

All right. Let's open our Bibles this morning to Mark 14:66 as we continue in our studies through the gospel of Mark.

A couple of weeks ago we studied the portion of Scriptures where Judas came with a bunch of people to arrest Jesus, and the Lord made it clear that He wasn't going because they had brought a lot of folks but because He was going willingly to give His life for us. And He knocked them all down, and then they got back up, and then He went with them.

As all of the wicked plots unfold from there, Jesus is taken through the night to six trials - three of them are religious: Annas and Caiaphas and then the Sanhedrin in the morning; Pilate and Herod and back to Pilate, who will send Jesus to the cross. But in every one of the steps, there is this emphasis in the gospels on the willingness of the Lord to give His life. All of the gospel writers go out of their way to say, "The Lord could walk away, He could come off the cross, He could fight back, He could call for the angels." He doesn't do any of that because He had come to save. And Mark, because he focuses on Jesus' servanthood, shows us how willing the Lord is to give His life for us.

Last time, as we are continuing with Mark, we looked at the first two of the religious trials - first before Annas because he was really the power behind the high priest's office. The Romans didn't like him. They replaced him with his son, Caiaphas, who they dealt with. But both of them kind of ran that temple hustle where they took money from the people and took advantage of them. They both lived in the same palace there in Jerusalem. And so Annas tried to get Jesus to testify against Himself, to tell him about the apostles that He had, the disciples that He had. He didn't answer. They asked Him about His doctrine, and Jesus said, "This isn't an official trial. Go get some witnesses." And He got slapped in the face for it by a soldier standing by, and Jesus called him on it. He said, "Look, if I said something wrong, then tell Me what I said wrong. But if I've said something right, why do you hit Me in the face?" It wasn't very successful. Caiaphas had a bunch of guys with him, and they also tried to find some charges that they could bring to Rome to get them to put Jesus to death. They brought in lots of false witnesses in the middle of the night; none of them would agree as to

anything. Finally it was Caiaphas who went to something that they'd heard before, and he said, "Are You the Messiah? Are You God the Messiah? Are You the One that was promised? Are You God in the flesh?" And Jesus had said that back in John 10. In fact, He said that a number of times. And His answer was that He was; quoted out of Daniel 9, it led to a brutal beating at the hands of his mockers who, in frustration, took their anger out upon Him.

While all of this is going on upstairs there in the palace, in the courtyard below the Holy Spirit records the struggles that Peter faced. And it's a great bunch of verses. I know you know them well. But it is more than just a man failing in his promises to God. It really is God saying, "You have another chance at life," that there's forgiveness and restoration with the Lord. And I think more than Peter failing, it is God succeeding in the lives of failed people. Because He does. And so Peter had made some great promises (well, he'd been doing it for a long time), especially at the last supper, that he was more unparalleled in his devotion than the other disciples, that he would not flee when everyone else did, that he would die before turning on the Lord. Interestingly enough, all of the gospels cover Peter's denial. I'm always interested when the Lord has all four men write down the same event; not that you give it more value, but you wonder if the Lord didn't want you to really pay attention to it more than, maybe, anything else. Mark's is most important to me because Mark wrote this from Peter's lips. Mark was a young man. Peter led him to the Lord. Peter told him everything Jesus said. And so Mark would have gotten his information from Peter about Peter's denial. And so, under great duress, Peter finds himself in this very difficult place this morning that we'd like to kind of just look at together.

When the Lord was arrested, there was a flight from the Garden. In fact, we read here in this chapter that all of the boys took flight; they ran for their lives. There was a mob mentality. "They took Jesus, we would be next." And everyone went running except for two guys; John and Peter followed the procession over to the high priest's residence. And we are told in John 18:15 that John himself went into the high priest's house, that he knew him. We don't know how he knew him; we don't know what their relationship was. From a historical standpoint, delicacies (when it came to fish from the Galilee region) were well-known foods for the wealthy; and that was John's business. We know that John had a house in town where he would take Mary and care for her, where he would stay with Peter the night after Jesus was killed. We don't know how he knew the high priest; but John went in, Peter did not. In fact, you can read in John 18:16 that Peter got John's

help just to get into the courtyard. And so when the Lord was taken, first to Caiaphas and then on the other wing of the palace, if you will, to Caiaphas', Peter was able to get into the courtyard.

Mark will record (in verse 54 here) that Peter had been following the Lord from a distance. Luke uses the word he'd been following him afar off. John says he arrived a little bit later. I think the implication is pretty clear - Peter kind of lagged behind. So, nine men have run off, John has gone in with Jesus, Judas has betrayed Him, and Peter is kind of left alone in the dark. But Peter had been the one that had made such commitments to the Lord, and I don't doubt that he shows up here in a very dangerous place because he wants to make his word good. He wants to prove his love to the Lord. "I'm going to show Him what I said is true, that He can count upon Me." The problem is when you start to follow the Lord afar off, you fail. I mean, everything in the Bible tells you to get close. Keep Him in view. Don't lag too far behind. Certainly don't run ahead. But to follow Him afar off or at a distance is difficult, and I find that there're an awful lot of people whose relationship with the Lord is almost arm's-length. It's like this.....they will tell you that they believe in the Lord, they will tell you that they love Him, they'll make promises of loyalty to Him, but they live lives that are a great distance, really, from Him in terms of commitment. So they're moving away from Him. They want Jesus, but they don't want the cost of being associated with Him. Their devotion is something that they'll give if they have the time. They'll vote for Him in a secret ballot, but they won't outwardly vote for Him by voice. They won't outwardly confess Him. They won't inwardly live for Him. But they're associated with Him. And that's kind of where Peter is. He doesn't want to really be seen with Him, identified with Him, even categorized with Him. But he loves Him from a distance.

We read in verse 66, "Now as Peter was below in the courtyard, one of the servant girls of the high priest came. And when she saw Peter warming himself, she looked at him and said, 'You also were with Jesus of Nazareth.' But he denied it, saying, 'I neither know nor understand what you are saying.' And he went out on the porch, and a rooster crowed." In all of the gospel accounts (and it's always helpful when you can put them together), the question from this young girl who attended to the gate, as we are told, was asked of Peter as Peter is led in. And he goes right over to the fire - it is a cold night - to warm himself. John says (in chapter 18:18) that Peter stood with the officers and the servants of the high priest. Luke 22:55 tells us that they sat together around the fire. So, that's where Peter, "Thank you,"

and he goes over to the fire, and he warms himself. Now Luke 22:56 tells us that, as he was sitting at the fire, this little girl began to look at him with great intensity. In other words, she recognized something in him. She didn't speak right away. But if you're going to sit at the fires of the world, you're probably going to get burned. Right? I mean, he wants to be anonymous. He's there for Jesus, sort of. He doesn't want anyone to know, but he wants the Lord to be comforted that he has come. He tries to fit in, he's trying to escape notice. And I'll tell you what - if you're going to live for the Lord and try to escape notice, your heart's going to break, and so will His. But the fire of the world and the fellowship of the world lead to compromise. Now you can just imagine what's going on around the fire. These are soldiers, and they're talking about the big victory. "Oh, yeah. We had to take all the men to get that Jesus. We got Him easily." You will read in all of the gospels wherever they take Jesus that they bound Him. Every one of them. They tie Him up. But the only thing that's keeping Him there is His love for us, His servant heart to the Father. So, you know that that's the discussion around the fire as these soldiers stand and warm themselves. "We got Him. That was easy. It was going to be hard, it wasn't hard at all." But she looked at him with intensity, the Bible records in Luke 22:56, and the question is posed to Him (in Greek) negatively. So it literally reads, "You're not one of them, are you?" It was in the form of a question but with that kind of an implication, "I think you are." It was a question of contempt. "You're not one of them, not one of them who are with Him." And her attitude, I think, puts Peter immediately on the defensive; a man of great promises who would die before he denied the Lord, who would not go the way of others. "I will lay down my life for You." That's what he said to the Lord when Jesus said, "I'm going to go now, and you can't follow." And he wasn't buying that. But here's the guy who does a lot of talking, who feels (at the words of a young girl who's servant in the garden, just opens the gate) exposed and vulnerable. And the phrasing of her question, I think, left him an easy out. "No, I'm not one of them." "You're not one of them, are you?" "Oh, no." It's kind of that situational argument, ethics argument. So, when you stand far off from Jesus, you probably won't find the strength to stand for Him when asked to. "I don't know what you're talking about. I don't know what you're saying."

And notice what we read here in verse 68 - that when he's questioned, there at the fire, he moves to the porch. He moves out of the light, if you will. He steps away where maybe not so many people are standing. It's cold over there. It's better if you're at the fire. There's light over there but not so much light over here. And I think that he purposely went out of his way to kind of get out of the light. "I don't

want anyone to see me here." And so it's a little darker here. And the rooster crows. Not exactly a subtle reminder of what Jesus had said. He had told him at dinner, right? "Before the rooster crows twice, you'll deny Me three times." And Peter went, "Nah, it's not true." But here's a little reminder from chapter 14:30. So apparently, from the gospel accounts, all of the Roman soldiers - the cohorts, those six hundred men - had gone back to the barracks, and Peter was left at the fire with, maybe, a more dangerous crowd, people who had more passion for what they were doing. These were close friends and servants of the high priest himself. He was now in a completely antagonistic group, and yet he is there to prove his words to Jesus which Jesus had said (Luke 22:31-32, 34), "Satan wants to sift you as wheat. I've prayed for you. When you return, strengthen the brethren. Peter, you're going to deny Me." "You're going to flee because of Me. Smite the Shepherd, and the sheep will scatter" (Mark 14:27). And Peter just wasn't buying any of it. He had different ideas. But he wasn't listening, and when you don't listen, this is kind of where you end up.

Verse 69 tells us, "And the servant girl saw him again, and began to say to those who stood by, 'This is one of them.' But he denied it again." Now Luke tells us in chapter 22:58 that some time passed before a young servant girl returned to accuse him of being with Jesus; except this wasn't a question, this was an accusation. This was a finger being pointed to him. I don't know why Peter hung around. I mean, he'd already been targeted once. Maybe he thought the cover of darkness would help him. Maybe he got comfortable. And maybe he moved a little towards the fire again. This isn't the same servant girl that was at the gate. We know that because Matthew uses the word "*allos*," which is a word that means a servant girl, another one. So, there are more than one pair of eyes upon him. And she comes to speak to the others. She doesn't even speak to Peter. She tells some of the folks standing around. And she's not asking, and she's assertive, and she's loud, and she's abrasive, and she's sure, and she's in her element, if you will; and everyone seems to hear it. And, again, it prompts those who are near the fire to turn to Peter and to look at him, and they said, "You're not one of them, are you?" But this time it came from those who were standing around, that heard from the girl. "That's one of them." And they said, "You're not one of them, are you?" And there was this continual conversation, and Peter said very few words. All of the gospel accounts say he just went, "No. Not me. I don't know what you're talking about. It's not me." And so there was the denial the second time. The heat was turned up; the crowd became inquisitive - their certain hostility towards Jesus and His people; the suspicions were growing. You could smell blood in the air. Hiding on

the porch hadn't helped. Denying over time hadn't helped. Hiding never works. If you're going to walk with Jesus, you'd better just come out and walk for Him and serve Him. And Peter panics. Not at all ready for the attacks of the enemy that the Lord had warned him about. Things were not getting better; things were getting worse. And he finds himself very weak. He's not much of a witness, and whatever he's trying to prove to Jesus, he's just proving the opposite. He's hiding out, and he doesn't have any boldness at all. You will read of Peter (later in Acts 4:13), "When they saw the boldness of Peter and John that they had been with Jesus," then they paid attention, they got the message. But this is an entirely different Peter, who's been with Jesus, but now he's far removed from Him. And Peter's quick answer to this second challenge was just to kind of get it over with. One denial leads to another denial. I suspect - I can't tell you for sure - but the way sin usually works is the first time you sin, it's harder. It's the hardest when you do it the first time. It just gets easier when you've done it a while. And I don't doubt that Peter had to breathe deep and swallow and had, maybe, sweaty palms and a racing heart as he denies Him the first time and then hears the rooster crow. But now his defenses are kind of slipping away. He's already taken a stand now. There's less resistance. And sin has a way of eroding, I think, your strength. I always think about Lot. Lot is an interesting guy because I don't know that Lot made it to heaven except Peter will write in his epistle that he did (2 Peter 2:7-8). There's nothing in the Old Testament that would convince me he made it; but by the grace of God. But when Abraham and Lot entered into the land, if you follow Lot's plight, Lot saw the land, he chose the land, he moved close to the land - facing it, finally moved into it, lived his life in the land, lost most of his family because of that city, and finally Sodom moved into him. He had to be dragged out of town to even be delivered from God's judgment. And this is the whole issue here. In fact, the second denial of Peter, Matthew says in chapter 26:72, "he denied with an oath," which literally means, "I swear to God I'm not with God." He had to swear that he didn't know Him.

Well then we read in verse 70, "And a little later those who stood by said to Peter again, 'Surely you are one of them; for you are a Galilean, and your speech shows it.' Then he began to curse and swear, 'I do not know this Man of whom you speak!' " Luke 22:59 tells us that an hour passed by between number two and number three denial; another hour. Why doesn't Peter leave? Because Peter is full of himself. Peter is just sure that he can make this work out. And, again, as time passes, you start to feel a little bit more comfortable. "No one got hurt. I fooled them. I'm okay now. They're not going to ask me any more questions. And I'm just here to

show Jesus my love and support. And I can see Him up there. I'm in the courtyard looking up, and He'll know that I'm here. He'll hear that I'm around. This is going to be good. I got away with it." And then comes this third challenge. No more questioning now. Now, to Peter's chagrin, it was serious, it was threatening, it was questioning. If that wasn't bad enough, John 18:26 tells us that the person who spoke up here (the third time) was a relative to Malchus, the very servant that he had chopped off his ear earlier on that evening. "That's the guy who swung it at Uncle Malchus. He has a sword hidden somewhere." And Luke writes (22:59) the words that that person "confidently affirmed" that Peter was the one. He confidently affirmed it. "You are one of them. I can hear it in your voice. Your speech shows it. You speak like a Galilean." And the verb tenses indicate that he or she said it over and over and over again. "No, no, no." "That's him! I'm telling you that's him." Doesn't stop. "I recognize you from the Garden. Your accent confirms it." It was not about doubt now. And the crowd all looks at Peter. This is the third time that he's now in the limelight, and the accusations come fast, and they come hard, and the mob moves closer. And I think that Peter is genuinely afraid now because they've already arrested the Lord. If he's able to see Him - from what we gather, that he could - Jesus has been beaten pretty badly. This doesn't look good. And so Peter finds himself in a position where his response now has to be more demonstrative. So he curses, and he makes oaths. Now neither one of those words means to curse in the sense of cussing or what we might think. They all are words that mean you forswear yourself, which would mean that he would say, "May God strike me dead if I'm lying," that kind of thing, where you call God's name in to support your claim with some kind of a dire consequence. That's what Peter was doing. He was swearing to it. In fact, if you read Matthew's account, you will get the understanding that, as Jesus was standing before Caiaphas at that second meeting, and Caiaphas said, "Are You the Christ?" and Jesus said, "I am," and He gets beat for it, down below in the courtyard Peter's denying Him. Jesus is affirming who He is; Peter is denying who He is. And it's happening just one floor apart, if you will.

What happened to Peter? What happened to Peter? What happens to a guy who certainly loves the Lord, is a guy that took out a sword to fight a thousand guys, made promises he couldn't keep. What happened to him? There's certainly enough information in the story to help us understand what not to do. Peter was very self-confident. I mean, he walked around with his chest out. He said things about himself that no one could deliver on. "I'll never be offended because of You," he told Jesus. "After all, You called me 'Rocky,' and I am." That's what his name

means, right? "In fact, You've called me that Yourself, Lord. Others might fall but not Rocky. You can count on me. You can count on me." Paul will write to the Corinthians years from now, "Be careful when you think you stand lest you fall" (1 Corinthians 10:12). Peter - one of his big problems was he was very self-confident. "I can do this. I can do this for the Lord." And the first thing you learn, I think, as a believer is you can't! That evening Jesus had challenged these guys, and Peter's opinion of himself He had said to them (in John 15:5), "I'm the vine, and you're the branches. If you abide in Me, and I in you, then you can bear much fruit; but without Me, you can do nothing." And Peter went, "Well, they can't, but I can." "You can do nothing." "Well, they can't, I can." And that had been Peter's problem. He hadn't listened. Right? No matter how strong you think you are this morning, you should know that some situation is going to arise where, like Peter, you're going to find that your strength is insufficient. And that's really the outlook you have to have as a believer, as a Christian who depends upon God; and that is you stand by His strength not by your own. Right? God's not looking for strong people; He's looking for surrendered ones, and we have to somehow learn to lean heavily upon His grace. It's a never-ending resource. God will always enable you for what He has for you. But Peter hasn't learned that yet. Peter knows better. "Pride goes before destruction." We talked about repeating things. That's repeated twice in chapter 16 of Proverbs - verse 18, verse 25 again. "Pride goes before destruction." "Did you hear that the first time?" "Oh, yes, Lord, I heard it." You should hear it again. Peter had great self-confidence. Peter was sleeping when he should have been praying. He spent hours in the Garden with Jesus, snoring. "I'll just wake up. I'll be rested, ready for the fight." He felt at ease, he felt in charge, he felt in control. He was confident. He didn't need God's help. When Jesus said, "Pray," Peter said, "Sleep." What Jesus had told him should have, I think, corrected his outlook. But it didn't. The Lord had said (back in verse 38), "You watch and pray so you don't fall into temptation." And Peter went, "Yeah, I'll see You in the morning," and off he went.

Jesus' example of laboring and struggling and prayer that evening, as He faced the cross, is a great way to learn that you have dependency upon the Lord. Self-confidence has to go out the window. So he has great self-confidence. He doesn't really depend upon the Lord because he sees himself as able. He follows the Lord from a distance. That's not good. It's not good for you this morning if you're in church that this is your relationship with God: you put in 45 minutes on Sunday, the Bible goes back in the trunk, and you go back to your life. Not a good way to go. It's not very strengthening. It's not helpful. It certainly is not going to make you

what God would have you to be. It's hard to go where the Lord is going when you're lagging that far behind. Jesus said, "Follow Me," and He means it. Afar off is dark. Afar off is lost, and there's no way to track Him. It's isolated. There're no defenses. You're just afar off. You get the picture. And notice what Peter does as a result. He comes to a place of commitment by trying to blend in with the world. He tries to be one of the guys. He wants to stay anonymous. He's uncommitted. He stands at the world's fires. He wants to fit in, but yet he wants to be a witness. How can you be both? You can't. He had chosen not the right part. "Blessed is the man who walks not in the counsel of the ungodly, who stands not in the path of sinners, who sits not in the seat of the scornful" (Psalm 1:1). That's not Peter. And so for us, we can try to fit in. There's a life out there, and then there's a church life. But who would ever really want to hide Jesus' love for us? It's just hard to take a stand when your very presence in the midst of the world would take away your testimony. "I just love Jesus. I just want to serve Him." And yet you're living the life like the world does. It's hard to open your mouth at all. And Peter couldn't. So what you see with Peter is when he's confronted, he denies. He swears it isn't so. He calls curses on himself. "If I'm lying, may I just be cursed."

And verse 72 says, "A second time the rooster crowed. Then Peter called to mind the word that Jesus had said to him, 'Before the rooster crows twice, you will deny Me three times.' And when he thought about it, he wept." Luke 22:60 tells us that when those words, "I don't know what you're saying," and the curses came out, as the words were coming out of his mouth, the rooster began to crow. Talk about your words getting stuck in your throat. And Mark tells us that immediately the result for Peter's mind was the words of Jesus, that He had spoken to him, began to fill his thoughts. He hadn't listened to Jesus' words when He had told them, but he remembers them now after he'd failed. Isn't that something? Here's God's Word, you understand it clearly, you just write it off. And then one day you find yourself going, "Man, the Lord was right. He was right." Luke tells us in chapter 22:61 that at that moment, the Lord turned (up there in the balcony, as He was being tried), and He looked at Peter, who remembered the Lord's words. The rooster crowed. He wondered if Jesus heard it. Oh, Jesus had heard it. I don't know if the face said, "I told you so." I don't think so. But it certainly motivated this look across the courtyard. And if the crowing had Peter bring to mind God's words, as he looked up at Jesus he would have seen a bloody, beaten face - One who had already suffered much for standing up to say to the world, "I am the Lord that has come to save." And their eyes met. It's pretty goosebumpy, isn't it? And

it says that Peter went away (Luke writes the words - 22:62) "weeping bitterly," ashamed of his sin. I'm sure he just, "Oh, my gosh. Why did I do this?" But all of the reasons are in the text. What did Jesus' eyes say? I don't think it was, "Et tu, Brute?" I don't think there was anger in His eyes or fire in His eyes. I don't think He looked at him and said, "You bum." Whatever you can communicate by your face, that's all beaten up, I think the Lord said, "I get it, Peter. I understand. I love you. There's forgiveness with Me. And you're going to make it. I know your frame. I know your heart." He said to him just a few hours earlier (Luke 22:31-32), "Satan has asked for you, and he wants to sift you like wheat. But I've prayed for you. When you're converted, you can come and be used." And the Lord told him before he fell, "This isn't going to end your career spiritually. This isn't going to be the end of you in any stretch of the imagination when it comes to the Lord." I think that, oftentimes, we expect more from ourselves than God does because we have this false view of ourselves. We walk around like, "I can do it," and you can't do it. Never could before. Why do you think you can now? And Peter took great pride in what he had said, and he's pushed into this place because of what he had said. And Jesus, no doubt, was hurt by Peter's denial, but He wasn't surprised. So Peter goes out to weep bitterly, and I have to believe that between this early morning on a Friday to the news on Sunday of His resurrection, that Peter must have been the most miserable guy around. I mean, he finds himself having to admit how weak he was. Not really knowing or believing about the resurrection yet, he figures with Jesus' death here, by the end of this afternoon, that any hopes that he has of fixing it are gone. "Can't go back and apologize. Can't fight 'em. Can't talk to Him. I should have tried to make things right. Now it's too late." But we do read that the Lord said, "I've prayed for you, and when you're converted, you can go back to work." And so we know that he made it because the Lord kept him, interceded for him. And I think it's a good thing that Peter looked up when he did because it could be that that face of Jesus looking at him with love sustained him those last three days, kind of like, "I get it. I understand what you're going through." You look up, you'll find the same face looking at you this morning.

Three days down the road, on resurrection morning, as the girls show up at the tomb (according to Mark 16:7, the next chapter over), they will run into an angel who would say, "Go tell Peter that He's alive. Go tell Peter. Go tell His disciples, and then go tell Peter." And Mark writes from Peter's testimony, so I think those words couldn't have been more music to Peter's ears. "Go tell the disciples I've gone before them in Galilee, but also tell Peter." And he gets singled out by name from all of the others. In John 21, before the Lord ascends into heaven, Peter is

publicly restored in front of his peers, by Jesus. He is asked three times, "Do you love Me?" in various ways, with various words. But the impetus was, "You can say 'yes' three times for the three times you denied Me." And Peter said, "I love You, Lord," and the Lord said, "Do you love Me?" And Peter finally said, "Lord, You know I love You. But then again, You know everything." It's kind of like, "I'm not making any boasts now. I'm not going to just declare something with that kind of a confidence." And the Lord, each time, told him that He could put him back to a place of ministry and restored him in His love. It is Peter that, on the first sermon of Pentecost (Acts 2), stands up and God's power falls upon his life, and he preaches the first message that the church delivers, and thousands of people come to know the Lord. By the time you get to Acts 4, Peter and John are arrested for preaching. They are brought to Caiaphas'. They stand in this same place that Peter denied the Lord, in the same hall, before the same threatened leadership and rulership. But this time, filled with the Holy Spirit, he gives this great testimony of who the Lord is and why He has come. He doesn't buckle. He's powerful. He's amazing. And they take notice of him, that he has been with Jesus, and they see a difference. But that's not at all this Peter. God isn't finished with Peter yet. I don't think God's finished with you either. But I'll tell you what - God can best use you when you come to the understanding your strength is not your own; that your greatest strength is hanging out with Jesus. And if you feel like you've let the Lord down, and maybe you've put yourself in a position where God can't use you anymore, Peter would argue the case. "Oh, yeah, you've let Him down all right. But that doesn't mean He's done with you. He knows you, and He loves you and will use you." But just don't try to serve Him in your own might. That's often the case, you know? Let Him just have your life, stand in His grace. If you've denied Him, turn back to Him. You don't have to wait for three days, like Peter, to get the nod and the forgiveness and the strength. You can sum up Peter's life in three little phrases: he stood by the world's fire, and because of that he came under fire, but eventually, with the Holy Spirit's help, he was on fire. You just kind of figure out where you're standing. Are you with the world's fire? Are you under fire because of your faith? Or are you on fire? That's Peter's testimony for sure.

Submitted by Maureen Dickson
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