

THE CONVERSION OF A COWARD, Lk. 22:32

I. THE DESIRE OF SATAN.

1. THE REALITY AND PERSONALITY OF SATAN

2. SATAN IS OUT AFTER SOULS - *the word "�אָשָׁר" in v. 31 is plural*

A. OUR LORD'S KNOWLEDGE OF SATAN'S DEVICES

B. SATAN'S POWER IS LIMITED.

HE CANNOT TOUCH ONE BELIEVER WITHOUT GOD'S PERMISSION

3. HE IS ESPECIALLY OUT AFTER GOD'S SERVANTS. - *all of us.*

A. "SATAN OBTAINED YOU BY ASKING", OR

"PROCURED YOUR BEING SURRENDERED TO HIM" (AS THE CASE OF JOB)

THE VERB NECESSARILY IMPLIES SUCCESS IN THE PETITION.

MOFFATT TRANSLATES "SATAN HAS CLAIMED THE RIGHT".

B. LUKE HERE TENDS TO MITIGATE PETER'S GUILT BY SHOWING HOW SORELY HE WAS TRIED.

C. SATAN WAS ALLOWED TO TRY THEM ALL. *THIS IS A HIGHLIGHT.*

SEE Mt. 26:31, 56, "ALL YE SHALL BE OFFENDED BECAUSE OF ME THIS NIGHT... THEN ALL THE DISCIPLES FORSOOK HIM AND FLED."

4. SATAN'S SUBTLE SIFTING.

A. PETER IS NOT PROMISED THAT HE SHOULD BE SAVED FROM THIS SIFTING PROCESS.

B. JESUS KNEW THAT DIFFICULTIES ARE AS NECESSARY AND BENEFICIAL FOR THE SOUL AS WINNOWING IS FOR THE WHEAT.

C. SATAN DESIRED TO SIFT PETER IN THIS WAY BECAUSE HE DID NOT BELIEVE PETER WOULD STAND IT.

II. THE PRAYER OF JESUS.

1. INSPIRED BY TENDER LOVE.

THIS REPTION OF THE NAME "SIMON, SIMON" SHOWS AN *(1)* EXPRESSION OF AFFECTION AND CONCERN.A. SEE Lk. 10:41, MARTHA, MARTHA *(1)*B. ACTS. 9:4, SAUL, SAUL *(1)*

C. COMPARE "ABBA, FATHER" IN Mk. 14:36, ROM. 8:15, & GAL. 4:6

2. IN PERSONAL OPPOSITION TO THE DESIRE OF SATAN.

A. BUT I HAVE PRAYER; *(1)* THIS IS IN MARKED CONTRAST TO SATAN AND HIS REQUEST.

B. DIAMETRIC CONFLICT BETWEEN JESUS AND SATAN.

3. THE OBJECT OF THE PRAYER.

A. JESUS PRAYS FOR THE SPIRITUAL LEADER ON WHOM SO MUCH DEPENDS.

B. HE PRAYS FOR THOSE WHO ARE SORELY TRIED AND IN NEED OF

SPECIAL HELP.

C. JESUS PRAYS FOR ALL. *for each one personally.*

JOHN 17:2, 9, 15, 17

HE IS OUR HIGH PRIEST INTERCEASING IN HEAVEN FOR US.

HE IS OUR ADVOCATE WITH THE FATHER. 1 JN. 2:2

D. HIS PARTICULAR PETITION HERE IS THAT PETER'S FAITH MIGHT NOT "FAIL UTTERLY, ONCE FOR ALL"

E. A LADY IN A FOREIGN COUNTRY WAS SUDDENLY BEREAVED OF HER HUSBAND AND DEPRIVED OF HER FORTUNE. FAR FROM HER FRIENDS SHE FELT THAT THE ENEMY WAS SIFTING HER AS WHEAT.

SHE WOULD STEAL AWAY AND WEEP IN AGONY.

AFTER THE TESTING WAS OVER, HOWEVER, SHE SAID,

"CHRIST IS ALL AND EVERYTHING HE SAID HE WOULD BE."

HE IS MY JOY BY NIGHT AND BY DAY,

MY STAY IN TROUBLE,

MY STRENGTH IN WEAKNESS,

THE LIFTER-UP OF MY HEAD, AND

MY PORTION FOR EVER."

GOD BE PRAISED!

4. THE CONFIDENCE AND ASSURANCE OF THE PRAYER.

A. JESUS KNEW THAT ULTIMATELY PETER'S FAITH WOULD STAND UP UNDER THE TEST.

B. NOT "IF" BUT "WHEN" THE PRAYER WAS ANSWERED.

III. THE CONVERSION OF PETER.

1. CONVERSION AS TURNING FROM SIN TO CHRIST AS SAVIOR.

2. CONVERSION AS TURNING FROM WEAKNESS AND DEFEAT

TO STRENGTH AND VICTORY.

IN CHRISTIAN LIVING AND SERVICE.

A. PETER'S DENIAL AND DEFEAT.

IT IS A CRUEL SPECTACLE,

ONE OF THE SADDEST ON WHICH THE STARS HAVE EVER LOOKED—

• A BRAVE MAN TURNED COWARD,

• A TRUE MAN TURNED LIAR,

• A STRONG MAN WEPPING BITTERLY

OVER THE VERY SIN WHICH OF ALL SINS

SEEMED SO IMPOSSIBLE TO HIM!

B. PETER'S REPENTANCE AND VICTORY.

C. "WHEN ONCE THOU HAST TURNED AGAIN"

(1). "CONVERTED" IS PERHAPS TOO STRONG A WORD TO EXPRESS

• THIS THOUGHT.

(2). IT MEANS TURNING AGAIN AFTER STRAYING TEMPORARILY

FROM THE RIGHT WAY.

3. THE RESULTS OR PURPOSE OF THIS TURNING

TO STRENGTHEN THE BRETHREN.

A. EXEMPLIFIED IN THE EXPERIENCE OF PETER.

(1). STRENGTH = "ESTABLISH" IN AMER. R.V.

(2). WHEN CHRIST HAS HELPED US,

WE MUST DO WHAT WE CAN FOR OTHERS.

B. WE CAN BETTER SYMPATHIZE WITH AND HELP THOSE WHO HAVE

EXPERIENCED THE SAME TROUBLES AND TESTINGS AS WE HAVE

EXPERIENCED.

CONCLUSION: GOD HAS A PLAN FOR US NO LESS THAN FOR PETER, A PLAN WHICH DOMINATES ALL OUR FUGITIVE IMPULSES,

AND CHANGEFUL PASSIONS, AND BROKEN PURPOSES,

AND UNCONNECTED DEEDS.

OUR LIVES ARE NOT THE ACCIDENTAL AND PURPOSELESS FRAGMENTS THEY

SO OFTEN SEEM TO BE. GOD IS DIRECTING ALL THAT

WE MAY BE SIFTED FROM EVIL, AND CONVERTED TO ALL GODLINESS;

HIS END FOR US IS THAT WE MAY BECOME PERFECT & ENTIRE,

LACKING NOTHING.