

## The Men the King Chose, Part I

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Brandon Phillips

The King and His Glory / Apostle; Peter; Christ / Matthew 10:2-4

In Matthew 10:2-4, Jesus places Peter first among the apostles, revealing that Christ calls, exposes, and sanctifies flawed men for faithful service in His kingdom.

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## Pre-Sermon Comments

### Hebrews 10:24 LSB

<sup>24</sup> And let us consider how to stimulate one another to love and good deeds,

### Hebrews 10:25 LSB

<sup>25</sup> not forsaking our own assembling together, as is the habit of some, but encouraging *one another*, and all the more as you see the day drawing near.

### Hebrews 10:26-27 LSB

<sup>26</sup> For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,<sup>27</sup> but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES.

### Hebrews 6:9 LSB

<sup>9</sup> But we are convinced about you, beloved, of things that are better and that belong to salvation, though we are speaking in this way.

## Introduction

The parting with my wife and poor children hath often been to me in this place as the pulling of the flesh from my bones; and that not only because I am some what too fond of these great Mercies, but also because I should have often brought to my mind the many hardships, miseries and wants that my poor family was like to meet with should I be taken from them, especially my poor blind child, who lay nearer my heart than all I had besides. ~ John Bunyan

If nothing will do unless I make of my conscience a continual butchery and slaughter-shop, unless putting out my own eyes, I commit me to the blind to lead me, as I doubt not is desired by some, I have determined, the Almighty God being my help and shield, yet to suffer, if frail life might continue so long, even till the moss shall grow on mine eyebrows, rather than thus to violate my faith and principles.

## Sermon Text

### **Matthew 10:1–4 LSB**

<sup>1</sup> And summoning His twelve disciples, *Jesus* gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness. <sup>2</sup> Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; <sup>3</sup> Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; <sup>4</sup> Simon the Zealot, and Judas Iscariot, the one who betrayed Him.

## Review

### **Matthew 10:1 LSB**

<sup>1</sup> And summoning His twelve disciples, *Jesus* gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.

## Discussion Questions

According to [Hebrews 10:24](#), what are believers commanded to actively consider when they gather? How is this more intentional than simply “showing up” to church?

What does it look like, practically, to “stimulate one another to love and good deeds” in a local church? What are examples you have seen done well? Where do we tend to fall short?

The sermon described the weekly gathering as a time of fellowship, discipleship, and mutual encouragement. Which of these do you personally experience most strongly? Which one do you most need right now?

[Hebrews 10:25](#) connects gathering with encouragement, especially “as you see the day drawing near.” Why do you think encouragement becomes more necessary as the Christian life progresses?

The sermon made the distinction that neglecting church does not automatically bring judgment—but may be a symptom of unbelief. Why is that an important distinction to make?

How can withdrawing from the church make someone more vulnerable to spiritual deception or discouragement? What safeguards does God provide through the body of Christ?

[Hebrews 10:26–27](#) contains a sober warning about willful sin after receiving the knowledge of the truth. How does this warning help us take sin seriously without undermining assurance for true believers?

Pastor Brandon emphasized that believers should examine patterns, not isolated moments. What is the difference between struggling faith and hardened unbelief?

Why is [Hebrews 6:9](#) (“we are convinced about you, beloved...”) an important balance to the strong warnings earlier in Hebrews? How does this reflect the heart of a faithful shepherd?

How can we speak honestly about sin and spiritual danger while still communicating love and confidence in one another’s faith?

What stood out to you about John Bunyan’s story and his long process of growth and suffering? What surprised you most?

Why is it encouraging to remember that Bunyan—and later the apostles—did not begin with great resolve, but were formed over time?

The sermon emphasized that Christ forms His servants patiently, not instantly. How does that truth challenge unrealistic expectations we may have of ourselves or others?

In what ways do suffering, time, and faithfulness to the Word shape maturity more deeply than talent or opportunity?

How does this sermon challenge the way you view your role in the weekly gathering of the church? Are you coming primarily to receive, or to serve and encourage others?

Where do you see Christ currently shaping you—perhaps slowly or painfully—into greater faithfulness?

As a group, how can we be more intentional about encouraging one another in love, good deeds, and perseverance?

## General Observations About the Twelve

Peter is always first and Judas is always last (or not mentioned)

### **1 Peter 5:5 LSB**

<sup>5</sup> You younger men, likewise, be subject to *your* elders. And all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.

### **John 1:40–41 LSB**

<sup>40</sup> One of the two who heard John *speaking* and followed Him, was Andrew, Simon Peter’s brother. <sup>41</sup> He first found his own brother Simon and said to him, “We have found the Messiah” (which translated means Christ).

### **1 Timothy 1:15 NKJV**

<sup>15</sup> This *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

### **1 Timothy 1:15 LSB**

<sup>15</sup> It is a trustworthy saying and deserving full acceptance: that Christ Jesus came into the world to save sinners, among whom I am foremost.

## The lists are always divided into three groups

### **Matthew 10:2–4 LSB**

<sup>2</sup> Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; <sup>3</sup> Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; <sup>4</sup> Simon the Zealot, and Judas Iscariot, the one who betrayed Him.

### **Mark 3:16–19 LSB**

<sup>16</sup> And He appointed the twelve: Simon (to whom He gave the name Peter), <sup>17</sup> and James, the *son* of Zebedee, and John the brother of James (to them He gave the name Boanerges, which means, “Sons of Thunder”); <sup>18</sup> and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot; <sup>19</sup> and Judas Iscariot, who also betrayed Him.

### **Luke 6:13–16 LSB**

<sup>13</sup> And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles: <sup>14</sup> Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; <sup>15</sup> and Matthew and Thomas; James *the son* of Alphaeus, and Simon who was called the Zealot; <sup>16</sup> Judas *the son* of James, and Judas Iscariot, who became a traitor.

### **Acts 1:13 LSB**

<sup>13</sup> And when they had entered *the city*, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and

Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon the Zealot, and Judas *the son* of James.

You can't be intimate with everybody. It's impossible. Our Lord, even out of the four, drew to Him three. And out of the three He spent most of His time with Peter. ~ John MacArthur

**Acts 3:1 LSB**

<sup>1</sup> Now Peter and John were going up to the temple at the ninth *hour*, the hour of prayer.

**Acts 4:13 LSB**

<sup>13</sup> Now as they observed the confidence of Peter and John and comprehended that they were uneducated and ordinary men, they were marveling, and *began to recognize them as having been with Jesus.*

**Acts 8:14 LSB**

<sup>14</sup> Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John,

**John 1:47 LSB**

<sup>47</sup> Jesus saw Nathanael coming to Him, and said about him, "Behold, truly an Israelite in whom there is no deceit!"

**John 20:24-25 LSB**

<sup>24</sup> But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup> So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."

They had the political differences. They had the spiritual differences. They had the basic emotional differences. And all of this conglomerate of people thrown together and the Lord was going to make something out of this hash to change the world. The wonderful story is that they didn't fail ... they didn't fail. ~ John MacArthur

## Discussion Questions

What stood out to you about the consistent ordering of the apostles in the four biblical lists? Why do you think Scripture preserves this structure so intentionally?

The sermon emphasized that Peter and Judas had similar exposure, opportunity, and proximity to Jesus. Why is it important to recognize that these things alone do not guarantee faithfulness?

According to the sermon, what ultimately distinguished Peter from Judas? How does repentance and humility factor into God's gracious work?

Read [1 Peter 5:5](#). How does Peter's later call to humility reflect what Christ had produced in him over time?

Why is humility so central to spiritual growth and perseverance in the Christian life? How does pride quietly undermine faithfulness?

Peter is described as the "first among equals." How does this help us understand biblical leadership without hierarchy or competition?

The sermon compared apostolic leadership to church eldership today. Why is shared authority with recognized leadership both wise and necessary in the church?

How does this model challenge worldly ideas of leadership, power, and status?

The apostles were divided into three consistent groups, with differing levels of intimacy with Jesus. What does this teach us about relational investment and discipleship?

Jesus spent the most time with a few, even among the Twelve. Why is it unrealistic—and unbiblical—to expect equal depth with everyone?

How do the differences between Peter and John illustrate how Christ uses contrasting personalities together for His purposes?

The sermon emphasized that the apostles were ordinary, uneducated, and flawed men. Why is this truth encouraging for believers today?

The sermon stated that Christ does not wait for finished products but patiently shapes His servants over time. How does this truth guard us from discouragement in our own spiritual growth?

Where do you currently see Christ exposing weakness, immaturity, or dependence in your life? How might He be using that for sanctification rather than disqualification?

How should this passage shape the way we view other believers who are still “in process”?

Peter’s prominence ultimately points not to his greatness, but to Christ’s work in him. How does this reframe how we think about faithfulness, usefulness, and success in the Christian life?

What is one specific way this week you can pursue humility and faithfulness, trusting Christ to continue His work in you?

## Proposition and Outline

In [Matthew 10:2–4](#), Jesus places Peter first among the apostles, revealing that Christ calls, exposes, and sanctifies flawed men for faithful service in His kingdom. Peter was:

- Gifted with Boldness, Yet Marked by Impulsiveness
- Set Apart as a Leader, Yet Dependent on Christ
- Devoted in Affection, Yet Confident in Self
- Broken by Fear, Yet Not Abandoned by Grace
- Restored by Christ and Recommissioned for Service to the Church
- Shaped Over Time by the Sanctifying Work of God

- Molded into a Humble Shepherd with a Theology of Suffering

## Peter Was Gifted with Boldness, Yet Marked by Impulsiveness

### Peter's background

#### **John 1:40–42 LSB**

<sup>40</sup> One of the two who heard John *speak* and followed Him, was Andrew, Simon Peter's brother. <sup>41</sup> He first found his own brother Simon and said to him, "We have found the Messiah" (which translated means Christ). <sup>42</sup> He brought him to Jesus. When Jesus looked at him, He said, "You are Simon the son of John; you shall be called Cephas" (which is translated Peter).

#### **Matthew 16:16 LSB**

<sup>16</sup> And Simon Peter answered and said, "You are the Christ, the Son of the living God."

#### **Matthew 16:22 LSB**

<sup>22</sup> And Peter took Him aside and began to rebuke Him, saying, "God forbid *it*, Lord! This shall never happen to You."

#### **Matthew 17:4 LSB**

<sup>4</sup> And Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, I will make three booths here, one for You, and one for Moses, and one for Elijah."

#### **John 13:8–9 LSB**

<sup>8</sup> Peter said to Him, "You will never wash my feet—ever!" Jesus answered him, "If I do not wash you, you have no part with Me."

#### **John 13:8–9 LSB**

<sup>9</sup> Simon Peter said to Him, "Lord, not only my feet, but also my hands and my head."

#### **Luke 22:49–51 LSB**

<sup>49</sup> And when those around Him saw what was going to happen, they said, “Lord, shall we strike with the sword?” <sup>50</sup> And one of them struck the slave of the high priest and cut off his right ear. <sup>51</sup> But Jesus answered and said, “Stop! No more of this.” And He touched his ear and healed him.

**John 20:4-6 LSB**

<sup>4</sup> And the two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; <sup>5</sup> and stooping and looking in, he saw the linen wrappings lying *there*; but he did not go in. <sup>6</sup> And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying there,

## Peter Was Set Apart as a Leader, Yet Dependent on Christ

**Matthew 10:2 LSB**

<sup>2</sup> Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother;

**Matthew 15:15 LSB**

<sup>15</sup> Now Peter answered and said to Him, “Explain the parable to us.”

**John 6:66 LSB**

<sup>66</sup> As a result of this many of His disciples went away and were not walking with Him anymore.

**John 6:67 LSB**

<sup>67</sup> So Jesus said to the twelve, “Do you also want to go?”

**John 6:68 LSB**

<sup>68</sup> Simon Peter answered Him, “Lord, to whom shall we go? You have words of eternal life.

**Matthew 16:13-16 LSB**

<sup>13</sup> Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, saying, “Who do people say that the Son of Man is?” <sup>14</sup> And they said, “Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets.” <sup>15</sup> He said to them, “But who do you say that I am?” <sup>16</sup> And Simon Peter answered and said, “You are the Christ, the Son of the living God.”

**Matthew 16:17 LSB**

<sup>17</sup> And Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, because flesh and blood did not reveal *this* to you, but My Father who is in heaven.

## Peter Was Devoted in Affection, Yet Confident in Self

**Matthew 16:21 LSB**

<sup>21</sup> From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.

**Matthew 16:22 LSB**

<sup>22</sup> And Peter took Him aside and began to rebuke Him, saying, “God forbid *it*, Lord! This shall never happen to You.”

**Matthew 16:23 LSB**

<sup>23</sup> But He turned and said to Peter, “Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God’s interests, but man’s.”

**Matthew 26:31–32 LSB**

<sup>31</sup> Then Jesus said to them, “You will all fall away because of Me this night, for it is written, ‘I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED.’” <sup>32</sup> “But after I have been raised, I will go ahead of you to Galilee.”

**Matthew 26:33 LSB**

<sup>33</sup> But Peter answered and said to Him, “Even though all may fall away because of You, I will never fall away.”

**John 13:33 LSB**

<sup>33</sup> “Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, ‘Where I am going, you cannot come.’

**John 13:36 LSB**

<sup>36</sup> Simon Peter said to Him, “Lord, where are You going?”

**John 13:36 LSB**

Jesus answered, “Where I go, you cannot follow Me now; but you will follow later.”

**John 13:37 LSB**

<sup>37</sup> Peter said to Him, “Lord, why can I not follow You right now? I will lay down my life for You.”

**John 13:38 LSB**

<sup>38</sup> Jesus answered, “Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times.

**John 18:10 LSB**

<sup>10</sup> Simon Peter then, having a sword, drew it and struck the high priest’s slave, and cut off his right ear; and the slave’s name was Malchus.

## Peter Was Broken by Fear, Yet Not Abandoned by Grace

**Luke 22:31–32 LSB**

<sup>31</sup> “Simon, Simon, behold, Satan has demanded to sift *all of* you like wheat. <sup>32</sup> “But I have prayed earnestly for you, that your faith may not fail; and you, once you have returned, strengthen your brothers.”

**Luke 22:33 LSB**

<sup>33</sup> But he said to Him, “Lord, with You I am ready to go both to prison and to death!”

**Luke 22:34 LSB**

<sup>34</sup> And He said, “I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me.”

### **Matthew 26:69–74 LSB**

<sup>69</sup> Now Peter was sitting outside in the courtyard, and a servant-girl came to him and said, “You too were with Jesus the Galilean.” <sup>70</sup> But he denied *it* before them all, saying, “I do not know what you are talking about.” <sup>71</sup> And when he had gone out to the gateway, another *servant-girl* saw him and said to those who were there, “This man was with Jesus of Nazareth.” <sup>72</sup> And again he denied *it* with an oath, “I do not know the man.” <sup>73</sup> A little later the bystanders came up and said to Peter, “Surely you too are *one* of them; for even the way you talk gives you away.” <sup>74</sup> Then he began to curse and swear, “I do not know the man!” And immediately a rooster crowed.

### **Luke 22:61–62 LSB**

<sup>61</sup> And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, “Before a rooster crows today, you will deny Me three times.” <sup>62</sup> And he went out and cried bitterly.

## Peter’s Pity Party

### **John 20:1 LSB**

<sup>1</sup> Now on the first *day* of the week, Mary Magdalene came early to the tomb, while it was still dark, and saw the stone *already* taken away from the tomb.

### **John 20:16 LSB**

<sup>16</sup> Jesus said to her, “Mary!” She turned and said to Him in Hebrew, “Rabboni!” (which means, Teacher).

### **Luke 24:34 LSB**

<sup>34</sup> who were saying, “The Lord has really risen and has appeared to Simon.”

### **John 21:7 LSB**

<sup>7</sup> Therefore that disciple whom Jesus loved said to Peter, “It is the Lord.” So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped *for work*), and cast himself into the sea.

### **Jonah 2:9 LSB**

<sup>9</sup> But as for me, I will sacrifice to You With the voice of thanksgiving. That which I have vowed I will pay. Salvation belongs to Yahweh.”

## Peter Was Restored by Christ and Recommissioned for Service to the Church

### **Luke 5:8–10 LSB**

<sup>8</sup> But when Simon Peter saw *this*, he fell down at Jesus’ knees, saying, “Go away from me Lord, for I am a sinful man!” <sup>9</sup> For amazement had seized him and all his companions because of the catch of fish which they had taken, <sup>10</sup> and James and John, sons of Zebedee, who were partners with Simon, *were* also likewise *amazed*. And Jesus said to Simon, “Do not fear, from now on you will be catching men.”

### **John 21:15–19 LSB**

<sup>15</sup> So 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, “Tend My lambs.” <sup>16</sup> He said to him again 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, “Shepherd My sheep.” <sup>17</sup> He 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 all things; You know that I love You.” Jesus said to him, “Tend My sheep. <sup>18</sup> “Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go.” <sup>19</sup> Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, “Follow Me!”

# Peter Was Shaped Over Time by the Sanctifying Work of God

## **Acts 2:14 LSB**

<sup>14</sup> But Peter, taking his stand with the eleven, raised his voice and declared to them: “Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words.

## **Acts 4:13 LSB**

<sup>13</sup> Now as they observed the confidence of Peter and John and comprehended that they were uneducated and ordinary men, they were marveling, and *began to* recognize them as having been with Jesus.

## **Acts 10:34–35 LSB**

<sup>34</sup> And opening his mouth, Peter said: “I most truly comprehend *now* that God is not one to show partiality, <sup>35</sup> but in every nation the one who fears Him and does righteousness is welcome to Him.

## **Galatians 2:11–14 LSB**

<sup>11</sup> But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. <sup>12</sup> For prior to the coming of certain men from James, he used to eat with the Gentiles, but when they came, he *began to* shrink back and separate himself, fearing the party of the circumcision. <sup>13</sup> And the rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. <sup>14</sup> But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas before everyone, “If you, being a Jew, live like the Gentiles and not like the Jews, how *is it that* you compel the Gentiles to live like Jews?

# Peter was Molded into a Humble Shepherd with a Theology of Suffering

## **1 Peter 5:1–3 LSB**

<sup>1</sup> Therefore, I exhort the elders among you, as *your* fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, <sup>2</sup> shepherd the flock of God among you, overseeing not under compulsion, but willingly, according to God; and not for dishonest gain, but with eagerness; <sup>3</sup> nor yet as lording it over those allotted to you, but being examples to the flock.

### **1 Peter 5:5–10 LSB**

<sup>5</sup> You younger men, likewise, be subject to *your* elders. And all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE. <sup>6</sup> Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, <sup>7</sup> CASTING ALL YOUR ANXIETY ON HIM, because He cares for you. <sup>8</sup> Be of sober *spirit*, be watchful. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. <sup>9</sup> But resist him, firm in the faith, knowing that the same experiences of suffering are being accomplished among your brethren who are in the world. <sup>10</sup> And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself restore, strengthen, confirm, *and* ground you.

## Discussion Questions

In [John 1:40–42](#), what stands out about how Peter first comes to Jesus (through Andrew), and how Jesus immediately speaks into Peter’s identity (“Cephas/Peter”)?

The sermon describes Peter as “bold but brash.” Which example from Scripture most clearly illustrates that tension—boldness mixed with impulsiveness—and why?

Consider [Matthew 16:16](#) and [Matthew 16:22](#) back-to-back. What does Peter get right, and what does he get wrong? What does that teach us about spiritual maturity?

In [John 13:8–9](#), Peter swings from refusal (“never”) to excess (“not only... but also”). What does this reveal about Peter’s tendencies? Where do you see similar tendencies in yourself?

In [Luke 22:49–51](#), Peter uses a sword—yet Jesus stops him and heals the ear. What do you learn about zeal and obedience from this account?

The sermon notes that Peter’s impulsiveness is partly connected to his role as spokesperson and leader. Why can leadership gifts become dangerous if they are not shaped by humility and dependence?

Read [John 6:67–68](#). Why is Peter’s response so significant in that moment? What does it show about genuine faith, even when the disciple is still immature?

In [Matthew 15:15](#), Peter asks Jesus to explain the parable. What does this tell you about the value of asking questions in discipleship? How can our group cultivate that kind of humility?

The excerpt shows Peter often speaking when others are silent. What are the strengths and risks of being “the first to speak” in spiritual conversations?

The sermon says Peter truly loved Jesus but overestimated his strength. How do love for Christ and confidence in self sometimes get confused?

Read [Matthew 26:33](#) and [John 13:37](#). What do Peter’s promises reveal about the human heart? Why are we prone to make vows we cannot keep?

In [Luke 22:31–32](#), Jesus says He has prayed for Peter. What is the comfort here for believers who fear failure? What does it tell us about Christ’s ministry for His people?

What is the difference between saying, “I will never fall,” and saying, “Lord, keep me faithful”? How does that difference show itself in daily life?

Read [Luke 22:61–62](#). Why is “the Lord turned and looked at Peter” such a powerful detail? What do you think that look communicated?

What does Peter's bitter weeping teach us about true repentance? How is it different from mere embarrassment or regret?

The sermon describes Peter as going on a "pity party." What are common ways believers today drift into self-focused despair after sin? What are the spiritual dangers of that?

In [John 21:15-19](#), Jesus restores Peter publicly and recommissions him to shepherd. Why does Jesus restore him in a way that is both personal and public?

The sermon says, "Failure is not final when repentance is real." Where have you seen that to be true in Scripture—or in your own life?

In Acts (2, 4, 10), what changes in Peter? What stays the same? How does that help you understand sanctification as real progress without perfection?

In [Galatians 2:11-14](#), Peter fails again, yet the story doesn't end there. What does this teach us about correction in the Christian life? How should we respond when rebuked?

Read [1 Peter 5:5-10](#). What does Peter tell suffering believers to do (humble yourselves, cast anxieties, be watchful, resist)? Which command is most needed in your life right now?

The sermon states: "Suffering is not God's rejection, but God's refinement." What makes that hard to believe in the moment? What truths in [1 Peter 5](#) help anchor that conviction?

Peter warns that the devil "prowls around like a roaring lion." What are some ways discouragement, isolation, and fear make Christians more vulnerable to spiritual attack?

What is one concrete way you can "humble yourself under the mighty hand of God" this week—at home, at work, or in relationships?

## The Gospel:

### **God**

#### **Created and owns everything**

[Gen 1:1](#)—*In the beginning God created the Heavens and the Earth*

[Psalm 24:1](#)—*The earth is the Lord's, and all it contains, the world and those who dwell in it.*

#### **Is Perfectly Holy**

[1 John 1:5](#)—*This is the message we heard from Him and announce to you that God is light and in Him there is no darkness at all.*

[Matt 5:48](#)—*Therefore you are to be perfect as your heavenly Father is perfect.*

#### **Requires perfect obedience to His Law**

[James 2:10](#)—*for whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.*

### **Man**

#### **Has broken God's law**

[Rom 3:10,23](#)—*there is none righteous, not even one...for all have sinned and fall short of the glory of God*

#### **Will pay the eternal penalty for his sin**

[Rom. 6:23](#)—*For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord*

#### **Cannot save himself by his good works**

[Titus 3:5](#)—*He saved us not based on works which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.*

## **Christ**

### **Came to earth both as God and sinless man**

[Col 2:9](#)—*For in Him the fullness of deity dwells in bodily form*

### **Demonstrated God's love by dying on the cross to pay sin's penalty**

[Rom 5:8](#)—*But God demonstrated His own love toward us, in that while we were yet sinners, Christ died for us*

[2 Cor 5:21](#)—*He made Him who knew no sin to be sin on our behalf so that we might become the righteousness of God in Him.*

### **Rose from the grave and is alive today**

[1 Cor 15:4](#)—*And that He was buried, and that He was raised on the third day according to the Scriptures*

## **Sinners**

### **Must repent of all that dishonors God**

[Isa 55:7](#)—*Let the wicked forsake his way and the unrighteous man his thoughts; and let him return to the Lord, and He will have compassion on him and to our God, for He will abundantly pardon.*

[Luke 9:23](#)—*if anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me.*

### **Must believe in Christ as Lord and Savior**

[Rom 10:9](#)—*that if you confess with your mouth Jesus as Lord and believe in your heart that God raised Him from the dead, you shall be saved.*

### **Will you repent and believe in Christ?**

[Acts 17:30](#)—*therefore having overlooked the times of ignorance God is declaring to men that all everywhere should repent.*

Don't hesitate to contact Pastor Brandon or Pastor Keith if you have any questions about this sermon or if you would like to know how to follow Christ.

Brandon.Phillips@gracegainesville.org

Keith.Kemp@gracegainesville.org

## Additional Quotes

The man who is in the direct line from the Apostles is the man who preaches the doctrine of the Apostles, the man who has the spirit of the Apostles in him. *God's Sovereign Purpose*, 324 ~ **David Martyn Lloyd-Jones (Welsh Preacher and Writer)**

The total of twelve was significant: it corresponded to the number of the tribes of Israel, and may have marked the apostles out as leaders of the new Israel. ~ **Frederick Fyvie Bruce (Professor)**

It is thus emphasized that all the apostles (the Twelve, Matthias and Paul) were neither self-appointed, nor appointed by any human being, committee, synod or church, but were directly and personally chosen and appointed by Jesus Christ himself. ~ **John Robert Walmsley Stott (English Preacher)**

In other words, the twelve apostles symbolized judgment against the twelve tribes of Old Testament Israel. ~ **John F. MacArthur**

That Matthew, a former tax collector, and Simon, a former Zealot, could be part of the same company of twelve apostles is a testimony to the life-changing power and grace of Christ. ~ **John F. MacArthur**

The apostles at that time first preached the Gospel but later, by the will of God, they delivered it to us in the Scriptures, that it might be the foundation and pillar of our faith. ~ **Irenaeus; Jerome**

The Apostles and prophets are a class apart, and therefore for people to claim that they are as uniquely and directly and divinely inspired as the Apostles and

prophets is to contradict the plain teaching of Scripture.

*Walking with God*, 124 ~ **David Martyn Lloyd-Jones (Welsh Preacher and Writer)**

But such wranglers are neatly refuted by just one word of the apostle. He testifies that the church is “built upon the foundation of the prophets and apostles” [[Eph. 2:20](#)]. If the teaching of the prophets and apostles is the foundation, this must have had authority before the church began to exist. ~

**John Calvin (French Reformer)**

The Sadducees could arrest the apostles, but not the gospel. ~ **John Robert Walmsley Stott (English Preacher)**

As having on her head *a crown of twelve stars*, that is, the doctrine of the gospel preached by the twelve apostles, which is a crown of glory to all true believers.

~ **Matthew Henry (Nonconformist Biblical Exegete)**

No, this is the message, the message that was given to John and his fellow Apostles; I have entered into fellowship with the Apostles and I am repeating their message. But the mystic says he has received a new and fresh message and that he is in a state of direct inspiration.

*Fellowship with God*, 94 ~ **David Martyn Lloyd-Jones (Welsh Preacher and Writer)**

Twelve Apostles ... why twelve? Because they constitute the new spiritual leadership of Israel. ~ **John F. MacArthur**

They are never spoken of as apostles of the church but always as apostles of Jesus Christ. ~ **John F. MacArthur**

No one of the Twelve Apostles was his equal in mental gifts and culture. ~

**Archibald Thomas Robertson**

The apostles also knew that they were to witness in an extraordinary, supernatural sense. Because they were apostles, God spoke authoritatively

through them, so that what they said as apostles carried the force of divine teaching or Scripture. ~ **James Montgomery Boice**

We tend to use these words interchangeably, as if *twelve disciples* and *twelve apostles* must mean the same thing, but a disciple is simply a learner or a student. ~ **R. C. Sproul**

The apostles, then, have authority to write words that are God's own words, equal in truth status and authority to the words of the Old Testament Scriptures. ~ **Wayne Grudem**