

Lectures on the life of Peter

Part 3

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[00:00:00] Let us turn to the 14th chapter of Matthew, and we read verse 12.

And his disciples, that is the disciples of John, came and took up the body and buried it and went and told Jesus. When Jesus heard of it, he departed thence by shipping to a desert place apart. And when the people had heard thereof, they followed him on foot out of the cities. And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and he healed their sick. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now passed. Send the multitude away, that they may go into the villages and buy themselves little. But Jesus said unto them, They need not be fast, [00:01:03] give ye then to eat. And he said, Bring them hither to me. Or verse 17, And they say unto him, We have here but five loaves and two fishes. And he said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and put the five loaves and the two fishes. And looking up to heaven, he blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled. And they took up of the faggots that had remained, twelve baskets full. And they that are eaten were about five thousand men, beside women and children. Now I want to turn over also to Mark's gospel, Mark chapter 6.

Mark 6, and verse 30, And the apostles gathered themselves together unto Jesus, [00:02:09] and told him all things, both what they had done and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no measure, so much as to eat. Now in these two portions that we read, it seems that we have two companies, or two groups of people, come to the Lord on that day. In Matthew it tells us that Herod had beheaded John the Baptist. He had sent and had John the Baptist beheaded. [00:03:03] And John's disciples, they took, they went and took John's body and buried it. Then it says in Matthew, they went and told Jesus. His first twelve. His disciples came and took up the body and buried it and went and told Jesus. And when Jesus heard of it, he departed thence by ship into a desert place. Now in Mark's gospel, it says, in the 29th verse, when his disciples heard of it, they came and took up his corpse and laid it in the tomb. But it doesn't say that they told Jesus as it says in Matthew, but it goes on and says in Mark, and the apostles, that's the twelve apostles, gathered themselves together unto Jesus and told him all things, both what they had done and what they had taught. And if we turn over to Luke's gospel, in the ninth chapter, we have a [00:04:04] further statement there on the same thing. It says in Luke's chapter 9, verse 10, and the apostles, when they were returned, told him all that they had done. And he took them and went aside privately into a desert place belonging to the city called Bethsaida. And then we go on in each gospel, it gives us an

account of the feeding of the 5,000. Now we have here these two groups. John's disciples, they come and tell Jesus what has happened. The Lord's twelve apostles, that he had commissioned, as we saw in the 10th chapter of Matthew, and he sent out, given their commission to go out two by two into the cities into which he sent them.

[00:05:04] They have been on their mission and now they come back and they tell Jesus. So here we have two groups. John's disciples, they come to the Lord to tell him. The Lord's own twelve apostles, they come to him and the Lord listens to each group. He listens to John's disciples and no doubt he gave them some wonderful words of comfort. How precious it is for us when we're in trouble, when we've lost loved ones. This must have been a grave grief to John's disciples. They've been faithful to him. John was the Lord's forerunner. John was the one who announced that the one he baptized there at the River Jordan and pointed out as the Lamb of God was the Messiah. John had announced the kingdom and it's just as if he says now he is the very one, he is the king. And we [00:06:06] read there in our first talk that we gave in the first chapter of John, of those disciples of John who came to Jesus and stayed with him. And they didn't leave him, they left John. I suppose that must have been true of these other disciples of John too. They now became disciples of Jesus and they followed him. So the Lord would give them his sympathy and he would give them his encouragement. So I think this is the first lesson we see here, beloved, is that no matter what the trials and the difficulties of the way are for the Lord's people, and we don't see anything in scripture that leads us to think that we're going to be exempt from trials. Christian people have to go through their difficulties and their trials, their ups and their downs in their daily life. [00:07:02] God doesn't say because we're Christians we're never going to have any troubles anymore. You know that's what some people, some preachers do that. They tell people now you accept the Lord Jesus as your savior and you won't have any difficulties anymore. Now that's not true. It's right to say that you'll have one that'll be with you in your difficulties. It's right to say that you won't have any worries anymore about the question of your sins. If you come to Christ you'll know what it was to have your sins forgiven and to have eternal life and that the question of your soul's salvation will be settled and you won't have to be concerned about that when you trust the Lord Jesus as your savior because he's the one who paid the debt. But it doesn't say that we're not going to get difficulties in our lives and sometimes when we become Christians we have more difficulties than we had before. But the thing is that we have one now who's with us in our trouble, one to whom we can bring our troubles, one who can sympathize with us and one who can [00:08:06] direct us, one who can show us what we should do when we do have these difficulties.

And so that's the lovely lesson we learn here. John's disciples came and told Jesus. They knew to whom they should go and that should be the same with us. We should be able to come with all confidence to the Lord and tell him our difficulty. Now the apostles, the Lord's Twelve Apostles, it seems that same day or just around the same time, they have finished the mission that the Lord sent them out on, this first trip that they made around and they come back and it says that they told him all that they'd done. They came to the Lord and they told him, as it says there, the apostles gathered themselves together unto Jesus and told him all things both what they had [00:09:04] done and what they had taught. We are not told whether we're allowed to approve or condemn anything. If they had done something they shouldn't have done, I surely would have told them. But they come and tell the Lord all about it. Told them no doubt how that they preached the message that he gave them, how that they've healed people, how that they had set him forth as the true Messiah, as the Son of Man that the prophets have set forth. And what does the Lord say then to them? He says, come yourselves apart into a desert place and rest a while. He calls them apart.

Now that's what they needed. I've no doubt that John's disciples, after this strenuous time that they had had, they'd served the Lord faithfully in being John's disciples and they'd been under [00:10:04] a great strain while John was in prison expecting that he would be delivered and he wasn't delivered. God has allowed him to be beheaded and so the Lord in his compassion, in his grace, well he says, come aside into a desert place and rest a while. And the Lord says the same to his own apostles. You've been on this trip, you've been expending yourself, you've been busy serving me, come aside into a desert place and rest a while. Let's have a time of rest and a time of fellowship together.

And this is also something that's very necessary. The Lord's people need to have, to see that they get time to have fellowship with the Lord. That's why we have conferences. That's why we have camps or what sometimes are called retreats. You know in Israel, every male, every man in Israel, [00:11:06] in the Old Testament, had to go up to Jerusalem three times a year. They had to go up there for the feasts that were kept, the seven feasts or set times of the Lord. They had to go up. They had to be there and they had to come together for those feasts that were held there at Jerusalem. And the Lord promised them even that those who lived on the borders of the country, where they would have enemies on their borders, that when they obeyed his word by going up to the feast, that no man would desire their land. So here we see the great importance of the Lord's people spending time with the Lord. Of course I don't mean to say that it's just only at conferences and camps we should come together with the Lord. I believe that this is true in our individual lives too. We need to take time to be occupied with spiritual things. We live in a day [00:12:02] when everything goes at such a pace and when we're inclined to be so busy in the work that we're doing, that so often the danger is that our spiritual life gets crowded out. And this is a very grievous thing and no doubt accounts for a lot of the breakdown among the Lord's people. And we need to attend, beloved, to coming aside with the Lord and letting him speak to us. So we find the Lord meeting the need of his own, his apostles, and meeting the need of John's disciples. Come apart, he says, and rest a while. Sometimes the Lord says that to us when he puts us on a bed of sickness, you know. He says, now, you've been very, very busy, just come aside and rest a while. And we learn precious spiritual lessons even at that time. Now the second thing I think that we see in this portion is that the Lord meets the needs of the multitude. You see, when the multitude [00:13:02] of people saw the Lord and the apostles going out into this desert place, they go after them. Doesn't seem that the apostles had a very, very long time to rest a while there because the people came to hear the Lord. And the Lord taught them when they were there.

And when the evening came, the people were all hungry. They hadn't taken anything. And we know the story very well that they come to the Lord and they say, send the people away that they may eat. And the Lord says to the apostles, you give them to eat. And they find that they don't have anything to give them. Finally, Andrew, we don't get that here, we get that in John's gospel. Andrew comes and he says, there's a lad here that has five loaves and two fishes. I understand that these would be five small barley loaves and more like we would call [00:14:02] buns and rolls and two small fishes. That's something like a couple of sardines. Just almost you might say a boy's lunch. Someone has suggested that when this boy was going out, his mother said, well, you better take something to eat. So she put him up a lunch to take with him. Well, that might have been that. Anyhow, that's what all they had. A lad with five loaves and two fishes. So the Lord says, well, bring them to me. You know, that boy had to be willing to give up his lunch in order that the Lord might be able to feed the five thousand. And he gave it up. When Andrew told the Lord that and the Lord says, well, bring them to me. Andrew must have gone back to the lad who says the Lord wants those five loaves and two fishes and he was willing to give them to the Lord. He might have said, well, what's the Lord going to [00:15:03] do with my five loaves and two fishes? And here we have so many people. Turns out there

were five thousand men besides women and children. And so probably a very, very large company gathered there. But with those five loaves and two fishes, the Lord feeds the multitude. So we see two things here. We see that the Lord always meets the need.

And he's able to meet the need through his own who are willing to be used of him. You see, it's not the question of whether we have little or much. It's a question of whether we're willing to put the little or much that we have into the Lord's hand. Supposing someone else there had had 20 loaves and 100 fishes. Would that have fed the multitude? No. And the man with 20 loaves and 100 fishes might have said, well, I've got 20 loaves and 100 fishes there. Perhaps the [00:16:05] Lord can use that to feed the multitude. That wouldn't have fed the multitude any more than the five loaves and two fishes would have. See, it wasn't a question of whether you had little or much. It was a question of whether you were willing to put what you had into the Lord's hand. And you know, sometimes it's like that in the Lord's service. He is someone who feels that he or she wants to do something for the Lord. And you feel that the Lord's calling you to do something. And you say, well, what can I do? I just have such a very little gift. I don't see that there's anything I can do. The question is, what are you going to do with your little gift? Are you going to put it into the Lord's hand? If you put what you have in the Lord's hand, he'll use that for blessing to many. But if you just keep it to yourself and you say, well, I can't do anything because what I can do is so insignificant, well, it'll never be used for the blessing of anybody. [00:17:04] So I think this is a very important lesson that we learn. The little that we have, let's put it into the hands of the Lord. And the Lord will see that it's used for blessing the precious souls. Then it goes on and tells us in verse 22, and straightway Jesus constrained his disciples, we're in the 14th of Matthew, straightway Jesus constrained his disciples to get into a ship and to go before him onto the other side while he sent the multitude away. And when he had sent the multitude away, he went up into a mountain, a path to pray. And when evening was come, he was there alone. Now I want to turn just a minute to the sixth chapter of John, because we have a verse there that shows light on this, what we have here, in John 6. And we read verses 15, verse 15.

[00:18:10] When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone. This is referring to the same incident.

He is fed the 5,000 and it says that he departed. He went up into a mountain to pray, Matthew says, and John says that he did that when he perceived that they would, the people would take him by force to make him a king. You see, as we already pointed out in these studies, the Lord came as the promised Messiah. He came as the king of Israel.

They had recognized him as the one who is to come, the apostles have. They've recognized the Lord [00:19:04] Jesus as the promised Messiah, as the Son of Man. They've owned him as that. And he's proving that he's the promised Messiah by the miracles that he's doing. Because in the Old Testament, as we saw the other night, we get the prophecy that the Lord, when he came, would heal the sick, would preach the gospel to the poor, and so on. And here's this great multitude of 5,000 men, besides women and children, that the Lord has fed. Truly, that was a miracle. Who could do such a thing? Could take five small barley loaves and two fishes and feed 5,000 people? Nobody but the Messiah. Nobody but the Son of God. And so the people realized this is the one who's come to be the king. And they would have taken him by force to make him a king, it says. But the Lord doesn't want that. That's not, that's not his purpose. He's come to be the king, it is [00:20:06] true. But before the Lord could be the king, he had to be the Savior. He had to go, he had to be rejected and go to the cross. The people wanted him as a king to free them from the Roman yoke. But they didn't want him as one who would deliver them from their sins. That was the great test for Israel. They were willing to

have the Lord as one who would be, who would be over them in a physical sense and deliver them from the Romans. But they didn't want one to deliver them from their sins. Isn't that true in so many instances today? People want the Lord as one who would, who would give them all the kinds of material things, but they don't want to repent of their sins and turn to him. So, as it says there in John, the Lord went up into the mountain. And going up into the mountain, [00:21:01] while the disciples, it says, goes on and says in our chapter, verse 24, verse yes, verse 22, he constrained the disciples to get into a ship and to go before him onto the other side while he sent the multitudes away. And when he had sent the multitudes away, he went up into the mountain apart to pray. And when the evening was come, he was there alone. That's, that is a picture of the position that the Lord occupies now. The Lord up in the mountain, while the disciples are in the sea, in the boat, is a picture of the Lord Jesus now interceding for us in heaven and those that are in the boat. A picture of the believers down here going through the trials and testings of this life. The Lord was praying for them. And beloved, the Lord prays for us. He's the intercessor. He's our great high priest, maintaining us in the position into which he's [00:22:03] brought us. And he's our advocate if we should fail. And so, the Lord comes, the Lord is up there praying for them. And then he comes to them. Because it tells us in the 24th verse, that the ship was now in the midst of the sea, crossed with the waves, for the wind was contrary. And in the fourth watch of the night, Jesus went unto them walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, it is a spirit. And they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer. It is I. Be not afraid. And Peter answered him and said, and this is really where Peter comes into the story here. Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. So you see here, the Lord [00:23:10] coming to his own, in their trial now, in the midst of the sea. They're in the boat and there comes up a storm. We understand that they get terrific storms on the Sea of Galilee. The Sea of Galilee, you know, is below sea level. And the winds come down these canyons that lead down into the sea.

And when they come down, come down simultaneously down these canyons and on various sides around the Sea of Galilee, it really just churns it up like a boiling cauldron. And they're in great danger. Well, that's exactly what happened. But the Lord came to them. Right there it says in the fourth watch of the night. That's getting pretty near to the morning. See, the night's divided up into four watches. And this is the fourth watch. This is the last watch. And the Lord appeared to [00:24:05] them just before the morning. And here they are when they see the Lord walking on the water. They're troubled. Why? They say it's a ghost, as we pray today. And the Lord speaks to them. He says, be of good cheer. It is I. Be not afraid. So here we have the Lord comforting his own again.

He comforted them, the disciples of John when John was beheaded. He encouraged his own when they came and told him about all that they'd done. And now as he sees the twelve apostles there in the midst of the storm, he comforts them also. He appears to them. He comforts them. In another instance we have the Lord was with the disciples on the Sea of Galilee and went to sleep. And they were troubled and he had to rebuke them. But this time the Lord's not with them in the boat, but he's being up on the mountain praying for them. And now he appears to them. And he speaks words of comfort. Be of good [00:25:06] cheer. In other words, he says, take courage. You know, there are times in our Christian life, beloved, when we need a word like that, don't we? Do we ever get discouraged? We really shouldn't, you know.

I believe that really a Christian should never allow himself to be discouraged.

Because discouragement is always a work of Satan. Discouragement never comes from God. The devil is the one who wants to discourage us. But just being what we are, we allow ourselves from time to time to become discouraged. We shouldn't do it. And I know that but they were discouraged. Here they'd been trying to get to land. They'd been rowing hard. It was no good using the sails. They'd just been ripped to pieces with this terrible storm of wind. And they couldn't [00:26:03] get there. But the Lord says, now take courage. Be of good cheer. Be encouraged, the Lord says.

And sometimes he says that to us. It seems we're in the midst of a storm that we can't get out of. Well, let's listen to the Lord. The trouble is sometimes we listen to everybody else instead of listening to the Lord. The Lord's the one who's able to give us the right encouraging word. He says, listen to me. Take courage, he says. It is I. It's I. What does he mean when he says it is I?

I'm the Lord. I'm the creator of this lake. I'm the one who controls the wind and the waves.

I'm the very fact he was walking on the water shows who he was. He's the Lord of glory. Become a man down here and come appears to his own. It's I, he says. The son of God and son of man. It's I. Be not afraid. Don't be frightened, he says. The ship's not going to the bottom. You're mine. [00:27:04] I've given you a work to do. I'm not going to let you perish in the midst of the sea. You will be safe until your work's done. And then I'll take you home to glory to be with me. You see, nothing could, no harm could come to them. And so Peter, recognizing the Lord, he says, Lord, if it be thou, bid me come unto thee on the water.

If it really is you, Lord, he says, tell me to come to you on the water. And the Lord says, come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.

Why was Peter able to walk on the water? He was able to walk on the water because he kept his eye on the Lord. You see, this is a miracle, not of Peter's doing, a miracle of the Lord's doing.

[00:28:03] Nobody can walk on the water ordinarily. But the Lord walked on it because he's the Lord of the wind and the wave. And Peter walked on it because the Lord called him to walk on it. He says, if it be thou, bid me come on the water. As much as I say, Lord, if it's really you, tell me to come and walk on the water to you, to walk on the water as you're doing. And the Lord says, come. And Peter was able to walk on the water as long as he kept his eye on the Lord. And this is the important lesson for us, beloved, because spiritually speaking, the Lord calls us to walk on the water at times. The pathway here is a pathway of faith. We have to walk sometimes in the pathway of faith with nothing solid beneath our feet. But if it's the pathway of the Lord, he'll make it solid beneath us and we'll be able to walk on the water. Where Peter failed was when [00:29:05] he took his eye off the Lord and started looking at the waves, because it says in the next verse, when he saw the wind boisterous, he was afraid and began beginning to sink. He cried saying, Lord, save me. When he saw the wind boisterous or when he saw the wind strong, as the margin says, that means that he's, he got looking at those high waves that the wind was raising up. He took his eye off the Lord. If we take our eyes off the Lord and get our eyes on our circumstances, well then we'll begin to sink too. And if it weren't for, it wasn't for the Lord, we'd go right down to the bottom. But you know, the Lord doesn't let us go down to the bottom. Because as with Peter, it says, when he said, Lord, save me, immediately Jesus stretched forth his hand and caught him and said unto him, O thou of little faith, wherefore didst thou doubt?

[00:30:08] That was something, the Lord walking on the boisterous sea. The Lord didn't calm the sea

before he walked on it. He walked on the stormy sea. And Peter set out to walk on the stormy sea. And beloved, we can walk on the stormy sea too, as we go through this life. And we'll walk on the stormy sea if we keep our eyes on the Lord. That is, we get our eyes off the Lord and begin to sink. Is the Lord going to let us go to the bottom? No. Once we know the Lord Jesus as our Savior, we have an eternal salvation. And the Lord will not let us go down. Peter began to sink, but the Lord immediately took him by the hand. The Lord held him. So it's a lovely picture, we might say, of the eternal security of the believer on the one hand and of the need of our [00:31:03] keeping our eyes on the Lord in the pathway of faith on the other. We have, as it were, the two sides to this. You see, sometimes the Lord's people say, well, if I can't lose my salvation, then I can become careless in the walk. No, you can't. We can't allow ourselves to become careless in our walk. If the Lord has given us eternal life, thank God that we have that eternal life, that we should be exercised to be even more faithful, because the Lord has given us that eternal life. He won't let us sink, that's true. He says that he holds us with his hand, and the Father holds us with his. We have two hands holding us, we have two hearts to love us. The Lord puts the sheep upon his shoulders. He doesn't let it get off. That's the Lord's side. But our side is, we're responsible to keep our eyes on the Lord. If we don't keep our eyes on the Lord, the Lord won't let us be lost. But we will lose out in our service for him. He won't [00:32:08] be able to use us. As long as we keep our eyes on the Lord, and are going on faithfully for him, then the Lord can use us. So it says, the Lord says to him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. And it tells us in one of the other gospels that immediately they found themselves at the land. They'd already reached the other side. When the wind ceased, there they were. Now notice what it says in verse 33. Then they that were in the ship came and worshipped him, saying, of a truth, thou art the Son of God. Now we notice in these studies that Peter, first of all, recognized the Lord as the Messiah. Then we notice that he recognized the Lord as the Son of Man. [00:33:07] Now, he recognizes, and all of them, they recognize him as the Son of God. You see, they're making progress. Peter and the other apostles are making progress in their knowledge of the person of the Lord Jesus Christ. In our Bible study this morning, we had it pressed upon us the importance of being occupied with the person of the Lord Jesus.

And that's exactly what was happening with them. They owned him as the Messiah, they owned him as the Son of Man, and now they own him as the Son of God. You see, God and man in one blessed person. How important it is for us to be occupied with this blessed one, who is both God and man. Now, if we go on to the next chapter, the 15th chapter of Matthew, [00:34:05] we have a scene here. I'll read a few verses, but the portion really takes us from verse 1 through to verse 20. Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders, for they wash not their hands when they eat bread? And he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother, and he that cursed his father or mother, let him by the death. But ye say, Whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me, and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Then the Lord goes on and explains that further, and he says in verse 11, [00:35:06] Not that which goes into the mouth defileth a man, but that which cometh out of the mouth this defileth a man. Then came his disciples and said unto him, Knowest thou that the Pharisees were offended after they heard this saying? Now then in verse 15, Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do ye not yet understand that whatsoever enters in that the mouth goes into the belly and is cast out into the draft? That those things which proceed out of the mouth come forth from the heart and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man.

But to eat with unwashed hands defileth not a man. Now, the great lesson we learn here, beloved, is this.

[00:36:08] That man needs a new birth. You see, the Pharisees, they were occupied just merely with what was external. They had to wash their hands every time before they ate. I suppose that started as a very good custom. You know, we like to do that too. We think that's a good habit, especially if we've got our hands soiled up with something, and we wash our hands before we eat. And especially so in those days when they didn't have knives and forks, and so that they would be dangerous getting something that was off their hands onto the food when they're eating it. But the Pharisees, they have made this a tradition that they have attached a religious significance to it.

[00:37:01] That if you ate any food without washing your hands first, that you were spiritually defiled by it. And you see when they saw that the Lord's disciples ate bread without washing their hands, they were scandalized by this. And so they asked the Lord the question. They say, why do you transgress the commandment of God? Why do thy disciples transgress the tradition of the elders? But they washed not their hands when they ate bread. How does the Lord answer them? He says, why do you transgress the commandment of God? They thought that the apostles were breaking the commandment of the elders. But the Lord shows them that they are breaking the Lord's commandment. Because they brought in a law that said, that if a man said he had a sum of money and he said, I've given this as a gift to God, then he didn't have to look after his mother and [00:38:03] father. And the law had plainly said, honor thy father and my mother. So if the father and mother were in need, it was the children's duty to care for them. And here was a man, he could well have cared for his parents. And he says, well I'm going to give this money for the use of the temple. And the Pharisee says, well that's all right. If he's done that, he doesn't have to look after his father and mother. The Lord says, you by your commandments are breaking God's commandment. And then he goes on and shows them that they're drawing near to him with their lips and their hearts far from him. And then he says to the multitude that are around there that are listening, the crowd of people, he says, it's not what goes into a man that defiles him, it's what comes out of him that defiles him.

But it seems that even Peter and the other apostles were not able to fully enter into this.

[00:39:03] You might say, well why can't they understand the Lord speaking so plainly? Because you notice what Peter says, he says, declare unto this this parable. Well you know, as we read this, it doesn't look like a parable, does it? It just looks like a plain statement. When the Lord says, knowest thou, when the Lord says, not that which goes into a man defiles, the mouth defiles a man, but that which comes out of a mouth defiles a man, people didn't understand it. What does the Lord mean by that? So the Lord says to him, he says, can't you understand this Peter? It's not the food that goes into a man that defiles him. If he does eat something he shouldn't eat, it's cleansed out through the stomach. But it's what comes out of the heart. It's the bad thoughts that come out of man's heart that become translated into bad actions. That's what defiles a man. If I get some evil thoughts, [00:40:02] that's their defiling. And if I allow those evil thoughts to translate themselves or to become evil actions, I'm even more defiled. So that's what the Lord was referring to, it's what comes out of a man defiles him. I read, or I was told this rather, by a brother in the Lord who was in the army down in New Zealand. And he said in the outfit that he was connected with, there was a very faithful Christian boy. He was a Presbyterian, this Christian boy was. A very converted boy, very faithful. And the other fellows there, they used to like to make jokes on him because he was a Christian. And one morning he was having bacon for breakfast.

And a couple of fellows came along and they saw him eating bacon. And they said to him, [00:41:02] and their language was pretty lurid, it was interspersed with a lot of words that we wouldn't mention in public. But he says, if you were, if you believed what your Bible said, they said to him, you wouldn't be eating bacon for breakfast. He said to them, isn't that interesting? Do you know what I read in my Bible this morning? He says, I read in my Bible this morning that it's not what enters into a man that defiles him. It's what comes out of his mouth. That's what defiles a man. And the brother told me, he says, it was very noticeable that those two fellows left that young fellow alone ever after that. That came right home to their heart. It just happened that that morning he was reading this very scripture and he was able to quote it to them. They were rebuked and they left him alone after that. Because that's just what was defiling them. It was the language that was coming out of their mouth and it was coming out of their mouth because it was in their heart. And you know, when you see, hear people using all kinds of dirty language, [00:42:04] it's all very well for them to say that that's not defiling them. If it comes out of their mouth, it's because it's already there. It's in the heart. And likewise, we Christians should be known as those who speak, who speak good things and right things and things that are pleasing to the Lord, because that's what we have in our hearts. But our hearts are occupied with the things of the Lord. And therefore that which comes out of our mouth will be that which will be profitable, which will be a blessing for those who listen to us. So you see, Peter says, declare the parable, the Lord declared it. And the great lesson here really is this. Man needs a new nature. See, the Pharisees, they were just trying to improve the old nature. That's all they knew.

But the Lord had come to bring in something new. That's why the Lord said to Nicodemus who was a Pharisee, Nicodemus, you must be born again. Nicodemus was willing to own the Lord as a [00:43:05] great teacher. But the Lord said, I'm more than a teacher, Nicodemus. You can't know me as a teacher until you receive the new life. I have come to give life. We've got to be occupied with the Lord Jesus as the one who is the life giver. And that's the great lesson that we're learning. Man needs a new birth and then he has a new outlook. If we get new life, we have a new outlook in life. We have the life of God. We have eternal life. We have the Holy Spirit indwelling and we have a whole new outlook. That's the great lesson Peter learned here. And so that ends this portion really. The great lesson of the need of a new life and a new outlook. Peter no doubt learned that lesson there. And later on in his epistle, [00:44:04] he can refer back and he can say that we have this new life given to us. We're born again, Peter says, not of corruptible seed but of incorruptible by the Word of God that liveth and abideth forever. Peter was born again before this, but he didn't fully realize the meaning of it. And now he realizes what the true meaning is of new birth. That it is that man has a new life and he has a new outlook. He has a desire now because of this new life to please the one who has saved him. So may the Lord give us grace, beloved brethren, to be found here pleasing to him and serving him faithfully while we're waiting for him to call us home to be with himself.