

5/31/92

Matthew 16

Jesus now has some relief from the religious opposition as He and His disciples came to Caesarea Philippi.

16:1-4 **The Pharisees and Saducees came seeking a sign.**

16:1 The coming of the religious rulers was not sincere.

- 1) The two groups were complete opposites, “Then the Pharisees and Sadducees came.’ vs. 1a
 - a) The Pharisees were the traditionalist with their rituals and ceremonies, hypocrites who believed in spirits, angels and the resurrection.
 - b) The Sadducees were the aristocrats, rationalist and materialist, who rejected the traditions of the Pharisees and did not believe in spirits, angels and the resurrection.
 - * They were of the priestly order and very wealthy through the merchandising in the temple.
- 2) The reason for their coming is stated, “and testing Him asked that He would show them a sign from heaven.” vs. 1b

- a) The word testing “peirazo”, means to in a bad sense, maliciously to find fault in Jesus.
- b) The sign from heaven, perhaps literally to prove His deity and divine mission as the Messiah,
 - 1)) Like Elijah calling fire from heaven. 1Kings 18; 2Kings 1
 - 2)) Yet Jesus had just healed many people and they ask before, the Jews seek a sign. 1Cor. 1:22
- c) Both were enemies of Jesus join together in common hatred of Jesus, even as Pilate and Herod would do. Lk. 23:12

16:2-3 The rebuke of Jesus for their spiritual ignorance.

- 1) Jesus repeated a common know Proverb about the wheather in that part of the world, “He answered and said to them, “When it is evening you say, ‘*It will be* fair weather, for the sky is red’; “and in the morning, ‘*It will be* foul weather today, for the sky is red and threatening.’ vs. 2-3c
- 2) Jesus exposed them publically, “Hypocrites! You know how to discern the face of the sky, but you cannot *discern* the signs of the times.” vs. 3d-f
 - a) They were able to predict the weather for the next day, but they were unable to

detect or acknowledge the day predicted about the Messiah.

- b) The word times is “karios”, indicating the specific measure of time of the Coming of Jesus.

16:4 The reproach of the unbelieving generation.

- 1) Jesus identified what they were, “A wicked and adulterous generation seeks after a sign.” vs. 4a
- 2) Jesus refused to give them a sign, “and no sign shall be given to it.” vs. 4b
- 3) Jesus gave them the ultimate sign, His resurrection, “except the sign of the prophet Jonah.” vs. 4b
* Jesus gave the same sign to the Scribes and Pharisees. Matt. 12:38-42
- 4) Jesus knew their hearts were hard and sinicle, “And He left them and departed.” vs. 4c
* John had been sent by God declaring Jesus was the Messiah at His baptism. Matt. 3:13-17

16:5-12 The leaven of the Pharisees and the Saducees.

16:5-7 The spiritual dulness of the disciples.

- 1) They crossed over to the eastern side of the Sea of Galilee, “Now when His disciples

had come to the other side, they had forgotten to take bread.” vs. 5

- a) The inhabitation was mixed, Jews and Gentiles. Matt. 16:13; Mk. 8:22
 - b) They had neglected to bring bread.
- 2) Jesus warned them about the false teaching of the religious leaders, “Then Jesus said to them, “Take heed and beware of the leaven of the Pharisees and the Sadducees.” vs. 6
* This was not the first time.
- 3) The disciples were And they reasoned among themselves, saying, “*It is* because we have taken no bread.” vs. 7
 - a) They without doubt looked to each other and said, “I thought you brought it!”
 - b) They were clueless to what Jesus is referring to.

16:8-12 The reproof of the disciples by Jesus.

- 1) Jesus went to the heart of their problem, “But Jesus, being aware of *it*, said to them, “O you of little faith, why do you reason among yourselves because you have brought no bread?” vs. 8
 - a) Their faith was small, in spite of witnessing all the miracles.
 - b) Jesus could provide bread.
- 2) Jesus reminds them of His ability to provide bread, “Do you not yet understand, or remember the five loaves of the five thousand and how many baskets you took

up?” “Nor the seven loaves of the four thousand and how many large baskets you took up?” vs. 9-10

* The two feedings. Matt. 14:19-20; 15:22-28

- 3) Jesus scolded them, “How is it you do not understand that I did not speak to you concerning bread?--*but* to beware of the leaven of the Pharisees and Sadducees.” vs. 11

* They did not understand the parable of what defiled a man was the heart. Matt. 15:16

- 4) “Then they understood that He did not tell *them* to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.” vs. 12
- a) In the gospel of Mark the disciples are presented as fail in everything.
 - b) Their hearts were spiritually dull.

16:13-20 The confession of Peter that Jesus was the Christ.

16:13-14 The location is Caesarea Philippi.

* The parallel passages. Mk. 8:27-30; Lk 9:18-21

- 1) Jesus move into Gentiles territory again, “When Jesus came into the region of Caesarea Philippi.” vs. 13a

- a) Caesarea Philippi was a religious and political center located about 25 miles northeast of the Sea of Galilee.
 - b) The site had many pagan deities like Baal of the Assyrians.
 - c) It was believed to be the birthplace of Pan, the god of nature, in some cave at the foot of Mount Hermon.
 - d) The legends of the gods of Greece was that they gathered around Caesarea.
 - e) A temple to Caesar was built of white marble to his godhead and later Philip Tetrarch beautified it and changed the name from Paneas to Caesarea Philippi, to distinguish it from Caesarea on the Mediterranean coast.
 - f) The Arabs can not pronouce the letter “P”, they pronounce it like a “B”, so it is called Baneas unable to the present day, and is one of the headwaters of the Jordan River that flow into the Sea of Galilee and down to the Dead Sea.
 - g) Later Agrippa called it Neroneas in honor of Nero.
- 2) Jesus inquires as to the public opinion of His person, “He asked His disciples, saying, “Who do men say that I, the Son of Man, am?” vs. 13b-e
- a) Luke says Jesus was praying. Lk. 9:18

- b) The question is most important in view of the location of Caesarea Philippi with all its false gods and worship.
 - c) The person of Jesus, the only true God was standing the midst of false gods and imposters.
 - d) The phrase “Son of Man” was a Messianic title in Daniel. Dan. 7:13
 - 1) ”The title focused on His humanity.
 - 2) God became a man through the Incarnation.
- 3) Jesus is answered by the disciples, “So they said, “Some *say* John the Baptist, some Elijah, and others Jeremiah or one of the prophets.” vs. 14
- a) John the Baptist was the forerunner of Jesus, the voice of one crying out in the wilderness, to prepare the way of the LORD and make His paths straight. Is. 40:3; Matt. 3:3; Mk. 1:3; Lk. 3:4; Jn. 1:23
 - * Herod said Jesus was John resurrected. Matt. 14:1
 - b) Elijah never died, he was taken to heaven in a whirlwind and is to be a forerunner before “The Day of The Lord”. 2Kings 2; Mal. 4:5
 - c) Jeremiah was known as the weeping prophet.
 - d) One of the prophets, men God used to warn His people.

- 16:15-16** The next question Jesus asked His disciples about their own personal conviction about the identity of His person.
- 1) The disciples stand in contrast to the people, “He said to them, “But who do you say that I am?” vs. 15
 - a) They had heard Him teach things kept secret from the foundations of the world.
 - b) They had seen Him heal the blind, deaf, dumb and deliver the demon possessed , feed thousands, rebuked the wind and the sea.
 - 2) The spokesman for the twelve made the corporate profession, “Simon Peter answered and said, “You are the Christ, the Son of the living God.” vs. 16
 - a) Peter declared Jesus was the Christ.
 - 1) The Christ “Christos”, the title for Anointed, the long awaited Messiah. Gen. 3:15; Is. 7:13; Matt. 1:23
 - 3) The person of the God-Man, divine and human.
 - b) Peter declared Jesus was “the Son of the living God.”
 - 1) The Son of God, the Second person of the Trinity.
 - 2) The Living God in contrast to the dead pagan gods at Philippi. Jn. 6:67-69

16:17-19 The proclamation of Jesus to Peter.

- 1) The explanation about the revelation, “Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah.” vs. 17a-c
 - a) The word blessed “markarios” is another beatitude, as on the Sermon on the Mount. Matt. 5:3-11; 13:16
 - b) “O how happy”, literally.
- 2) Peter is given the reason for his blessedness, “for flesh and blood has not revealed *this* to you, but My Father who is in heaven.” vs. 17d-e
 - a) The recognition that Jesus was the “Son of the Living God” did not come through human ability, not by his intelligence, reason or wisdom, indicated by the phrase “flesh and blood”.
 - b) This was by Divine illumination from the Father. 1Cor. 2:9-16
- 3) The clarification about the revelation comes second. vs. 18a-b
 - a) There are two distinct rocks, “And I also say to you that you are Peter.” vs. 18a
 - 1)) The name Peter “Petros”, means a small stone or rock.
 - 2)) Jesus gave him this name Cephas in Aramaic, “And he brought him to Jesus. Jn. 1:42
 - b) The second rock is Jesus, “and on this rock I will build My church.” vs. 18b

- 1)) The word for rock is “Petra” indicating a massive rock that is firm in strength and unmovable.
- 2)) This rock refers to the confession of Peter that Jesus was the “Son of the living God”, not that the church is built on Peter and that he was the first pope as the Catholic Church teaches.
 - a)) The imagery of a rock in Scripture is God. Deut. 32:4; 2Sam. 22:12
 - b) “For who is God save the Lord or who is a rock save our Lord?” Ps. 18:31
- 3)) This is the solid foundation Jesus said, “I will build My church.”
 - a)) He will build His church, not on Peter or any other man, but on the revelation to sinners that He is the “Son of the Living God”.
 - b)) The word church “ekklesia” is made up of two words, “ek” out and “kaleo” to call, the calling out of sinners from the world of death and darkness to life and light. found only one more time. Matt. 18:17
 - c)) “Built a foundation of apostles and prophets, Christ being the chief cornerstone.” Eph. 2:20
 - d)) “No other foundation can any man lay than that which is laid, which is Jesus Christ.” 1Cor. 3:11

- e) “No other name.” Acts 4:12
 - f) “No other mediator.” 1Tim. 2:5
 - g) “A living stone rejected of men... a stone of stumbling and a rock of offence”. 1Pet. 2:4, 8
 - f) Purchased with His blood. Acts 20:28, 1Pet. 1:18-19
- 4) The devastation over the authority and power of Satan against sinners souls, “and the gates of Hades shall not prevail against it.” vs. 18c
- a) The “gates of Hades” represents the opposing authority against the provision of redemption and the gospel to save sinners sufficiently.
 - b) The authority of Hades will not prevail “katischuo” will not be superior in strength, if the heart of a sinner is open to the gospel.
 - c) When Jesus descended to Hades His body did not see corruption, He descended then ascended transferring those who died in faith to the third heaven. Acts 2:24-27; Eph. 4:8-10, 1Pet. 3:19-21
* “I am the resurrection...” Jn 11:25-26
 - d) Jesus spoil or disarmed principalities and powers and made a public spectacle of them, triumphing over them. Col. 2:14
 - e) Jesus tasted death for every man. Heb. 2:9
 - f) Jesus Christ came to destroy the works of the devil. 1Jn. 3:8a

- g) Jesus holds the keys of Hades and death. Rev. 1:18
- 5) The consession to Peter comes fourth. vs. 19
- a) The high privilege of Peter is given first, “And I will give you the keys of the kingdom of heaven.” vs. 19a
 - 1)) Not the keys to the church, but “the kingdom of heaven”, indicating the period from the First Coming till the Second Coming, a time of hostility and unbelief towards Jesus and the gospel.
 - a)) The key to the house of David is a symbol of knowledge and open door to the line of Messiah. Is. 22:22
 - b)) Ezra as a ready Scribe had the keys of God’s word to open up the clear understanding. Neh. 8:2-8; Matt. 13:52
 - 2)) The name of Peter dominates the first 15 chapters of Acts, appearing 57 times.
 - a)) He preached the gospel to the house of Cornelius. Acts 10
 - c)) He was one of the elders to make the decision of the Gentiles at the first church council. Acts 15:7-8, 13-14
 - b) The high responsibility of Peter is given second, “and whatever you bind on earth will be bound in heaven, and whatever

you loose on earth will be loosed in heaven.” vs. 19b-c

- 1)) The word bind “deo”, means to tie or fasten or restrain and the word lose “luo” means to unbind or release.
- 2)) The phrase “bound and loosed” was a type of Proverb having the idea of disallowing and allowing, not permitting or permitting
- 3)) This is often interpreted to mean that we have authority and power to bind Satan and his activities against the gospel or Christians.
- 4)) But the context is speaking of the vested authority to Peter as the leading apostle that is based on the “keys of the Kingdom of heaven”, knowing what is allow or not allowed, permitted or not permitted in the church throughout the “kingdom of heaven” by the content of the gospel, the word of God.
* Though certainly we have authority to come against the attacks of Satan. Eph. 6:10-18; 1Cor. 10:13; 2Cor. 10:3-6; Col. 2:14; 1Jn. 4:4; Ja. 4:6-10
- 5)) Peter permitted forgiveness of sinners at Pentecost if they repented, He permitted the Gentiles to be save at the house of Cornelius and he did not permit the Judaizers to force the

Gentiles to be circumcised in order to be saved. Acts 2; 10; 15

- 6)) Peter told the vision and proclaims the allowance of Gentiles by God for salvation. Acts 11
- 7)) The privilege was to Peter in the context, but certainly applied to all of the ten regarding what the Scriptures do not permit or what they do permit as Biblical in the Kingdom of Heaven.
- c) This phrase appears only two other times in the New Testament.
 - 1)) The second appearance refers to church discipline and correction, in its context. Matt. 18:18
 - 2)) The third and last time it refers to having authority to tell a sinner their sins are forgiven or retained, is they repent or not. Jn. 20:23
 - 3)) All three occasions to bind and lose in context deal with acting in accord with what the Scriptures allow and disallow.
 - 4)) Not one time are the phrases “bind and lose” or “pleading the blood of Jesus” found in Acts or the epistles, they are more church tradition.
 - 5)) The problem is what if God is using Satan as His tool like with Job and you are trying to bind Satan, who wins you or God?

- 6)) Everything is to be according to His will. 1Jn. 5:14-15
- 6) The prohibition of Jesus for the disciples to make Him known, “Then He commanded His disciples that they should tell no one that He was Jesus the Christ.” vs. 20
- a) The people were waiting for a Messiah to conquer and deliver them from Rome.
* The Jews knew of two ages, the present evil age and the age to come where Israel would receive all the promises and occupy all the land given to her by God in the Kingdom Age.
- b) John the Baptist confirms this when he sent two of his disciples to ask Jesus if He was the Coming One or were they to look for another because all John was hearing was the good and miracle Jesus was doing. Matt. 11:3; Lk. 7:19:20
- c) Jesus knew the people could rise up in a political insurrection, due to the miracles, their wrong theology and act out of emotions.
- 1)) Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.” Matt. 14:22
- 2)) The parallel passage is in the gospel of John where he gives us his commentary, “Therefore when Jesus perceived that they were about to

- come and take Him by force to **make** Him **king**, He departed again to the mountain by Himself alone.” Jn. 6:15
- 3)) The word made “embenai”, means literally constrained, forced them because the crowds wanted to make Him king and did not want His disciples caught up in it. Jn. 6:15
- 4)) This was another attempt of Satan to have Jesus bypass the cross.
- 5)) Jesus would be crown King through the cross, not without the cross and He had to fulfill many other things before His crucifixion.

16:21-23 **The announcement by Jesus of His death and resurrection.**

16:21 The correction of the disciples’ wrong theology.

- 1) Jesus consistently declared to His disciples death and resurrection, “From that time Jesus began to show to His disciples.” vs. 21a
- a) The word time “tote”, means then, when the Father had revealed to Peter that Jesus was the Son of the living God.
- b) The place was Caesarea Philippi.
- c) The approximate time is six months before the crucifixion of Jesus.

- d) Jesus is walking under the shadow of the cross, from this point He never mentions His death without His resurrection.
 - e) After the Transfiguration Luke tell us, “Now it came to pass, when the time had come for Him to be received up, that He steadfastly **set** His **face** to go to Jerusalem.” Lk. 9:51
- 2) Jesus mentions the particulars He must fulfill. vs. 21
- a) His destination is of necessity, “That He must go to Jerusalem.” vs. 21a
 - b) His humiliation, “And suffer many things from the elders and chief priests and scribes.” vs. 21b
 - c) His execution, “And be killed.” vs. 21c
 - d) His exaltation, “And be raised the third day.” vs. 21d

16:22 The reprimands of Peter by Jesus for attempting to keep Him from the cross.

- 1) Peter reproves Jesus, “Then Peter took Him aside and began to rebuke Him.” vs. 22a
 - a) The phrase took Him aside “proslambano”, means to take someone by the hand or arm off a distance.
 - b) The word rebuke “epitimao”, means chide, censure warning Jesus.
 - c) Peter got a little carried away due to his revelation, even though Jesus told him, it was from God the Father.

- d) Peter exalted himself over Jesus who knew all things.
 - e) Peter could have been acting out his love for Jesus and reacting on his emotions.
- 2) Peter’s words are recorded, “saying, “Far be it from You, Lord; this shall not happen to You!”” vs. 22b-e
- a) Or put it this way, “Be gracious or merciful to You! or “May God be gracious to You and in His mercy spare You this.”
 - b) Or could it be that Peter acted on his wrong theology and selfish motives?
 - c) Peter had the establishing of the kingdom in mind, as well as all the other apostles.
 - 1)) “Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately.” Lk. 19:11
 - 2)) The common conversation was, “Who was the greatest in the kingdom”, appearing three times. Matt. 18:1; Mk. 9:34; Lk. 22:24
 - 3)) James and John had petitioned Jesus for the right and left hand in His glory when they got to Jerusalem, destroyed the Roman power and set up the kingdom. Matt. 20:20-28; Mk. 10:35-45

- 4)) All the twelve want to rule and be served, so Jesus showed them the example of greatness, as He washed the feet of the disciples before the Passover meal. Jn. 13
- d) Peter wanted Jesus to bypass the cross and take the easy way out.
* Much like Satan in the wilderness.
- 3) Peter is rebuked by Jesus severely. vs. 23
- a) Jesus reproached Peter, “But He turned and said to Peter, “Get behind Me, Satan!” vs. 23a-b
- 1)) The word get “hupago”, means to withdraw oneself, to go away.
- 2)) It is an imperative command in the present active.
- 3)) The very same words Jesus spoke to Satan in His temptation. Lk. 4:8
- b) Jesus charged Peter, “You are an offense to Me.” vs. 23c
- 1)) The word offense “skandalon”, means an impediment placed in the way.
- 2)) Peter became an instrument of Satan and an obstacle for the will of God, the cross.
- 3)) We can’t trust our hearts or minds. Jer. 17:9; 1Cor. 2:14
- c) Jesus accised Peter, “for you are not mindful of the things of God, but the things of men.” vs. 23d

- 1) The word mindful “phroneo”, means to not be of the same mind as God.
- 2) The mind of Peter was one with the things of man, Peter believed the kingdom would be set up and he wanted to rule!

16:24-27 The mortification by the cross.

* Parallel passages. Mk. 8:34-9:1; Lk. 9:23-27

16:24 The solution to not become an obstacle to God.

- 1) The proposition, “Then Jesus said to His disciples, “If anyone desires to come after Me.” vs. 24a-b
- a) This is the call to repentance.
* The word desire “thelo” means to will or have the mind and intent, being open to the gospel planed in their hearts with conviction.
- b) This is to follow Jesus for life.
- 1)) The word come “erchamai”, means to come from one place to another.
- 2)) To go from darkness to light, death to life.
- 2) The imparatives of a disciple, “let him deny himself, and take up his cross, and follow Me.” vs. 24c-e
- a) The word deny “aparneomai”, means to forget oneself or lose sight of your own importance.

- * This is an imperative aorist middle voice, to be done by each person.
- b) The phrase to take up “airo”, means to bear what has been raised, in this case one's own cross following Jesus at once.
- 1)) The cross is a symbol of death to self.
 - 2)) No one ever thought they were coming back to their life when they were destined to the cross.
 - 3)) This again is an imperative command aorist active, continuously in your life of faith and not your own will.
 - 4)) Luke says, “daily”. Lk. 9:23
* Rom. 6:6, 11; 1Cor. 15:31; Gal 2:20; 1Pet. 2:21
- c) The word akoloutheo”, means to follow one who precedes, to be his attendant.
- 1)) In other words to become His disciple, a learner of Jesus.
 - 2)) This means to be obedient to His word.
 - 3)) Rights and fairness at the expense of Christian responsibility is sin!

16:25 The two choices every person has when they hear the gospel. consequences of a self life.

- 1) The consequences of a self life, “For whoever desires to save his life will lose it.”
vs. 25a
- a) The word save “sozo”, means to keep safe or secure.

- 1)) This refers to securing the temporal of this world, be it fame, wealth, etc.
 - 2)) The same word is used for salvation for those who do so through repentance.
- b) The word lose “apollumi”, means to ruin or destroy utterly.
- 1)) Losing what you are trying to hold on to in the temporal.
 - 2)) This refers to losing the most important, the eternal.
- 2) The consequences of a selfless life, “but whoever loses his life for My sake will find it. vs. 25b
- a) The word loses “apollumi”, is the same before but in the positive.
 - 1)) To suffer the ruin and destruction of the life of sin and self.
 - 2)) For “My sake” to live for Jesus.
 - b) This person “will find it”.
 - 1)) The word find “heurisko”, means to come upon or hit upon.
 - 2)) In other words they will encounter the eternal life, a quality of life of godliness here and now and the assurance of living eternally with Jesus.

16:26 The deception of the world.

- 1) Thinking that material gain and wealth is more important and valuable than his soul,

“For what profit is it to a man if he gains the whole world. vs. 26a-b

a) The word profit “apheleo” means usefulness or advantage.

* What good is it.

b) The gain is of the world “cosmos”, referring to the thing offered by this world system.

2) The impossibility of purchasing your soul, and loses his own soul?, “Or what will a man give in exchange for his soul?. vs. 26c

a) No one can buy his salvation.

b) There is nothing that a person could give of equal value for their soul.

c) The soul is more valuable and it will live forever, eternally.

16:27-28 The promise of Jesus to His disciples.

1) The Son of will return again, “For the Son of Man will come in the glory of His Father with His angel.” vs. 27a

a) The glorified Christ. Rev. 19

b) With His church. Rev. 19

2) The Son will reward His servants, “and then He will reward each according to his works. vs. 27b

a) This is not for the church, but those who are waiting for His return. Matt. 25

b) The believer is rewarded at the Bema Seat of Christ at the rapture in heaven, tested

by fire, the motive of the heart. 1Cor. 3:12-15; 4:5

3) Some of them would see Jesus see Jesus returning at the Second Coming, “Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.” vs. 28

a) This is the Mount of Transfiguration, verse should be verse one of the next chapter, the break is unfortunate, Mark and Luke are divided better. Mk. 9:1; Lk. 9:27

b) There are various other interpretations, but I believe they are completely out of context and ignoring the content of the text.

1)) Resurrection of Jesus.

2)) Pentecost.

3)) Destruction of Jerusalem.