

**Prayer:**

**Slide # 1**

**Theme:** *Christ the King*

**Outline:**

Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)

Chp. 3 The Forerunner of the King and the King's baptism.

Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)

Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)

Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)

Chps. 11-12 The Rejection of the King.

Chp. 13 The Parables of the King.

**Chps. 14-16 The Revelations of the King.**

Chps. 17-20 The Instructions of the King.

Chps. 21-23 Formal Rejection of the King.

Chps. 24-25 The Predictions of the King.

Chps. 26-27 The Passion of the King.

Chp. 28 The Resurrection of the King.

Matthew 16 marks a major transition in Christ's ministry. At this point Christ is about 2 and ½ years into His 3 year ministry. The religious leaders in Israel have flat out rejected Christ and His claims. The rest of the nation is largely fickle, not sure what to think about Christ.

At this point Jesus presented a test of sorts to His disciples. He asked them, “Who do men say that I, the Son of Man, am?” (Mt. 16:13). This was the ALL-IMPORTANT question. Christ's entire ministry revolved around this issue. The answer was that the people generally thought that Jesus was one of the dead prophets who was risen from the dead.

That prompted a follow-up question specifically addressed to the disciples themselves, namely; “But who do you say that I am?” (Mt. 16:15). Peter, ever the outgoing spokesman of the group, said, “You are the Christ, the Son of the living God.” (Mt. 16:16).

That was the right answer! It indicated that Jesus was the promised coming Deliverer/Ruler as prophesied in the OT and it emphasized that He indeed was of the very nature of God – meaning He is God come in the flesh.

Jesus then responded by telling Peter he was blessed in making this confession but emphasized that he did not come up with this on his own – rather it had been revealed to Him by the Father.

And that brings us to our study today. Everything in our study today flows out of Peter’s inspired confession. Last week we saw Peter’s inspired confession, but that goes hand-in-hand with what Christ now goes on to say regarding the revelation of building His Church and the part Peter will play in it. In effect, what Christ goes on to show is WHY Peter was so blessed in being able to make the Great Confession of WHO Jesus is as the Christ – the Son of God.

### **Matthew 16:18–20 (NKJV)**

**18 And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.**

It was Jesus Who upon meeting Simon as seen in John 1:41-42 said that he would be called “Cephas” which is Aramaic and means “stone” (cf. Jn. 1:42; 1 Cor. 1:12; 3:22; 9:5; 15:5; Gal. 2:9). The Aramaic “Cephas” is interchangeable with the Greek name “Peter”. They both mean a rock or a stone. So in effect, it was Jesus at the very beginning of His relationship with Peter Who named him “Rocky”.

Jesus here reminds Peter that His name is now “Peter” as so designated by Jesus Himself. This is interesting because Jesus has just emphasized His pre-Christ name, namely “Simon” (meaning “hearing”) in verse 17 but now He says to him, “you are Peter” emphasizing the new name that He had given to him that reflects his new calling.

### **Slide # 2**

#### **Matthew 16:17–18 (NKJV)**

**17** Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.

**18** And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

This serves to highlight the change from who Peter was before to now how Christ is going to use Him in a “rock-like” way.

Christ said, “***you are Peter, and on this rock I will build My church***”.

This is one of the most debated phrases in all the Bible. Even very good men in our camp disagree on how this should be understood. The issue is this: What is “***this rock***” on which Christ will build His church?

There are three main views which all in a qualified sense are worthy of consideration. And all 3 have conservative scholars that defend them. So this is not a place to be overly dogmatic – although I am personally convinced that the view I take is the preferred view.

Some take it that this “rock” on which the Church is built is Christ Himself, others think it is Peter in a qualified sense, and still others such as myself believe that the “rock” is the inspired confession that Peter has just made.

### **Slide # 3**

The **ROCK** on which the Church is Built...

- 1) Christ Himself
- 2) Peter
- 3) Peter’s Confession

Some think that Christ Himself is the “Rock” in view here and to support this they look to a number of other Scriptures that do indeed support that idea that Christ is the cornerstone of the Church (cf. Ps. 118:22; Isa. 28:16; Mt. 21:42; Acts 4:10-12; Rom. 9:32-33; 1 Cor. 3:11; 10:4; Eph. 2:20; 1 Pet. 2:5-8). The problem is that to support their argument they go outside this immediate context here in Matthew to make their case. I am more interested in THIS context here and what is being said in the flow of thought in this immediate context.

There are a number of grammatical problems with this view. First, the text views Jesus as being the architect who is doing the building in contrast to the rock that is being built upon. Now both could be true but Jesus did not say, “I will build the Church upon Myself, the Rock.” That is not the language of the text. It is theologically sound as we look elsewhere but I don’t think that is the exact nuance being emphasized here.

**Slide # 4**

As Jesus identifies himself as the builder, the rock on which he builds is most naturally understood as something (or someone) other than Jesus himself. – ***Evangelical Commentary on the Bible***

Also note that the third person pronoun “***this***” is linguistically awkward if Christ is directly talking about Himself. If Christ was talking about Himself we might expect Him to say so in the language of first person as in the sense of “I”.

Another view is that the “rock” is Peter himself. But again, there are a number of reasons why I do not think this is the BEST view.

In the Greek text it is obvious that there is a play on words here. The name Peter and the word “rock” are similar and yet different.

**Slide # 5**

***Peter*** = Petros (a small rock)

***Rock*** = Petra (a large foundation boulder)

There is no denying that there are two different Greek words here. They are similar and yet different. If the Lord had wanted to clearly designate Peter as the rock He could have simply said “on you” but He didn’t say that.

**Slide # 6**

If Jesus had wanted to identify Peter as the rock on which He would build the church, the clearest way to do this would have been to use the same word. – ***Thomas Constable***

Also, the use of the third person pronoun “this” if Christ is speaking directly to Peter again, comes off awkward.

Some again want to go outside the immediate context and show that Peter is involved in the foundation of the Church such as found in Eph. 2:20. But here is the problem with that. The emphasis here in Matt. 16:18-19 always has Peter addressed in the SINGULAR while these other texts have Peter as one of a whole group of apostles and prophets.

Yes, Peter was part of the foundation of the church consisting of the “apostles and prophets, Jesus Christ Himself being the chief cornerstone” as seen in Eph. 2:20. But that is the point he was one many involved in this process and not THE (singular) rock involved as emphasized here in Matthew 16:18.

No other verse refers to Peter as the foundation of the Church. No where else do we find Peter having primacy over the other apostles or the whole church in this way. Yes, Peter was often functionally first among equals but he never has singular primacy.

Certainly Peter in his two epistles claimed to be nothing more than an Apostle (1 Peter 1:1), an elder (1 Peter 5:1), and a servant of Jesus Christ (2 Peter 2:1). – **Warren Wiersbe**

### **Slide # 7**

If we trace the figurative use of the word rock through Hebrew Scriptures, we find that it is never used symbolically of man, but always of God. So here at Caesarea Philippi, it is not upon Peter that the Church is built. – **G. Campbell Morgan**

**Footnote:** Matthew 16:18 is a key verse in Roman Catholic theology. They argue that Peter being the rock became the first bishop of Rome and was thus given primacy over all the other apostles in the church. Furthermore this primacy was then transmitted to his successors right down to the present day pope. In truth Peter was only “first among equals” among the apostles and never claimed a position of supremacy over them (cf. Matt. 18:1; 19:27; 20:21; Lk. 22:24; Acts 11:2; Gal. 2:11).

Peter was married (Mt. 8:14). Peter was fallible (Gal. 2:14). The early church held fast to the “apostles’ doctrine” and not only to that propagated by Peter (Acts 2:42). In Gal. 2:9 Peter is spoken of as being one of the pillars in the early church, but not the only one. At the first council of the Church Peter had a role but James seems to have a larger role (cf. Acts 15). Christ ALONE is said to be the ONLY foundation that can be laid in 1 Cor. 3:11. Yes, in terms of a “revelatory foundation” in the sense of Eph. 2:20 God used the apostles and prophets. But ultimately Christ ALONE is the one foundation that all is built upon.

The third view, and in my view, the most probable view, is that “**this rock**” represents the ROCK TRUTH confession that Peter has just given in verse 16 saying that Jesus is the Christ, the Son of the living God which Jesus then blessed in verse 17.

This third view makes the BEST sense in that it understands “this rock” as applying to the major ROCK truth of Peter’s confession. This fits well with the third person pronoun. Also this view fits well with the play on words that Peter is a small stone but yet at the same time he was blessed to give forth the boulder size TRUTH of Who Christ is as the Son of the living God.

There are three key reasons I hold to this view as best. There is a contextual reason, a grammatical reason, and a theological reason.

First, contextually the conversation flows from Peter’s confession. This is the climactic statement that nailed WHO Christ is which was the whole issue up to this point in the ministry of Christ. Everything in this context flows out of Peter’s GREAT confession of WHO the Christ is as God’s Son and the blessing pronounced on him by Jesus because of it. From this premise flows WHAT Christ is going to build His Church upon.

Second, grammatically, Peter fits well with the idea of small rock while the word rock (Petra) fits well with a large foundational rock. The third person pronoun “this rock” fits perfectly with the GREAT confession of Peter. The play on words in effect says, “Peter you are a rock used in a special way, but the BIG CONFESSION you were just blessed to bring forth is the really BIG ROCK upon which Christ will build His Church.”

Third, theologically this idea of Peter’s confession being the ROCK that Christ builds His Church on harmonizes perfectly with John 20:31. John wrote the entire gospel of John so that we might believe and believing in Christ’s name we might have life. The thing about John’s gospel is that it was written late in the apostolic era of the Church – around 90 AD. John writing well into the Church Age is showing us what we must believe and what John says HARMONIZES perfectly with Peter’s confession in Matthew 16.

### **Slide # 8**

**Matthew 16:16 (NKJV)**

- 16 Simon Peter answered and said, “You are **the Christ the Son of the living God.**”

**John 20:31 (NKJV)**

- 31 but these are written that you may believe that Jesus is **the Christ the Son of God**, and that believing you may have life in His name.

Now let me ask you: ***How does one become a member of Christ's Church?*** A. By believing that Jesus is the Christ – the Son of God. The moment a person becomes a true believer in Christ they are sealed with the Holy Spirit as stated in Eph. 1:13. 1 Cor. 12:13 is very clear that “by one Spirit we were all baptized into one body...and have all been made to drink into one Spirit”. This is Spirit Baptism in which the Holy Spirit baptizes (or places us into) the body of Christ (the Church) at the moment of saving faith.

So this wonderful reality of becoming a member of Christ's body – the Church is predicated on a saving faith in keeping with Peter's confession in Matt. 16:16 and John's purpose statement in John 20:31. This is HOW Christ is building His Church. It's all based on the GIANT ROCK TRUTH of Peter's confession. This is the only way you can become a member of Christ's Church and this is HOW He is building it.

Notice Christ says, “***I will build My church***”. It's Christ's Church and not anyone else's. This is significant because elsewhere such as in 1 Tim. 3:15 the church is called “the church of the living God”. Now let me ask you: Is the Church Christ's Church or is it God's Church? Both are true because Christ is God!

This is Christ's doing! (1 Cor. 3:6). Today people emphasize being visionaries and they have all kinds of models and plans and special code words on HOW they are going to build the Church. It is all very man-centered. People think if they get a crowd that they are “building the Church”. Well, it might be “their church” but is it Christ's Church? People always think they have a better idea, and they like to add a little to God's manual, the Bible.

By human reason, persuasiveness, and diligence it is possible to win converts to an organization, a cause, a personality , and to many other things. But it is totally impossible to win a convert to the spiritual church of Jesus Christ apart from the sovereign God's own Word and Spirit. Human effort can produce only human results. God alone can produce divine results. – ***John MacArthur***

### **Slide # 9**



Notice when Christ said, “***I will build***” this is in the future tense. The Church was not yet a reality. This was a prophecy of the coming Church. This is the first announcement of the coming Church reality which would be a brand-new thing. It was Christ Who sent the Holy Spirit on the Day of Pentecost (the birthday of the Church) in Acts 2 and started building the Church (cf. Mt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33; Acts 1:5; 11:16-16; 1 Cor. 12:13). All Christians share a like saving faith and we all partake of the unifying reality of the Holy Spirit. This is what binds us together as one spiritual family.

The word “church” (Gk. ekklesia) literally means “called out ones”. The church is not a physical brick and mortar building, but rather is the people of God whom God now lives in – in the person of the Holy Spirit. They are called out of the world and to Christ. The word “church” is found 114 times in the NT and 90 of those times it refers to the local church which is where functional body life takes place. This is where the elder leadership is found. This is where accountability takes place. This is where gift use takes place. This is where “one another” body life encouragement takes place – and as Hebrews 10:25 says our assembling together is to be so much the more as we see the day approaching.

It is amazing that Matthew, the gospel that emphasizes Israel and the kingdom, is the only gospel that introduces “Church Truth” towards the end of Christ’s earthly ministry. This shows that a definite transition was on the horizon as introduced by Christ. In the Scriptures there is the reality of the universal Church as introduced here in Matthew 16:18. This Church family consists of all believers in Christ from the day of Pentecost through the time of the Rapture.

Then there is also the LOCAL Church as I mentioned. The reality of the local church is also introduced by Christ as seen in Matt. 18:15-20. So the Church is mentioned twice in the gospels – both times in Matthew. The universal Church is mentioned in Matt. 16:18 and the local church in Matthew 18:17.

Christ promises to build His Church which He is still doing today. “***I will build My Church***” implies an ongoing process (cf. 1 Pet. 2:4-8).

But then Christ makes this additional promise: “***and the gates of Hades shall not prevail against it.***” Christ will build His Church and we have His word on it that the gates of Hades will not prevail against it.



Most everyone agrees that “**the gates of Hades**” refers to the realm of death as so understood by the Jews (cf. Job 38:17; Ps. 9:3; 107:18).

### **Slide # 10**

**Job 17:16 (NKJV)**

**16** Will they go down to the gates of Sheol? Shall we have rest together in the dust?”

**Isaiah 38:10 (NKJV)** [Hezekiah in the OT speaking...]

**10** I said, “In the prime of my life I shall go to the gates of Sheol; I am deprived of the remainder of my years.”

The OT Hebrew word “sheol” has as its counterpart the NT Greek word “Hades”. Sheol/Hades is the realm of departed spirits in the OT and now in the NT it is the realm of departed spirits of those who are lost.

The ultimate weapon that the devil has is death. Christ came to defeat the devil and his power of death.

### **Slide # 11**

**Hebrews 2:14–15 (NKJV)**

**14** Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,

**15** and release those who through fear of death were all their lifetime subject to bondage.

Realize the context in which Christ spoke these words here in Matthew 16:18. Immediately after this Christ goes on to tell His disciples that He must go to Jerusalem where He will be killed and then rise again the third day (Mt. 16:21).

What Christ is saying first and foremost in context is that DEATH will not stop Him. The gates of Hades will not hold Him and thus will not prevail in preventing Him from building His Church. He would rise again, and He would build His Church just as He said! And the resurrection proved it!

Beyond that Christ is saying that the Church which is founded on the truth of believing in Christ as the Son of the living God would not be held captive by death! In the resurrection of Christ, as the Church, we too have the promise that the realm of death cannot hold us.

In the OT believers went to the paradise section of Hades as seen in Luke 16. When Christ died His soul went to Sheol but as it says prophetically of the Messiah in Ps. 16:10, “***You will not leave my soul in Sheol, nor will you allow Your Holy One to see corruption***”.

But now for the Church in death we have no “**Hades**” experience. Now at the moment of death we are instantly in the presence of the Lord. 2 Cor. 5:8 says, “***absent from the body...present with the Lord.***” (cf. Phil. 1:23) The gates of Hades will never prevail against us because the risen Christ has conquered death.

### **Slide # 12**

#### **Revelation 1:18 (NKJV)**

**18** I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the **keys of Hades** and **of Death**.

**Death** represents the grave, where the material body goes at the time of death. Hades is the unseen realm of the dead. It refers to the spirit world of departed souls. Jesus has the keys over this realm so we need not fear!

Christ has unlocked the gates of Hades for His people and for us the promise is that death is ultimately to be swallowed up in victory (1 Cor. 15:54). As Paul says in 1 Cor. 15:57 “***thanks be to God who gives us the victory through our Lord Jesus Christ.***”

What we have here from the mouth of Christ is the promise that the realm of death will not triumph over the Church. It could not prevent Christ from building His Church and it will not triumph over the Church. This is a powerful LORDSHIP statement. Jesus as the Son of the living God can guarantee that the gates of Hades shall not prevail over the Church.

It is significant that Christ made this statement in the context of a thoroughly pagan place at Caesarea Philippi as if to say the reality of Christ building His church is unstoppable no matter how intense the influence and power of evil may be. What a great encouragement! No matter the context – no matter what Christ WILL build His Church. He did not say He might, but rather, “I will build My church!” You can write that down with indelible ink! Actually Christ in effect wrote it down with His blood!

In death the Church has a victory cry through Christ our risen Lord. On our behalf He has conquered the HOLD of death. Now we need not fear the grave!

And this glorious truth is all reflected in the GREAT CONFESSION of Peter that Jesus the Christ is “the Son of the living God”. This promise comes from the Son of the living God. He is life. He has all power over the realm of death. And for this reason, the realm of death shall not prevail against the Church. As Paul says in Rom. 8:37 “ ***we are more than conquerors through Him who loved us.***”

### **Slide # 13**

#### **Romans 8:11 (NKJV)**

**11** But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will **also give life to your mortal bodies** through His Spirit who dwells in you.

I love this: A believer shared that they want this put on their epitaph as a winsome witness to make people think as they see it.

### **Slide # 14**

#### ***BURIED ALIVE***

(John 11:25-36)

#### **John 11:25–26 (NKJV)**

**25** Jesus said to her, “I am the resurrection and the life. He who **believes in Me**, though he **may die**, he **shall live**.

**26** And whoever lives and believes in Me shall never die. Do you believe this?”

I believe the “blessed” role of Peter related to his confession not only carries through into verse 18 but also into verse 19.

**19 And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”**

We must not identify the church just mentioned in verse 18 with the kingdom mentioned here in verse 19. Consistency says the kingdom in view here, as elsewhere in this Gospel, is the kingdom that will be inaugurated when the Son of Man comes “***on the clouds of heaven***” to the earth with power and great glory (Mt. 24:30).

It seems that it was necessary for the Lord to bring in the subject of the kingdom at this point so that His disciples would not later conclude that the church had taken the place of the kingdom.

– **Stanley Toussaint**

If verse 18 is difficult, verse 19 is even more controversial. The Roman Catholic Church claims special authority for the Pope based on these keys given to Peter which were then supposedly passed on to his supposed successors. The Papal insignia consists of two prominent keys crossed together. The popular idea of Peter standing at the Pearly Gates and deciding who can enter into heaven finds its basis in this verse. All of this is completely wrong headed.

The first thing to note here is that the “you” throughout this verse is singular. Jesus is talking to Peter alone! Peter as Christ’s “rock” had a special LEAD role to fulfill. As such Christ gave to Peter “**the keys of the kingdom of heaven**”. And the key to these KEYS was the great confession he has just been blessed to give.

Keys denote two things. Keys open and close gates or doors. And the idea of keys denotes authority to do so. When I became pastor of the Church they gave me keys. I was now in a position of authority to open and close things. Peter as a rock was placed by Christ in a position to open and close kingdom realities in relation to his great confession.

It is thought that the phrase “**keys of the kingdom of heaven**” are probably based on Isaiah 22:22.

### **Slide # 15**

#### **Isaiah 22:22 (NKJV)**

**22** The **key** of the house of David I will lay on his shoulder; So he shall open, and no one shall shut; And he shall shut, and no one shall open.

In context here was the leadership role of chief administrator over the royal house being transferred to a man by the name of Eliakim. He would have possession of “**the key of the house of David**” meaning he would have great authority to open and shut in making decisions according to his prerogative which no one except the king could override.

The keys here in Matthew 16:19 are not literal keys but rather a metaphor for the message that Peter would deliver. We find Christ using the idea of a key in relation to knowledge when rebuking the lawyers of His day.

**Slide # 16****Luke 11:52 (NKJV)**

**52** “Woe to you lawyers! For **you have taken away the key of knowledge.** You did not enter in yourselves, and those who were entering in you hindered.”

Among the Jews the symbol of keys related to knowledge was applied to the scribes who were the teachers of the law whose duty it was to unlock the truth of God (cf. Neh. 8:1-8).

The scribes had failed miserably in their responsibility, but Jesus is now giving Peter a special lead responsibility to unlock the knowledge of kingdom truth. After giving new kingdom insight through the parables in Matthew 13, Jesus said this:

**Slide # 17****Matthew 13:52 (NKJV)**

**52** Then He said to them, “Therefore every **scribe** instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things new and old.”

Peter’s inspired confession put him in a special blessed role as one who was now in a position to present this truth that would eventuate in people going into the kingdom from the context of a whole new age – the Church Age.

How do we get to the kingdom from here – this side of the cross? Well, we get there through believing in Peter’s great confession as affirmed by John 20:31. Faith in Jesus as the Christ - the Son of the living God is the only way to the kingdom!

God had given Peter special insight and now having been given those keys of knowledge he would open up the door to the kingdom (as it were) to the Jews on the Day of Pentecost as seen in Acts 2-3 and then later to the Gentiles as seen in Acts 10-11.

The rabbis commonly used the terms “***bind***” and “***loose***” to denote decisions about what was either forbidden or permitted.

Here is one example from ancient rabbinical writings, cited by teacher Mike Russ:

- If your dog dies in your house, is your house clean or unclean? *Unclean*.
- If your dog dies outside your house, is your house clean or unclean? *Clean*.
- If your dog dies on the doorstep, is your house clean or unclean? Ancient rabbinical writings took the issue on and decided that if the dog died with his nose pointing into the house, the house was *unclean*; if the dog died with his nose pointing away from the house, the house was *clean*. (Source David Guzik)

So the idea of “binding” and “loosing” to the Jews related to decisions about what was either bound (forbidden) or loosed (permitted). Having the keys to the kingdom Peter was in the role of now presenting the conditions of how one could enter into the kingdom and what would keep one out of it in the context of a whole new age.

This Peter did in reference to the Jews on the day of Pentecost. He told them of the exalted risen Christ whom God has made “**both Lord and Christ**” (Acts 2:36). He then told them to repent and be baptized in the name of Jesus Christ. In Acts 3 Peter told the Jews to repent and be converted so that their sins could be blotted out so that the times of refreshing in the kingdom could come (Acts 3:19-21).

In Acts 10 when Peter shared the message with the Gentiles, he told them that Jesus Christ is Lord of all Who is ordained by God to be the Judge of all (Acts 10:36, 42). And then he proceeded to tell them that “**whoever believes in Him will receive remission of sins**” (Acts 10:43; cf. 15:7,14).

Thus, Peter in effect opened the door to the kingdom in the context of the Church Age for both the Jews and the Gentiles. He presented the conditions for entry (loosing) and conditions that would prevent entry (binding). Peter in his rock roll forged the way and opened the door to the kingdom on both of these fronts. Those following him build on what Peter laid down, but Peter alone was used of God to open this kingdom truth up in the Church Age.

### **Slide # 18**

People would be **loosed** from their sins (forgiven) as they responded correctly to the gospel message (Ac 2:14-39; 3:11-26), or **bound** in their sins (remain unforgiven) if they did not (Ac 4:11-12; 8:20-23; 13:4-12, 44-52; 18:5-10). – ***The Moody Bible Commentary***

Note the binding and loosing pertains to “*whatever*” which is neuter. That is it relates things related to kingdom truth. And the grammar related to what Peter would bind and loose is significant. It’s not like Peter did this according to own prerogative and then heaven verified it as if heaven was following Peter’s lead. Rather, it is the other way around. Heaven ordained it and then Peter in his apostolic “rock role” affirmed it.

### **Slide # 19**

#### ***Literal translation of Matthew 16:19***

Whatever you shall bind on earth shall **already** have been bound in heaven, and whatever you shall loose on earth shall **already** have been loosed in heaven.

Heaven, not Peter, initiates all binding and loosing, but Peter in his apostolic/rock roll would authoritatively announce and introduce these things.

### **Slide # 20**

Jesus was telling Peter that he would be the voice of what had been previously determined in heaven, not that he would be declaring what heaven would then confirm. – ***Ed Glasscock***

Heaven decides – the apostles as led by the Spirit then announced! Peter in his “rock” position would speak for heaven – just as he had done in his great confession. And as he did so under inspiration it would be binding.

**20 Then He commanded His disciples that they should tell no one that He was Jesus the Christ.**

At first glance we might wonder WHY Jesus after telling Peter he was blessed for his inspired confession that He was the Christ would now COMMAND His disciples not to tell anyone else.

But when you understand the context, it makes perfect sense. The landscape in Israel was already very filled with confused drama over WHO Jesus was. Now if the disciples went forth proclaiming that Jesus was indeed the Christ the populous would think of this through a political lens – thinking Jesus is now here to bring about political deliverance. That would only stir up tremendous upheaval – and it wouldn’t be correct (cf. Jn. 6:15).

Understand that part of being the Christ involves Jesus going to the cross and dying for our sins and then rising again. This is exactly how Paul defines the gospel in 1 Cor. 15:1-4 saying that the gospel is that **Christ** died for our sin, was buried and rose again according to the Scriptures.

But even the disciples themselves were not there in their understanding at this point. They too had a MAJOR blind spot in what it meant that Jesus was the Christ. Now, they had His PERSON right as stated in Peter's confession. They now understood properly that Jesus was the Christ, the Son of God. But what was missing is that they did not yet understand the CROSS-WORK of the Christ. They did not yet understand that part of the Christ-story.

In fact, the narrative immediately goes from Peter's great confession to Peter then rebuking Christ for saying He was to be killed and then rise the third day (Matt. 16:21-23). For this reason, it was not time for them to tell anyone. They had just enough knowledge to be dangerous at this point.

However, after His resurrection it would then be time to go forth and tell the world. Then they would understand the whole picture. Then they would understand about BOTH the PERSON of Christ and the CROSS-WORK of Christ. But at this point they did not. And so Christ commanded them not to tell anyone.

In the narrative here in Matthew 16 we see these three things flowing out of Peter's blessed confession.

- 1) We see that Christ will build His Church of this "Rock-Truth".
- 2) We see the truth of Peter's confession means that the Church will triumph over the realm of death.
- 3) We see that Peter's confession holds the keys to the kingdom.

Indeed, Peter was blessed to make such a confession and then to impart the truth of it in the birth and inauguration of the Church – first to the Jews and then to the Gentiles.

In the parallel passage of John 20 "doubting" Thomas upon seeing the risen Christ said, "My Lord and my God!" (Jn. 20:28).

### **Slide # 21**

**John 20:29 (NKJV)**



**29** Jesus said to him, “Thomas, because you have seen Me, you have believed. **Blessed** are those who have not seen and yet have believed.”

And then this is followed up with the purpose statement of John 20:30-31 which says these things are written that we might believe that Jesus is the Christ, the Son of God, and thus believing we have life in His name.

Peter was blessed in confessing Jesus as the Christ Who is the Son of God. In like manner blessed are all those who come to believe in Jesus as the Christ, the Son of God.

Are you among the blessed?

Believe on the Lord Jesus Christ and you too shall be blessed!

You shall be blessed in becoming a part of Christ’s forever Church family. You shall be blessed in the fact that the realm of death shall not prevail over you.

You shall be blessed in that the kingdom has now been opened to you and this is your ultimate destiny.

Indeed, BLESSED are all those who believe on the Lord Jesus Christ!