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Peter' warning & encouragement

Luke 22: 31 & 32

Standley Springs July '63

Hornb " " Saturday

Greenville Aug '63

Monah Oct 63

Bapt Convention Louisville May 1870

* After the introductory brief in the part below in pencil
mark - thus: On the intervening occasion suggested by
the test^r the Sanier said to Peter Simon Lewinsky twice
addressing him to call attention to the importance
of the communication about to be made - &c

The Savior has taught us to pray "Lead us not into temptation". And on that last night & just as his life itself was about to enter ^{that} ~~which was temptation~~ ^{the} garden ^{of Gethsemane} ~~was~~ ^{was} rising unto blood striving against Sin" he said to his disciples "pray that ye enter not into temptation". And yet the Apostle James tells us to "count it all joy when we fall into divers temptations." The seeming incongruity will disappear if we remember that temptation proceed from two very different sources & are corresponding of very different characters & intent. All temptation proceed either from Satan or from God. The character of Satan's temptations are solicitations to sin & the intent of them to draw us into sin. It is with reference to temptation of this character & intent that the Apostle James says "Let no man say when he is tempted I am tempted of God; for God can not be tempted with evil neither tempteth he any man" - that is in this sense. The character of God's temptations are trials, or tests of our Christian character & the intent of them to draw out our true virtues of grace. It is with reference to temptation of this character & intent that Moses says "God did tempt Abraham" when he said to him "take now thy son thine only Son whom thou lovest & get thee into the land of Moriah & offer him there for a burnt offering upon one of the mountains which I will tell thee of." He tested his character with the intent that it might show himself the father of the faithful by the exercise of so great faith. And in the same sense he tempted the Egyptian woman by his silence first & then still more by his apparent denial that he might develop her faith into such a striking exhibition of grace that even he exclaimed "The woman speaketh truly" - that is thy faith. And it is in this sense & for this purpose that he is constantly tempting or trying, testing us by the various allotments of his providence - by what weit & act proprieity we call the trials of life. Satan's temptations are for the purpose of our destruction - that all that is evil within us may be ~~most~~ ^{most} easily drawn out into the most hideous picture of moral deformity; God's temptations are for the purpose of our salvation - that all of good which his Holy Spirit has implanted within us may be drawn out in stronger relief that the beauty of thy Lord ^{on the other hand} God may be upon us. The apostle James then tells us to count it all joy when we face into-divers temptation knowing that the trying of your faith worketh patience & patient the Apostle Paul teaches us how improve our spirit & our experience in from our hope & they from the necessary connection which every other grace has with every other virtue grace the whole true character will grow & develop into beautiful proportion of ^{but} ~~but~~ ^{but} ~~but~~ ^{but} meet for the inheritance of the saints. But on the other hand the Savior teaches us to pray Lead us not into temptation - suffer not Satan to lead us into solicitation to sin & then with perfect propriety the prayer goes on but deliver us from the ~~tempter~~ ^{temptation} one. Oh let us not fall into his hands. We rejoice if we are in our father's hand, & he holds the stroke though even still

we know it will result in my pro-
tecting & helping every creature
that Satan's hands may not
hold the probe & that he may not conduct the trial. It is a
source of highest encouragement to the saints, my brother, & furnish one of the
best grounds of belief in the saints' final preservation that all the people are in his hands & keeping. And it is one of the saddest &
most discouraging circumstances connected with the condition of the
impenitent that they are in Satan's hands - under his complete control
& dominion in his keeping. And such keeping! The keeping which the
Lion gives to his prey. But the SS. teach us that in regeneration we
are delivered from his captivity & dominion & transferred from his
hands & keeping to the Father's hands & keeping. And his omnipotent
power is a pledge of their final preservation. He gives unto them
eternal life & they shall never perish neither shall any pluck
them out of his hand. And to make the case if possible stronger the
Savior says "My father which gave them me is greater than all else
one is able to pluck them out of my father's hand. They are in the
father's hand as well as the Savior & the power of the father & the
Son is exerted in their behalf. The only ~~inexplicable~~ or possible
ground of danger & of final failure of salvation is that some
contingency might arise resulting from their waywardness or
from some other unknown but possible source which might
alienate God's love & care for them & cause him to give them up
to final destruction. And this would be a source of real danger
& fatal to the doctrine of the saints' final preservation if we were
not expressly & most emphatically assured that no such contingency
can possibly arise. ~~that neither death nor life~~ So far as any con-
tingency resulting from anything within us is concerned this is expressly
prohibited by the promise I will put my fear into their hearts so that
they shall not depart from me. I will not turn away from them to
do them good & I will put my fear into their hearts that they shall
not turn away from me. Whatever of conditionality is con-
nected with the saints' final salvation such as his being faith-
ful & obedient to the end does not however render his
final salvation contingent or uncertain because the
certain fulfillment of the condition is here secured; I
will put my fear into their hearts so that they shall not
depart from me. And so far as any contingency without us
is concerned this is as least expressly precluded. For I can per-
advised says the Apostle that neither death nor life - the
allurements & temptations of life - nor angels nor powers of principalities
nor height nor depth in & out this specification shall
not be deemed bold enough to exclude every possible contingency
he adds - nor any other created thing can separate us from
the love of God which is in Jesus Christ from his love
for us. His unchanging love in connection with his omnipotent
power guaranteed ~~himself~~ & final security to all who are in his
hands. They cannot fall into Satan's hands to be tempted of him except
by his permission. You is taught in the text: Senior Senior - twice ad-
dressing him to call attention to the importance of the communication
about to be made - Satan has desired ~~to see~~ you, that he may
let the single expression words of the original can only be given
us our language by a circumlocution Satan has asked for you

out of my hand, & the consequence is that his request had been granted. Legitimately Satan is represented as desiring to try Job, & permission granted, God offering the trial for the vindication of Job's integrity & his God-like government. We cannot of course explain this subject. But of the personality of Satan - that ~~is~~ ^{comes} a man is not likely even to ~~know~~ ^{know} the principles of evil but a personal experience - that he is the first accuser & tempter of God's people is abundantly taught. But we are also taught that ~~that~~ he can do nothing without God. His mission is that God does ~~not~~ ^{not} keep his promises to have the wicked temporarily in his hand. It is for man's own prosperity & ~~of~~ ^{of} God. The case of Job is a point when Satan is represented as accusing Job's integrity & desiring permission to try him which God grants overruling the trial for the vindication of Job's integrity & his providential government. And likewise the passage in Zechariah where it is said "And he showed me further the high priest standing before the angel of the Lord & Satan standing at his right hand to resist him. And the Lord said unto Satan the Lord rebuke thee oh Satan. And then he is represented as making request, which is granted, to have the apostles that he might try them for the purpose of reducing them from their adherence to ~~you~~ ^{you} that is ~~to~~ ⁱⁿ conformity with the promise that with the temptation he will make a way of escape for his tempted ones he tells Peter but I have prayed for thee that thy faith fail not. With the startling warning comes the supporting encouragement. And it is worthy of notice that so it is throughout the S. A. ~~Scripture~~ ^{Scripture} to the economy of God's word. If the Saviour calls Peter down by the withering reproof but the behind me Satan - adversary - for those savour not the things that be of God but those that be of men, in the same connection & on the same occasion he says Blessed art thou Simon son of Jonah: Thou art Peter & on this rock will I build my church. If in the immediate conflict he reproves his disciples & magnifies his displeasure on account of their railing & unbecoming contentious after suspending ^{the} he at the same time tells them that he has appointed a king down for them & they shall sit on thrones. Such seems to be the economy of God's word. Side by side stand the base & the anti-dote - the danger & the refuge - the warning & the encouragement - the grounds of despairing & fear & the grounds of hope & strength - that we may not be too fearful on the one hand nor too confident on the other but that there may be a due admixture of both & that we may rejoice yet trembling. But why does the Saviour particularly rebuke ~~say~~ ^{say} but I have prayed for ~~them~~ ^{you}. The former warning had referred to them all. It was not that Satan desired to have Peter ~~particularly~~ but to have them all. I may be permitted to say that whilst we use you for the singular as well as the plural it is ~~done~~ ^{done} in the S. A. Thus you in ~~disciple~~ ^{disciples} the plural. It is not therefore Simon Satan hath desired to have you Saviour: For them it would have been Simon Satan hath desired to have them. But Simon Satan hath desired to have you - that is - all your disciples. And then he goes on to say but I have prayed for them particularly Peter. Had he not prayed for John the beloved disciple & for James & for all of them who were likewise to be severely tried? But why does he not say ~~you~~ ^{you}? Doubtless he had. But why then does he not say but I have prayed for you - that is all of you - rather than I have prayed for them making them merely the special object of his previous intercession. The Roman Catholic would say it was because of Peter's primacy in the ch. in consequence of which he was to be the visible

head of the Ch. uniting towards it the same relation visibly which the
does invisibly & as his appointed vicarant on Earth that this dis-
tinguished position would naturally give him a distinguished promi-
nence & particular mention in our Savior's intercession. But as we
do not believe that the Savior intended Peter with any such pri-
macy we cannot admit this notion. A primacy he did indeed possess
of honor & influence but not of official position & authority. Hence throughout
the gospel & the first part of acts he gave the disciple is the prominent actor
in his name always first mentioned in the list of the apostles. The Savior
said Whom thine art Peter: He had said to th. Thou art the st. And
the Savior says and I say to thee also, ~~you~~^{you} said this to me & now I
say unto thee also thou art Peter & upon this rock - not ~~as~~^{upon} the rock
certainly - not I suppose the confession he had just made nor certainly
the confession Peter personally - but Peter himself: Thou art Peter
rock Cephas upon this rock this Cephas I will build my church
& I give unto thee the keys of the kingdom of heaven. The ch. of st. is
built up of persons - of lively or living stones. To whom coming that is to
be accounted living stones disallowed indeed of new bat chosen of God & pur-
ifying ye also as living stones are built up a spiritual house &c. And
the apostle tells the Ephesians that they are built upon the foundation
of the apostles & prophets from st. himself being the chief corner stone.
And in imitation the 12 foundations of the New Jerusalem bear the
names of the 12 apostles. Primarily of course Jesus st. is the foundation
& other foundations than this can we make lay. But in a secondary sense
the apostle speaks of the ch. as built upon the foundation of the people
of the land - the labors of the people preceding the laying of the way for
the labors of the ~~Ch.~~ immediately succeeding in organizing the
Ch. Of all the apostles may be said that in this sense that the ch.
is built upon them but of Peter in a peculiar sense. ~~Accordingly~~
for the first few years after our Savior's ascension he is the leading spirit
exercising the greatest influence - the chief actor in the scenes of great
work organizing the first Kristen ch. & fulfilling the duty assigned
to him when the Savior said I give unto thee the keys of the kingdom
of heaven by giving that kingdom to the Gentiles by baptizing the
uncircumcised ~~Gentiles~~. But having thus fulfilled the primacy of
honor & influence which the Savior confided on him in ~~the~~ being the
leading spirit & chief actor in founding this ch. in Judea & Samaria
& extending the principles of the new dispensation to the Gentiles & as
if to counteract the idea of any supremacy he disappears & is
lost sight of before the great Apostle Paul like the moon before
the rising sun. The Savior did not particularize him for the primacy
of the Romaneek invest him with for he did not possess it & he probably would
not particularize him for such primacy as I have alluded. Perhaps
it was because the Savior knew that he was then of the not needed
special prayer. For if he possessed ^{very} great virtues he also possessed
great weaknesses. And even his ~~virtues~~ - his greatness of
speech & action his enthusiasm his boldness ~~his~~ ^{his} ~~weaknesses~~ his
entire zeal his perfect transparency of character were such as
would peculiarly expose him to great dangers - & the Savior perhaps
makes special mention of him as vindicating his special need,
~~and if so~~ whatever the Savior Peter's vanity - might be yet the Romaneek might
claim was conferred on him by this special favor is offset
by the becoming consideration that he of all the disciples

most needed special prayer. Or perhaps it was because Peter's
trial was to be greater than any of the rest. They were all to undergo
a very severe trial of their faith which was common to them all.
The trial did not arise from fear of personal danger or account
of being associated with one who is about to be arrested & sent to
death as a blasphemer as we are apt to suppose from the statement
that they all forsook him & fled. They had grounds to apprehend personal
danger but the trial to which they were about to be subjected was not
a trial of their personal courage. It was a trial of their faith. And
to appreciate the severity of the trial we have only to bear in mind
the well known opinion which the disciples had & in common with
all the Jews of the character & mission of the Messiah - that he was
to be a temporal deliverer & set up a temporal kingdom. Hence
their malice & jealousy in referring to Jesus' kingdom
the request of the mother of James & John that the one might sit on
his right hand & the other on his left in his kingdom. Hence whenever
he spoke of his suffering & death, although in very plain & unequivocal
language, the hearing was lost from them by this notion of a
temporal King & a temporal kingdom & they supposed it had a literal
sense; & therefore Peter tells him - Be it far from thee Lord, this shall
never happen unto thee. In making the confession there at the first
the Son of the living God it was the anointed to establish nations.
Establish in perfection finish theocracy. Even after the remonstrance
they ask the question with the Lord with whom at this time reborn again
the kingdom to Israel? It was probably not till after the descent of the
H. S. establishing this understanding that they understood the spiritual
nature of his mission & kingdom. Entertaining this view all the more op-
erative from having been the universal & unquestioned error for ages past
that now even numberless & great the shock to their faith in him as
the Son of the living God & how strong the temptation to abandon it. When
they see him led away by a hostile band & submissively passing to inde-
lition & death How exceeding strong the temptation to make them conclude
that they were deceived in supposing him to be the Messiah & to say to
him we did think that ^{was} he that was to come, we did truly believe
that this was Emmanuel God with us but it cannot be - & all the
more so from another universal & another universal Jewish
notion that remarkable sufficient were penal sufferings of divine chief
protection & who the most just they to suppose & bring upon
themselves & why indeed ^{not} from some of medayne he was the victim of the divine affliction
which he had chosen to let as punishment in their
place & enter into peculiar views & feelings & we shall find with what
terrible energy Satan must have plied the temptation to abandon this
faith. This way the trial - the siftng - which was common to them
all. But in the case of Peter then ^{was} a trial peculiar to himself. He
alone of all the disciples is forced to the issue of making a public avowal or
a public recantation of his faith. All the rest of the disciples forsook & fled
on that night. Peter followed him to trial & it is said "the others disci-
ples" generally supposed ^{but for no other reason that can be imagined} that ^{was} John & not
that everybody says it was John. But if it was John & not
that the Jesus was not presented to him. He like the other disciples who
had left him could remain in the secret recesses of his own
minds their amendment & doubt agitated & tossed to & fro like weeds in the
seas uncertain & undecided what to believe or to do - that was every state
of mind which sometimes experim in reference to the things of this life & when we
are placed in force us to make a final decision but when we can remain

whether decidedly the one thing nor the other. But not so with Peter. As he stands in the hall warming himself by the fire, a certain demand confronting him with steadfast gaze & with all of woman's ^{strength} says Is not there also one of this man's disciples? The demand is upon ~~him~~: A public avowal or a public recantation. All the other difficulties that agitate the other disciples force him to & fro but he must make the public decision. And then there stands the man of the High Priest, leavened, whose ear in a moment of characteristic rashness & impetuosity he had cut off. And what legal penalties in consequence of that illegal act might not a man never noted for his natural or moral courage fear if he makes public avowal. Let us not deal hardly with Peter. We have never been tried like him. Whatever trial may ever ^{else} come over test our faith & the constancy of our discipleship it cannot equal his. Peter is not the only one who has denied his discipleship under far less trying circumstances than his. That man who yields to the solicitations of gay companions to do what his conscience condemns because he is ashamed to say No I am th^e disciple for fear of their ridicule or their displeasure is guilty of greater weakness than Peter. Peculiarly tried he went into special mention. Or perhaps it was that the Savior foreseeing the grievous fall & misery & punishment that was soon to take place ~~in~~ in his case ^{as a poor slave} took ^{the man in the darkness} as a source of encouragement that could not be entirely cast away though fallen he might not be utterly cast down. As after his resurrection he says to the women Go tell my disciples ^{as a poor slave} Peter, and if so here like the kind forgiving benevolent Savior foreseeing the grievous sin of an erring disciple providing beforehand a balm for the contrite spirit. Or perhaps it had no meaning special to him but was simply designed to teach them through him as all his disciples in due ages that he does not intercede for them men collectively & generally but individually & specially. And what a cheering delightful thought. Perhaps there is no part of the Savior's work as Preacher so charming & attractive to them ^{as a poor} temptation as his work of intercession. We contemplate his work of ~~intercession~~ ^{sympathy} with mingled emotions of wonder & sympathy & shame. Wonder that he the Lord of life & glory should make himself open infatuation & naked upon such a work. Sympathy with him despised & rejected of men ^{as a poor} toiled in the garden under an agony of soul which reached the maximum point of endurance consistent with the continuance of physical life - suspending upon the cross amid the jeers & reviling of an unfeeling men - shamed & grieved that our sins nailed him there & pierced his heart. To contemplate in his work of sacrifice we contemplate our Great High Priest in his state of humiliation himself the victim of the sacrifice. But in his work of intercession with mingled emotions of joy & hope & comfort & trust we contemplate him in his state of exaltation in the tabernacle now dead & is alive forever, equal but by God's right hand to be a Prince & a Savior, to be our advocate with the Father against the accusations of Satan to ^{as a poor} watch over & care for us & pray for us to bear us upon his heart as the Jewish high priest bore upon his breastplate the names of the 12 tribes of Israel. But how charming the thought that he does ~~this~~ not simply collectively & generally but ^{as a poor} individually & specially. That he knows them that are his, each one of them however obscure their station or unknown of the world. That he knows their peculiar trials - that he ^{as a poor} peculiar trials my brother & your characteristics of weakness & sin that he by peculiar trials & sufferings

weaknesses & that he prays for you & for me individually
I & specially. Of ~~any~~^{nothing} can sustain the saint under even trial
It is true. Let us remember it truth when soon trials press us hard.
"I have prayed for thee that thy faith fail not". As faith is the cardinal
Christian grace the foundation of all others & which if kept in existence will
keep in existence all others he prays that his faith in particular shall
be sustained. Or more probably as the trial was ~~more~~ particularly a trial
of his faith he prays that his faith fail not. If it had been a trial of
his position or his salvation as are many others & were ~~some~~ of his salvation
perhaps the prayer would have been that his position or salvation fail
not. The Saviors intercession is directed towards the point of attack "that
the promise may be fulfilled" as they days so shall thy strength be. "that
thy faith fail not" - or rather that thy faith completely fail not in its principle
as well as its exercise. We must distinguish between faith in its exercise
& in its principle. Peter's faith did fail him in its exercise but the
principle still remained & hence his subsequent & repeated return. I
have said that the Savior's unchangeable love in connection with his omnipre-
-tent power guarantees the saints final preservation. His intercession is an
-other guarantee - he prays for us that our faith fail not & then the fa-
-ther hears always. He upholds us by his mighty powers through faith
Every true choice of God's purposes the principle of faith. This is the ligament
the bond which binds him to us. But in all of us it is weaker in its ex-
-ercise than it ought to be. ~~for~~ ^{but} the Father Lord increases our faith "that it be
increased in the strength of its exercise. The exercise of it is liable to
fluctuations - sometimes stronger & sometimes weaker - & under Satan's
son trials its exercise may temporarily be lost & we may be led astray into
sin & backsliding & may thus fall not from grace nor from faith
in its essence its principle but from the right exercise of it. Yet if we
are true heirs the principle still remains - the abiding ligament be-
-tween & which insures that because he loves we shall live also. This Jesus
of whom - the foundation of faith is ^{been now taught us} ~~is~~ & return to God in
some improving & ^{encouraging} ~~insuring~~ care of his grace or providence. His Peter's
history illustrates ^{deserves} ~~deserves~~ his great trial his faith for a while failed in
its exercise & he left his Lord. But the Savior turned & looked upon him
Oh what venerable expressions seem them not to have been in such
look. "And you too Peter! This from you. And did I not tell thee
so before". Thus becoming at once a & object of reproach & a ground of con-
-firmation of his faith in his divinity. And he wept out & wailed
bitterly. And in this bitter weeping we see the beginning of the conver-
-sion of which the Savior spoke when he said "Amen when thou art
converted strengthen thy brother". But was Peter never converted
till now? Certainly he was in the sense in which we ordinarily
use the term conversion. We are in the habit of using the terms con-
-verted & conversion as synonymous with regeneration & implies that
radical change of heart & character which is expressed by regen-
-eration. The scripture however never employs them as synonymous
more. In scripture conversion or being converted is simply a turning
from this or that particular sin - nearly equivalent to growing
in grace. And in the scripture sense the work of conversion is a
continuous work with the saint. He is constantly turning away from
sin & becoming holier. And in Peter's tears of bitter repentance we see
the beginning of this conversion of which the Savior spoke. And in this
sight the Savior when after his resurrection he met him on the

more of the See of Siberia & he asked him the very significant question
"Dost thou love me more than these others?"
I never told him that I loved him more than these others
disciples; there was a time when he was forward to declare that he did & that though all men should forsake him yet would not he. And now the Savior - I will not say with a tinge of sarcasm - but if ever the kind heart of the Savior would see that a weaker the circumstances of ever would seem to justify it - the Savior now asks him lovest thou me more than these. for indeed would you die. You once vaunted yourself above others & said that though all men should forsake me yet you would not, and in his trials fearing an answer to the question in that form & simply applying the Knewest that I love thee". I cannot undertake to say whether I love thee more than others but thou knowest that I love thee - we see his completed conversion from his completed in his turning away from his self sufficing his presumptuous self confidence & his arrogating self righteousness. He is a much better man than he used to be. And how well he obeyed the injunction to strengthen his brethren his Epistles show - constantly encouraging them to watchfulness & faith & fearing & the ad fastness under their trials. — But, we can never have Peter's trials to bear. But we have our own "Through many dangers toil & snares we have already come". And more await us in the future. Satan who tempted the Savior & requested permission to have the Aspoltly in his hands to agitate & toss them about by his temptations is still the tempter & accuser of the brethren & as active & wary as ever. What in this respect may be in store for us in the future we know not. But we know that we are in the Savior's hands. I ~~want~~ to do now that he is able to keep that which we have committed to him. And if he should permit our trials to come upon us the subject furnishes us with a ^(B) powerfully source of encouragement & support: He will pray for us. It teaches us incidentally when lies the source of strength to meet ^(C) them & not to despair as was Peter's mistake. We can do all things through him who strengthens us. It teaches us one important use we should make of our trials - the better fit us as instruments for doing good & for strengthening our brethren who may be passing through trials: As Peter after his trial was much better fitted for the Master's use & as the salmons ^{offer his major power unto} the salvation & uphold me by thy free spirit then since I teach them & press their ways & sinners shall be converted to thee.

* "My times are in thy hand
My God, I'd have them there
My life my friends my soul I have
Entirely to thy care".

(B) Oh blessed thought! I love to linger upon it.
How we never feel what a support it is in the dark hour
of trial to feel that our brothers & sisters were sympathizing with
us & praying for us. But to feel that Jesus is sympathizing with
us & praying for us!

(C) Not in presumption, Self-confidence as
was Peter's mistake but in an unfeeling faith in him.

"A faith that shines more bright & clear
When tempests rage without
that when in danger feels no fear,
In darkness feels no doubt."

