



## Clanking Chains: Review: Impact of Satanic Viewpoint on Peter, Mk 8:27-34; The Lord's Severe Look & Peter's Banishment & Repentance, Lk 22:61-62

**Roberts. *The Man Who Listens to Horses*, 25:**

When the dun mare squared up and faced the colt, she was holding up a Keep Out sign. Before she would say, "I forgive you," he had to say, "I'm sorry." If the colt paced with his nose to the ground, then he was asking for a chance to end his isolation and to renegotiate his position with her. He was saying, "I am obedient, and I'm willing to listen."

- 21) Peter's retreat to the courtyard was driven by self-judgment and the emotional reaction that came when he realized he was so dreadfully wrong, treacherous, and disloyal. This reaction is described by:

**Nicoll, W. Robertson (ed.). *The Expositor's New Testament*. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974), 1:322:**

**ἐξέρχομαι:** going out, neither in fear of apprehension nor from shame, but that he might give free rein to penitent feeling. He wept loudly, as distinct from shedding tears.

- 22) Without a word Peter was not only driven outside, he realized he had banished himself. The adverb **ἔξω, exō** is important in this context as we learn from:

**Kittel, Gerhard (ed.). *Theological Dictionary of the New Testament*. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 2:575:**

**ἔξω:** "Those who are without, who stand outside; foreigners; those who are banished; those condemned as heretics."

- 23) The look from Jesus combined with recall of the previous evening's prophecy resulted in Peter entering into self-condemnation and willfully removing himself from the Lord. He began the process of self-judgment, or **μετανοέω, metanoēō**, to change one's mind.
- 24) This word is sometimes translated into the English as "remorse" and "repentance." The change of mind in the case of Peter is the realization of wrongdoing. He knows he has been wrong, that he has been corrected by the Lord's severity, and he enters into an emotional response to the realization of his betrayal.
- 25) Peter is at the same point as was Judas the previous evening:

**John 13:30 - And so after receiving the morsel Judas went out [ ἐξέρχομαι, *exerchomai* ] immediately, and it was night.**

- 26) The twelve were gathered in the upper room where they were observing the last Passover. The tradition of the meal required the host, the Lord Jesus Christ, to pass the dipped matso around the table, beginning with the one seated in the position of honor who was Judas Iscariot.
- 27) The Lord had given Judas an opportunity to enter into Operation *Metanoēō* as they entered the Upper Room. He taught rebound recovery through the visual aid illustration of washing His disciples' feet.
- 28) Once Jesus realized that Judas was locked-in to negative volition producing a mental attitude was willful rebellion, He in essence drove Judas out of His company with the mandate recorded in:

**John 13:27 - And after the matzo, Satan then entered into Judas. Jesus therefore, said to him, "What you have to do, do quickly."**



29)

Here we have the phrase “Satan then entered into Judas.” This verse does not mean that Satan indwelt Judas. To demonstrate, we must first note the adverb of time, **τότε** / **tote** /: “at that time; then; at that point in time.”