

Calvary Bible College

1100 Caprice Drive • Castle Rock • Colorado • 80109

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Syllabus NT351 The Book of Matthew Part 2, *In the Field, In the Classroom*

Spring 2015

Your Part:

“Be diligent to **present** yourself approved to God as a workman who does not need to be ashamed, rightly dividing the word of truth.” 2 Timothy 2:15

Our Part, as the Lord enables we will provide:

“All Scripture *is* given by inspiration of God, and *is* profitable for **doctrine**, for **reproof**, for **correction**, for **instruction in righteousness**, that the man of God may be **complete**, thoroughly **equipped** for every good work.” 2 Timothy 3:16,17

As you present yourselves every Thursday night your life will be *invaded* by the Holy Spirit with doctrine, reproof, correction, instruction in righteousness, equipping from The Book of Matthew Part 2; in order that you may grow in the knowledge and grace of our Lord Jesus Christ; be complete for the work God has called you into, and to give you hope for the future. You will also be given a framework on how to teach the Book of Matthew Part 2 and thus enable you to fulfill 2Timothy 2:2: “And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.”

Instructor: John Winder | 630-244-5434 | email: John@CalvaryChapelCR.org

Meeting Day: Thursdays, 6:30-8:30 PM, Upper Room Calvary Castle Rock

Class Schedule and Outline

#1-February 19	chapter 16
#2-February 26	chapter 17
#3-March 5	chapter 18
#4-March 12	chapter 19
#5-March 19	chapter 20
#6-March 26	chapter 21
#7-April 2	chapter 22
#8-April 9	chapter 23
#9-April 16	chapter 24
#10-April 23	chapter 25
#11-April 30	chapter 26
#12-May 7	chapter 27
#13-May 14	chapter 28
#14-May 21	Review
#15-May 28	Final Exam Due

Course Description

This 2 credit course will provide a verse-by-verse exposition, with application of the Book of Matthew Part 2.

Course Objectives

The main objective of this course is to give the students an exposition of this important book of the New Testament. Challenging them to carefully explore the Scriptures to understand the personal impact of this profound book; bringing the totality of the Scriptures to bear upon this Book of Matthew Part 2 and thus upon us. We will also learn how to teach this glorious book, thus laying a broad base of teaching principles.

Required Books

1. *The Holy Bible, NKJV*. In class we will use the NKJV version of the Bible. Tests and handouts will also use the NKJV exclusively. Students will be required to read aloud in class and participate verbally. Again we will read only from the NKJV.
2. *Be Loyal (Matthew): Following the King of Kings* by Warren W. Wiersbe

Recommended Study Tools

1. Bible Study Software or go to Blue Letter Bible.com
2. Strong's Concordance
3. Vines Complete Expository Dictionary
4. NKJV Study Bible with notes and cross-references
5. Jon Courson's Application Commentary, New Testament

Recommended Audio Studies on the Book of Revelation

- 1- Chuck Smith on Blue Letter Bible
- 2- Chuck Missler from Koinonia House or on-line at *Firefighters for Christ*

Homework

- 1) **HOMEWORK ASSIGNMENTS (60 Points or 20% of your course grade)**

The following preparation will be required on a weekly basis:

- A) Read and re-read the chapter(s) we will be covering for the next week.
- B) Reading of commentaries that cover the next section of assigned chapters.
- C) One page worksheet that covers the possible homework assignment.

2) **CLASS ATTENDANCE & PARTICIPATION** are essential whether you are seeking college credits or you are auditing the course. I pray that you have counted the cost of being here for each and every class before you signed up, and that you will guard your class time carefully from interruption. Read, evaluate, pray thru and apply Luke 14:28-30 regarding this class and the time commitment. **120 points** or 40% of a students grade are assigned for class attendance and participation. See also Phil 2:12-13.

3) **FINAL Exam (120 Points or 40% of your course grade)** A final exam will be due on the last Thursday of the semester. Details concerning the type and content of the final exam will be given later in the course

session.

Grades

Your course grade will be based upon the amount of points you accumulate during the quarter from the requirements listed above. There are a total of 300 points that a student can earn throughout the course. The student's letter grade will be based upon the schedule below:

<u>Points</u>	<u>Percentage</u>	<u>Letter Grade</u>
282 - 300	94% and above	A
270 - 281	90-93%	A-
258 - 269	86-89%	B+
228 - 257	76-85%	B
210 - 227	70-75%	B-
198 - 209	66-69%	C+
168 - 197	56-65%	C
150 - 167	50-55%	C-
149 - 0	49% and below	NC (No Credit)

Miscellaneous Information:

1) ABSENTEEISM:

If you are absent from a class, it is up to you to get the appropriate media to keep current with the class and homework. Each class is video recorded and available on our website at Calvary Castle Rock. If you miss an assignment or the final exam, it must be made up within one week. If absent homework may be turned in the following week.

2) IF YOU NEED TO CONTACT ME:

If you need to contact me for any reason call me on my mobile phone: 630-244-5434.
Or Email: John@CalvaryChapelCR.org

3) DIFFICULTIES:

If you experience any kind of difficulties during this course, please let me know. Satan does not want you to grow, therefore, he is going to try to discourage you, distract and convince you to drop out. Hang in there and remember; **GOD IS FAITHFUL, AND WILL NOT ALLOW YOU TO BE TESTED BEYOND WHAT YOU ARE ABLE TO BEAR!**

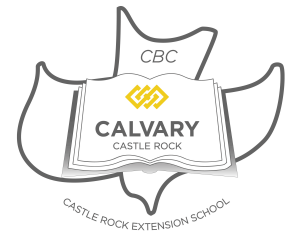
Homework Schedule & Assignments

Homework will be explained and assigned every week.

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NT351 Matthew Part 2: *In the Field, In the Classroom with Jesus, Chapters 16-28*

Spring 2015

Class #1-Introduction & Chapter 16:1-27

A brief Review of Matthew Part 1 chapters 1-15

We followed and will continue to follow an overall flow of Matthew following Jesus in *'the field'* with Him and in *'the classroom'* with Jesus

Chapter 1 started *in the Field* of Jesus' human ancestry.

Right away we have Matthew's scope and purpose in mind:

Matthew is the "book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Mt. 1:1)

First the King, David and then Abraham father of the Jewish people and father to all who believe, both Jew and Gentile.

Gentiles and their *faith* are very prominent in Matthew

Matthew gives us Jesus at the end of an historic but failed genealogy, *until* Jesus.

But those failures were not passed on for He was born of a virgin conceived in Mary by the Holy Spirit, as told by an angel to the 'end man' of the failed but chosen line: Joseph.

His mission was announced to Joseph in the Boys name: Jesus for He will save His people from their sins.

In Chapter 2

Continuing *in the Field* we have the second mention of Gentiles (the first being in His genealogy) when Magi from the east came to worship Him, the King of the Jews.

Wherever there is worship there is sure to be opposition, and that in the troubled person of king Herod. Bethlehem they went to, and worshipped, but they did not return to Jerusalem.

And being divinely warned they went out another way,

And Joseph took his family and fled to Egypt.

BUT it did not stop Rachel weeping for the butchered male children of Bethlehem, two years and under Jesus as a child returns to Nazareth to fulfill Scripture and to grow upwards.

Chapter 3 in the Field we are with John the Baptist who begins his preaching ministry far from the centers of Jewish life

His message is one of repentance for the Kingdom of God is at hand

All went out to hear him preach repentance, be baptize unto repentance: John called for the fruits worthy of repentance, especially the outwardly religious.

Then Jesus came from Galilee to be baptized by a reluctant John: do this John to 'fulfill all righteousness'
The Trinity appears. A gentle dove form descends on him, a voice 'appears' confirming and anointing the person of the Beloved Son in whom the Father is well pleased with the Spirit of God.

Chapter 4 finds the spirit leading God incarnate *in the Field* into the wilderness to be tested as the Last Adam

In extreme conditions and with extreme hunger he is tempted to sin

His weapon of choice three times and thus ours by example is the Word of God in His case from
Deuteronomy

His food was the Word, His trust and service were in and for the Father

His new headquarters were Capernaum in dark Galilee of the gentiles, thus fulfilling the Jewish prophet
Isaiah

There He began by calling together His future co-workers; future fishers of men

With them He began teaching in their synagogues what the now imprisoned John was preaching: 'repent
for the K of G is at hand....'

Followed by healings that increased His fame thruout: Syria!

Gentiles came and many from all over and many came from Jerusalem

Chapters 5 thru 7 We enter *in the Classroom* and listen to His Kingdom Manifesto (aka: The Sermon on the Mount), our first *in the Classroom* teaching.

His Kingdom's character starts inwardly and comes out to the outer life, versus an outward Phariseetical character that never touched the inner man at all, and thus upon closer examination never really changed the outer life either.

Chapter 8 Begins with Matthews classic ending of Jesus major teachings in chapters 5-7: *And when He had ended these sayings,*

He went back *in the Field*...He begins with cleansing a 'type' of sin called leprosy....

Then a *gentile* centurion's servant is healed, but what is very note worthy is the gentile had the greatest faith seen in all of Israel.....

Then Peter's mother in law was healed and immediately she continued serving...then with words only He cast out demons, many healed....

As He was leaving the area a very comfortable Scribe is told by Jesus that His is an uncomfortable life..... And as we saw it is sometimes a dangerously stormy life as the disciples found out while Jesus slept among them in a storm tossed boat.

He awoke and all was calmed, except the storm within *them* about Him!....

Giants due to demonic strength were next....

To meet Him and be clothed in their right mind-being touched by Him leaves one clothed in right mind-ed-ness...

Then the swine herders, those out of their minds! asked Him to leave....

Chapter 9

Still *in the Field* we are back across the lake to His own town He forgives before healing and the religious are outraged.

So He healed him to prove His forgiveness was not blasphemous....

Then we learn that fasting occurs when the bridegroom is taken away....

Then we meet the number 12: a daughter *twelve* dying, a older woman dying for *twelve* years.

Both are healed and used to strengthen a father's faith....thank God for twelve year olds!

Then blind men are asked one question and if they answer correctly they would see: Do you believe I can heal your sight? Yes! And we know the rest.....

A new kind of demoned man is met: he cannot speak. No problem, he can now with Jesus.

No one ever saw this before!

So His enemies came up with a new kind of explanation and association: He casts them out by the ruler of demons.

The chapter ends with a note of compassion about multitudes-then and now. *Weary, scattered, and without a shepherd.* Ripe therefore for harvest!

Chapter 10

Our second *in the Classroom* time with Jesus and His disciples. He instructs them for the first time as 'sent ones': Apostles

He gives them power similar to His. He is sending them out as Apostles and He names the 12, including Judas 'Who also betrayed Him'.

Their people and places were very specific: Jewish cities only, lost Jews only.

Their message was the same as Jesus', same as John's: 'Repent the Kingdom of heaven is at hand'.

Message certified thru miracles-just like Jesus.

Trust where and who you stay with in each receptive city.

Bring nothing, just your message and the power I give you.

Be wise be 'snakebirds'.

He looks at them down the road before 70 AD, and before His second coming: You will speak as I do from my Father and you will be treated as I will be by my people, by your families.

Do not fear, your eternal life cannot be touched though your body will be.

Chapter 11

Starting with His classic classroom ending: '*When Jesus had finished commanding His twelve*' he departed back *into the Field* to teach and preach in the disciples cities.

In the mean time John's disciples caught up to Jesus to ask: *Are you the one or do we look for another one?*

Tell John what I do and say and this aligns with Isaiah and blessed is he who is not stumbled in me.

Then Jesus spoke concerning John in his dispensation, he is the best and end of O.T. prophets.

None greater born of women. In the next dispensation though he that is least is greater than John.

BUT this generation did not receive either John the aesthetic or Jesus the outgoing and eater with sinners.

With this rejection comes the rebuke of Heaven's sent one.

Woe is pronounced on the most visited cities by Jesus and oh by the way if the Gentile cities of Tyre and Sidon and Sodom had heard and seen the works Jesus did they would have repented long ago.

With city wide rejections comes the call to individuals within each city: *Come to me and I will give the heavy laden rest.*

Chapter 12

Still *in the Field* controversy over the Sabbath and its right interpretation lead to many confrontations between Jesus and the Jewish leadership.

We have two here and they lead to the ultimate rejection of Jesus by the leadership in that they attribute his works and His person to Beelzebub the prince of demons.

First we see His disciples legally going thru the grainfields gleaning and eating the grain on the Sabbath out of need.

Unlawful they say, no more than David who was in need Jesus says.

Mercy is always desirable even on the Sabbath and I Jesus am the Lord of the Sabbath.

Then **Second** he forgives and heals on the Sabbath: *blasphemy and illegal*, the leadership said.

He said I did no more for this man than you would for your lesser sheep on the Sabbath.

For the first time they sought to destroy Him.

But the multitudes were seeing things never seen before, healings, dumb demons ousted;

And we see now a direct quote from Isaiah that there would be a turning to the gentiles.

One people rejecting Him then to another people He will turn.

After deaf-mute-demon possessed man is dispossessed the people begin to wonder: could this be the Messiah!

In desperation the leadership proclaims Jesus' allegiance with the devil and not the Holy Spirit.

He reasons with them logically then warns them of lack of forgiveness for blasphemy of the Spirit.

He then reminds them of their parentage 'brood of vipers'.

They seek a sign. Only the sign of Jonah will be given.

Then even His mother and brothers are mistaken about true family: True family is those that do the will of God.

Chapter 13

The third great *in the Classroom* teaching.

Due to dullness of eyes and ears He now uses Parables as a lead teaching method to the multitudes.

Seven parables of the Kingdom of Heaven on earth are given. Here is what we learn:

The field is the world. Seed of the Word is sown and grows.

Some bear fruit and other kinds of evil sown seeds grow as well.

Leaven of sin is present, evil birds are allowed to live in midst of the Kingdom.

Yet in this field, the world, there is a treasure and a pearl worth giving all for, but only one can pay!

There will be a separation of treasure and pearl from all of the rest at the end of the age.

Again He ends His teachings as all of His classroom times: *when Jesus had finished these parables,*

He departed from there back *in the Field*; Left for His own country, but only found unbelief and left without doing many mighty works there.

Chapter 14

Still *in the Field* Herod's killing of John is recalled.

Haunted by John Herod thinks Jesus is John back from the dead.

Jesus having been rejected by the leadership, the cities, His city, He turns to the wilderness, by Himself BUT multitudes follow and He feeds those that have come out to Him.

Into the boat they go across without Jesus. But He races to pass them in the night and they see Him.

Peter walks on the water and then sinks into the same.

Jesus comes into the boat and they worship Him for what He always was: *'The Son of God'*

Chapter 15

Again *in the Field* and another confrontation regarding alleged transgressions by Jesus and His disciples:

Their traditions versus the Word of God being cancelled out by their traditions.

Truly their issues are exposed: The insides, the heart truly is wicked and unfortunately not dealt with by the Jewish leadership and their traditions.

Mouths can draw near but their hearts are far away in a dark place.

He now tells all who follow Him: *Let the rulers alone, they are blind and lead the blind.*

He now turns *in the Field* to places and people who have faith: The gentiles, a woman of Tyre.

He cannot but help those who believe, even outside of Israel.

He feeds these gentile multitudes as well. Notice they eat the same food as the Jews: Bread and fish.

Now we continue with: **Matthew Part 2: *In the Field, In the Classroom with Jesus, Chapters 16-28***

Chapter 16

Mark's version of Matthew's verses 1-4

Mark 8:11-13 *11 Then the Pharisees came out and began to dispute with Him, seeking from Him a sign from heaven, testing Him. 12 But He sighed deeply in His spirit, and said, "Why does this generation seek a sign? Assuredly, I say to you, no sign (as from Heaven) shall be given to this generation." 13 And He left them, and getting into the boat again, departed to the other side.*

1 Then the Pharisees and Sadducees came *(the definite single article 'the' and the connected 'and' links these as one group when it comes to Jesus, as also in v. 6, 11 & 12),*

Missler: The Pharisees with the Sadducees—strange combination because the Pharisees were the extreme religionists; the Sadducees were the Unitarians, the modernists. They did not believe in the supernatural, or the resurrection. BUT they have a greater common enemy: Jesus

Morris: “they represent official Judaism in its entirety”

-Matthew has 14 references to the Sadducees (Mark and Luke 1 each, Acts 5, and they are mentioned nowhere else in the New Testament)

and testing Him (*testing to bring forth failure*) **asked that He would show them a sign from heaven.**

-in this case they thought He could not produce a sign right out of Heaven. Signs on earth yes, but not out of heaven!

-**Morris:** they want a miracle with Heavenly divine significance, a miracle that will show beyond all contradiction that God in Heaven is with him

-They are looking for an ‘Elijah’ calling fire down out of heaven type of sign! **See 1Kings 18:37-38**

2 He answered and said to them (*as if pointing to the heavens*), **"When it is evening you say, 'It will be fair weather, for the sky is red'; 3 and in the morning, 'It will be foul weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the face of the sky, but you cannot** (*at this point you are totally powerless to do so, to...*) **discern the signs of the times.**

-In the person of Jesus God was visiting his people, but the Pharisees and Sadducees were quite unable to perceive what was happening right there, where they were.

-The very fact of them asking is proof that they have missed the signs already given.

-**Carson:** For those with eyes to see, the “signs of the times,” if not the kind of “sign” the Pharisees and Sadducees demanded, were already abundant.

4 A wicked and spiritually adulterous generation (*this one*) **seeks after a sign, and no sign shall be given to it except the sign of the prophet Jonah." And He left them and departed.**

-The only *sign* to be given will be *the sign of Jonah* (a prophet mentioned in the New Testament only by Matthew [5 times] and Luke [4 times]; each time the name is used in connection with the Jews’ demand for a sign)

-He had already explained this to them in **12:40: For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.**

-The death, burial for three days and the resurrection of Jesus would be the sign that Jonah is a type of.

-**Morris:** Mark also says that Jesus ‘sighed’: the controversies were wearying.

-We wonder if we ever weary our Lord?

Mark’s version of Matthew’s verses 5-12

Mark 8:13-21 *13 And He left them, and getting into the boat again, departed to the other side.*

14 Now the disciples had forgotten to take bread, and they did not have more than one loaf with them in the boat. 15 Then He charged them, saying, “Take heed, beware of the leaven of the Pharisees and the leaven of Herod.” 16 And they reasoned among themselves, saying, “It is because we have no bread.” 17 But Jesus, being aware of it, said to them, “Why do you reason because you have no bread? Do you not yet perceive nor understand? Is your heart still hardened? 18 Having eyes, do you not see? And having ears, do you not hear? And do you not remember? 19 When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?” They said to Him, “Twelve.” 20 “Also, when I broke the seven for the four thousand, how many large baskets full of fragments did you take up?” And they said, “Seven.” 21 So He said to them, “How is it you do not understand?”

5 Now when His disciples had come to the other side,

-Jesus leaves his opponents and withdraws by boat to the other side of the lake (v. 5) and points north (v. 13). But his withdrawal is emotional and judicial as well as geographical.

they had forgotten to take bread. **6 Then Jesus said to them, "Take heed and beware of the leaven of the Pharisees and the Sadducees."**

-The singular definite article before 'the' Pharisees with the connecting 'and' Sadducees without definite article make this one group in Jesus' mind in this discussion

-Herod added to this list in Mark 8:15

7 And they reasoned among themselves and came to this conclusion, saying, "It is because we have taken no bread." 8 But Jesus, being aware of it, said to them, "O you of little faith,

-here 'little faith' means failing to think spiritually as opposed to naturally.

-It also means failing to 'remember' His past provision in the multiplying of the loaves and fishes, as we shall see next!

-This is the ultimate 'we are not on the same page' picture! The 'spiritual page' of Jesus versus the 'physical page' of the disciples.

-People of faith see and hear beyond the mundane or the physical: In Heb. 11:3 where we read of faith knowing that what is visible was made of that which is invisible. Who we don't see is more real than what we do see!

-We wonder do we ever fail to think spiritually first and to forget the past faithfulness of God?

why do you reason among yourselves because you have brought no bread?

Missler: They think that Jesus brings up leaven because they had forgotten to bring bread. Jesus realizes that they are misunderstanding the whole thing.

9 Do you not yet (should have is the implication) understand, or remember the five loaves of the five thousand and how many baskets you took up? 10 Nor the seven loaves of the four thousand and how many large baskets you took up?

-Note the connection with not 'remembering' and not 'understanding' here in contrast with John 12:16 which occurs after His ascension to glory in **see** John 12:16. *How does remembering contribute to understanding?*

11 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." (Mark adds 'Herod')

-He repeats the warning without adding anything and asks why they are not thinking spiritually but naturally.

-They finally get it.....

....12 Then they understood.....

-thru explanation they understood...a little understanding will lead to more and then more, etc.

-which will take us from 'they understood' and on to Peter receiving 'revelatory understanding' of who Jesus is....in vs. 14-16

.....that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

Morris: Thus the Pharisees put a great deal of emphasis on the "tradition of the elders" with its stress on the written and oral law *and its outward observance*, whereas the Sadducees would accept nothing but the law written in the Torah, *but with no belief in the supernatural*. The Sadducees were politicians; they were a comparatively small, but wealthy, aristocratic party.....At the very least they were linked by their inability to see that Jesus was the Messiah, by their hatred of him, and by their determination to overthrow his teaching if they could.

Missler: Why is this here? Partly to alert you as to what 'leaven' really means back in **see** Matthew 13:33

Carson on verses 13-20

-Broadly speaking Matthew and Mark treat Peter's confession similarly. All three Synoptics (Mark 8:27-30; Luke 9:19-21) immediately follow it by Jesus' prediction of His sufferings, a theme Matthew

develops (in 17:12, 22-23; 20:17-19).

13 When Jesus came (and they followed!) into the region of Caesarea Philippi,

-**Morris:** This city was situated about twenty-five miles north of the sea of Galilee at the foot of Mount Hermon, 1150 feet above sea level, which was largely gentile territory. One of the sources of the Jordan issues from a cave near this city, and there was an ancient shrine in the cave.... In 20 b.c. Augustus gave the district to Herod the Great who built a temple of white marble in honor of the emperor at Paneas. When Herod died in 4 b.c. the area became part of the tetrarchy of Philip, and this man rebuilt the city. He called it Caesarea in honor of the emperor Augustus and added "Philippi" (which distinguished it from Caesarea on the Mediterranean coast and, of course, honored Philip himself)..... The inhabitants were largely Gentile. Though Jesus exercised some broader ministry here (17:14; Mark 8:34), primarily he gave himself over to the Twelve here.

He asked His disciples, saying, "Who do men say that I, the Son of Man, am?"

-**'Son of Man'** was His favorite title of Himself. He came to identify with us, being a man was new to Him, being the Son of God was not new nor something that He readily promoted and defended (see Phil 2:5-8).

-**Morris:** Some scholars hold that Jesus would not have put the question in this form, for by calling himself "the Son of man" he was asserting his Messiahship. But this title (which he had used before, 8:20; 9:6, etc.) was not an accepted title of the Messiah; it was simply the way Jesus liked to refer to himself. The objection lacks validity.

14 So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets."

-Elijah was prophesied in Mal 4:5,6. Jeremiah: Jer. 11:19; some thought he might fulfill Isa 53:7. Moses prophesied to return; Deut. 18:18.

-**Morris:** They concentrated their answer on people who in some sense approved of Jesus (no Beelzebub accusers noted here!), and even among them they found different views, though in one way or another all the views mentioned affirmed that Jesus was a prophet....

.....Some people thought that Jesus was **John the Baptist**, as Herod did (14:2, though at first he appears to have rejected the view, Luke 9:9). John had made a profound impression, and apparently there were some who thought that his death at the hands of Herod could not be the last of him. A second group regarded **Elias** as more likely. This is the Greek form of **Elijah**, and these people evidently saw Jesus as the fulfillment of the prophecy that Elijah would appear again (Mal. 4:5). It is not clear why others thought of him as **Jeremiah** (we owe this information to Matthew; neither Mark nor Luke mentions him). In the Hebrew Scriptures Jeremiah is said to be listed first in some groupings of "the latter prophets," and he may have been considered the typical prophet. Perhaps, too, those who held this view remembered Jeremiah's prophecies of doom and held that Jesus was Jeremiah all over again because of what he had to say about the future of the nation (see 11:21-24). **One of the prophets** is a loose, general category. The people who held this view were not prepared to identify Jesus with any particular prophet, but they held that he was great enough to be numbered among the prophets. They may have agreed with the previous groups that he was the reincarnation of some great prophet of earlier days, or they may have thought of him as a new member of the prophetic band. Clearly many people were impressed by Jesus and saw him doing the kind of thing they thought prophets would do. It is also clear that there was a good deal of discussion and that people held very varied opinions of him.

15 He said to them, "But who do you say that I am?" 16 Simon Peter answered and said, "You are the Christ (Greek for Messiah), the Son of the living God." 17 Jesus answered (only here in Matthew) and said to him, "Blessed ('from above'. No earthly origin of this blessedness!) are you, Simon Bar-Jonah (son of one

like Jonah), for flesh and blood has not revealed this to you, but My Father who is in heaven (like 11:25-27).

-Peter's confession (16:16) is direct: "You are the Christ" (Mark); "The Christ of God" (Luke); "You are the Christ, the Son of the living God" (Matthew).

-Did the disciples ever consider or hope He was the Messiah prior to this? Yes **see** John 1:41, 45, 49.

-How does the Father reveal this since He is in Heaven? Thru 'the Spirit of the Father':

-'Spirit of the Father', **see** Matt. 10:20, **see** John 14:26, **see** Acts 2:33, **see** 1Cor. 2:11-12, **see** Eph. 1:17

-**Carson** on the different views regarding Peter from this passage:

Peter's role in this passage has been analyzed hundreds of times. At the risk of oversimplification, we may classify the positions defended in this century into two classes.

The first thinks of Peter as a "typical" disciple who speaks for the other disciples, who in turn represent all believers. Thus everything said about Peter becomes a lesson for all Christians.

The second sees Peter as in some way unique: he becomes a kind of supreme rabbi on whom Jesus builds his church, a rabbi who guarantees and transmits the traditions of Jesus in the church....

....In a balanced essay J.D. Kingsbury ("The Figure of Peter in Matthew's Gospel as a Theological Problem,") has shown how both alternatives distort the text. **The second will not stand:** Matthew's Gospel insists that only Jesus is to be called rabbi (23:8, 10) and that after his resurrection he himself will remain with his disciples to the end of the age (28:20; cf. 18:20). Moreover, if Peter is given power to bind and loose, so also is the church (in 18:18); and all of Jesus' followers are to be involved in discipling and teaching the nations (28:18-19). Yet **the first view** is also simplistic. Matthew 16:16-17 is intensely personal, not merely representative. Whatever the precise meaning of these verses, Matthew presents Peter as the "first" disciple to be called (4:18-20; 10:2-4) and now the first one truly to understand that Jesus is the promised Messiah, the Son of God. So these passages honor his "salvation-historical primacy" (Kingsbury's expression), and we must not do less. *This, Jesus rewards by giving him the keys that will open the Kingdom of God to three people groups: Jews in Acts 2, Samaritans in Acts 8, and the Gentiles in Acts 10. Italics John's add*

18 And I (in context we could read: *And I, the Messiah...*) **also say to you that you are Peter** (small stone, in Masculine),

-Jesus had predicated His name change and now it takes place. From Simon Bar-Jonah to Peter in **see** John 1:42. All earlier Gospel references to 'Peter' are done so from the point of time the Gospels were written, for he truly was Peter long before as well as after the Gospels were written.

-When He goes on to say "You are Peter," his You is also emphatic: "You!, the man who has just made this important statement, you! to whom my heavenly Father has revealed this great truth."

and on this large rock I will build My church (Feminine, 'Bride', 'the called out ones'),

-**Morris:** "On this rock I will build my church" is a saying that has caused endless controversy in the church's history. The big question is the meaning of *this rock*. Does it mean the man Peter? Or the faith Peter has just professed? Or is it the teaching of Jesus (as in 7:24)? Or Jesus himself? Each of the views has been argued passionately by some exegetes..... Clearly this is a place where we must tread carefully and keep in mind the possibility of interpreting the passage in ways other than the one that appeals to us.

-Who is the large rock on which the church is built? 'The Christ the Son of the Living God!'

-The word 'Church' in the gospels is used only here and in Matt. 18:17

and the gates of Hades shall not prevail ('gain the mastery over') **against it.**

-Let's let Peter interpret what this means thru the Holy Spirit in Peter's first letter: **1Peter 2:4-5**

4 Coming to Him as to a living singular stone, rejected indeed by men, but chosen by God and

precious, **5** you also, as living stones (*many little stones*), are being built up a spiritual house (*on the living stone*), a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

-see also 1Cor. 3:11

19 And I will give you (*singular, Peter*) **the keys*** (*to the gates of stronghold that the enemy 'holds in': Jews, Samaritans, & gentiles*) **of the kingdom of heaven** (*Jews, Acts 2, Samaritans Acts 8, Gentiles, Acts 10*) **and whatever you bind on earth will be bound** (*perfect tense, already bound*) **in heaven, and whatever you loose on earth will be loosed** (*perfect tense, already loosed*) **in heaven** (*given to all disciples in, see Mt. 18:18, see John 20:23*)."

Missler: Petros: Part of a rock, that which is hewn out of a rock, a stone. Petra: the rock out of which a stone is hewn (Mt 7:24, 25). Pun between Peter (the stone) and Petra (the rock). Who is the Rock? 1 Cor. 3:11; Eph. 2:20; 1 Cor. 10:4; 1 Pet 2:4-7: JESUS. Peter was not infallible; Paul in Gal 2:11-16 has to dress him down.

Morris: There is no doubting that Peter is assigned a preeminence (which we see clearly in the early chapters of Acts), but it is not an absolute preeminence and we must be careful in defining it. In any case there is no mention of any successors of Peter; whatever position is assigned to him is personal, relates to the opening the door of salvations to Jews, Samaritans, and Gentiles, and not transmissible to those who would succeed him. Jesus is speaking of the apostle and not of those who followed him.

*key(s), see Is. 22:22 (Isaiah's quote referenced in see Rev. 3:7), see Rev. 1:18

Morris on loosing and binding: With respect to its significance in this passage Chamberlain remarks: "This is wrongly translated 'shall be bound' and 'shall be loosed,' seeming to make Jesus teach that the apostles' acts will determine the policies of heaven. They should be translated 'shall have been bound' and 'shall have been loosed.' This makes the apostles' acts a matter of inspiration on what Heaven as already judged." He adds, "This incorrect translation has given expositors and theologians a great deal of trouble"

20 Then He commanded His disciples that they should tell no one that He was Jesus the Christ (= 'You are the Christ, the Son of the living God', from v.16).

-**Morris:** If the disciples had gone out proclaiming that Jesus was the Messiah, both they and their hearers would have thought of a glorious, conquering Messiah. They would have looked for armies and bloodshed and victories. To know that Jesus was the Messiah was one thing; to understand what Messiahship really meant was quite another.

Why not tell anyone? Because the opportunity to set up the Messiah on the throne of David has passed due to their rejection of Him as their Messiah, the Christ. So.....Entrance will now be based on faith in what is predicted in v.21....

Marks version of Matthew's verses 21-27

Mark 8:31 And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again. **32** He spoke this word openly. Then Peter took Him aside and began to rebuke Him. **33** But when He had turned around and looked at His disciples, He rebuked Peter, saying, "Get behind Me, Satan! For you are not mindful of the things of God, but the things of men." **34** When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. **35** For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. **36** For what will it profit a man if he gains the whole world, and loses his own soul? **37** Or what will a man give in exchange for his soul? **38** For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with

the holy angels."

We transition to a new phase of teaching by Jesus only with His disciples.....

....21 From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed (*a-pok-tei-no, 'put to death', not 'phoneus', to murder which is never used of those who killed Jesus*), and be raised the third day.

-For Jesus at this point suffering was the essence of Messiahship, and from this point on He brings it out again and again (In Matt. alone: 17:9, 12, 22-23; 20:18-19, 28; 21:38-39; 26:2).

-Most of His ministry, as Matthew records it, had been spent in Galilee and adjacent regions. But now a divine necessity takes Him to Jerusalem.

-**Morris:** Jesus makes no mention of what the suffering entails, but specifies that it will come from *the elders and chief priests and scribes*. The conjunction is a comprehensive term for 'the Jewish leadership', and the single article that precedes the list classes them as a united group.

-Who raised Jesus from the dead?: God/Father did it: **see** Gal. 1:1; The Holy Spirit raised Him, **see** Rom. 8:11; Jesus raised Himself up, **see** John 2:19. A total Trinitarian involvement.

22 Then Peter took Him aside and began to rebuke Him, saying, "Far be it from You, Lord; this shall not happen to You!"

-ignorance is a huge harbinger of unbelief

-Peter began to speak but was cut off by the Lord.....

-He confesses that Jesus is the Messiah and then speaks in a way implying that he knows more of God's will than the Messiah himself!

23 But He turned *around and looked at His disciples, He rebuked Peter (from Mark)* and said to Peter, "Get behind Me, Satan! You are an offense a stumbling 'rock' to Me moving forward,

-**Carson:** A few moments earlier Jesus had called Peter a rock. Now he calls him a different kind of "rock," a *skandalon* ("a stumbling block"). How about us? We are either a rock of building and edification or a rock of offense! And to the Jews Jesus became a stumbling block due not to Himself but due to their misunderstanding Him and because of their pride! **See** 1Cor. 1:23

-For Peter and us, partial understanding is worse than not understanding at all. He understood the death part of what Jesus said BUT NOT the *'be raised the third day part'*.

-**Morris:** Most surprisingly of all Jesus addresses his follower as "*Satan*," an address unparalleled in the New Testament..... Peter's words are not what might have been expected from the man to whom the revelation of Jesus' Messiahship had been made; they are a suggestion emanating from Satan himself. We are to understand that Jesus' death was so central to God's plan that to try to avoid it was to do the work of none less than the evil one himself.

for you are not mindful in your thinking of the things of God, but the things of men."

-**Morris:** It comes naturally to us to think of glory and honor, of comfort and security. We find it difficult to understand things from the perspective of the righteous God who loves righteousness (Ps.11:7). Peter had had his view that Jesus was the Messiah confirmed; in the light of that he found it incredible that this would entail rejection and suffering and death.

Carson on vs. 24-28

Matthew omits mention of the crowds (cf. Mark 8:34) and omits Mark 8:38 because he has provided a parallel thought elsewhere (Mt 10:33). In 16:27 Matthew adds some words from Psalm 62:12. This pericope does two things: (1) after the passion prediction in Mt 16:21-23, it demands the disciples' willingness to deny themselves absolutely, a kind of death to self; (2) yet it assures us and them that the consummated kingdom they were looking for will at last come.

24 Then following this Jesus said to His disciples, "If anyone desires sets his or her will to come after Me, let him deny himself,....

-**Morris:** The natural tendency of the race is to affirm oneself, to concentrate on what serves one's own interests, to make oneself as prosperous as one can.

.....and take up his cross (Luke adds 'daily'), and keep on following Me.

-The cross is a positive outcome. Millions have been saved! Our cross is doing what God calls us to do, knowing that it will involve, sacrifice, pain, loss but great works by will come forth from it!

Why is v. 24 the right thing (not necessarily the painless) thing to do?.....

Three 'Fors'

25 For #1 whoever desires (sets his will) to save his life (the ψυχή, psyche) will lose it,

-Jesus is saying that to concentrate on saving one's own soul is to actually lose it;

-**Morris:** Jesus is not saying that anyone who concentrates on his own selfish concerns will be punished by having his life taken from him. He is saying that, by the very fact that he concentrates on his own selfish concerns, that person has lost life in the best and fullest sense now.

but whoever loses his life (ψυχή, 'psyche') for My sake will find it.

-will find it now!

He then as He so often does reasons with us thru the method of asking questions.....

26 For #2 what profit is it to a man if he gains the whole world (temporary), and loses his own soul (ψυχή, psyche, eternal part of man)?

-gain the whole world? as in **1 John 2:16-17** 16 For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. 17 And the world is passing away, and the lust of it; but he who does the will of God abides forever.

-Very short term thinking, pleasure without any eternal life perspective

Or what will a man give in exchange for his soul?

-what is your price in exchange for your soul? You cannot have both!

-Exchange is only used twice in NT, both in Matthew. An exchange of perceived (thru deception of course) equivalent value!

27 For #3 the Son of Man will come in the shekinah glory of His Father with His angels, and then He will reward each according to his works (Ps. 62:12).

-The rewards for denying yourself even losing your life for His sake will come later, but they will come!

-There is no passing, or fading away of these gains!

-His second coming in glory is spoken of here. This He expands upon in **Matt. 24:29-30:**

29 "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light;(there will be great darkness over all of the earth!) the stars will fall from heaven, and the powers of the heavens will be shaken.

30 Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. (the sign will be His coming in great glory, the Shekinah Glory of God, in a background of great darkness!)

We will begin chapter 17 with v. 28 of chapter 16