressed the speaker, by name,

Sion Peter, Sion son of Jonas, love us done, any more than these, he said unto me, yea lord, thou knowest that I love thee, he said unto him, feed my lives, he said unto him, again the second time, Sion son of Jonas, love us done, me, he said unto him, yea lord, thou knowest that I love thee, he said unto him, feed my sheep, he said unto him, again the third time, Sion son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time lovest thou me.

And he said unto him Lord thou knowest all things, thou knowest that I love thee. Jesus said unto him feed my sheep. But then he prophesied the kind of death that he would die. Verily, verily I say unto thee when thou wast young thou girdest thyself and walkest whither thou wouldst. And when thou shalt be old thou shalt stretch forth thy hands and another shall gird thee and carry thee whither thou wouldst not.

[14:32] This spake he signifying by what death he should glorify God. And when he has spoken this he saith unto him follow me. Now you see Jesus here is prophesying yes how Peter shall

eventually end his life.

But before that day comes there's an awful lot of living and witnessing and spreading of the gospel to do. We see from the Acts of the Apostles how significant Peter is in those opening chapters. how he stands up to the Jewish leaders in Sanhedrin. How he says we ought to obey God rather than men. How he says to the man at the gate beautiful. He says I don't have any silver or gold but I'll give you what I do have.

In the name of Jesus of Nazareth get up and walk. And they change that man's life. And they testify to the power the Lord has put in them. And they know that they are learned men.

And the Jewish leaders can see that they are ignorant and unlearned men. But they see their boldness. And they see the fact that they were with Jesus. And he is the spirit speaking through them.

[ 15 : 34 ] And although yes the Lord uses all his apostles in different ways. The leadership of Peter is unquestioned. Jesus prophesies yes that he will be the rock. See that's the stone.

The one upon which yes he can build and begin to build up his church. He's not the only one. He's not even the most important one. But humanly speaking he is the one that the Lord uses to cause the others to become a cohesive unit around him.

He does build on him. He is a rock in his love and his devotion and strength to the Lord. But he has likewise been shown to be all too human.

When the Lord withdraws his power or his strength Peter just melts like wax. His strength melts away. His courage melts away.

He is caught out in his desire simply to be near to Jesus. But doesn't want to be bothered with people hassling him and asking him questions. And so he fails and falls into the trap that Jesus has again prophesied.

[ 16 : 37 ] So much of Jesus speaking to Peter by name is about prophesying what is to come and what will happen. And although Jesus is talking in John 21 about the time when Peter's life will eventually end.

At least it's a life, a death which will glorify God. This he said signifying by what death he should glorify God. Yeah, that's right. All of us eventually are going to leave this life.

All of us eventually will end our days upon our world. Will our death glorify God? Will our life have glorified God? If the Lord was going to prophesy to you and me and say this is how you're actually going to end your days here.

This is the means by which you're going to end. He doesn't know exactly when or what date it's going to be. Well, the Lord knows but Peter doesn't know. But never mind so much how or when it's going to end.

But how are the days in between going to be used? We have a record of what Peter does with his reborn strength and with his new life and power that he has in the spirit.

[ 17 : 41 ] We've got a record of how Peter's life is devoted to the life of the Lord and to the witness of the gospel. But what about yours or mine? Yes, there's going to come a day that the Lord, if he appeared to us today, could easily prophesy and say, Well, actually, this is the means by which you're going to pass away in the due course.

It might be in your bed, quietly and peacefully. It might be suddenly or violently. It might be many years hence. It might be sooner than you realize. But ultimately, one way or another, unless the Lord comes back first, we're all going to leave this place.

We're all going to leave this world. That's not news. But the key thing, rather, is what are we going to do with the life that the Lord has given to us?

Simon, son of Jonas, lovest thou me? Now, I know we've mentioned this in the past and we've looked at this passage, but it's worth spelling it out again. That in the Greek, in which the New Testament is written, there are different words for love.

We have just the one word, love, in English, which covers a whole multitude of descriptions. But in the Greek, there are three main ones. There is eros, from which we get the term erotic, which refers to intimacy or sexual love.

[ 18 : 54 ] In that sense, there's filio, which means friendship love or brotherhood. And, you know, as in Philadelphia, the city of brotherly love, there's that kind of friendship love.

And also, there's the self-giving, self-sacrificing agape is the word that lays it all out. It really empties the self in terms of love and devotion to the other person.

So, when Jesus says, Simon, Peter, son of Jonas, lovest thou me more than me? He's saying, Simon, do you agape me? Are you prepared to empty yourself, to give everything, all of yourself for me?

That's what Jesus is asking. And when Peter says, Lord, you know that I love you. And Jesus is asking, do you agape me? He answers, I filio you.

You know that I filio you. You know that I am your friend. In other words, he's saying, why doesn't Peter just say, yes, of course I agape you? Because Peter doesn't dare to say that.

[ 19 : 52 ] He's already been caught out before with his protestations of faithfulness and devotion. And how, oh yeah, he's going to die for the Lord. When he says, Lord, I'm ready to go with thee both into prison and to death.

And we read that in Luke 22. And he said, I tell thee, Peter, the cock shall not crow this day before that thou shalt deny, thrice deny that thou knowest me.

And that recollection will be still very raw.

And very bitter in Peter's mind. So he's not going to say, yes, Lord, of course I agape you. I'll give all of myself. I'll empty myself in love for you. Just as you're asking me.

But he says, Lord, you know I'm your friend. You know how I feel about you. You know that I love you as my brother spiritually. You know that I truly seek to be your friend. So the Lord asks him again.

[ 21 : 08 ] And second time, Simon, son of Jonas, love us that I may be. Peter, do you agape me? In other words, answer the question. He says, yea, Lord, thou knowest that I love you.

You know that I filio you. You know that I am your friend. You know that I really want to be your friend. He says, and we'll feed my sheep. And he said the third time, Simon, son of Jonas.

Now Jesus changes his own word. And again, we don't get this in translation. He says, Simon, son of Jonas, love us that I may be. And this time Jesus asks, do you filio me? Now Peter has been saying, and maybe I don't agape, but I really do filio.

Maybe I don't self-empty my whole self-sacrificing love for you, but you know that I'm your friend. And he says that twice. And the third time, Jesus says, are you my friend? That's what he's asking. And he says, you love me. Do you filio me? You've said twice, you filio me. Do you really? Am I really your friend? Are you really my friend? And Peter was grieved because he said unto him the third time, love us that I may.

[ 22 : 10 ] And we read that in English, and we think it's because he's asked me once, he's asked me twice. Now he's asked me a third time. That's too much. That's why I'm grieved. But no, Peter is now grieved because Jesus appears to be even casting doubt on his friendship.

It's not just, do you agape me? Once, yes, you know I filio you. Do you agape me? Twice, I know that I filio you. Do you really filio me? Are you really my friend, Peter?

Do you really love me that way? Even that way? And Peter was grieved because he said unto him the third time, do you filio me? Do you really love me as your friend?

And he said, Lord, thou knowest all things. Thou knowest that I love thee. And he said, go and feed my sheep. Now most commentators agree that this threefold affirmation of Peter's is in order to sort of offset, or to like repay his threefold denial.

And it seems that Jesus is accepting of this because then he says, well, yes, you will give everything for me in the end. When you were young, you went where you wanted. You did what you liked.

[ 23 : 21 ] But when you're old, somebody else will lead you. You'll stretch out your hands. And others will lead you where you don't want to go. This stake is signified by what death. He should glorify God.

But Peter's life would be given to serving the Lord. His death would glorify the Lord. Now we know that we each have a life. Does that life glorify the Lord?

We all have to say it doesn't glorify the Lord as much as it should. Does it glorify the Lord at all? It will glorify the Lord at all if it is given to the Lord, if it is devoted to the Lord.

If we acknowledge the Lord and we seek to be serving him with the life he's given us, then that glorifies him somewhat. It doesn't glorify him as much as ideally it should.

We don't love the Lord as much as we should. We don't make the kind of job of it that we should.

But we begin to glorify him at least when we acknowledge him and make him the Lord of our lives.

[ 24 : 19 ] But eventually, this life will come to an end. Eventually, and the Lord can already foresee it as clearly for us as he can see it for Peter. Eventually, by some means or other, we will leave this life.

Will our leaving of this life glorify God? Will our leaving of this life be one that the Lord is enabled to say, Well done, thou good and faithful servant. I don't think there's a single one of us who would dare to claim that for ourselves.

But perhaps the Lord will have mercy on poor sinners such as we are. If we have given our lives to him and put our trust and our hope and our faith in him. That's all that Peter dares to do.

Lord, you know that I'm your friend. You know that I love you. And we know perhaps how we feel about the Lord. But we don't dare to commit that because maybe we've stumbled before.

Maybe we've failed before, just as Peter failed. But see what Peter does. He was called by name by the Lord more times than anybody else in the New Testament.

[ 25 : 25 ] Because that he picks up, gets reaffirmed by Jesus and goes on. He doesn't say, Oh, what's the use? No, I know I'm your affair. I've failed already.

I know I'll never be the man I should be. I've let you down, Lord. What's the use? Boo-hoo. But rather, when he sees Jesus, he throws himself into the sea. He drags the ship to land. He garts his vicious core of item because he hasn't got clothes on before that. And he just cannot wait to be where the Lord is. Let me ask you. When we think in terms of our life no longer continuing in this world.

Where is it that you want it to continue hereafter? Now, you're not thinking, well, that's a bit of a no-brainer, isn't it? Nobody wants to go to hell. Everybody wants to go to heaven. But what is it that you desire about heaven?

It might simply be just, well, I don't want to go to hell. That's all it is. I'm just going to say anywhere rather than hell would be better. Maybe that is so. But we know that we love the Lord when the greatest thing about heaven is going to be him being there.

[ 26 : 33 ] That's what we desire more than anything else. Yes, he is present with us by his spirit. And yes, he is truly there for his people. And yes, he upholds and speaks to his people.

But it's rather like a loving relationship at a distance. It's rather like watching day by day for the postman and devouring the letters from a loved one and writing back straight away.

And the love is exchanged and all the affirmations of joy and delight and support one for another. It's a long distance love. Or it feels like it. Even though the Lord is right there with us, we can't see him.

We can't touch him. As Peter says in his own letters, whom have I not seen, ye love. And the greatest delight for one who loves the Lord is that in heaven you will see him as he is.

When behold the Lord, we will do the spiritual account of throwing ourselves into the sea like Peter does and splashing the water for shore. Just desperate to be where Jesus is.

[ 27 : 34 ] If there is that love for the Lord, then there is already faith in the Lord. You see, faith is one thing. But as James tells us, the devils believe.

They know who Jesus is. And they tremble. They don't love the Lord. And Jesus asked Peter, Simon, son of Jonas, love us than me. And yes, the Greeks can divide it up into different kinds of love.

And they can identify more clearly which kind of love is being spoken about. We can't do that with our languages. Not seriously. But the Lord still, I would suggest you, would ask you individually by name.

And he would use your name. And if you've got middle names, you'd be using that too. Because Simon, son of Jonas, it's like he's using his full name here. Love us than me. Think yourself into that situation of the Lord asking you personally by name.

Perhaps the name only your mother used when you were young. Nobody calls you that now. But if that's your proper Christian name, that's what he'll be asking you. What must that mean? Think, well, Lord, you know, I want to be able to say yes.

[ 28 : 41 ] I would love to be able to say yes, Lord. Of course I love you. But I know what a failure I've been. And so on. That's not the issue. The issue is, do you love me? Do you want to be where he is?

Do you long for an eternity? Not just a blessing and a golden streets and angelic choirs. But do you long for me where Jesus is? Then if it happens to be out on a bare hillside where he's been all night

praying, Lord, every man seeketh for thee because you want to be where he is. That you throw yourself out of a boat and walk on the water because you want to be where he is. That you'll go through this life content that you don't see him at all. But still love him as it were at the distance.

And seek to serve him with every day the Lord gives you. Because you want your life to glorify him. And your death to glorify him. Because you will see him then for sure as he is.

Then, yes, you love the Lord. If your desire is toward him, if he's more important than any other relationship in this world. Yes, you love your wife, your husband, or your kids, or your brothers, or sisters, or whatever the case may be.

[ 29 : 49 ] That's fine. But you love the Lord more. So if push came to shove, if there ever came down to a choice between them or the Lord, there is no choice.

It has to be Christ, first, last, and always. Simon, son of Jonas, love us thou me. Put your own name there. And let him ask you, do you love me?

Love us thou me as I want you to love me. Love us thou me as I have first loved you. He didn't his love. Not that we loved him, but that he first loved us.

And gave himself for us. That's the kind of love the Lord devotes to Peter. That's why he keeps on asking him by name. That's why he keeps on calling him by name.

That's why he keeps on addressing him by name. Saying, he is blessed. Because the faith that he has, he doesn't have of himself. And that his heavenly father has revealed it to him.

[ 30 : 45 ] And that faith, each of us we have not of ourselves. It is the gift of God. And if the Lord enables you to believe, it is because he loves you first.

And if he loves you first, he's worth loving back. And the Lord who calls you by name, wants you to answer by name. And wants you to respond as Peter did.

Yes, you will fall. Yes, you will fall. And like the ice that melts and the vapor that ascends and disperses into nothing. That's what we can become so easily depending on the conditions.

That's why in the Lord's Prayer, Jesus doesn't teach his disciples to say, Make us better men. Or make us stronger women so that we'll be able to stand in our own strength. He knows what we are. He knows our frame. He remembers that we are dust. He teaches us to pray, lead us not into temptation. Don't put us under the conditions where we will melt. Don't put us under the conditions where we just turn into vapor and dust.

[ 31 : 48 ] Preserve us. Keep us. Lead us not into temptation. Give us the conditions whereby we are enabled to remain faithful. Help us, Lord, that when we are tempted, we'll not be tempted in such a way as we will fail.

We will each be tempted in different ways. We will not be tempted in such a way as we will. We will not be tempted in such a way as we will. You will see by just observing the world around us that we don't all get issued the same lot in life. We don't all get given the same trials or difficulties or temptations or privileges or blessings.

It's a distribution that sometimes amazes us. How do they get so much? How do they struggle so much? How has he been given so many gifts and had it so few? How is it that they have to suffer so much in their family or their life or with illness?

Listen, we seem to escape comparatively scot-free, but they will have other blessings and you will have other trials. And the seemingly rich and powerful will have other pressures that you can't even begin to imagine.

Each of us has our own path to walk, our own trials to fix. Our life, which whether it be good, bad, or indifferent, is called upon to glorify God.

[ 32 : 54 ] And to enjoy him forever. So that our death, when it comes, will likewise be glorified to him, as Peter was told it would be.

And likewise also will usher in such a glory as we cannot begin to imagine. A glory where we will be at last with the Lord and see him as he is.

Simon, son of Jonas, love us for me. And ask yourself that question. And put yourself in that position. Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not. And when thou art converted, strengthen thy brother. Put your own name in there too. Because the Lord prays for his people.

The Lord prays for his children. And every single one that is converted is a witness and a strengthening to others. And a building up of them. Take Peter's name.

[ 33 : 56 ] And put your own in time after time after time. In each case. Because he is the one addressed by name more than any other. But you and I, we go through our lives with the Lord calling us by name.

Calling us to follow. We may not be our rock. But we know that our name, like Peter's proper name, means he heard. Because the Lord has heard our cry.

He has heard our voice. He has heard the breaking of our hearts. He knows the situation that you are in. And he desires. That whether with joy or laughter or tears or sorrow.

Your life should serve and glorify him. And your death will be the most glorious of all. Only in Christ are all these things fulfilled.

And only because Christ calls your name does that make it so special and personal as it is. Amen. Amen. Amen.

[ 34 : 58 ] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.