

**Introduction:**

- Chapter 16 sets us up for a brief stop at Galilee and then across the lake. They will go the furthest they have been from Jewish territory.
- From there Jesus begins making His way to Jerusalem where the remainder of Matthew's story is set.
- There will be no more miracles in Galilee as Jesus is confronted once again by the Pharisees. He strongly denounces them (for their want of signs) especially after having been so welcomed by the Gentiles of Chapter 15.
- He thus warns his disciples of them by referring to them as a wicked and adulterous generation.

**I. Jesus Throws Off His Critics - They don't 'get it!'**

- A. The intro to chapter 16 is much like 12:38-39, the Pharisees are looking for a sign. The differences:
1. Their aim is totally hostile towards Jesus. And "Why not?" since He offended them so badly in chapter 15. Also, Mt is the only gospel writer to pair up the Pharisee and Sadducees. They don't ever like each other. So for them to do that is defining a common 'enemy'
  2. They want an explicit sign from heaven. Before it was a 'sign' now it is a 'sign from heaven'
  3. The sign of Jonah is left unexplained here.
  4. The way Jesus leaves them is added. His abandoning the Pharisee and going away from them marks a break in Mt's story and prepares the reader for a new Phase of the book.
- B. To blind to see
1. The function of 2-3 is to show the reader how distorted the perspective is of the Pharisees. And it set them up for rebuke.
  2. In vs3 Jesus tells them they can't discern the 'signs of the times.'" The word for 'times' is Kairos. No chronological time, but a moment that happens that is filled with purpose. It is a 'divine' moment!
  3. Instead of taking note of the kairos moment they are arguing for a sign.
  4. Therefore Jesus leaves them.

**II. The Disciples Start to "Get It!"**

- A. vs 5 "*We forgot bread.*" becomes a teaching moment. The reason that verse 5 has the disciple as the subject and not Jesus is because of their forgetfulness of the truth and their worries about material things. (path, rocks, weeds).
1. Be aware of the yeast of the Pharisee. What they teach can kill you! They start arguing. It is amazing the stuff we will argue over while having no understanding of the issue. Another interesting thing about his passage is Jesus keeps hitting on the

'yeast of the Pharisees'. Why? The imagery is about getting the yeast out of the house before Passover...they place Jesus is heading! Passover Lamb.

2. Again it is bread that is holding the dialogue together! Ch 14, 15 16. They are stumped...what does this all mean? They are left at the level of a parable with no understanding!
  - a) Jesus tackles first their lack of faith for lunch.
  - b) They have just seen 5k and then 4k people fed. Why do they still have so little faith?
  - c) Again, this a Mt's call to the reader to believe! Jesus cares for sparrow, how much more for you.
    - (1) They have failed to remember the two feeding miracles
    - (2) And they have failed to recognize and remember who Jesus is!!! (SET UP)
- B. Mt 13:11-17 Introduces the disciple as having been given the privilege of understanding vs. the peoples lack of. If the disciples had understood the meaning of the feeding of the 5 and 4k he would not have been concerned with the yeast of the Pharisees in vs. 6
  1. 13:23 Understanding is the mark of the true disciple.
  2. 13:19 lack of is the mark of the lost.
  3. They are still smuggling with understanding. 15:16 *"Don't you understand yet?"*
  4. vs 12 they begin to understand...this set them up for the Crescendo of 16:18!
 

Though as we will see it still remains foggy to the disciple to the end of the book.

### III. The Disciples See, Understand, Recognize!

- A. Matthew has made no secret of his own view that in Jesus the purposes of God declared in the OT have now come to their fulfillment. This has been demonstrated throughout the opening four chapters of the gospel. Matthew has used the actual term "Messiah" sparingly (but decisively in 1:1, 16-18), but the idea underlying it has been richly elaborated. But Jesus has not used that title, leaving both crowds and disciples to draw their own conclusions from the unique "authority" which has so often evoked their "amazement". France, R. T. (2007). *The Gospel of Matthew* (p. 612). Grand Rapids, MI: Wm. B. Eerdmans Publication Co.
- B. Who is Jesus? Son of Man, Messiah, Son of the Living God, Elijah, John the Baptist.
  1. This forms the central turning point in the book of Matthew.
  2. You are Messiah, Son of the Living God!
  3. Vs. 20 Don't tell anyone. Why? vs. 21-28 reveal this. Even though they have the revelation they have the wrong application! Peter gets majorly rebuked for that. So if Peter, one who understands can get it wrong how much more the general public?
  4. Why Jeremiah the prophet as a comparison? Because he was a prophet of doom. Predicted the fall of Jerusalem and the temple. It was the threat to the temple that got Jesus tried.

5. Everyone in the disciples list was a prophet but Jesus was more this prompts him to ask them, "Who do you say I am?"
6. You are Peter, the Rock, firm foundation... anyone who build upon the rock will stand the storms.
7. Gates of hell. The "gates" thus represent the imprisoning power of death: death will not be able to imprison and hold the church of the living God. *France, R. T. (2007). The Gospel of Matthew (p. 624). Grand Rapids, MI: Wm. B. Eerdmans Publication Co.* The imagery is rather of death being unable to swallow up the new community which Jesus is building. It will never be destroyed. Ie. Moses serpent staff swallowing the other serpent staffs.
8. The metaphor of "tying up" and "untying" speaks also of administrative authority. *France, R. T. (2007). The Gospel of Matthew (p. 626). Grand Rapids, MI: Wm. B. Eerdmans Publication Co.*

#### **IV. Storm on the Horizon**

- A. Again, they are moving towards Jerusalem and Jesus is continuing to prep their hearts for what is ahead. His suffering, His death, and His resurrection.
- B. *"Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me."* (Matthew 16:24, NKJV)
- C. If the Son of Man must suffer then it only follows that we who follow will also suffer.

#### **Conclusion:**

- Matthew continues to point his reader the Jesus the Son of God, the one with all authority.
- Matthew continues to point his reader to what real discipleship looks like.
- We are being called to follow the Son of God!