

UPON THIS ROCK

PREACHING THROUGH THE BIBLE: MATTHEW

Matthew 16:13-20 (NASV)

I. INTRODUCTION

A. INTRODUCTORY NOTE—ORIGIN—RELATIONSHIP—DATES OF GOSPELS

- Mark original—time of persecution [Nero?]*—before Temple destruction—about 66-70*
- Matthew and Luke draw from Mark—about 85-90 AD
- John—separate writing—latest—about 90-95 AD

B. WHY MATTHEW IS FIRST IN NT CANON

1. MOST EXTENSIVE COVERAGE OF JESUS' TEACHINGS

- Important source of guidelines for church

2. 'CHURCH' FOCUS

- Only Gospel explicitly mentioning 'ecclesia'—**Mt 16:18**
- Two chapters give guidance for church—**chapters 10** and **18**

3. STRONG LINKS TO OLD TESTAMENT

a. Opening genealogy

- *Starts* with Jewish lineage—*from Abraham to Jesus*
- Identifies Jesus as 'son of David' and 'son of Abraham'

b. Emphasis on Jewish-ness—more than other Gospels

- Locates Jesus' life in middle of biblical Law and Prophecy
- Repeated mention of Jesus' fulfilment of OT prophecies—15 times
- Mentions OT—60 times—[quotes/paraphrases/allusions]—some say as many as 140

C. COMPOSITION

1. AUTHOR

- a. Anonymous—not mentioned in Gospel
- b. Attribution

1. **Papias**—Bishop of Hierapolis—[recorded by Eusebius]--said:

- Matthew—the tax-collector— recorded 'sayings'—**λογια**—of Jesus

- Each person translated as best as they could
- This Suggests—possibly written first in Aramaic—then translated to Greek

2. Modern scholars think

- Papias' not referring to whole Gospel of Matthew—but only to certain **λογια**
- Possibly composed by someone *else*—in **Greek**
- Maybe a scribe—author skillfully exegetes and applies OT texts

3. Title—added later—probably in second century

2. DATE

a. After destruction of Temple?

- Possible allusion in **22:7**—destruction of city in Parable of Marriage Feast

b. About 85-90—after Jews expelled Christians from meeting places?

- Hostile references to Jewish leaders and 'their' synagogues—**9:35; 10:17; 12:9; 13:54**

3. LOCATION

a. Possibly Syria—particularly Antioch

b. First citation of Matthew by Ignatius—Bishop of Antioch—about 110-115 AD

c. Possible connection with Peter

1. Prominence of Peter in Gospel—**16:16-19**

2. Peter was influential at Antioch

- See **Gal 2:11-14**

3. Church tradition says Peter was the first bishop of Antioch

4. AUDIENCE

a. Instructions mainly for **Jewish** Christians—many references to OT passages

b. Like Peter—making transition from being 'Jews' to 'Christians'

- From initial prohibition—not to go to Gentiles/Samaritans—**chapter 10**
- To Great Commission—**chapter 28**
- Peter's role in taking gospel to Cornelius—**Acts 10-11**

5. METHOD

a. Began with Mark's Gospel

- Uses about 90% of Mark

- Usually edited Mark's content to a shorter version
- b. Additional material—from:
 - 'Quelle'—sayings of Jesus—common to Luke [but not Mark]
 - Unique material found only in Matthew—labelled 'M'
- c. Inserted five major blocks of teaching material into Mark's outline
 - Sermon on the Mount—**chapters 5-7**
 - Instruction to Twelve—**chapter 10**
 - Parables of the Kingdom—**chapter 13**
 - Instructions to the Church—**chapter 18**
 - Warnings of the Final Judgment—**chapters 23-25**

D. MAIN THEME/EMPHASES

1. **MESSIAH**—Jesus' credentials as Israel's true Messiah
2. **TEACHER**—Jesus as ultimate teacher and interpreter of Torah—ethical guidance for Jews
3. **CHURCH**—instructions in correct belief and behavior for Christian community
4. **MIRACULOUS**—heightens supernatural aspect—even more so than Mark

E. ORGANIZATION

1. INTRODUCTION AND GENEALOGY—**chapters 1-2**
2. INAUGURATION OF JESUS' MINISTRY—**chapters 3-4**
 - Jesus' Baptism—Temptation by Satan—Beginning of Galilean ministry
3. **FIRST MAJOR DISCOURSE**—**chapters 5-7**—Sermon on Mount
4. **FIRST NARRATIVE SECTION**—**chapters 8-9**—Ten Miracles
5. **SECOND MAJOR DISCOURSE**—**chapter 10**—Instructions to Twelve
6. **SECOND NARRATIVE SECTION**—**chapters 11-12**
 - John the Baptist's question—Controversies with Jewish officials
7. **THIRD MAJOR DISCOURSE**—**13:1-13:52**—Parables on the Kingdom
8. **THIRD NARRATIVE SECTION**—**13:53-58** and **chapters 14-17**
 - From rejection in Nazareth—to the Transfiguration
9. **FOURTH MAJOR DISCOURSE**—**chapter 18**—Instructions to the Church
10. **FOURTH NARRATIVE SECTION**—**chapters 19-22**—Jerusalem Ministry

11. **FIFTH MAJOR DISCOURSE**—**chapters 23-25**—Warnings of Final Judgment

12. **FIFTH NARRATIVE SECTION**—chapters 28-28

- Passover—Crucifixion—Resurrection—Post-resurrection appearances

II. BIBLICAL TEXT

13 *Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, “Who do people say that the Son of Man is?”* **14** *And they said, “Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets.”* **15** *He said to them, “But who do you say that I am?”* **16** *Simon Peter answered, “You are the Christ, the Son of the living God.”* **17** *And Jesus said to him, “Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven.* **18** *I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it.* **19** *I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven.”* **20** *Then He warned the disciples that they should tell no one that He was the Christ.*

III. BIBLICAL CONTEXT AND HISTORICAL BACKGROUND

A. BIBLICAL CONTEXT

1. FOLLOWING THESE EVENTS

- Rejection at Nazareth
- Beheading of John the Baptist
- Feeding 5000
- Response to Scribes and Pharisees about Clean and Unclean
- Syrophenician Woman
- Feeding 4000
- Warning about leaven of Pharisees and Sadducees (Herod in Mark)
- Pharisees testing Jesus—asking for a sign
- Healing of blind man in Bethsaida—in Mark’s Gospel

2. IMMEDIATELY BEFORE THESE EVENTS

- First prediction of His death
- Call to costly discipleship—die to self—take up cross—follow Me
- Transfiguration

B. PARALLEL PASSAGES

1. **Mark 8**—chronology of preceding/following events almost identical to Matthew's
2. **Luke 9**—goes straight from feeding 5000 to Peter's confession

C. PETER'S CONFESSION—DIFFERENT VERSIONS

1. **Matthew**—*You are the Christ, the son of the living God.*
2. **Mark**—*You are the Christ.*
3. **Luke**—*The Christ of God.*

D. HISTORICAL CONTEXT

1. EXPECTATION OF MESSIAH—IN THIS PASSAGE

- a. John the Baptist
 - Because of His immense popularity and recent execution
 - Everyone accepted that John was a 'prophet'—**Mk 11**
 - John explicitly denied this twice
- b. Elijah
 - Prophecy—Elijah would come just before the 'day of the Lord'—**Mal 4:5**
 - Scribes taught—Elijah would come first
 - And Jesus affirmed this—saying Elijah had already come—**Mk 11**
- c. Jeremiah
 - Weeping prophet—Jesus also wept—over Lazarus (Jn 11)—and Jerusalem (Lk 19)
 - Jesus prophesied destruction (of the Temple)—like Jeremiah prophesied defeat

2. OTHER EXPECTATIONS

- a. A Prophet like Moses
 - I will send you a prophet like Moses—**Dt 18:18**
 - Reiterated by Peter—second sermon after Pentecost—**Acts 3:22**
- b. The 'Expected One' (The Coming One)—John the Baptist's question—**Mt 11:3**
- c. Davidic King
 1. Prophecies
 - a. Raise up for David a 'Righteous Branch'—**Jer 23:5; 33:15**
 - b. A 'Righteous Branch' will spring forth from Jesse—**Is 11:1-10** n
 - c. Annunciation to Mary—**Lk 1:31-33**

- ✓ The Lord God will give Him the throne of His ancestor David
- ✓ And He will reign over the House of Jacob forever

2. Current events

- Bartimaeus's plea—*Son of David, have mercy on me*—**Mk 10:47**
- Triumphal entry—*blessed is the coming kingdom of our father David*

d. Note—how **Matthew** begins

Mt 1:1—*The record of the genealogy of Jesus the Messiah, the son of David*

E. CONSUMMATION OF DIVINE COVENANTS

1. **Adamic** Covenant

- a. First part of the covenant—curse upon the serpent (Satan)
 - Her seed will bruise your head; and you will bruise Him on the heel
- b. Reversal of the curse of Adam

I Cor 15:2—*For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all will be made alive.*

2. **Noahic** Covenant

- a. The Promise
 - Never again to curse the ground on account of man
 - Nor to destroy the earth again by flood

b. Anticipation

Rom 8:22—*For we know that the whole creation groans and suffers the pains of childbirth together until now.*

3. Covenant with **Abraham, Isaac, and Jacob**

- To bless them—make His name great—to be a blessing
- To be their God
- To give them the Promised Land

4. Covenant with **Moses and Israel**

- To deliver them—and to continue going with them
- To be their God—and they to be His people

5. **Davidic** Covenant

- An everlasting kingdom through his descendant—**II Sam 7:12-16**

IV. EXPLANATION OF TEXT

A. PETER'S CONFESSION

1. PROCLAIMS TWO THINGS

- a. Christ's Messiahship—anoointed deliverer of salvation
- b. Christ's Divinity—Son of the living God—not just an earthly king

2. REFLECTS PRIESTLY UNDERSTANDING OF DIVINE MESSIAHSHIP

- High Priest asked Jesus—*Are you the Christ, the son of the Blessed One*—**Mk 14:61**

3. BECAME BASIS FOR ACCUSING JESUS OF BLASPHEMY!

4. THE 'PROPHET' PETER

- a. Revelation came directly from God—not from men!
- b. Simple—childlike faith—of an unlearned fisherman!
 1. He believed what he saw in Christ—what he heard from the Father
 2. Demonstrates what Jesus said about the simplicity of faith

Mt 11:2-26—*I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight.*

B. JESUS' RESPONSE

1. UPON THIS ROCK I WILL BUILD MY CHURCH

a. My Church

1. Term 'church'—**ἐκκλησία**

- a. Meaning—'called out' ones
- b. His church—is the body of Christ

➤ **I Cor 12:27**—*Now you are the body of Christ, and each one of you is a part of it.*

➤ **Eph 1:22-23**—*And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all.*

➤ **Col 1:24**—*Now I rejoice in my sufferings for your sake, and in my flesh, I do my share on behalf of His body, which is the church, in fulfilling up what is lacking in Christ's afflictions.*

2. Term **ἐκκλησία** used only twice in Gospels

- Here—and **Mt 18:17**—describing how to administer 'church' discipline

b. Upon This Rock

1. What is 'this rock'—4 possibilities

- Peter himself
- Peter's faith
- Peter's statement of faith—the confession
- Something else

2. **Not** Peter himself

a. Play on words—shows they are two different things altogether

- Peter's name is **Πετρος** = a stone—a single rock
- Jesus' *rock* is **πετρα** = a monolithic rock face—cliff—large stone mass

b. Jesus founded His church on something much larger than Peter—**πετρα**

- Like the wise man's house built upon rock (**πετρα**)—**Mt 7:24-25**
- Like rocky ground (**πετρα**) that split when Jesus died—**Mt 27:51**
- Like the rock face (**πετρα**) out of which His tomb was cut—**Mt 27:60**

c. Just as 'flesh and blood' did not reveal this—'flesh and blood' were not its foundation

d. APPLICATION

- Repudiates any notion of apostolic succession—or primacy of Peter
- This not *our* church—but Christ's
- No leader—no matter how 'great'—is indispensable

3. **Not** Peter's faith

a. The church is made of sinners *saved* by Christ

b. And Salvation comes by *grace through* faith

c. But the foundation *itself* of the church is not faith in Christ

d. Our salvation—and the church—begin with the faithfulness of Christ Himself

- *The faith of Christ*—**Rom 3:22** and **Gal 2: 16, 20**

4. **Not** even the statement of faith—the confession

a. The confession states a truth—which we must believe

b. The visible church is contains many 'believers' who affirm this truth

- c. But ‘faith’ is more than *assensus*—mental assent to truth
 - d. The true church is those who trust (*fiducia*) Christ —the object of our assent
 - e. But even genuine trust in Christ—is not the ultimate foundation
5. **Instead**—something else—Christ Himself
- a. Jesus builds upon the foundation rock of His own Messiahship
 - b. He is—*the stone the builders rejected*—**Mt 21:42, 44**
 - c. Individual believers build exclusively upon this **foundation**

I Cor 3:10-11—*According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. For no man can lay a foundation other than the one which is laid, which is Jesus Christ.*

- d. The church is founded upon this message of His Messiahship
 - 1. Communicated *through* the prophets and the apostles
 - They *themselves* are not the foundation
 - But the *message* inspired by God and communicated through them
 - 2. Jesus Christ is the chief cornerstone of that foundation—*the stone!*

Eph 2:19-22—*So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit.*

2. THE GATES OF HELL WILL NOT PREVAIL AGAINST IT

- a. Reminder—this is a ‘spiritual’ war

Eph 6:12—*For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.*

- b. Evidence of Resilience

- Suffering and Persecution—have only made it grow
- Tertullian—*the blood of the martyrs has become the seed*

- c. Reasons—Power to Withstand!

- 1. **Power**—in the foolishness and weakness of God

I Cor 1:18, 21, 25—*For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. . . . For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe. . . . Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.*

2. **Power**—in the weakness of Christ

II Cor 12:9-10—*And He said to me, “My grace is sufficient for you, for power is perfected in weakness.” Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’ sake; for when I am weak, then I am strong.*

3. **Power**—in the proclamation of the Gospel

Rom 1:16—*For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*

4. **Unstoppable momentum**—of those *trusting* in the power of the **resurrected** Christ

3. KEYS OF THE KINGDOM—WHATEVER YOU LOOSE AND BIND

a. Jesus’ Messianic purpose—was to set free

1. Fulfilled Mosaic covenant—to deliver and set free—to worship Him
2. Fulfilled prophecy of **Isaiah 61**—to proclaim release to the captives

b. We have been given this Gospel ‘key’—to set free

1. Through proclaiming the Messianic Kingdom and ministering to needs

Mt 10:7-8—*As you go, preach, saying, “The Kingdom of heaven is at hand.” Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you have received; freely give.*

Mk 16:15—*Go into all the world and preach the gospel to all creation. He who believes and is baptized will be saved; but e who does not believe will be condemned.*

2. Through making disciples

Mt 28:18-20—**The Great Commission**

3. Our awesome responsibility—we have this power

- Of **sharing** freedom here—for eternal life there
- Or **withholding** here—and binding there

V. APPLICATION

VI. INVITATION