

# Verse by Verse Matthew 16:19-22

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[ 0 : 00 ] to your class this morning. And we had a week off, but we're going to hop back into the Gospel of Matthew this morning in chapter number 16.

It's good to be in church on a Sunday morning rather than sitting in a stinking airport with a mask on and, yeah, with all the ungodly.

That don't go to church on Sunday morning. All right, Matthew chapter 16. I wasn't referring to our teenagers when I said all the ungodly.

But, all right, we spent two weeks trying to get through this section in verses 17 and 18, and we did not even get into 19 yet.

We'll try to tackle that today. Just to review, and I'm not going to spend time on this or we'll be stuck again, but a lot of false doctrine comes right out of here.

[ 1 : 11 ] And I mentioned it to you the first time we got into this, a quote, I don't have it verbatim here, that Dr. Uckman said in his commentary about this being a bloody or the bloodstained text that was used to cause the death of millions of believers from a Catholic church that has taken that upon themselves to be them.

Therefore, they have the right to murder and to kill and to destroy anybody who doesn't agree with them. And just study history a little bit, and that's the way it was. And so verse 17, we'll just come back through this.

Jesus answered and said unto him, after Peter confesses that he's the Christ, the Son of the living God, he says, And so we ran the scripture, although the Catholics say that Peter is a rock that God's going to build a church upon, we found that Peter never claimed to be a rock.

He claimed that Jesus Christ was the rock, and he claimed him to be the cornerstone. And in Acts, and later on in his epistle, you see it in his preaching and in his writing, he calls Jesus Christ the chief cornerstone.

Paul does as well. The only rock you'll find in this Bible is God, or a reference to Jesus Christ himself. And if there's any churches being built, it's going to be built upon him, not upon a sinful man.

[ 2 : 37 ] And I gave you reasons why Peter doesn't make a good pope, because there's many, many cases where he goes, where his life is against the scripture, or what they teach about the popes, doesn't line up with the scripture.

And so Peter's not the rock. Jesus Christ is the rock. And we saw then, secondly, that the gates of hell shall not prevail against it. And that it is not a reference to the church, it's a reference to the rock, to the Lord Jesus Christ.

He's the one that descended into the lower parts of the earth. And he's the one that came out and ascended on high. And in Revelation 1, he has the keys of death and hell.

And I showed you verses showing you that hell has bars, and it's called a prison. And why wouldn't it have gates? Those gates are literal gates. And they're not going to prevail against the rock of the Lord Jesus Christ.

And to really connect that, it was verse 20, I'm sorry, verse 21, that he starts to show them about his death, burial, and resurrection. And so just after him mentioning in a one-on-one to Peter, he's speaking directly to the man Peter.

[ 3 : 44 ] He says, the gates of hell is not going to prevail against me. Then he turns to the rest of them and says, by the way, I'm going to be killed. But I'm not staying down, I'm coming back.

And so even in the context, it bears witness to that statement that Jesus Christ is the it and this rock as well. Now, we never really covered really clearly this my church.

I will build my church. Like I said, a lot of false doctrine coming out of this stuff where the church of Christ has decided that we are the church of Christ and we are that one. The Catholics, as I said already, the Mormons use this passage to back up their doctrine and say it's them.

And of course, as I mentioned, they add other texts to that. They add the Book of Mormon and other supposed prophets that God spoke by. My church, what's he talking about?

Well, most everybody says, oh, that's the body of Christ. That's us. And I got a big problem with saying it that way because you won't find that all the way up into from Matthew chapter 1 up to Matthew chapter 16, any reference to this body of Christ.

[ 4 : 53 ] All you know and all Jesus Christ is teaching his disciples about is a kingdom that they are anticipating a fulfillment of all the promises of God through the Old Testament to the Jewish prophets and to the Jewish nation, to the fathers.

And now he says, I'm going to build my church. I showed you in Acts that the word church is not a reference to the body of Christ. The word church is a reference to a assembly of people. It's a neutral word.

It can be applied one way. It can be applied another way. And in this case, he's not talking about Gentiles and Jews being in one body. That's a mystery, by the way. That mystery is not revealed by Jesus Christ to Peter.

It's revealed by Jesus Christ to Paul in Galatians chapter 1 and later on into the Pauline epistles. So this church body of us, the church age, this is not what Jesus Christ is referring to.

Verse 19, he says, I'll give unto thee the keys of the kingdom of heaven. Now, we got our bearings, right, about the kingdom of heaven. And that's an earthly kingdom. That's our Father which art in heaven.

[ 5 : 56 ] Thy kingdom come. Thy will be done on earth as it is in heaven. We understand it's a physical kingdom promised to the nation of Israel. Jesus Christ himself.

I showed you the prophecies months back now where God is going to sit on a throne in Jerusalem. The prophecies are the Lord shall be king. And in Zechariah, the Lord is king over all the earth. And so that's the kingdom of heaven. And in the statement to Peter of giving him the keys of the kingdom of heaven, just before that he says this word church. The first time the word shows up, we cannot just, oh, I know what that is.

And that's the mistake that everybody makes. All the preachers and all the commentators, they see the word church in Matthew 16 and then they just automatically connect it to doctrine that Paul has revealed.

And they think that's the same thing. It's not. I showed you, look at this, we'll see it again. Look at chapter 18. The second time that the word church is mentioned. Again, it's in connection to the kingdom of heaven.

[ 7 : 02 ] The second time it's mentioned is in verse number 17 of chapter 18. And dealing with a brother that's trespassing and you're going to him and trying to get it fixed up.

And in verse 17, if you neglect to hear them, tell it unto the church. What church is he talking about? Who are they telling it to? This is all Jewish stuff here. This is not, they have no concept of a local church assembling like we are this morning.

And Jews and Gentiles being into one body and Christ the head over the church. There's not even, he's not giving them instructions about things that they don't understand and that they're supposed to remember it later on.

This is about the kingdom of heaven. And the proof again is in chapter 18, verse 1, verse 3, verse 4, verse 23. The kingdom of heaven, kingdom of heaven, kingdom of heaven, all over this chapter. So, all right, let's move a little bit further on this. Look at Acts chapter 1, just to continue this thought. Because the body of Christ has not yet been revealed.

[ 8 : 12 ] And in Acts chapter 1, these Jewish apostles, after his resurrection, are expecting, fully anticipating this kingdom now to come to pass, to come to fruition. They're expecting to see it.

They've been told by Christ that they are going to sit on 12 thrones in Matthew 19, judging the 12 tribes of Israel. So they ask a question. Acts chapter 1, verse 6.

When they therefore will come together, they asked of him, saying, Lord, will thou at this time restore again the kingdom to Israel? Now that this death and this burial and all of this is behind us, now you're alive again?

He's been alive 40 days? And he's about to ascend, and they still don't know that part yet. It's about to take place right in front of them. He's about to be like, no, I'm leaving. But is it time? Now is it time? No, it's not time. Look at Acts chapter 2. Go to the end of the chapter. And so after Christ does ascend, they know he's coming back, because he told them that right there in chapter 1.

[9:16] I'm leaving, and in like manner, I'm coming back. So you're going to see me leave, you're going to see me come back, in bodily form and visibly return. And now they're just waiting for him to come back.

And while they wait, look at verse 42. They continued steadfastly in the apostles' doctrine. Now that's something to note. It's not Pauline doctrine. It's these apostles, these Jewish apostles, who were trained by Jesus Christ in a kingdom.

And the apostles' doctrine and fellowship and in breaking of bread and prayers, and fear came upon every soul, and many wonders and signs were done by the apostles. Paul says we walk by faith, not by sight.

He's telling the body of Christ, but this is sight, sight, sight. These signs of the kingdom are still going on. Verse 44. And all that believed worked together and had all things common.

And look at this. And sold their possessions and goods and parted them to all men as every man had need. Why in the world are they doing that? And they continued daily with one accord in the temple.

[10:20] So this is a church you're going to see here in the next verse. Why are they meeting in the temple? And breaking bread from house to house, and did eat their meat with gladness and singleness of heart, praising God and having favor with all the people.

And the Lord added to the church daily, such as should be saved. Now look at chapter 4. Come to the end of chapter 4. What's going on here? That there's still signs and miracles being wrought by the apostles, and that the believers are selling their material goods, and coming together in this commune, in this taking care of one another.

Look at verse 32. And the multitude of them that believed were of one heart, same thing, and of one soul, neither said any of them that ought of the things which he possessed was his own.

Wow. But they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. Now it's important to notice that phrase, they gave witness of the resurrection of Jesus Christ.

Their message was that Jesus Christ, he's the Christ. Just like all through the gospels, he's the Christ. He's the Messiah. And he's alive. You killed him. He's alive.

[11:40] You look at Peter's preaching in these first few chapters, and that's the emphasis. The emphasis is not, for by grace are ye saved through faith. It's they gave witness of his resurrection. You'll see that all over the place.

The next one's in chapter 5, verse 32. But anyway, verse 34. Neither was there any among them that lacked. For as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet.

And distribution was made unto every man according as he has need. So there's a proof text for Karl Marx to come up with his system. Right there it is. And then you see Barnabas.

Here's Joseph, who by the apostles was surnamed Barnabas, which is being by interpretation a son of consolation, a Levite of the country of Cyprus, having land, sold it, and brought the money and laid it at the apostles' feet.

Now, what's going on? Why? I know how to run you people off. Start preaching Acts chapter 2 and Acts chapter 4. Sell your homes, folks.

[12:46] It's in the Bible. And make that my emphasis of ministry. Why haven't you brought your money yet to the church? Why haven't you sold your homes yet and your lands?

You know, I'm not going to preach that garbage. I call it garbage as far as today. But there are people that always tell you, you need to give, and you need to plant your seed of faith, and God will supply.

And they use a twisted text here. What's going on in early Acts? What's happening is these apostles, just as they were trained, are still got their eyes on the kingdom.

And they're still, it hasn't been rescinded yet. The kingdom of heaven's at hand. Christ had to die and suffer those things. And he went up, but he could come back down.

The timing is in God's hands, and it can happen if they'll receive it. And so what's happening here is they're getting together, and this has all the makings of a kingdom, of these people that have believed on him to be their Messiah, assembling together, anticipating, expecting his return.

[13:53] Why would you sell your house? I mean, what goods that, what are you going to do? Give it to the apostles? Then what are you going to do? Where are you going to live? Sell your land, all your possessions, your goods? Where are you going to live?

They anticipated the king's return. And when they rejected him, and at the end of chapter 7, Stephen's preaching, and Christ is standing at the right hand, it looks like it's time for him to come back.

But he doesn't come back, and so he sits down. And everywhere else you see Jesus Christ, he's seated at the right hand from there on. And in Acts chapter 8, Philip's preaching to an Ethiopian. Acts chapter 9, ends the apostle Paul. Acts chapter 10, Peter gets sent to a Gentile, to a Roman centurion, to Cornelius. And the shift is on.

But in this early book of Acts, that kingdom scenario and setup has not been paused yet. And so what's going on there, it's not a place to, it's never a place to get grounded or try to build doctrine or start a ministry off of early Acts when things are transitioning and shifting.

[15:00] Paul in Acts chapter 9 gets the mystery revealed to him that Jews and Gentiles will be one in one body. And they'll be reconciled to God by the cross.

But that's not been revealed yet. And what has been revealed? The kingdom. The kingdom, the kingdom, the kingdom. And so there's a future church that's yet to be established and yet to be revealed.

But back when Christ is teaching, come back to Matthew 16, when he's teaching and referring to Peter about this church and the kingdom of heaven, he's talking about a Jewish setup still.

All right, so we're going to get back and now try to get into it and move forward. I think we can get out of verse 16 finally. Or 18. But here we go.

Verse 19. And Christ is still speaking to Peter individually. And I will give unto thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth shall be bound in heaven.

[16:05] And whatsoever thou shalt loose on earth shall be loosed in heaven. Now, right away, this is where some just bogus idea or teaching that you go to heaven and there's guess who standing at the gate of the pearl.

It's Simon Peter. And there he is, Saint Peter. And he's going to let you in or not let you in because he has the key in his hand. And that's obviously not even close to relevant or true.

But it's just another false idea, concept. And part of it is merging this thought of a church or the body of Christ into the passage and then not understanding the teaching of the kingdom of heaven and then trying to make sense of it without understanding it.

And you end up with just foolish things like that. So what is he saying? Well, I'll give you the keys of the kingdom of heaven. Keys, huh? What do you do with keys? Just in the previous verse, he said that there's gates of hell and Jesus Christ has the keys of death and hell.

If you want to say it's all figurative, okay. So then it represents power or authority in this kingdom. And that could be very well true.

[17:21] But come back to chapter 7. Let's just consider the language of your Bible and understand why you should never, ever change one word of the text.

When you do, you mess something up. You can't study your Bible when you change it. Verse 13. Remember this. Enter ye in at the straight gate. For wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in there at.

Because straight is the gate, and narrow is the way which leadeth unto life. So entering the kingdom is what we're thinking on. Look at verse 21.

Verse 21. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. It's something you enter into. I didn't show you this one back in chapter 5.

Look at 5 and verse 20. Matthew 5 verse 20. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

[18:31] All right, let's keep looking at a few more. Come to chapter 18. Matthew 18. And verse number 8.

Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee, for it is better for thee to, there it is again, enter into life, halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

It says it again in verse 9. Better for thee to enter into life with one eye. Now, you're not entering into the third heaven. You don't die and go to heaven, halt or maimed.

You don't have your faculties not present. This physical body doesn't go with you, period. So this is an earthly thing that he's referring to. It's the kingdom of heaven from verse 1, 3, 4 again.

You enter into this kingdom. Look at chapter 19 and verse 17. Verse 16. Remember now, we're dealing with doctrine before the cross.

[ 19 : 45 ] This is Christ before Calvary, before Paul reveals truth to the body of Christ. This is Christ teaching Jews about something else. Chapter 19, verse 16.

Behold, one came and said unto him, Good master, what good thing shall I do that I may inherit, or that I may have everlasting life? And he said unto him, Why callest thou me good? There's none good but one that is God.

But if thou wilt enter into life, keep the commandments. All right, one more. Chapter 25. This phrase I'm showing you, it's not just isolated.

I'm not just picking a word out and then trying to teach something. It's laced all through these teachings on the kingdom that you enter into it. I probably could have looked at more of these in here, but 25, come to when Christ returns in the second coming.

You'll see it in verse 31. The Son of Man shall come in His glory and all the holy angels with Him. Then shall He sit upon the throne of His glory. Any question about what we're talking about? The kingdom of heaven.

[ 20 : 50 ] Christ on the throne. Verse 34. Then shall the king say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom. Come. Come on in.

Enter in. Prepare the kingdom. Prepare for you from the foundation of the world. Some aren't going to get in. And know what He's going to tell them? Verse 41. Then shall He say unto them, also unto them on the left hand, Get out.

Depart from me, ye cursed. And so they're gone. In verse 46, these shall go away into something else.

They're going to enter somewhere else. Everlasting punishment. All right. Now let me contrast this with something that the Apostle Paul teaches. Colossians.

Come to Colossians. chapter 1. Now this is just kind of basically, or jumping off of this thought of having keys and a gate to a kingdom.

[ 21 : 54 ] And while that could be figurative, the doctrine behind it is not. Look at Colossians chapter 1. Just a way to contrast Christ's teaching of the future kingdom for Israel and entering into that and it's an earthly kingdom, remember.

Paul doesn't teach this to us. Colossians 1 and we'll start in verse 12. Giving thanks unto the Father. He's writing to people just like you and I who have trusted Christ by faith and are born again.

Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light who hath delivered us from the power of darkness and notice this, and hath translated us into the kingdom of His dear Son in whom we have redemption through His blood even the forgiveness of sins.

You've been translated into a spiritual kingdom, the kingdom of God. You've been changed into that and the Bible says we are the sons of God.

He's given us power to become the sons of God. You don't enter into the kingdom based upon your performance and your works and your righteousness, exceeding the righteousness of the scribes and Pharisees and not allowing your bodily functions and things or lust and desires to offend or to cause you to sin and resisting that and if you do, it's better if you cut your hand off so you can enter in rather than having it to offend and you don't get to go in at all.

[ 23 : 28 ] This is a different thing. When you take Jesus Christ as your Savior, He changes, He translates us into that kingdom, into that spiritual kingdom by a birth, a birth that's not undone.

People ask all the time, these kids get this, they get worried, I got saved when I was young but now I'm not sure and what do I do and am I saved? Do I have to pray again? Somebody doesn't know if they're saved, they wonder if they said it right and they wonder, well how can I know?

And I take them to the birth, I say, if you were born, you're alive. If you were born again or born of God, John chapter 1, you're alive in Christ.

You may walk in sin and walk in the flesh but if you were born once, you don't have to get born and born and born and recommitted and say it again. And so I always try to take them, was there ever a time and place where you trusted Jesus Christ as your Savior?

If you did, then I'd try to take them through eternal security. You've been born of God, you've been given eternal life. That's what took place with us. Matthew chapter, Matthew period, this kingdom of heaven doctrine, it's not a birth necessarily on that level, it's an entrance.

[ 24 : 42 ] Alright, now back to 19, verse 19, where he says, I've given to thee the keys of the kingdom of heaven. This is not heaven. Peter doesn't have keys to heaven.

Peter's not going to be standing at a gate. There is angels at the gates of New Jerusalem in Revelation 21 and they're keeping the way and they're not letting anything in that defileth or maketh a lie.

But Peter's not there checking people's names off the list. But he does have the keys of the kingdom of heaven. And so if that's just a reference to authority, Peter's definitely the guy. in early Acts that's preaching, you can just skim the first six chapters, five or six chapters, you're going to see him preaching every time it's Peter, every single time.

And he's not the only one there, it's just when these men come up and say something, then Simon Peter stands up and says, ye men of Israel, ye dwellers of Jerusalem and Judea, here, give ear, and so forth.

[ 25 : 47 ] He is definitely the guy. Anyway, the keys of the kingdom of heaven. Notice it says in verse 19 that it carries on this, whatsoever thou shalt bind on earth shall be bound in heaven.

Whatsoever thou shalt loose on earth shall be loosed in heaven. There's another cross-reference here a chapter later, chapter 18, this passage we looked at earlier, look at it again with this, issues with brothers and trespassing.

And he says the same thing about binding and loosing. And it seems to have to do with forgiving somebody and allowing something. In verse 15, Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone.

If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee two or more, one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the church. But if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Let me say just something quickly.

[ 26 : 55 ] That's not a phrase that we use, the body of Christ. Oh, you're a heathen and a publican. That's something the Jews used. The Jewish nation, you're a heathen, you're a publican.

That's the language that Christ used to say it's Jewish. I'm just pointing that out again. Verse 18, Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven and whatsoever ye shall loose on earth shall be loosed in heaven.

So he's talking about them agreeing on earth, touching anything they shall ask it be done. This binding and loosing, again, is connected with getting things right.

Somebody trespassing against them. Verse 27 of the chapter says, The Lord of that servant was moved with compassion and loosed him and forgave him the debt. So there's something going on with forgiveness.

The rest of the chapter is about forgiveness. On to verse 35, So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

[ 27 : 58 ] And they're getting tormented and there's some pain going on. And this is where the Catholics get the idea of purgatory, that you have to go pay for your sins and then you can be loosed and forgiven and enter heaven.

It's just another gross misinterpretation of scripture. I believe all this stuff is really connected to what Christ plans for the church of the kingdom, for the quality of life of the kingdom, and for dealing one with another.

And in his absence at this time, he's giving them some instructions of how to handle things. Good instructions for today too. I mean, it's good principles for handling these kind of situations.

But the binding and the loosing looks like it's connected with forgiving and forgiveness. Let me show you one more. There's something the Apostle Paul said. Where is it at?

Where is that at? I think it's in Corinthians. Yeah, 2 Corinthians 2.

[ 29 : 06 ] Look at 2 Corinthians 2. It looks like Paul has a similar thing in the church as he is the Apostle to the Gentiles. He says something really similar to this thing.

And 2 Corinthians 2 look at verse 10. He says, For to whom ye forgive anything, I forgive also. For if I forgave anything to whom I forgave it for your sakes, forgave I it in the person of Christ. That's kind of like what Peter's, what's going on with Christ saying with Peter having the keys of the kingdom and loosing and binding on earth, being bound.

Paul says a very similar thing. But if there's something deeper or more to that, I don't profess to understand it or know. There very well could be and it could go on a little further.

But let's move from all this and try to move forward in Matthew 16 and verse 20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

[ 30 : 21 ] So Peter got it right just a few verses earlier. Thou art the Christ. In John 6 he says, Thou art that Christ, the Son of the living God. And so now he tells them just you're not going to publish this.

You're right. It's true. And I'm glad you get it but keep it to yourselves. From that time forth, so a transition's taking place here.

From that time forth, Jesus began to show only unto his disciples how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and be raised again the third day.

Now, praise the Lord, they would say, Yes? This is what we've been waiting for, yes? No. They have no idea what he just said.

This does not in any way fit into the plans they have and what they understand and what he's been teaching them for the last months and even years. You're going to, wait a minute, what?

[ 31 : 30 ] No, you're the king. The kingdom of heaven is at hand. You heal it. Nobody's going to kill you. How can they touch you? You tell the waves to lay down. They come at you and you just walk right through the midst of them.

They can't touch you. So Peter, verse 22, took him and began to rebuke him. Oh my, Peter. Peter, you big mouth.

Peter, you carnal man. Peter has a good heart, but Peter has trouble thinking before he opens his mouth. How dare Peter rebuke him?

Rebuke him. Thou art the Christ just a few moments ago. And now he's going to turn and say, rebuking him, saying, Be it far from thee, Lord, this shall not be unto thee.

Now Peter is, let's understand one thing. We hit this earlier in the book of Matthew, but let's hit it again quickly. Peter is absolutely not looking forward to the Lord Jesus Christ paying for his sins on the cross.

[ 32 : 36 ] He is not trusting the Lamb of God to take away his sins by making a sacrifice like that. He is not. He has no clue.

Let's see it once more in Luke. It's really strong in Luke. Look at Luke 18. This is the best spot to take you to because it's so plain.

There's another spot too, but this will do it. Remember this again. Now Luke 18 and verse 31. This is a little bit later.

Down the road from Matthew 16. Remember it was from that time forth began Jesus. So this is another occasion. Then he took unto him the twelve and said unto them, Behold, we go up to Jerusalem and all things that are written.

So they're on their way. They're about to get there and he's going to go that direction near in the short future. All things that are written by the prophets concerning the Son of Man shall be accomplished. What does that mean?

[ 33 : 46 ] Oh, what are we going to take the kingdom now? For he shall be delivered unto the Gentiles? No. No. Shall be mocked? No. Spitefully entreated? Spit it on? No, no, no. That's not what we want. And they shall scourge him and put him to death and on the third day shall rise again.

And here's the proof. And they understood none of these things. And this saying was hid. Hid from them. Neither knew they the things which were spoken.

So there's a biblical proof and evidence. All these Bible colleges teaching that Old Testament salvation is looking forward to the cross of Christ is just a bunch of garbage.

It is unbiblical. And the Bible just a little bit of study just a few verses and it's easy to kick. And it's a shame. They just they so badly don't want to recognize that God has a different I don't know what the good word there is just different way for man to achieve righteousness or to get what we call saved in the Old Testament.

They don't like that. They don't like to they want to say no it's by grace through faith. There's only one way. There's only one gospel. And they're afraid to study their Bible and find out that why would a man try to limit God from what he reveals in his book?

[ 35 : 03 ] I mean our job is to study to show thyself approved unto God. A workman that need not to be ashamed. Rightly dividing the word of truth. There must be divisions in it. If we're supposed to divide it.

Why is somebody so afraid of dividing it and seeing differences in what God says and insisting upon no we need to make it all the same. It's poor.

And it's a poor use of study. There's a guy out now today who used to teach dispensationalism they call it but now he has really adjusted his teaching to say that well you know what it's really the same all the way through the Bible because I can find the word grace all the way through the Bible.

And I can find the word faith all the way through the New Testament so from here forward everything's the same and from there backward everything's the same and just I don't understand it. I don't understand how he can reject things like this that he's even already taught one day himself. Just something going on there. Anyway. Now Peter's not looking forward to the cross by any means but what is he doing here? We'll have to close soon but let's try to get something out of this.

[ 36 : 07 ] Peter took him and began to rebuke him. Be it far from thee Lord this shall not be unto thee. I think Peter's statement and I think you'll agree is genuinely out of his love for Jesus Christ you're the Christ you're the son of the living God nobody no nobody's going to touch you not if I can help it not on my watch this is not going to happen to you Lord and it shows number one his ignorance of the scriptures it shows how ignorant he is of the word of God that is the pitfall of mankind ye do greatly err not knowing the scriptures is what Christ told those Pharisees that's a pitfall secondly not only does he not know the scriptures but he's allowing his emotions and his feelings to override what the Lord Jesus Christ just directly said to his face his I mean face to face with Christ the one he believes is Christ the son of God and he's going to tell him no he's going to rebuke him he's too emotional and he can't control that and he better control it because his love is good his concern for Christ is great but not at the expense of the will of God or the word of God amen

Peter better get control of himself and so should everybody else that says I love the Lord I love the Lord I love the Lord if you do you better submit to his words first things first submit you don't get to let your emotions and I just love him so much and how I feel today determine how you act or how you where you go or what you do you better get to his words and find out what he's calling you to do or what he's saying in this case directly to you Peter Peter had a problem and it was being too too much in love maybe not quite that but too ignorant of the will of God there's thousands of people Christians that all they see is God is love and they're just the same kind of genuine concern but they've misplaced it and it's not where the scripture is look at 2 Samuel we'll just close with this one come back to 2 Samuel I'll show you an example in the Old Testament chapter 21 2 Samuel 21 and this is a guy who had good intentions great intentions but they were sorely misplaced and against the word of God do you think

God's going to accept it because your heart's in a particular place you think it sounds good it looks good verse 1 then there was a famine in the days of David three years year after year and David inquired of the Lord and the Lord answered it's for Saul and for his bloody house because he slew the Gibeonites you remember the Gibeonites remember Joshua came into the land and he made a covenant with him he got beguiled by them but he made a covenant okay we're not going to kill you we were supposed to but I covenanted with you we're not going to kill you you're going to be your servants Saul though took it upon himself to kill him in his kingdom he looked at him he's like you people don't belong here and look what the Bible says about it verse 2 and the king called the Gibeonites and said unto them now the Gibeonites were not of the children of Israel but of the remnant of the Amorites and the children of Israel had sworn unto them that's back in Joshua 9 and Saul sought to slay them notice in his zeal to the children of Israel and Judah that king had zeal toward God's people

God's holy seed in this land that God has given to us and what are these Canaanites these Amorites doing in this land he was fired up for God's people and for the blessings of God and all of that and he killed them he started slaughtering them and the Lord said uh-uh no I already have my word on them my covenants with them from back then I can't break that so who's guilty the one who had zeal for the children of Israel the one who seemed like he had a good idea and a good place and a good thing but he didn't check it with the word of God he went against the scriptures he went against the covenant and God showed up and he said he's a bloody man and David had to make an atonement for the things that Saul did had to get it right but notice the word zeal there he had zeal you think zeal is a good thing it can be but it can be misplaced and that's the problem that Peter has here his zeal for Christ his zeal for the kingdom his zeal for Israel his zeal for God got misplaced in him saying far be it from thee or he rebuked him what a thing

I bet you there's words Peter would like to retract if he could one of them is I know not the man another one is right here be it far from thee Lord this shall not be unto thee I know he wish he could just take that back and why did I open my mouth but be careful Christian be careful that's why you better get in the book you better know this book and you better know what you're doing before you open your mouth so let's pray and then we'll be dismissed here Lord it's been good to be in Sunday school this morning thank you for each one that's been here I pray Lord I know we didn't get very far again in this book but I pray that the words and the verses the scripture we studied is a help that we'd understand the doctrines of this book and the teachings here and where they're to be applied and where they're not to be applied and Lord may we understand your plan for us in this age God help us to have our zeal placed in the right place and to know the will of God to know the word of God

[ 42 : 15 ] Lord I pray that you'd rebuke us before we rebuke you and try to do something out of our own love or zeal or with what we feel is good intentions Lord I pray you'd give us a spirit of discernment and that you'd guide us into all truth and all matters we pray in Jesus name Amen Amen let's take 10 minutes