

Bible Study 2023-2024

Class #10

11/28/23

Matthew 16 (Cont)

- **Matthew 16:16-18** “ *Simon Peter replied, ‘You are the Christ, the Son of the living God....and the power of death shall not prevail against it’*”
 - The early church interpreted this passage in a two-fold manner and as being complementary
 - They saw the importance of what Peter was saying and who Peter was
 - We do not separate the two from a Christian standpoint
 - Father pointed out that it was Luther who dealt with what someone said versus who they were and what they did as two separate things

Matthew 16 (Cont)

- Solomon built the temple (in fulfilment of **2nd Samuel 7:11f**) on the rock of *Mariah* (Modern Temple mount upon which two Moslems' mosques exist)
- They were built on the very foundation stone of the temple which was destroyed by the Babylonians
- Ever since they were destroyed, and the Jews asked:
 - Where was the kingdom?
 - Where was God?
 - Where was the king (Messiah)?
- Jesus was coming to restore all of these things (all of these were types which were fulfilled by Jesus)

Matthew 16 (Cont)

- Father said that Solomon built the temple which, (in the first place,) was a pre-figurement of what was coming in the New Testament
- Solomon was called “Son of David,” and “Son of God,” to give some sense to what was coming
- Solomon was the wisest man in his time to prefigure what was coming
- Therefore, when Jesus says, “You are the rock upon which I will build my temple,” it will not be like the one built of stone on Mount *Mariah* which was destroyed
- Jesus Himself is the rock upon which His church will be built

Matthew 16 (Cont)

- Peter made this statement from the heart of faith, and by the grace of God
- The church Jesus is building, the temple, the house for the Lord will not be made of stone
- Peter is saying something that is very important and helpful for our understanding of how he understood this language
- He explains this in his first letter

1st Peter 2

- **1st Peter 2:4*** *“Come to him, to that living stone,...to offer spiritual sacrifices acceptable to God through Jesus Christ”*
 - Jesus is the cornerstone, and the apostles are the foundation, and we are the stones of the temple of the living God
 - This is the entire incarnate and fleshy structure
 - This is about the incarnate Covenant
 - Mary is the fleshy Ark of the Covenant, not an acacia wood box
 - The incarnation is the beginning of the incarnational covenant

Matthew 16 (Cont)

- **Matthew 16:18** *“And I tell you, you are Peter and on this rock I will build my church, and the powers of death shall not prevail against it”*
 - The word “Church” is from the Greek *Ecclesia* which means “the gathering place”
 - It is about the gathering of God’s people
 - When seen in the Old Testament, *Ecclesia* was seen as the congregation of Israel that was present on Mount *Sinai*
 - It was the congregation that moved through out the wilderness for 40 years

Matthew 16 (Cont)

- Congregationalism is the English version of *Ecclesia*
- Jesus said: *“I will build my congregation, my people”*
- It is an image of a temple, but at the same time, it is a people who are built into the temple of God
- As we saw in **Matthew 16:18**, *“And the gates of death (hades) shall not prevail against it “*
- We need to remember that the gates of hades (the place of the dead) did prevail against the temple of Solomon
- This temple will not die, it will go on forever, unlike Solomon’s temple that was destroyed by the Babylonians

Matthew 16 (Cont)

- **Matthew 16:19** *“I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven”*
 - Father reminded us that whenever we hear “kingdom of heaven,” it is the same as “kingdom of God”; “kingdom of Israel”
 - To properly understand “binding and loosening in heaven,” we must understand the Greek “perfect” tense which indicates:
 - “What you bind on earth has already been bound in heaven,” (meaning was bound by God)

Matthew 16 (Cont)

- It means that what you are doing will be in accord with God's will
- Without this understanding, some believe that what ever Peter binds, God is obligated to bind!
- This implies a power not given to Peter
- We know that Jesus established a hierarchy for His followers
 - From the hundreds of disciples, 12 were selected for a special role
 - Within the 12, three (Peter, James and John) were given additional responsibilities
 - From that group, Peter was singled out for a special mission

Matthew 16 (Cont)

- The role assigned to Peter comes from the office of *al-habayit*, in the Old Testament
- The Davidic line of kings always had a “right hand man”; a prime minister; one who was called “over the house,” the one responsible for the household
- He was in charge of the kingdom during periods of absence of the king
- When the king returned, he was no longer in charge
- We see this in the parable in Luke’s gospel about the master who goes away and leaves one servant in charge of the other servants

Matthew 16 (Cont)

- When the master returned, the servant in charge was in big trouble as he had not done what he was supposed to do
- Luke tells us that Peter asked Jesus if this parable was for him or everyone
- Jesus asked Peter Who then is this servant that the Lord shall set over all of His house? Who do you think this is about Peter?
- Peter was definitely set apart, and we will see more and more of his office as we get into the latter part of the gospel approaching the death and resurrection of Jesus

Matthew 16 (Cont)

- Peter's role is highlighted more and more as he begins preparing for his leadership role after the ascension of Jesus
- In **Isaiah 22:15-25** (the key is to the house of David), we hear about:
 - The installation of a prime minister (*al-habayit*) using the same "binding and loosening" language
 - We see him being provided with the keys (in the ancient world, doors had a key hole that would allow a key to unlock the door from the outside or inside)
 - Without the key one could not lock or unlock the door from either side
 - To give someone a key, (to a city or a house) gave them authority and power over those who did not have a key

Matthew 16 (Cont)

- **Matthew 16:29-31** *“Then he strictly charged the disciples to tell no one that he was the Christ...and on the third day he will be raised”*
 - Father pointed out that this was the main point of this story
 - This is called the “messianic secret,” which Jesus wanted to keep secret as long as possible
 - Father said that from this point forward, we are going to hear this message in every chapter
 - This is new information for the apostles
 - It is a new part of their training

Matthew 16 (Cont)

- Each time He tells them that He will be killed, He reminds them that He will be raised from the dead
- Jesus was going to Jerusalem to die, and then be raised
- The Jews will kill Him and God will raise Him up
- Upon hearing this, Peter took Jesus aside and said: “As your prime minister (*al-habayit*), I would like to give you some advice: ‘This is not how this story goes!’”
- We are going to Jerusalem, we have swords (and many followers), and we are going to take over the city, and if any of us gets killed we will be raised from the dead
- They were ready to go to Jerusalem behind Jesus who would lead them in battle (against the Romans)

Matthew 16 (Cont)

- Jesus' message did not fit Peter's paradigm
- Since Jesus could command the wind, raise people from the dead, then He could outsmart any Pharisee
- With all of this, Jesus could easily take over Jerusalem
- So, Jesus said to Peter, "Simon, you do not know this story"
- Then He said: "Get behind me Satan (advisory), you are not thinking as God thinks, but as man thinks"
- He told Simon, and the apostles that if they wanted to save their physical lives, they had better be prepared to die for Him

Matthew 16 (Cont)

- If they tried to save their physical lives, they were about to lose them
- What Jesus was telling them was, if they apostatized and rejected Him, they would not have a resurrection into life for all eternity with Him
- But, if they went with Him and even gave their lives for Him (to die in the body), they will have their bodies in eternity (raised from the dead)
- In this resurrection language, He is talking about saving their lives or losing it for His sake

Matthew 16 (Cont)

- **Matthew 16:27-28** *“For the Son of Man is to come with his angels...before the Son of Man coming in his kingdom”*
 - Some hear this as being about the end of the world
 - But, Father pointed out, that something else is going on at least as a first typological fulfillment
 - Father asked that we make a note here to **Matthew 10:23; 24:30**
 - This is fulfillment language about the destruction of Jerusalem, which can also have an end of the world image (which will be clarified in **Matthew 24**)

Matthew 16 (Cont)

- Father reminded us that in the Greek there are two different words: *Petros* (masculine) and *Petra* (feminine), both are from the same root *Petr*
- Writing in Greek, one would never point to a man and give him a feminine ending name (this would be like calling Peter “a boy named Sue”)
- The statement made by Jesus was in *Aramaic*, and the problem arises in its translation into Greek
- The word for rock in Greek is *Petra* (little pebble in Greek is *lithos*)
- Jesus was not insulting Peter by calling him a “pebble”

Matthew 16 (Cont)

- Father reminded us that **Matthew 16** is about Jesus, not Peter
- Everything is “Christocentric”
- Peter’s new name and title is dependent upon Jesus
- The 1st half of the Gospel focuses on Jesus as the long awaited Messiah of Bethlehem
- It is what Jesus has been demonstrating to His disciples

Matthew 16 (Cont)

- At His baptism, we saw His anointing, and the proclamation that He was the “Son of God”
- Here, we see the same concepts being repeated at the end of the Galilean ministry, as a framing device
- The three years in between were to train the disciples
- Upon completion of this test, they had the ability to function at the next level of the mission, which will be fulfilled by His passion

Matthew 16 (Cont)

- The first century Jews were awaiting for the return of the Messiah, as well as the arrival of a human and a divine king
- In Hebrew, the same word could mean “house” or “dynasty”
- The second half of the gospel will focus on demonstrating that Jesus, the Messiah, is also the long-awaited divine king, and end with His resurrection from the dead
- This section will go from the “transfiguration” to the “resurrection” (meaning that death could not hold him)