

Lectures on the life of Peter

Part 6

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Duration	00:53:23
Online version	https://www.audioteaching.org/en/sermons/wm008/lectures-on-the-life-of-peter

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[00:00:00] Let us turn to Luke, chapter 22, and we'll read from verse 7.

Then came the day of unleavened bread, when the Passover must be killed.

And he sent Peter and John, saying, Go and prepare us the Passover that we may eat.

And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water. Follow him into the house where he entereth in.

And ye shall say unto the good man of the house, The master saith unto thee, Where is the guest chamber, where I shall eat the Passover with my disciples?

And he shall show you a large upper room furnished.

There make ready.

And they went and found, as he had said unto them, And they made ready the Passover.

And when the hour was come, he sat down, [00:01:04] and the twelve apostles with him.

And he said unto them, With a desire I have desired to eat this Passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

And he took the cup and gave thanks and said, Take this and divide it among yourselves.

For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come.

And he took bread and gave thanks and break it and gave unto them, saying, This is my body which is given for you.

This do in remembrance of me.

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed

for you.

[00:02:04] Here we have the next incident in sequence where we have the apostle Peter specifically mentioned in connection with a very important event that took place in connection with the Lord's life.

We have come right up to the time that's just now a few days before the Lord's crucifixion, the last Passover.

And when we read the three gospels, we need to read Matthew, Mark, and Luke to get the full account of what took place. Matthew says that the disciples came to the Lord and asked him where they were to eat the Passover.

Mark says the same thing, but Mark gives us the impression [00:03:04] that the very disciples who asked him were the ones that he told to go, as he says here, into the city, and they all mentioned that they would meet a man bearing a pitcher of water.

But it's Luke that tells us that the two disciples that were sent by the Lord were Peter and John.

And we sort of gather from Mark that these were the ones who asked the Lord. They said, Well, where wilt thou that we prepare the Passover? They knew that the Lord wanted to keep the Passover. He always kept it, and so they would be thinking, Well, now, Lord, the time's come to keep the Passover.

Where do you want us to prepare? So the Lord sends Peter and John, and he says, Go into the city, and you'll meet a man bearing a pitcher of water.

[00:04:07] Well, what was so strange about a man bearing a pitcher of water?

I think this would have been a rather unusual thing to see a man bearing a pitcher of water.

It was the women that carried the water pots of water, and they would meet a man bearing a pitcher of water. And the Lord says, Now you follow him into the house where he enters in.

And when you get there, say to the good man of the house, The master saith unto thee, Where is the guest chamber?

Mark says in the new translation, Where is my guest chamber?

Where I shall eat the Passover with my disciples.

And he shall show you a large upper room furnished.

Now, first of all, there's no doubt some special significance [00:05:02] in the thought of the man bearing the pitcher of water.

We know that water in the scripture is a type of the Word.

And water is not only a type of the Word, water is a type of the Word in its cleansing power.

The Word that cleanses.

The application of the Word to the believer is what cleanses in the daily life.

We're going to see a little bit more of that because I have another passage I want to turn to. And we're going to see that no doubt this very water that was in the pitcher, that man, the Lord caused him to take it there because we're going to see that the Lord had a use for that water.

But the spiritual lesson we would learn would be this.

The importance of following the man with the pitcher of water.

The man with the pitcher of water would speak to us of one who is being guided by the Word of God.

[00:06:05] And you know, the apostle Paul could say, be ye followers of me even as I also am of Christ.

We might say that Paul was a man bearing the pitcher of water. And those who followed him followed the Lord.

We might say that today perhaps anyone of the Lord's servants would not want to say to others, follow me, because we realize how far short we come.

And yet there should be a desire in our hearts that we might so follow the Word that if any did follow us, they would follow the Lord. But we've got to be careful against following men. But we're always safe when we follow the Word of God.

Now they come into this house and they say to the owner of the house, the master said, where is my guest chamber?

[00:07:04] Who was this man? We're not told his name.

We're not told anything else about him. But as soon as Peter and John say, the master said, where is my guest chamber where I shall eat the Passover with my disciples, he knew who the master was.

They only have to say the master and he knew it was Jesus.

He was a Lord, he was a disciple too.

And he had a room in his house, I believe this was the best place, specially prepared, that he had there set aside.

And I understand that there's a significance here in the words that are used.

When the Lord tells them to say, where is the guest chamber?

Where is my guest chamber?

This was a small room that would be used to lodge guests.

[00:08:01] It's the same word that's used back in the 9th chapter when the time the Lord fed the 5,000.

When the disciples came to him and they said, let us send them away that they may lodge and find food.

A lodging place, a place to pass the night.

Where is my guest chamber where I may eat the Passover with my disciples? And it's just as if the owner of the house said, I've got something better than just a guest chamber. I have a large upper room furnished.

I have an adequate place for the Passover.

If the master wants to keep the Passover here with his disciples, he is my best furnished room for them.

What a lovely thought, beloved. The Lord comes along and asks for something small, and we're willing to give him something greater. That's what this man did. He didn't realize at the time that he was furnishing the place where the Lord was not only going to keep the Passover [00:09:03] the last time it was truly kept according to the ordinance that God had given to Israel, but where he was also, after keeping the Passover, was going to institute the Lord's Supper or the breaking of bread. What a privilege that man had. You know, when we do something for the Lord, in obedience to him and out of love to him, we don't realize what effect that that might have even for the future.

None of us knows anything that we do.

Did Mary of Bethany know when she anointed the Lord's feet with ointment and wiped it with the hairs of her head that this was going to be spoken of wherever the gospel was preached throughout the whole world because it was embodied in the scripture? No, she didn't know. She did it out of love to the Lord, but the results of it are still going on.

This man didn't realize when he said, [00:10:02] he showed them a large upper room furnished, and he says, this is the room for the master to keep the Passover, that he was, that what he did was going to be recorded in the Bible and it would be read by people right down to our very day, and we don't know when we do something for the Lord what might be the result even for future generations. That some soul might be led to Christ, that he might lead someone else, and so the work goes on. The great thing for us is, is to be faithful, to do the work that the Lord gives us to do. It might appear very insignificant, but if we're doing it for the Lord, the Lord takes notice of it and that's what's of value. He shall show you a large upper room furnished. I just want to say a word or two on this. First of all, it was a large room. It was an adequate room for the Lord and the twelve apostles, but maybe for many more. And seeing that this upper room was where the Lord's Supper was first instituted, [00:11:04] I think the thought of large has some special meaning for us when you think of the large number of people right down through this Christian era who had had the privilege of remembering the Lord according to what was instituted there on that evening. What a large company it has been. Yes, it's a large upper room that the Lord gives us the privilege, brethren, of gathering in because even though we may be a small company gathered in a specific place, even down to two or three, but when you

think of the fellowship of the Lord's people throughout the world, we're in fellowship with a very large company. Yes, we're in the large upper room. Then it's an upper room. Now, the thought of an upper room gives us the idea of detachment from things around.

An upper room is a little more of a separated room. It gives the thought of separation. [00:12:01] It's not a room on the street level where you get all the noises of the street coming in. No, it's a little detached.

It's a room where those who are there are in fellowship with the Lord. The world is outside. The Lord's people are inside with the Lord. It doesn't mean that outsiders can't come in to the breaking of bread. I think the breaking of bread is one of the most wonderful gospel testimonies we have. And people have been converted just through witnessing the breaking of bread. And the very language that's used in 1 Corinthians 11, ye do show the Lord's death or ye do announce the Lord's death till he come, that word really is ye do evangelize the Lord's death till he come. The breaking of bread is an announcement. It's a preaching. It's an announcement for those who are looking on. And God has used it to be the means of blessing the precious souls. But still, those who gather, those who partake, should only be those who know the Lord. [00:13:02] There's no place there for the unsaved to be remembering the Lord at the breaking of bread. That's the thought of the upper room. The detached place where the saints gather together. Not that we literally need to have an upper room. It's the spiritual meaning of it that's important. And then it says it was furnished. It was furnished. It had the table. It had the chairs or the reclining couches as they used in those days. It had everything that was necessary except the emblems that need to be put on the table. And that's what the disciples put. Because they, it says that they made ready. There they prepared the Passover.

They got the things ready. The man provided what was necessary and they did the rest. There they made ready for the Passover in that large upper room where the Lord came together with his own.

And it says when the hour was come, he sat down in the twelve apostles with him. [00:14:04] When the hour was come. They had a certain hour.

We have an hour for meetings. And it's a good thing, you know, to be at the meetings when we can on the hour.

Or before the hour. This is a good verse to quote for those who habitually come late to meetings. Now sometimes it's unavoidable. Sometimes you can't help getting late. Things come in sometimes. But I believe that those who make a point of being at the meetings on time, if they do happen to come late, everybody understands. But it's a sad thing when a brother or a sister has to be referred to continually. The late brother so-and-so or the late sister so-and-so just because they're always coming late for meetings. As you have sometimes heard, you know. So we have, I think, a scriptural word here.

[00:15:01] A scriptural precedent, we might say, for being present on time. When the hour was come, he sat down in the twelve apostles with him. The Lord was there and the apostles were all there when the hour was come.

And for the last time, the Lord keeps the Passover. He says, I've desired, with desire, I have desired, or I have earnestly desired, to keep this Passover with you before I suffer. He was about to be offered up as the Passover lamb. Paul, writing to the Corinthians in 1 Corinthians 5, says, Christ, our

Passover, is sacrificed for us.

So that the Passover, as memorial of Israel's deliverance from Egypt, has never been kept in the mind of God as it should have been, should have, as the Lord intended it since then. Because the Lord fulfilled it. [00:16:01] The Lord fulfilled the Passover by his death. Since then, the Jews have kept it from year to year. But it's just an empty form. They say they're still looking for the Messiah. And they ignore the fact that the Messiah came 1900 odd years ago.

So the Lord kept the Passover with them. He took the cup, the Passover cup, and said, divide it among yourselves. And then, taking of the very emblems that were on the table, that they had used, because they used red and white in connection with the Passover, the Lord instituted the supper. And we have that in verses 19 and 20.

In fact, of the three Gospels that record the baking of bread, Luke gives the clearest demarcation of the three between the Passover and the baking of bread.

They kept the Passover for the last time. And the Lord institutes the baking of bread. [00:17:01] And this is the first time it's kept. It says, he took bread, verse 19, and gave thanks, and break it, and gave unto them, saying, this is my body, which is given for you. This do in remembrance of me. Likewise, also the cup after supper, saying, this cup is the New Testament in my blood, which is shed for you. And this, of course, is enlarged on by the Apostle Paul in 1 Corinthians 11, set forth there as something specially given from heaven, that he received from the Lord. And words added that we don't get here, that we hope to turn to a little later. Now I want to turn over to the 13th chapter of John. Because in the 13th chapter of John, we have, I believe, something that comes in between the record in verse 18 and what we have in verse 19.

Although we wouldn't gather that all together from verse 21. [00:18:02] But we have to remember that Luke never gives us the chronological order. If you want to get the chronological order, or the order in which the events happened, we get that in Mark's gospel, and not in Luke. Luke gives us what is known as the moral order. But if we come over to the 13th of John, we have here something that took place between the Passover and the breaking of bread.

And we read some verses here in John 13. Now before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended. And the supper here is the Passover supper, not the breaking of bread.

And supper being ended, the devil now having now put into the heart of Judas Iscariot Simon's son to betray him, [00:19:02] Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God, he riseth from supper, and laid aside his garments, and took a towel and girded himself. After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was bearded. Then cometh he to Simon Peter. You see, Peter comes in to the picture again. And Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter. Peter said unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no path with me. Simon Peter said to him, Lord, not my feet only, but also my hands and my head. Jesus said unto him, Need it is washed, need it not save to wash his feet, that is clean every whip. [00:20:02] And ye are clean, but not all, for he knew who should betray him. Therefore said he,

Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me master and lord, and ye say, well, for so I am. If I then your lord and master have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord, neither is he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them.

I believe that the right sequence, as we said is, that the Lord kept the Passover.

And then it says here, [00:21:01] supper being ended, or supper going on. That is right at the very end of the keeping of the Passover, John tells us something that the other three don't tell us. John doesn't mention at all the breaking of bread. That doesn't come into John's writings at all. It's not in his gospel, it's not mentioned in his three epistles, and certainly not mentioned in Revelation, because that takes up a different subject. So John completely ignores in his ministry the breaking of bread. John's esteem is the family of God.

Now the apostle Paul, who takes up teaching us to the church of God, he is the one who takes up the matter of the breaking of bread. And of course, the institution of the supper is mentioned in Matthew, Mark, and Luke. Although, as we said, Luke gives us the clearest division between the Passover [00:22:01] and the breaking of bread. And John gives us here what takes place between the two. The Lord has kept the Passover with these twelve apostles.

Judas is still there. He's there with the others. And then the Lord rises from supper, and he puts aside his garments, and he takes a towel, that is, without a garment he would be wounded, and he takes a towel and girds himself. The Lord takes the place of the servant. You know, in the Eastern homes it was the work of the servant to wash the feet of the guests when they came. And you remember how the Lord had to chide Simon the Pharisee because he hadn't given him water to wash his feet when he came in in the 7th of Luke. But if there was no servant in the house, the master of the house washed the guest's feet.

He took the servant's place. And that's what the Lord does here. [00:23:01] The Lord rises from supper, and he lays aside his garments and girds himself with a towel. Perhaps this is a little picture of what the Lord had already done in laying aside his glory, as it were, in veiling his divine glory and coming into this scene, as we have him set forth in the 2nd chapter of Philippians, where it says he emptied himself and took all those steps down, becoming obedient unto death, even the death of the cross. And it says he took upon him the form of a servant. That's what the Lord did. Then he begins to wash the disciples' feet. Of course, the Lord does this because he wants to teach them a spiritual lesson. We do have some groups of Christians today who carry out literal feet washing.

There's one group, they say that washing of the feet is an ordinance that they keep, the same as they keep baptism and the same as they keep the breaking of bread. [00:24:01] But we don't believe that the Lord intended this to be a literal thing that we should do. Baptism, yes, and the Lord's Supper, yes, but the feet washing, the Lord was teaching here a spiritual lesson through what he was doing literally. He goes round and starts to wash the disciples' feet. Then he comes to Peter, and Peter says, does thou wash my feet?

Peter doesn't want the Lord to wash his feet. The Lord, Peter loved the Lord. In spite of all of his failures and shortcomings and the things that he did, Peter really loved the Lord. And he thought that

the Lord was demeaning himself by taking a servant's place and getting down there low before him, kneeling down before him to wash his feet. And so he raises the question, Lord, are you washing my feet?

And the Lord says to him in verse 7, [00:25:02] what I do thou knowest not now, but thou shalt know hereafter. You don't understand, Peter, what I'm doing now, but you'll know afterwards. And Peter says, Lord, thou shalt never wash my feet. Lord, I'm not going to allow you to wash my feet, Peter says.

And so what does the Lord say? If I wash thee not, thou hast no part with me.

And what does the Lord mean when he said to Peter, if I wash thee not, thou hast no part with me? Does that mean that if the Lord didn't wash him, that Peter, that it would mean that Peter was not saved? That Peter would not be with the Lord in heaven? No. The Lord doesn't say, if I wash thee not, thou hast no part in me, but thou hast no part with me. Now, in Christ is salvation.

But with Christ is communion.

And what the Lord is saying to Peter, [00:26:01] Peter, if I wash thee not, thou hast no communion with me, thou hast no part with me. You're not in fellowship with me, Peter, if I don't wash you. And so then Peter goes to the other extreme, and he says to him, Lord, not my feet only, but also my hands and my head. If that's the case, Lord, wash me all over, Peter says. You see, Peter didn't understand what the Lord was trying to teach him. And then the Lord says, he that is washed all over, it's two different words used here, and the word used here in verse 10, he that is bathed, he that is washed all over, he that is bathed needeth not save to wash his feet, but is clean every width. And you're clean, but not all. Because he knew that Judas Iscariot was going to betray him, so he wasn't all clean. The Lord really says, you disciples have all been bathed.

[00:27:04] You've all been converted. But you need, your feet get dirty, and you need to have your feet washed. But there's one among you even that isn't even cleaned. He's not even been bathed. But the rest of you, you need to have your feet washed to have part with me. I believe the whole picture here, if we can see it, in those lands, they didn't wear shoes as we do. They wore sandals. They didn't even know what socks and stockings were. No such thing had been invented. They wore sandals to protect their feet. And they certainly didn't have a lot of paved streets like we have, but very dusty, dirty streets. And here would be a man who would go to the public baths to bathe himself.

And he would bathe himself all over in the public baths. But then as he walked back to his house through the dusty street, what would happen? [00:28:02] His feet would get dusty. Just wearing the sandals, his feet would become dusty. And so when he got back to the house, he would need to wash his feet. He wouldn't need to bathe again. He would be clean. But he would need to clean his feet in order to be in the house with the others. And so this is what the Lord is saying to the apostles. He says, You've been to the baths.

You've been washed all over. You've been washed in the water of regeneration and the renewing of the Holy Ghost. My precious word has been applied to you for salvation. But you need to have your feet cleansed. You get your feet dirty along the way. And so do we, beloved brethren. We who know the Lord as our Savior, we've been bathed. We've been washed all over. But you know, day by day, we pick up the defilement of the way. This is a defiling scene in which we live. We cannot walk

through it [00:29:02] without being defiled. And how do we get rid of this defilement along the way? The Lord applies his word to us. It says in the epistle of the Ephesians, where it speaks about the Lord giving himself to the church, that he might sanctify and cleanse it with the washing of water by the word. The Lord could say to the apostles or there in the 15th chapter of this very book a little later on, now are ye clean through the word which I've spoken unto you. Yes, the word of God has a cleansing effect upon us. I remember reading about a dear old saint and he said, you know, I really don't think it's much good my reading the Bible anymore because my mind's like a sieve and I can't even remember what I read. I read something and then I forget it. And the brother said to him, well, you know, [00:30:01] if you have a sieve and it gets dirty, even though it doesn't hold any water, if you let the water run through it, at least it keeps the sieve clean.

And if your mind is like a sieve, the word of God will have a cleansing effect on it, even though you're not able to retain any of it. And of course, it's not quite true that you don't retain any because you will retain some of it. And so it's necessary. That's why we need to read the word of God daily and not only read it, but allow the word to have its effect upon us. It's cleansing effect on us as we go along day by day through this sieve. So the Lord taught Peter and the other apostles made out an important lesson. And he said to them in verse 12, no, down in verse 15, verse 14, if I then your Lord and master, [00:31:02] well, first of all, verse 13, he says, you call me master and Lord and you say, well, for so I am. If I then your Lord and master have washed your feet, ye also ought to wash one another's feet.

For I have given you an example that ye should do as I have done to you. Do you notice the contrast between verses 13 and 14?

He says, ye call me master and Lord.

But he says, if I your Lord and master, they put the word master or teacher first and Lord second.

But when the Lord uses the expressions, he puts Lord first and master after.

You know, Jesus has to be our Lord before he can be our teacher. We have many people who are willing to own the Lord as a great teacher, but they're not willing to own him as Lord. Without the apostles even, we're failing in that. Nicodemus came to the Lord as a teacher. [00:32:02] We know that thou art a teacher come from God and no man can do these miracles that thou doest except God be with him. But he didn't get no Jesus as his Lord. And the Lord told him, Nicodemus, you need to be born again. You don't need to just follow me as a teacher.

And it's only when we give the Lord his place as the Lord of our lives that we really get the benefit of his teaching and we can follow him as a teacher. So the Lord says, I your Lord and master have washed your feet. We also ought to wash one another's feet. Well, how is it that the Lord washes our feet? I believe he does it as we read the word and the word comes home to our hearts. That's how he cleanses us as we go along. Then it may be that in a meeting in the ministry of the word, [00:33:01] something is said that comes home to our hearts that the Lord uses to convict us of something that we're doing that we shouldn't do. And in that way, the Lord washes our feet. Or it may be the Lord brings a portion of his word to our minds and the scripture to our minds. But the Lord is the one who is washing our feet along the way, cleansing us from the defilement of the way. And he says that if he's left, if he washed their feet, they would have washed one another's feet. And this is something that we can do. And you know, I think there's two or three things here that we can see that we can

learn some lessons from. The Lord not only washed their feet, but it says he dried them.

He wiped them with the towel wherewith he was girded. He not only washed their feet, he wiped their feet and left them dry. You know, it's very uncomfortable to have your feet wet [00:34:01] and just sit there with wet feet. They start to itch and you don't feel very comfortable. And how soothing it is after you've had your feet washed to have them dried with a towel. You know, if we go to wash one another's feet, we have some very precious lessons to learn here. One lesson is, you know, that if you're going to wash someone's feet, you've got to take a very low place. If there's another sitting there that needs his feet washed, and I want to wash his feet, I've got to get down on my knees pretty low before him and pick up those dirty feet and wash the dirt off them and then dry them with a towel and leave him nice and comfortable. That's humbling work. You just can't come along to a person and take a superiority attitude and wash his feet. And the lesson for us is that often maybe the Lord could use us [00:35:01] to be a help to one another. If we see a brother who's got his feet dirty or a sister who's got her feet dirty, and to be able to just go along to that one and wash the feet. I'm sure the Lord didn't use the water too cold or he didn't use it too hot. We'd like to get a bucket of cold water and throw over the feet of some people or perhaps we'd like to get a bucket of hot water and we think that would have a better effect because they feel it a bit more. Neither of those things would do any good. The Lord washed the feet and he dried them with a towel. And if we want to be a help to one another, we've got to take a humble place, brethren. Maybe we've got to own ourselves that we've had something wrong in ourselves and take a very low place and then the Lord could use us to be the means in his hand of washing the feet of one who's gone astray.

So we have here precious lessons. [00:36:02] Now, we might say that we have in this chapter three things that begin with B. We have the bath, he that is bathed or he that is washed all over. Then we have the basin. The Lord took the basin to wash their feet.

But we have one more thing and we have the bosom. It tells us in verse 23 when the Lord said that one would betray him, now there was leaning on Jesus' bosom one of his disciples whom Jesus loved. Simon Peter therefore beckoned to him that he should ask who, he should ask who it should be of whom he spake. Then he lying on Jesus' breast said unto him, Lord, who is it? And Jesus answered, he it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot the son of Simon [00:37:01] after the sop Satan entered into him. And then said Jesus unto him, that thou doest do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought that because Judas had the bag that Jesus had said to him, buy those things that we have need of against the feast or that he should give something to the poor. He then having received the sop went immediately out and it was night.

Isn't that a significant verse? Judas goes out and he goes out into the night.

And it wasn't just that he went out into the night in a physical sense, but spiritually Judas went out into the night.

He went out to take the servants of the chief priests and the scribes to the garden of Gethsemane and to declare the Lord Jesus with a kiss.

[00:38:02] And it was night for Jesus. It says Satan entered into him. You know, we have people that say they believe Judas was converted. I don't think scripture gives us any world to say that Judas was a converted man. Judas was a hypocrite.

Judas was one who was in that place of great meanness being one of the apostles, but he never got near the Lord. He never called Jesus Lord. You notice that wherever Judas Iscariot speaks, he calls him master, teacher, but he never called him Lord. And no man can say Jesus is Lord from his heart, but by the power of the Holy Spirit. Judas didn't know Jesus is Lord. He only knew him as a teacher. Judas was like many people today who are willing to own that Jesus was a good man and that's as far as they get. Oh yes, he was a good man. He was a great teacher. [00:39:02] He was this, that and the other, but they don't own him as their Lord and they don't own him as the son of God. And therefore they have nothing. And it tells us of Judas that he went to his own place and that wasn't heaven. He went to his own place. Satan was into him. He became a fool of Satan. Of course, I don't think he thought the Lord would allow himself to be betrayed, to be a taker.

He thought the Lord would escape out of their hands and he would remain with 30 pieces of silver in his pocket and no one would know anything about it. But he loved money and the love of money was what led him to his doom as it's led thousands since.

Sad to say.

Bible says the love of money is the root of all evil. It's one of those deadly things that you find in this scene that people, whether they have it or whether they don't, people don't have to have a lot of money to love it. Some of the people who love money, most of those that don't have it and they'll do anything to get it [00:40:02] and it leads them to commit all kinds of crimes in order to get it and leads people down to a lost eternity and down to hell. And that was Judas. Judas goes out.

The Lord now has kept the parcel with his own. He has washed the disciple's feet and Judas goes out and now the Lord takes of the bread and the wine on the table and institutes the breaking of bread. You see why it was that that man went into that house with a pitcher of water? That water was necessary there. Here was that great big earthenware pitcher full of water that that man carried in. I think it must have been a very large pitcher. Perhaps it was too large for a woman to have carried and therefore this man carried it and so he takes it in there and there's the pitcher of water that the Lord was able to pour into the basin [00:41:01] when he washed the disciple's feet. That water had a specific purpose. It was necessary there for the Lord to wash the feet and so we have the word of God that God has given us and if you want to study up more about this study the teaching that we have in the 19th of Numbers on the red heifer where we have the water of purification and I'd like to turn now to 1 Corinthians 11 just for a minute to round out this whole subject because in 1 Corinthians 11 we have a further teaching in connection with this precious subject of the Lord's Supper or the baking of bread. Portions we often read Lord's Day Morning and you get the term the Lord's Supper mentioned in verse 20 of 1 Corinthians 11.

You have the Lord's table mentioned in 1 Corinthians 10 and verse 21.

[00:42:04] You cannot be drink the cup of the Lord and the cup of devils. You cannot be partakers of the Lord's table and the table of devils. So there's the Lord's table. Now when we come to 1 Corinthians 11 we get in verse 20 when we come together therefore into one place this is not to eat the Lord's Supper because they were doing it wrong and then the apostle tells us from verse 23 that he'd received a communication from the Lord about this for I've received of the Lord that which also I delivered unto you that the Lord Jesus the same night in which he was betrayed took bread and when he had given thanks he said and he drank it and said take eat this is my body which is for you it should read which is for you this do in remembrance of me after the same manner also he took the

cup when he had stopped saying this cup is a new testament in my blood [00:43:01] this do ye that which you drink it in remembrance of me now this is more or less the same as what we have in the gospels but then we have verse verse 26 and what follows added by the apostle Paul under the guidance of the Holy Spirit giving specific instruction for us Paul as often as ye eat this bread and drink this cup ye do show or announce the Lord's death till he come therefore whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord but let a man examine himself and so let him eat of that bread and drink of that cup for he that eats it and drinks it unworthily eats it and drinks it that nation or judgment to himself must be serving the Lord's body for this cause many are weak and sickly among you and when he sleep many sleep [00:44:01] for if we would judge ourselves we would not be judged but when we are judged we are chastened of the Lord but we should not be condemned with the world and sin and verse 20 33 wherefore my brethren when ye come together to eat carry one for another if any man hunger let him eat at home but ye come not together unto condemnation and the rest will I set in order when I come well just briefly we have here five things in connection with the breaking of bread we have first of all it's an act of obedience the Lord says this do do this the Lord says and if we do it we will obey him so to remember the Lord is an act of obedience then he says in remembrance of me this is mentioned twice this do is mentioned twice for the bread and for the cup [00:45:01] in remembrance of me is mentioned twice for the bread and for the cup and when he says in remembrance of me it's an act of remembrance we remember him we show his death and we remember him then he says in verse 26 ye do show the Lord's death or ye do announce the Lord's death so that shows us that it's a testimony every time we remember the Lord we're giving a testimony to the fact that we are his loyal people who are remembering him in his own appointed way and calling him to mind as the one who died first as Mr. Darby I think it was who says we worship a living Christ but we remember a dead Christ we remember one who died [00:46:01] but we don't worship one who is dead thank God we worship one who's living but he did die and the Lord's suffer is a reminder of his death you know I think that the reason why we have two ordinances in Christianity and only two is that it's God's confession to us human beings as Christians while we're still here when we're in the perfect state in glory we won't need these things to remind us Israel had an infinitude of ordinances until they became a burden they were all done away with except baptism and the bathing of death and they don't have to do with the Lord's death baptism is our individual identification with the Lord in his death the Lord's suffer is the continuing remembrance of the Lord as the one who died first and if we were in the perfect state [00:47:02] as we will be in glory we won't need one or the other and if we could be perfect while we're down here we wouldn't need them but we're not perfect yet we're still in the body we still don't need as many things to distract and the Lord has given us these two things where by which we participate in something which only need three elements water, bread and wine to carry them out baptism as the initiatory ordinance and the baking of bread as the continuing ordinance to remember the Lord so it's a testimony then it says till he comes so it's a hope we're looking forward to his coming again we will show the Lord's death till he comes I remember reading about Brother Ironside was one time invited by a minister of some church to give a message to his congregation and he preached on the Lord's coming [00:48:03] and the pastor came up to him afterwards and he says Mr. Ironside he says I'm sorry you preached on the Lord's coming again because he says we don't believe in that in this church and Mr. Ironside noticed that they had down in the front of the pulpit there a table as they usually have in these places what they call the communion table and so he said to this preacher well he says what do you call that table that you have there well he said we call that the Lord's table well he says what do you do with it well he said we use that when we have the Lord's supper well he says you do he says and how long do you expect to have the Lord's supper and of course the minister didn't know what he was getting at well he said I don't know I suppose as long as we're here and then Brother Ironside turned to this verse as often as you eat this bread and

drink this cup ye do show the Lord's breath till he comes [00:49:03] and he said to him you know if you don't believe in the Lord's coming you shouldn't be celebrating the Lord's supper because the two things are connected yes in the breaking of bread we look back to his death and we look on to his coming again and we're in the little interval between and that's why I never like to miss the breaking of bread unless I can possibly help it because it might be the last one you remember that Thomas wasn't there when Jesus came when he first appeared to his own he missed out but the Lord gave him another chance he was there the next week it says Thomas was there the second time when the Lord appeared so we should make a point of being in fact Brother and I don't believe we should miss any meeting that we could possibly be present at we can't afford to miss the breaking of bread we can't afford to miss the gospel meeting we can't afford to miss the prayer meeting we can't afford to miss the ministry if we can possibly be there [00:50:02] now there are times it happens we can't be things come in that we can't make it and we can't be there or sickness and one thing in another but whenever we can we should make an effort to be at the meeting for the Lord's sake for our own sakes and for our brethren's sake when we're preaching the gospel for the sake of those that come in outside because if we all say well I'm not going to go along to the meeting and some outsider came in and said what kind of a place is this I'm the only one here and the preacher would only have him to preach to we should have fellowship with those who announce the gospel by our presence and it does us good to hear the gospel preached even ourselves we show the Lord's best when we come now the last one is it's a responsibility it says let a man examine himself and this comes in somewhat with the feet washing the Lord says we should we should apply the we should apply the washing of water to ourselves let a man examine himself you know the priests of the of the tabernacle [00:51:01] the priests that uh that served in the tabernacle they had their in the court when you entered into the court of the tabernacle you went through the gate and there was first of all the the brazen altar then there was the laver and the laver was for the priest to wash their hands and their feet every every time that they went to minister at the brazen altar they first of all had to wash their hands and their feet and whenever they went inside to minister in the holy place they had to wash their hands and their feet and we need to wash our hands and our feet with the washing of water by the word and that's what it means let a man examine himself i don't think it just means that we just should examine ourselves just before we're going to go to break bread but that we should live in a in a state of examination that is of of judging ourselves in that condition not allowing things in our lives [00:52:02] that would bring dishonor to the Lord let God's word apply to us and let us not forget to be thankful for the Lord's present work he's still washing our feet he's in heaven as our high priest to maintain us in relationship with himself he's able to say to the uppermost women that come unto God by him he's in heaven too as our advocate if any man's sin we have an advocacy of the father Jesus Christ the righteous we come to him and confess our sin and he's faithful and just to forgive us our sin and to cleanse us from all unrighteousness he applies the washing of water by the word and as i said before we can help one another by applying the word and doing it in humility and in that way we can help our brothers and our sisters that the word might be applied to them if it's failure and that they might continue on in fellowship with the Lord we do not lose this salvation that God has given us [00:53:02] but beloved we can't lose the fellowship and the Lord said to Peter if we don't get washed and cleansed we lose our communion we have no part with him we can't lose our part in him but we can lose our part with him so he's connected with the life of the apostle Peter the use of the word for blessing to our souls