

I. 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 T Baptist.
1. Two questions:
 - a) Who do men say I am? Lists prophets
 - b) Who do you say I am? Messiah Son of living God.
 2. Answering these forms the central turning point in the book of Matthew.
 3. You are Messiah, Son of the Living God! vs 16 This statement sets the tone for the rest of the Gospel.
 4. 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?
 5. 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.
 6. Everyone in the disciples list was a prophet but Jesus was more this prompts him to ask them, "Who do you say I am?"
 7. You are Peter, the Rock, firm foundation... anyone who builds upon the rock will stand the storms. Mt 7. See 1 Cor. 3:10-11; 1 Peter 2:4; Eph 2:20
 - a) Rock and Build are two powerful pictures that work together.
 - b) The word Ecclesia does not fit because it is not a building term rather a term of people gathering (community.) And to note: the focus is not the Ecclesia but 'My' Ecclesia. Israel was always the gathering of Gods people. But now they are known as Jesus' Ecclesia.
 8. 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.
 9. 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.

II. Storm on the Horizon vs 21

- 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. It **is necessary** Jesus now lays out what is going to take place as well as Matthew lays out what will happen in the second half of the book.

III. Blind, Un-perceiving, and Unrecognizing vs 22-ff.

- A. In light of the storm on the horizon, Peter can't see, understand, or recognize who Jesus is. It makes no sense that Messiah would have to die like this. The good news is that Jesus says he will be resurrected. (vs. 21; 17:22-23; 20:18-19) It is the suffering and death that stays in their minds not the resurrection.
- B. How is it that the guy who has the outstanding revelation that Jesus is Messiah Son of the Living God, now sees from human perspective? vs23
 - 1. Peter had confidentially "taken Jesus aside," Jesus now "turns on him" to issue a public reprimand.
 - 2. behind the "human thoughts" of Peter Jesus discerns an attempt to divert him from his chosen course similar to that which Satan himself had made in 4:1-11.
 - 3. Peter has expressed only what comes naturally to the human mind when presented with the idea of power and authority which the title "Messiah" suggests. (1-2 come from commentary NICNT Mt.)
- C. *"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)
 - 1. To "deny" means to dissociate oneself from a statement or a person
 - 2. it must mean here to dissociate oneself from one's own interests, which in this case means the willingness to risk one's own life. It means putting loyalty to Jesus before self-preservation.
 - 3. If the Son of Man must suffer then it only follows that we who follow will also suffer.
- D. Son of Man will come with glory. Mt Introduces 'resurrection looks' of Jesus in glory. This sets up the next chapter of Mt's book.

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 in all His glory.