

The Son of God Abandoned and Denied

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Preacher: Garry Brotherston

[0 : 0 0] And we're now going to turn to our Bible reading. It's a joy to have Gary Brotherston with us this evening, preaching to us.! Gary is a minister in Didasku, the presbytery to which we belong.

And he's known to many of us. He's here regularly on Sunday evenings. And he is the minister of Trinity Church, Bishop Briggs. And we look forward to him preaching to us shortly.

He's going to be preaching from Luke's Gospel. And so we're going to read that together now. If you don't have a Bible, we do have visitors' Bibles spread around at the front, the sides, the back.

Perhaps if you see a visitor sitting close by and you're a regular, do grab them a Bible if they don't have one. And do turn up to Luke chapter 22. That's page 883 in our visitors' Bibles.

And we're going to read this short little section. Luke chapter 22, from verse 54 through to 62. Luke 22, beginning then at verse 54.

[1 : 0 5] Then they seized him and led him away, bringing him into the high priest's house. And Peter was following at a distance.

And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them. Then a servant girl, seeing him as he sat in the light and looking closely at him, said, This man also was with him.

But he denied it, saying, Woman, I do not know him. And a little later, someone else saw him and said, You're also one of them.

But Peter said, Man, I am not. And after an interval of about an hour, still another insisted, saying, Certainly this man also was with him, for he too is a Galilean.

But Peter said, Man, I do not know what you're talking about. And immediately, while he was still speaking, the rooster crewed. And the Lord turned and looked at Peter.

[2 : 1 6] And Peter remembered the saying of the Lord, how he had said to him, Before the rooster crews today, you will deny me three times. And he went out and wept bitterly.

Well, amen. This is God's word. And we'll return to it shortly. Well, good evening, everyone.

I'm usually a guest at the Tron. Sitting at the back, sneaking out near the end, before I can get a chance to speak to anybody. At the end of each evening service, it's quite strange to find myself up here in front of everybody, standing to give God's word.

Let me share with you a text I sent Willie on Friday, just to annoy him while he was chilling out on his sabbatical. I says, When I go into the pool pit on Sunday night, I'm going to say this, Breaking news, Willie has chucked it, and I'm your new minister.

There's a new sheriff in town, and there's going to be some big changes at the Tron. The first one is, I'm sacking all the other ministers, and I'm appointing in place of them that great scholar of Hebrew, Greek, and gibberish, the Reverend Terence McCutcheon.

[3 : 32] So big changes at the Tron. And Willie replied, and he says, You can tell them I've been promoted to Archbishop of Portugal, and I won't be back anyway. So there you go. Big changes are coming at the Tron in the next few months.

Let me say thanks on behalf of Trinity Church, Bishop Briggs. As you probably know, we're just a new church that started in February, and we really couldn't have started if it wasn't for the support of people at the Tron, and particularly Willie and Richard and others as well, just helping us get up and running.

So thank you so much for all the prayers and encouragement that we've had by email and text and people visiting as well on a Sunday from the Tron. So I just want to say thanks on behalf of the congregation.

But let's open our Bibles. Hopefully you're already opened to the passage in Luke chapter 22 that Josh read earlier. So hopefully you're opened there. Let me give you a wee second just in case you're not.

And before we look at this passage, let me pray. Lord, we thank you for your word. Thank you that you're a God who loves to make yourself known.

[4 : 50] And you love to make yourself known to people like us, Lord, who we're sinners. We don't deserve anything from you, Lord. We know that. And yet you revel in revealing yourself.

And we pray that would be the case this evening. Especially for anybody that might be here who feels broken. Maybe they've made a complete pig's ear of life.

Not just before they were a Christian, but as a Christian. And Lord, if we're honest, then that's all of us really at some point. And we thank you that you're a God who only reveals yourself to the broken.

But in doing that, you restore the broken. And we see that so clearly in this passage. And we pray that you would help us now to hear your voice through this passage.

That you would speak clearly to us, Lord. Take away every distraction. And build us up. Encourage us. And through your word, draw us back to yourself.

[5 : 58] And we ask these things in Jesus' name and for his glory. Amen. Now, if you were to go through the whole of Luke chapter 22, you would discover that there's lots of details Luke records where it seems that his intention, or certainly one of his intentions, is to shock the readers.

Here's a few examples. First of all, we ought to be shocked when we read in verses 40 to 44. We were looking at this this morning at Trinity Church.

But we ought to be shocked when we read of the anguish and the dread that God's Son experienced. Jesus pleading with the Father to remove the cup of wrath from there in verse 42.

That's quite a shocking thing, isn't it? Jesus knows he's come to drink this cup of wrath, and yet he asks for it to be removed. There's great mystery in that. Or Jesus so anxious that he has to have an angel from heaven sent to strengthen him.

Verse 43. So here we have a creature being sent to strengthen the Creator. That's quite shocking. That's mysterious. Or verse 44.

[7 : 10] Jesus sweating drops of blood. Then we ought to be shocked when we read in the next wee section, verses 47 to 54, the arrest and detention of God's Son.

Look at verse 47 there, Judas Iscariot. But the words, one of the twelve. He approaches Jesus to kiss him, betraying the Son of Man with a kiss. In verse 52, we have this mob who are armed with swords and clubs.

And they come for the Lord Jesus as if they were looking for some violent criminal. In this passage tonight, two things are mentioned, which when we read them, it ought to make us feel this shock and to think to ourselves, surely not.

How can it be? And the first of these is the opening three words there in verse 54. The words, then season him. Now at first that seems like a mere detail in the story, doesn't it?

However, those words, then season him, it goes against all that is natural, all that is right. Just think for a moment what Luke is telling us here. He's telling us of creatures seizing the Creator.

[8 : 20] That's shocking. Servants seizing their King, grabbing hold of him. Now imagine you went home after the service and a news flash appeared on the telly and it told you about a revolt at Buckingham Palace.

And then the images appear and it shows servants in the palace forcibly seizing His Majesty and dragging them off for interrogation. Naturally, we would all be shocked.

You wouldn't be able to believe it. Well, all the more shocking to read in verse 54, of the King of Kings being seized. There's a book, I discovered it a couple of years ago.

I think it's an old commentary about a man, Frederick Krumacher, the suffering saviour. And on this passage, he comments with these words. Jesus bound.

What a spectacle. What feelings the holy angels must have had to witness their Lord be taken prisoner. They perceived Him Lord of Glory and King of Kings, before whose throne they only ventured to approach with veiled faces.

[9 : 28] Well, what must they have felt at that moment when, looking down, they saw the high and lofty One, surrounded by officers as if He'd been the vilest of criminals? The judge of the world, fettered like a murderer, then dragged away under the escort of a crowd of ruthless men, amid blasphemies and curses, may not a cry of horror have wrung through heaven.

Now, we are very familiar with the passion story. It comes up every year at Easter, doesn't it? And that familiarity can sometimes breed contempt, or we think we're so familiar with it, we don't need to really look at it in detail anymore.

So we might not be shocked when we read about this, but for heaven's army, looking on when these events took place, the angelic host, I guess they were shocked.

Pretty horrified. I guess the angelic swords were drawn as they awaited a command to kill the rebels who'd seized the king. But the command never came.

And with bewilderment and confusion, the angels, the army of God, they look on as the king of glory has led off for trial. It's shocking.

[10 : 44] And if it doesn't shock us, then we've got too used to the story. Well, after telling us of Jesus being seized, the next shocking thing Luke tells us is of Jesus being abandoned and denied by those who were his closest friends.

This passage we're looking at this evening. And let's look what Luke tells us about all of this. Now, picture the scene. The disciples, they no doubt had a feeling something awful was about to happen that night.

But in spite of all the warnings Jesus gave them, they could never think matters would take their course so quickly and so fatally. Look at verse 54 again.

Luke tells us of one of those disciples, Peter. And he sees Jesus seized and arrested and we're told he followed to see what would happen next. Now, the other disciples, they'd run off and they'd have left Jesus.

But Peter, to his credit, he's at least followed. But it's the next words in verse 54, the very ominous words that Peter followed at a distance.

[11 : 47] How many believers are that Peter in this respect? Perhaps some of us. Yes, they follow Jesus, but only at a distance. So we want close enough to Jesus to have his peace, his promises, his provision, his power.

But we don't want close enough to be identified with Jesus's pain. I'll take the peace promises, provision and power, Lord. But I didn't sign up for the pain.

And I'll keep my distance from you if that's okay, Lord. Well, Peter will soon find out there can be no following Jesus at a distance. We can't do it. And I wonder if this is a challenge to anybody here this evening at the Tron.

Have you been telling yourself you can be a distant follower of Jesus? Perhaps telling Jesus you'll take the glory that he promises, but you don't want any grief.

I'll take the crown, please, Lord, but I don't want a cross. Well, we need to know, as Peter will soon know, that we cannot have one without the other. No glory of Christ without the grief of Christ.

[12 : 56] The two go hand in hand. No crown from Christ unless we're willing to share the cross of Christ. The two always go hand in hand. You look at verse 55.

Luke would have us see that for all who claim to follow Jesus, a time will come when God will bring them and their following of Jesus into the light. At some point, following Jesus will be brought out into the open.

And at this point, we'll either publicly declare and acknowledge the Son of God or will publicly deny and abandon Him. And to our absolute shock, Peter goes on to do the latter.

Completely denies Him. Now, on that night Jesus was arrested, the air would have been cold, damp. So in verse 55, Luke tells us of a fire being kindled, perhaps to help the onlookers keep warm.

Now, think about Peter at this moment. There he is. He's thankful for this fire. I'll be warming his horns by it for it's brought him some heat. But there's a problem with fire.

[14 : 06] It doesn't just bring heat. It brings light. And it's light which is about to shine on Peter's face. And not realizing that Peter has put himself in a dangerous situation.

Look at verse 55. We're told that he sat down among them. Now, on the surface, it doesn't seem Peter has done anything wrong, does it? But this is actually the start of his denial.

He sat down among them, sat down with them. His intention here is to appear as one of the crowd. Just settle in with the rest of them. But remember, this is a crowd who are against Jesus.

They weren't murdered. And there's Peter. He's just settled in with them. And you can surmise Peter's thinking. He's telling himself, well, at least I follow Jesus.

It's more than the others did. But I'll keep myself safe by taking my place among this crowd. And it's all too familiar for us, isn't it?

[15 : 05] I'll come to church on a Sunday. Thus I'm following Jesus. But tomorrow, when I'm with the crowd, at work, school, uni, wherever, or perhaps when back home with somebody in the house that has no interest in Jesus, I'll just settle in and take my place among the crowd and I'll say absolutely nothing.

And so the conscience is clear. Kind of. Not really. And the term for this is we want our foot in both camps. We're happy to follow Jesus, but we're not that happy to put our head above the parapet.

Happy to come to church on a Sunday evening like this. But say nothing of Jesus and the gospel on Monday morning when we're in the office or in the classroom. One commentary says in this passage, Peter has abandoned the battle.

Given the impression that if he wasn't one of the enemy, he was at most a mutual bystander. The lie had thrown its first coil about him and it has begun to tighten.

Now back in verse 33, if you have a look at it, we hear Peter as bold as brass. He tells Jesus, I am ready to go to prison for you and even to death.

[16 : 24] In verse 50, we read about Peter fighting for Jesus. He even cuts off the high priest servant's ear. Now we read this and we think, what a soldier Peter is to have by your side.

A real tough guy who at any moment he's going to fight for the honour of his friend. But in the background to all of this is Jesus' words in verse 34.

Have a look at them again way back in verse 34. I tell you, Peter, before the cock crows today, you will deny me three times. Deny that you know me three times.

Now Peter would have heard that and he would have thought, I know Jesus never gets it wrong but he's got this one wrong. Deny him. I'll do anything for him. I'll even go to prison for him.

I'll go to death for him. Well, Jesus' words in verse 34, they start to come true in the verses that follow in verses 56 to 60.

[17 : 23] Look at verse 56. A servant girl saw him seated there in the firelight and she looks closely and she said, this man was with him. So here we have that problem with fire.

It provided heat but it's now providing light and it's light that Peter doesn't want. Can you imagine Peter's horror at this girl's question?

Right at the moment when he thinks he's safe, there he is, he's now exposed. His head is above the parapet and he's all alone in the crowd. None of us like that, do we?

To be the only one in the crowd. But friends, we need to know at some point the Lord will bring all of us to this place. If you're a Christian here, you might have got away with it up until now but some point will come where the Lord will single you out and you need to stand up in the crowd and say, I know him.

You're the only one. Many of you know my background. I was in prison for a number of years and I remember going through this in Perth prison. in Perth prison.

[18 : 28] This would have been maybe 1996, 1997 and the guard let out the call at the bottom of the landing and he shouted the words, Bible class!

And there I was. I was walking to the Bible class and it dawned on me there's not another soul with me. And the panic set in. All these cons looking over the banister and I'm thinking, oh no, I'm going to get done in when I come back for this Bible class.

So the Lord brings us to that point. At some point in a Christian walk he will single us out and we have to either acknowledge him or deny him.

If you look back to verse 46 we see there that Peter he hadn't prepared himself for the battle here because he hadn't prayed that he would not fall into temptation. And so after he's exposed in verse 56 in verse 57 we read these awful and shocking words.

So the girl says this man was with him but Peter denied it. And then he adds this, woman, I do not know him. John Calvin comments on this verse it doesn't take a heavy fight to break a man nor many forces and devices whoever isn't dependent on God's hand will soon fall at a breath of wind or the noise of a falling leaf at the voice of a young woman Peter is scared and he straight out denies his master.

[20 : 07] All it took was a young woman. Us men I think need to be on alert for that. Sometimes you want to show you're the real man and maybe a woman is impressing you.

You're a Christian. I don't know him. And we read verse 57 don't we and we think oh Peter surely not. No you Peter.

The rest have abandoned him but no, no Peter. Peter as we move on look at verse 58 we see something of God's grace because Peter has given another chance to make amends for denying Jesus the first time he's given a second chance.

A little later someone else saw him and said you also are one of them. Now Peter has had time to think about the first denial and picture him during that time he may have beat himself up how could I have denied him?

How could I have been so weak at the first sign of danger? And Peter maybe had prayed during this moment oh Lord give me another chance. He perhaps hoped he'd be able to put the right or right his wrong and the opportunity to put right his wrong comes along but look at Peter's answer.

[21 : 28] Man I am not I don't know him I'm not one of them. So in his first lie Peter denies knowing Jesus in the second lie he denies being one of Jesus' disciples.

Now there's somebody we're not told in this passage he's no mentioned here but try and listen in the background and you hear something of the devil's laughter don't you? Maybe the devil was saying something like this some rock Peter is look at him the rock there's Satan sitting with his book and it's got a list of names in it that's me got Judas tick and now I've got Peter tick verse 59 we read that after about an hour and what an hour that must have been for Peter after about an hour another one asserts certainly this man was with him for he too is a Galilean and Peter replies in verse 60 man I don't know what you're talking about and Mark's gospel tells us Peter began to call down curses on himself and he swore to them I do not know this man that you are talking about it's shocking isn't it?

we can hardly believe it Peter who promised to go to prison in death with Jesus who confessed that Jesus was the Christ the son of the living God Peter who in John's gospel says Lord to whom else shall we go?

you have the words of eternal life this Peter collapses spiritually and he denies three times that he knows or has anything to do with Jesus and then we come to verse 60 we're told right at the moment of Peter's third denial Jesus' words back in verse 34 about the rooster crowing they come to pass just as Peter was speaking the rooster crows we need to ask don't we what had gone wrong for Peter how did it come to this how did he so easily collapse and give in well I think part of the answer is Peter just as we often do he entered the battle relying on his own strength he didn't think there was any need to pray so he wouldn't fall into temptation again verse 46 and all of that leads to Peter the rock upon whom Jesus said he would build his church it leads to that

Peter denying Jesus just about as thoroughly as anybody could deny Jesus it doesn't get any worse Peter the rock I do not know him calling down curses on himself I do not know him one commentator asks is it possible for the children of God to fall so far back into their former state and the commentator answers yes if instead of commending themselves in true humiliation of spirit to the grace of God they enter the lists in presumptuous self-confidence and rush themselves into danger and we all do it don't we we think we're stronger than we are don't we Paul warns us against that he tells us in 1 Corinthians let anyone who thinks he stands take heed lest he fall now we hear all this and we think that's for Peter in that passage that's for him sitting next to me or in front of me but it's not for me friends it's for all of us now we might be tempted to judge Peter for the way that he denies

[25 : 08] Jesus not once not twice but three times but here's the bottom line apart from the grace of God every single one of us in here are Peter every one of us apart from the grace of God we're all weak inconsistent followers of Jesus who one minute will wield the sword for Jesus yet the next minute we cower at the question from a servant girl haven't we all been there I've been there several times Calvin again Peter's fall brilliantly mirrors our own infirmity very easy to sit in the safety of a church on a Sunday night and to sit here thinking oh Peter what a man you were and to think that we're stronger more committed than the Christ denying Peter but again what about when we're outside the church friends the Lord knows that every single one of us in here as Christians at one time or another have done a Peter we have been Peter and that we haven't confessed or stood up for

Jesus in the way we should and we've succumbed to the temptation when we should not have succumbed to it therefore like Peter we all need God's forgiveness and restoration every single believer in here and thank God that Luke who records Peter's fall also wants us to see that in Jesus we have a shepherd who's willing to forgive and restore fallen and failing sheep like Peter and like us you might be looking at the passage and saying where do we see that Jesus restores Peter very very easy to miss in this passage I always read this passage wrong where do we see Peter's restoration well it's right there in verse 61 right at the moment the rooster crows to announce that Peter has denied Jesus we read the Lord turned and looked straight at Peter and it was then Peter remembered the word the Lord had spoken to him before the cock crows today you will deny me three times now since reading those words recently

I haven't stopped thinking about them why because Luke is teaching us here and again I always miss this in this passage Luke is teaching us that in Jesus' greatest hour of need at the time Jesus' own greatest trial would be gone Jesus wasn't thinking of himself but he was thinking of Peter you see Jesus knew the cock crowing would have brought to Peter's mind Jesus' prophecy about denying him and Jesus knew that Peter would have been absolutely crushed by that denied Jesus three times J.C.

Ryle comments on this surrounded by bloodthirsty and insulting enemies and the full prospect of horrible outrages an unjust trial and a painful death the Lord Jesus yet found time to think kindly of his poor erring disciple amidst all his own anxieties think of everything Jesus was going through at that moment and he knows the cross is coming but at that moment Jesus' mind was on Peter it's almost as if Jesus had waited all night to hear the cock crow and when it did crow it wasn't a disappointing look at Peter that's often how I read this maybe Jesus looking at Peter and saying Peter how can you deny me I mean what kind the follower are you is that not how we often see this passage Jesus looking at Peter and it's it's almost a tut tut

Peter if I'm honest that's how I often feel when I every time I let the Lord down that heaven just gives another disappointed look on the life of Gary Brotherston another mistake another sin another denial another failure but that's not what we're reading here in this passage when Jesus looks at Peter rather Jesus looks for and then looks at his friend who is broken for denying him and with Jesus his holy eyes it's not tut tut Peter have you denied me Jesus is looking at him and it's almost like this Peter are you okay Peter when the cock crowed Jesus scanned the place for Peter not to give him a look of condemnation but with his holy loving eyes to say something like Peter my friend my weak friend my weak brother Peter are you okay now I don't know about you but when I read that again recently it was almost too much to take in because what we're seeing here is this at the very moment

[30 : 21] Peter was sinning Jesus loved him and was calling him back to repentance again to quote Calvin with the turning of his eyes on Peter there went the secret power of the spirit piercing Peter's heart with the radiance of his grace what a word that is for those of us who let the Lord down isn't it which if we're honest it's every single one of us how's your last week been has it been perfect let me!

We are absolute car crashes as Christians don't we? We get it wrong all the time we might not spectacularly deny Jesus like Peter does here but if you were to pile up all the mess and our lives even this past week just the weekend it's not a great sight our Christian journey we let him down more than we care to admit I know we come to church and we all act like super apostles and everything is great and we're out evangelizing and we're taking big Joshy's curds and we're giving everybody for the Easter service but that's not how it is often is it we let him down very easily and what we're seeing in this passage is that that repentance that we need it begins not with us but it begins with him looking looking for us in the crowd as we've just let him down again Peter are you okay Gary you've let me down are you okay my dear brother

Edward are you okay Josh isn't that amazing the saviour we've got I would have gave up me years ago and I'm talking about as a Christian never mind before I was a Christian the catastrophic mess of my Christian life if you knew half you wouldn't have asked me to be here the night so often when we let the Lord down especially if it's in spectacular fashion like Peter here we think there's all sorts of things that we must!

all sorts of people we must speak of meetings that we must attend in order to be restored and as good and as helpful as these things might be none of these things are the beginning of repentance none of them rather the beginning of repentance is a look from the Lord as we see here the Lord turned and looked straight at Peter looking beyond the people that are spitting on him and mocking him where's Peter?

that's the beginning of repentance the beginning of repentance is a word from the Lord look at the passage verse 61 then Peter remembered the word the Lord had spoken and that's where repentance begins no way us having to jump through all sorts of hoops and to try and be better but it's a look from the Lord and a word from the Lord and then this wee passage ends in verse 62 we're telling us that Peter went outside and he wept bitterly this is Peter that's just cut off somebody's ear with a sword and here he is like a child weeping bitterly and again I always got this passage wrong I think when I read it before because I think Peter's weeping so bitterly not only because he knew he just let Jesus down but I think the main reason why Peter's weeping bitterly is because he saw in that look from

[34 : 00] Jesus that even though he'd let Jesus down and denied him that look from Jesus let him see that he still belonged to Jesus and that Jesus his friend his master his lord and his god that look told Peter he still loves me greatly one commentary asks how much is reflected in these tears what thorough contrition before God what indignation against sin what thirst for grace what love for the Lord beam forth from their pure light and that look from Jesus Peter's tears testified in the face of God and in the face of the holy angels that his sorrow and repentance were true and friends so do our tears when we let the Lord down God I guarantee there will be somebody in here tonight that is crushed by some sin they've committed don't know how many is here but you can bet anything there will be a believer in here the night who crushed by some sin perhaps nobody else knows about it you might be asking can I be restored is there any way back can I be forgiven do you know how

I know believers ask that question because this believers ask that question and they questions and if you're a true believer you've asked they questions you know it we just don't admit it when we come through the church doors but I guarantee there'll be somebody in this crowd a crowd this size you've completely blown it can I be restored can I be forgiven will the Lord ever look at or speak to me again well I've got good news for you if that's you he is looking at you and speaking to you even tonight right now and he's doing this not to condemn you but to restore you isn't amazing what the Lord does for us so often I want to take him aside and say Peter back

I think it's Luke chapter five would you just go away from me Lord I'm a sinful man how often I let you down and as a minister a minister of the gospel letting you down time and time again thinking things saying things and at at those moments you often think don't you the Lord must be done with me but he looks at us and he speaks to us not to condemn us but to draw us back to himself to lead us to repentance why don't we close with a wee moment of silence to think of the times that we failed him and sinned against him the times we maybe have denied him and been ashamed to say we are his and he is ours maybe in the classroom or in the workplace or at home let's have a moment of silence to consider our Lord

Jesus he's looking at us in our sin in our denial of him and to see what we see here that he's looking not with a look of anger but with a look of love he's drawn us back to himself with cords of love and perhaps a moment of silence to consider the word that Jesus spoke and our weakness and failure way back in Matthew's gospel he does not tell us to get lost because we are weak no he says come to me come to me all of you who are weary and burdened by your failure by your sin and I will give you rest take my yoke upon you learn from me I am gentle and humble in heart especially when you're broken like Peter and you will find rest for your souls for my yoke is easy and my burden is light let's take that moment of silence and we'll you can bring your mess to the Lord

I'll bring him a fresh mine and let's allow the Lord to restore us through his look and through his word let's do that now a moment of silence Lord Jesus we praise you for the great love that you have for your people your bride the church Lord we are all Peter all of us in this building have let you down might not be as obvious or even as catastrophic as Peter denying you three times but every one of us Lord we've let you down time and time again as Christians and Lord we never admit it to each other but deep down in our hearts we wonder will the Lord put up with me we even wonder if we're

[39 : 42] Christians how can a Christian do this how can a Christian do that well here we are Lord we're seeing in a passage of a true believer indeed the rock Peter completely denying you no once no twice but three times and Lord in the midst of Peter's denial when the rooster crowed amidst all the suffering and pain and agony that you were going through being rejected denied Lord you heard the rooster crowing and your thoughts were not for yourself but for the well being of poor weak Peter looking for Peter in the crowd finding him with your holy eyes and drawing him back to yourself with repentance Lord if there be anybody in here this evening that may be there in that place that Peter have blown it have crossed a line

Lord you brought them here tonight to remind them they've not crossed a line but you've brought them here to restore them back to yourself to lead them to repentance to let them know that they're your child your brother your sister still part of your bride and so Lord in the power of the Holy Spirit lead all of us back to yourself and if this week coming we happen to let you down which we will forgive us on our weakness Lord but help us to remember what we've looked at tonight that there is always a way back always a way back and so we praise you Lord Jesus for the great compassion and mercy and forgiveness and love that you have for your bride the church we glorify you amen

Amen.