

Peter's Threefold Denial of Christ

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[0 : 00] You can take out your copy of God's Word again and turn to Mark chapter 14.! For our sermon passage this morning, we'll be reading from two places in Mark 14.

! So we'll begin our reading in verse 27 and read through 31, and then we'll pick up again in verse 66 and read through 72, and we'll see how these are two very closely connected passages of Scripture. This is the Word of the Lord, beginning in verse 27.

You will all fall away, Jesus told them, for it is written, I will strike the shepherd, and the sheep will be scattered. But after I have risen, I will go ahead of you into Galilee.

Peter declared, even if all fall away, I will not. I tell you the truth, Jesus answered, today, yes, tonight, before the rooster crows twice, you yourself will disown me three times. But Peter insisted emphatically, even if I have to die with you, I will never disown you. And all the others said the same. Verse 66. While Peter was below in the courtyard, one of the servant girls of the high priest came by. When she saw Peter warming himself, she looked closely at him. You also were with that Nazarene Jesus, she said. But he denied it. I don't know or understand what you're talking about, he said, and went out into the entryway. When the servant girl saw him there, she said again to those standing around, this fellow is one of them. Again, he denied it. After a little while, those standing near said to Peter, surely you are one of them, for you are a Galilean. He began to call down curses on himself, and he swore to them, I don't know this man you're talking about.

Immediately, the rooster crowed the second time. Then Peter remembered the word Jesus had spoken to him. Before the rooster crows twice, you will disown me three times. Then he broke down and wept.

Well, earlier this night, when the Lord Jesus announced to the twelve that they all would fall away on behalf of him, because of him, Peter wasn't buying it. And he protested, even if all fall away, I never will. Which is to say, maybe them, but never me. As if he's an exception to the rule.

[2 : 44] That he has unflinching devotion to Christ that would never fail the Lord Jesus. And because of his self-confidence, the Lord replies, I tell you the truth today. Yes, tonight, before the rooster crows twice, you yourself, Peter, will deny me three times. So because he lifted himself up above his brethren, he's allowed to fall even further than the others. Not only to forsake him, but to deny three times that he has any relationship whatsoever with this Jesus of Nazareth. And so this severe discipline was needed for Peter to be humble and to be taught just how poor and needy, how dependent and weak he is. And brothers and sisters, we are weaker than we know. We are weaker than we feel. Like Peter, we can feel that we can handle this or that temptation. Certain sins are beneath us. There are some things we would never do. We're stronger than that. Be careful. Let him who thinks he stands take heed lest he falls.

This week, we received a letter from a church that joined our network last year, grieving to inform us that on Tuesday, their pastor was arrested at his home on charges of sexual exploitation of a child and distributing child pornography. He's confessed to his charges and has surrendered himself to the civil authorities. It's all too easy for us to think that we are the exception to the rule. Others may have to watch and pray. Others may have to scrupulously guard what they allow their eyes to see. But I don't need to be so careful. I'm stronger. I can watch that movie. I can read this literature. I'm sure this pastor never thought the first time he clicked on something he shouldn't have seen, that it would lead to what it has. Someone has said that sin that is toyed with will take you farther than you wanted to go, will keep you longer than you wanted to stay, and will cost you more than you want to pay. Peter has a painful lesson to learn that what Jesus said to him earlier that night was true. All of it. Even what he said back in chapter 15 of John that night. Without me, you can do nothing. Nothing. Without me, you, Peter, cannot stand up to a little servant girl's questioning. Without me, you cannot stand up to peer pressure from the world. Without me, you cannot stand up

to temptation to deny me altogether. Now, we've seen when we began this study of Mark's gospel that it's well accepted by Bible scholars that Mark received much of his material directly from Peter, whom he spent much time with at the end of Peter's life in Rome. And that being so, it reveals that Peter did not spare himself when recounting his fall to Mark. This account is a humbling full disclosure by Peter to Mark and from Mark by the Holy Spirit onto the pages of our Bibles today. And he does it, yes, to magnify the grace of Jesus Christ in forgiving him for disowning him three times in such a despicable fashion. But he also reveals it as a warning to us today. Will we learn from Peter's fall? Or will we doom ourselves to learn the hard way through a grievous fall of our own? The school of hard knocks is for those who fail to learn from others. Yes, even for us, if we fail to learn this lesson today from Peter. I believe that's part of what Jesus meant to Peter when he said to him that night earlier, when you have recovered, strengthen your brothers. And so Peter, through Mark and with the inspiration of the Holy Spirit, is out to strengthen us by sharing his fall with us that we might be warned, reminded of our weakness and where our strength lies. So the last time we looked how that Mark takes us up into the courtroom of the high priest where Jesus is being tried by the Sanhedrin. And there he makes a good confession, though it meant death for him to openly declare that he was the Messiah, the Son of God.

Now Mark takes us down into the courtyard where at the same time Peter's loyalty to Christ is being put on trial. And unlike Jesus, we find Peter lying to save his skin and disowning any relationship with Christ. The commentator Alan Cole says right up front about this event, quote, The battle against temptation in the high priest's palace has already been lost long before.

For the time for the Christian to fight temptation is before it is encountered. The battle was lost earlier this very night in Gethsemane when Jesus told Peter, watch and pray so that you do not fall into temptation, for the spirit is willing, but the flesh is weak.

[8 : 46] And instead of watching and praying, Peter slept. Three times Jesus found him sleeping when he should have been praying. And yes, three times we will see this morning Jesus denying any relationship with the Savior. The battle in the courtyard was lost before it started. Lost to a lack of prayerful watching, napping when he should have been kneeling in prayer. So I begin with an application, brothers and sisters, are you praying against your temptations to sin? Against your own weakness, against your proneness to fall? And you know what areas those are. I trust you're not ignorant of Satan's devices with you. Are you praying against them? The battle is to be won on our knees. And this call to watch in prayer is not something unique to Peter. Remember when the Lord taught his disciples to pray, and we still are being taught by the Lord's Prayer how to pray? We are to say, leave us not into temptation, but deliver us from the evil one. That's praying against temptation. Your temptations, my temptations to be delivered. If you're not praying to be kept from your falling into your temptations, you're weaker than you think. Because if you knew how weak you are, you would be crying to God for help.

Lead me not into temptation. Deliver me from evil. Well, Peter's sleeping, and his sleep was more than physical. It was that. He was tired. But he was spiritually slumbering and sleeping. He was spiritually not alert and aware of his weakness and danger. So he goes from one defeat to another. And even before he comes into the high priest's courtyard, he's already been falling, hasn't he? Pulling out his sword. I'm going to defend Jesus with my sword. Put it up, Peter. Shall I not drink the cup that the Father's given me? Defeat. He's already been defeated and scattered and ran for it. And then he comes around and follows at a distance into the very courtyard of the high priest. And we'll find him here falling three more times. So denial number one, verse 66 through 68.

While Peter was below in the courtyard, one of the servant girls of the high priest came by. When she saw Peter warming himself, she looked closely at him. You also were with that Nazarene Jesus, she said. But he denied it. I don't know or understand what you're talking about, he said.

[11 : 45] And he went out into the entryway. So it was still the cold of the early spring night. And they had started a fire. And Peter goes there with the others to warm himself, probably the officials and the temple guards. But the fire that was sought for warmth also produced light that revealed Peter's identity, at least to one there. A servant girl of the high priest came by. And in the light of the fire, he looked familiar. And so she examines him closer, perhaps had his hood up and maybe peeked around to get a better look at his face. Ah, you also were with that Nazarene Jesus. Now, that Nazarene was a scornful derogatory term. The Nazarenes were not held high.

You remember when Philip found Nathanael and told him, we found the one Moses wrote about in the law and about whom the prophets also wrote, Jesus of Nazareth, the son of Joseph. And

Nathanael responded, Nazareth? Can anything good come out of Nazareth? And so here, he's being associated with that Nazarene Jesus.

And rather than speak up in defense of this man from Nazareth, his Savior and Lord, Peter denies it outright. I don't even know what you're talking about. Me with him?

Now, what Peter is doing is denying that he even knew Jesus. He's denying that he had any relationship with him whatsoever. Sometimes this word is translated denies him, denying him. Other times translated disowning him. Indeed, he was doing both. By denying him, he was disowning him. But to disown someone, you have to first have owned him, right? Sometimes we read of fathers who have disowned their son, perhaps. Maybe kept him out of the will, disowned him. Well, he can only do that if he has previously owned him as a son. And Peter had earlier owned Jesus as his Savior and Lord, his Messiah and Son of God. You remember in John 6, when many of the outer disciples quit following Jesus because they couldn't handle his hard sayings, Jesus turned to the 12 and says, you don't want to leave also, do you? And it's Peter that speaks up and says, to whom shall we go?

[14:29] You have the words of eternal life. We believe and know that you are the Holy One of God. Peter owned Jesus Christ that day as the Holy One of God. Another time, remember, Jesus asked his disciples, who do people say that I am? Oh, well, some of them say you're John the Baptist. Others say Elijah. Others say you're Jeremiah or one of the prophets. And the Lord says, well, who do you say that I am?

And it's Peter who speaks up and he says, you are the Christ, the Messiah, the Son of the Living God. Peter had owned him as his master and Savior. But now Peter is disowning him, denying any relationship with him. Now, when do you want your friends sticking up for you? Well, all the time, but especially when others are speaking against you, right? And this is precisely when Peter disowns his Savior.

You too were with that Nazarene, that Nazarene who's just being tried up there as being a phony Messiah. You too were with him. And this was especially painful for Jesus, even as it would be for you in your darkest hour to have one of your closest, most intimate friends to disown you.

It was here, under the power of this temptation, that Peter falls and falls hard. Get the contrast. Upstairs, Jesus is boldly confessing the truth before the highest judges of the land. And down below, Peter lies to cover the truth before the words of a little servant girl. How weak we are when left to ourselves in the moment of temptation. And if you think, well, it's just because Peter had no courage.

You need to think again. Peter was one of the most courageous of the 12. He was willing to leave his business of fishing to venture at all in that courageous move of being a disciple of Jesus.

[16:50] He's the only one that got down out of the boat and walked on the water to Jesus. What courage! He was the only one to draw a sword and think he could take on the whole arresting mob to defend Jesus.

He was courageous enough to earlier that night say, even if I have to die with you, I will never disown you. Ready to lay his life on the line. There's a courageous man, Peter.

But how quickly things changed when left to himself under the discipline of his Savior, under the right circumstances, under the power of temptation.

His courage was gone. Evaporated at once. His sincere promises made hours earlier, forgotten in the heat of battle. And he finds himself lying to disassociate himself from Jesus the Nazarene.

Even Peter's great courage is as nothing now. And perhaps it was the strength of his, his courage, that caused him to lean on and trust and depend upon his courage.

[18:06] I'll never disown you. I've got courage. You know, our weaknesses are often very close to our strengths. We see that with this man, Peter, as he's left to his own strength.

Though it was just the question of a servant girl, it was before them all, as Matthew recounts it. In other words, others were there warming themselves around the fire. And the peer pressure was heavy that night.

So having denied all attachment to Christ, he then went out into the entryway, apparently to escape any further inquiry and accusations.

But this too was of no avail, for we read in verses 69 and 70, when the servant girl saw him there, she said again to those standing around, this fellow is one of them.

And again, he denied it. That's denial number two. Now Matthew says this was another girl. Luke records, a little later, someone else saw him and said, you also were with them.

[19 : 15] Perhaps the one servant girl went back out to the gateway and told the other servant girl about him, and both of them said it. But since this was out in the entryway, it was most likely another group of people standing around there.

In other words, Peter can't escape there either. But he once again finds himself confronted with the truth of being one of them, a follower of the Nazarene, and once again he denies it.

But this time he adds an oath with it. Matthew tells us that. He denied it again with an oath. I don't know the man.

He probably said something like, I swear to God I don't know the man. As God is my witness, I don't know the man. He swore an oath.

Now Hebrews 7 or 16 says, men swear by someone greater than themselves, and the oath confirms what is said and puts an end to all argument.

[20 : 23] An oath appeals to God as witness that what is being said is true. We still do it in courts of law. We saw Jesus put under oath in that courtroom above, didn't we?

As if he needed some oath to make him tell the truth. No, he always spoke nothing but the truth. He always spoke as one who knew he was being witness.

His words were witnessed by the God of truth. And now Peter merely adds an oath to his denial to make it sound more believable, hoping it would confirm his words and convince others that he's telling the truth.

But to add an oath to a lie is a double sin. It's breaking the ninth commandment against giving false testimony, and it's breaking the third commandment against misusing the name of the Lord your God.

And all of that to deny any attachment to Jesus of Nazareth. He adds sin to sin, sinking deeper and deeper into sin.

[21 : 31] Sin will always take you farther than you wanted to go. Once you've told one lie, it will be easier to tell the second one. And we come then to denial number three.

The last part of verse 70. After a little while, those standing near said to Peter, Surely you are one of them, for you are a Galilean.

Now Luke records that it was about an hour later. Mark says, a little while. Well, it was an hour, Luke says, about. So for an hour, Peter's trying to stay out of the light, to lose himself in the darkness.

We don't know what he's been doing to remain incognito, but once again, he's found out. It appears that he had returned to the open courtyard from the entryway.

He goes back to where he was, and the people there had been talking with each other about him. Luke says as much in his account. And now the accusation is clearly coming from more than just a servant girl.

[22 : 36] Rather, Mark says, Those standing near to Peter said to him, Surely you are one of them, for you are a Galilean.

Like Jesus, from Nazareth in Galilee. Now how did they know Peter was a Galilean? Well, Matthew tells us, Those standing there went up to Peter and said, Surely you are one of them, for your accent gives you away.

If you heard someone from Brooklyn or Boston talking, you would know that they were from the Northeast, wouldn't you? If you heard someone from Louisiana speaking, you would know they were from the South.

If you heard Ollie and Sam speaking, you would know they weren't born in Kentucky. How do you know? What insight do you have?

Just their accent. Their accent reveals their location, where they've come from. And that was no different from the Galileans. They had their own distinctive accent.

[23 : 48] And they picked up on it and have Peter nailed, Surely, surely, you are one of his disciples, for you, like Jesus, are a Galilean.

Your accent gives it away. So the evidence, you see, is just piling up on Peter. And John adds, John even adds this evidence.

One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, Didn't I see you with him in the olive grove?

An eyewitness of that ear-chopping event. And now he's presented with further evidence, stacked against his lie. And all of this, Peter again denies.

But this time, not only with a lie and an oath, but now with curses. Verse 71, he began to call down curses on himself and swore to them, I don't know this man you're talking about.

[24 : 52] So rather than coming clean and confessing, yes, Christ is my Lord and Master, He's the Messiah, He's the only Savior for sinners like me, instead, Peter doubles down on his lie.

Each rising accusation against him is matched by an even more emphatical denial. Did you notice the progression? First, he just denies it.

I don't know what you're talking about. And then secondly, he adds an oath to his lie. As God is my witness, I don't know the man. And now, thirdly, he adds curses to his lie and oath.

May God curse me if I'm not telling the truth. If I do know him. Now, if you have the NIV, it says he began to call down curses on himself.

Well, that on himself is not there in the Greek. It's just he began to call down curses. And that's the translation or the interpretation the NIV has upon it. Some actually think he cursed Christ.

[26 : 00] Because that's what the Romans did when they demanded of Christians, if you want to live, you have to curse Jesus Christ. I rather think the NIV has the interpretation right, that these were oaths of malediction in which he called the curses down on his own head if he's not telling the truth.

That's something we find in the Old Testament as well. God himself taking such a maledictory oath. And notice, so it must have been, may this curse fall on me if I know the man.

And may this curse fall on me if I'm not telling the truth. Notice it's plural, curses. More than one.

And notice, he began to call down curses.

That suggests a continuous action. He's really putting on a show here. And it's all meant to confirm his words is true, but to no avail because the more he protests his innocence, the guiltier he looks. Like Shakespeare said, Methinkest she protesteth too much. She gives herself away as guilty because she's protesting her innocence.

[27 : 14] That was Peter. Be sure your sin will find you out. And immediately, the rooster crowed the second time. Verse 72 says. Luke has it this way.

Just as he was speaking, the rooster crowed. I mean, the timing here is impeccable. As if to say the rooster interrupted him, even while curses called down upon himself are tumbling from his lips.

Immediately, the rooster crowed the second time. And verse 72 continues. Then, that's a word of timing. Then, Peter remembered the word Jesus had spoken to him.

Before the rooster crows twice, you will disown me three times. So, it all happened just as Jesus said it would. So, while upstairs, the Sanhedrin are mocking Jesus for claiming to be a prophet. Blindfolding him and smacking him in the face. Prophecy to us. Who hits you, Jesus? Mocking him in his claim to be prophet.

[28 : 23] Meanwhile, downstairs, everything is unfolding exactly according to Jesus' prophecy. prophecy. You will deny me three times before the cock crows twice.

Now, there were two things as we look at all the gospel accounts. There were two things that jogged Peter out of his slumbering sleep spiritually and reminded him of the words of his Savior. First was the crowing of the rooster and the timing of it as he's cursing himself, calling curses down at these lines. The rooster crows. Bang! What reality smacked into him.

I wonder if Peter ever could hear the crowing of a rooster again without being reminded of the lesson he learned this night. But it wasn't just the rooster.

It wasn't just the rooster's perfect timing. It was secondly the look of Jesus. Luke tells us, just as he was speaking, the rooster crowed.

[29 : 29] The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him and he went outside and wept bitterly. Perhaps as Jesus' trial upstairs had concluded, he could look down from an open terrace and from that vantage point see Peter there below and for a moment their eyes locked on each other and that while the rooster was crowing.

And that was enough. Peter remembered the words and went out and wept bitterly. what was in that look of Jesus?

Well, if we know anything about Jesus, we know it was not a glaring look of condemnation, don't we? As if to say, how could you?

After all I'm doing for you. No. He's just saying it that he's slow to anger, plenteous and mercy. No, it was a look of love. Hurting love, disappointed love, but still full of love, mercy and grace.

[30 : 54] Grace that was greater than all his sins. This was the one, remember, who welcomed sinners of all sorts saying, come to me.

that's the same Savior that looked at Peter in his worst of sins with that look of love, welcoming, the one who would not break a bruised reed, the one who was too gentle to snuff out a smoldering with. He looked and that look of mercy melted Peter's heart for disowning his kind Lord and Savior. And so he went out and wept bitterly. And that's where our text ends.

But you know the story doesn't end there. Let me close with some lessons. The first is Peter's repentance was genuine. This was not a worldly sorrow that brings death, but a godly sorrow for sin that brings repentance that leads to life and salvation, final salvation.

This godly sorrow is a mark of true repentance. So many today profess to be saved who know nothing of sorrow for sin. Now I'm not here to say you have to have so many bucketfuls of tears and so much sorrow, but sorrow is a mark of true repentance.

[32 : 23] Grief is a sign of true repentance. And we see it here in Peter. And if your sins don't cause you sorrow, one wonders if you've ever really tasted the grace, the forgiveness of your sins.

Because your sin is what caused Jesus such pain and grief and suffering. Your sin is what grieves the Holy Spirit and displeases your Father and your blessed Savior.

The true child of God can't help but feel sorry for his sins against the triune God. Such love. And here we can't help but see a contrast between Peter and Judas Iscariot.

Both were disciples of Jesus. Peter the leader, Judas the treasurer. Both sinned greatly and knew it. Judas betraying his Lord, Peter disowning him three times.

Judas had remorse. But it was a worldly sorrow that brought death. For though he confessed that he had betrayed innocent blood, he did not come to Christ for mercy and forgiveness but went out and committed suicide in despair, hanging himself.

[33 : 36] Peter, on the other hand, had godly sorrow that brings repentance and leads to salvation. He returned to Jesus Christ.

And what did he find when he returned? He found mercy with the Lord. The Jesus promises blessing for who? For such as mourn for they shall be comforted.

That's the first lesson. Yes, Peter sinned and his repentance was genuine as the remaining history of his life is unfolded in the Gospels and in Acts and his two letters.

The second lesson is that Peter's sin was serious. Some people would like to make all kinds of excuses for Peter. We dare not belittle what Peter did.

It was the most grievous sin. Disowning Jesus, denying any relationship with him. Because if we excuse and belittle the sin of Peter, well then we fail to understand the deep grief and repentance of Peter for this sin.

[34 : 43] If we excuse and belittle the sin of Peter, we belittle the grace of God, the grace of God in forgiving such a sin. We belittle the price Jesus had to pay for his sin to be forgiven.

And we belittle the judgment that he deserved for such sin. You say, judgment? Deserved for that sin? Let me read it.

We find it in Matthew, Mark, Luke. Luke 12, 8 and 9, I tell you, Jesus says, everyone who acknowledges me before men, the Son of Man will also acknowledge before the angels of God. But, the one who denies me before men will be denied before the angels of God. What Peter did deserved in the day of judgment to stand before God and to have Jesus silent, not acknowledging him to the Father.

This is one of mine. Not at all to deny him. I don't know the man. That's what he deserved. We can't belittle it.

[35 : 55] This is what would have happened at the final judgment when the verdict is given. These angels standing there would have taken Peter and thrown him into the lake of fire, which is the eternal second death.

And if Jesus does not own you in that day as his, the angels will cast you into outer darkness of hell. Peter denied Christ before men not once but three times.

It's hell for Peter. That's what he deserved. But Peter repented of his grievous sin. He wept.

He found mercy with the Lord. He turned and he went on to boldly acknowledge Christ as Lord as you read through the rest of the New Testament.

And the reason he was forgiven is because just in a few hours Jesus would move from that upper court to that hill like the skull called Gogotha.

[37 : 04] And there he would be cursed in Peter's place for all of his sins. That there might be no condemnation for the one who is in Christ Jesus Peter.

His sins are forgiven. They've been paid for in full by the blood of the Lamb. And therefore they're blotted out on the record book of heaven. They're not ever to be remembered against him again. What grace from the Lord Jesus. Peter could say therefore in the words of Isaac Watts then then will he own my worthless name before the Father's face and then the new Jerusalem appoint my soul a place.

And how many times have we brothers and sisters disowned the Lord Jesus? Oh not with not out loud perhaps not with an oath not with cursing but there's more than one way to disown Christ to deny him to disassociate with him maybe not forever but for now at least in this situation under this pressure under this peer pressure under this crowd these people just to deny any association with the Lord Jesus.

Have you not had places in certain people where you wanted to remain quiet about your attachment to Christ? To be a secret Christian and so by your guilty silence you've avoided identifying with the Lord we've not stood up for him in his word when we should have perhaps others were speaking ill of Christ perhaps misusing his name and we said nothing in his defense fearing what people might think or say about us or do to us if we did confess him or perhaps just by not being baptized maybe you don't want to get baptized to not come out in public as a disciple of Jesus to burn your bridges I belong to Jesus he's washed my sins away not taking your stand confessing him in the way of his commandment of baptism or are there not neighbors and friends of work associates that you've known for years that have never heard you identify with Christ the many times and ways we've been ashamed to own

[39 : 33] Christ as ours ashamed of Jesus that dear friend upon whom my hopes of heaven depend know when I blush be this my shame that I no more revere his name if Charlie Kirk taught us anything it was to not be ashamed to speak of Jesus Christ and his gospel and not just in here where we love him and we love to sing his praises but out there where he's hated and cursed and ignored and regarded as totally irrelevant to 21st century there to confess him as precious there to say he's my Lord and Savior could I tell you what he's done for me brothers and sisters let's confess the times we've been ashamed of Jesus even as

Peter was ashamed to be identified with him and let's learn to lose our fear of man at the greater love of Jesus for us who all alone endured the shame of the cross and did it looking with joy the joy of bringing you in your sin and shame to heaven at last oh let us let us get to Calvary and confess our sins and let us there find our loss of this wretched fear of man that always brings a snare and go from the cross telling others that he suffered and died and rose again and pleads for me and yes for you if you will but repent and believe the gospel a third lesson this repentance and faith is a gift of grace why didn't Peter just go on in his denial of Christ why didn't he just continue in his sin like Judas to the end why did

Peter here's the graph of Peter's falls and there's always a recovery why didn't Peter just fall right into the hands of the angels to be cast into hell why was there a recovery a repentance in Peter's life well before coming to Gethsemane Jesus had warned Peter saying in Luke 22 31 Simon Simon Satan has desired to sift you like wheat but I have prayed for you that your faith not fail and when you have turned back strengthen your brothers you see left to yourself Peter your faith would utterly fail would be utterly extinguished by Satan's temptation but I but I have prayed for you Simon there's the difference what does Simon owe to the prayers of Jesus his eternal salvation it's all part of his high priestly work making atonement on the cross ascending to heaven now to intercede for us here he is praying for

Peter sending him grace in his time of need restoring his repentance recovering him it was the prayers of Jesus that kept that flickering spark faith from going out and when you have turned back strengthen your brother not if you have turned back as if Jesus doesn't know Jesus knows his prayers are effectual when you have turned back I know you're falling Peter you're gonna fall but I'm I've prayed for you and when you turn back strengthen your brothers when you have done that about faith and repented once again something we must do to the end of our days faith in Christ and repentance towards sin once you have returned strengthen your brothers what do we owe to the prayers of Jesus our salvation memory verse for today therefore he is able to save completely all who come unto God through him because he always lives to make intercession for them how can we be assured that he will save us to the uttermost because we know he's there praying for us

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Lord I father I have died for him I have obeyed for him my righteous has been imputed to him he's ours he's one of ours he will not disown us those prayers of Jesus and when you have turned back strengthen your brothers I think that's why Peter wrote two letters that we have in our New Testament I think that's why he was so dead honest in telling Mark about his fall he's strengthening us he wants us to be strengthened at the end of his life he's looking back and he's saying how can I strengthen these people you and me here living in the 21st century I trust will be strengthened by Peter's will we learn from Peter's fall or will we not learn from his fall and be doomed to make a mess of it ourselves no what a blessing to have on the pages of scripture not only Peter's fall but his restoration the Lord's forgiveness the Lord's grace and as we've been worshiping this morning and he's never changed what he was yesterday he is today and will be forever let's pray oh father to read the bible is to see that the author knows us through and through this isn't just a story about what happened to

[45 : 37] Peter 2,000 years ago but it's something that we perhaps have faced even this past week forgive us we've been silent when we should have spoken up for our savior we are ashamed of our sin we're ashamed that we are ashamed of you we ask Lord that you would forgive us and thank you that we have no reason to be ashamed of such a wonderful savior so pour your love into our hearts and give us of your spirit the same spirit that made good confession before that high priest in the Sanhedrin that we would speak the truth of our savior and what he's done for us and can do for any sinner that repents and trusts in him help us we are weak but you are strong we pray in Jesus name amen amen