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purifying. Jesus uses the term “Satan,” i.e., adversary. It rings of Job 1:11 – “But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face.”

1 Pet. 1:7 – “the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ,” “manifold trials” (Vs. 6), is how Peter describes the process of a “proof of your faith,” 2 Cor. 2:9; 7:10-12; Exod. 16:4, 26-28; Rev. 2:10.

Although “all” of the apostles would be tried, i.e., Matt. 26:31-35. Peter was adamant that he would not be “offended” in Jesus. What Jesus tells Peter is a warning, a preparation, if you will, as to what he would encounter. Such was the case in Lk. 22:31 which describes the event “that he might sift you as wheat.” Sifting is not a process of an attempt to destroy the wheat, but to separate it from the chaff. Matt. 26:69-75, the event unfolded and Peter “remembered.” Peter, “wept bitterly” (cf. 2 Cor. 7:10). Luke specifically identifies the event, 22:54-62. To imagine the flood of guilt Peter experienced when “the Lord turned, and looked upon Peter,” who, upon that very night (Matt. 26:34), had said, “he spake exceedingly vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all” (Mk. 14:31). It is interesting that “also said they all.” It was not “only” to Peter that the event unfolded, but whereas the other disciples were “scattered” (Zech. 13:7; Matt. 26:56) Peter, and John, “followed Jesus” (Jn. 18:15-18), and whereas John, “was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.”

There is no event, in the life of Peter, that would have been of a greater shaking up, as Thayer says, “(1) to sift, shake in a sieve (2) fig. by inward agitation to try one’s faith to the verge of overthrow.”

Jesus’ supplication, for Peter, was “that thy faith fail not” (Lk. 22:32). Satan’s attempt is to attack the faith of God’s people. That was the emphasis of Hebrews 11. In Heb. 12:1, the “weight, and the sin which doth so easily beset us” is indeed unbelief. Heb. 3:14, “for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end.” Ross Triplett

Grace and Faith I

Eph. 2:8

I. Grace

- A. Eph. 2:1-10 (Note: 5, 8) – “by grace you have been saved through faith”
- B. 2 Pet. 3:18 – “grow in the grace and knowledge”
- C. Acts 15:11 – “we shall be saved through the grace of the Lord Jesus”
- D. Rom. 5:2 – “we have had our access by faith into this grace wherein we stand”
- E. Titus 2:11 – “the grace of God that brings salvation has appeared to all men”

II. Grace and the Gospel:

- A. Acts 20:24 – “testify the gospel of the grace God”
- B. Acts 20:32 – “the word of his grace, which is able to build you up”

III. Grace is Trackable and Manifested in Obedience:

- A. Titus 2:11-12 – “the grace of God hath appeared bring salvation to all men”
- B. Acts 11:20-23 – Vs. 23 – “had seen the grace of God”
- C. Acts 13:14-16, 38-39, 43 – The gospel is called the grace of God.
- D. Col. 1:3-10 – “even as ye learned”

Solomon Says

*He that loveth pureness of heart,
For the grace of his lips
the king will be his friend.*

Proverbs 22:11