



SUNDAY CLASS

4/05/09

Key Verses: Matthew 16: 13-20

Matthew 16:13 (New International Version)

Peter's Confession of Christ

¹³When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?"

"We have here a private conference which Christ had with his disciples concerning himself. It was in the coasts of Cesarea Philippi, the utmost borders of the land of Canaan northward; there in that remote corner, perhaps, there was less flocking after him than in other places, which gave him leisure for this private conversation with his disciples."

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

*****Note, When ministers are abridged in their public work, they should endeavor to do the more in their own families.**

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

Mark 8:27-29 (New International Version)

Peter's Confession of Christ

²⁷Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, "Who do people say I am?" ²⁸They replied, "Some say John the Baptist; others say Elijah; and still others, one of the prophets." ²⁹"But what about you?" he asked. "Who do you say I am?" Peter answered, "You are the Christ.^[a]"

Luke 9:18-20 (New International Version)

Peter's Confession of Christ

¹⁸Once when Jesus was praying in private and his disciples were with him, he asked them, "Who do the crowds say I am?" ¹⁹They replied, "Some say John the Baptist; others say Elijah; and still others, that one of the prophets of long ago has come back to life." ²⁰"But what about you?" he asked. "Who do you say I am?" Peter answered, "The Christ^[a] of God."

"He calls himself the Son of man; which may be taken either,

(1.) As a title common to him with others. He was called, and justly, the Son of God, for so he was (Luke 1:35); but he called himself the Son of man; for he is really and truly "Man, made of a woman." In courts of honor, it is a rule to distinguish men by their highest titles; but Christ, having now emptied himself, though he was the Son of God, will be known by the style and title of the Son of man. Ezekiel was often so called to keep him humble; Christ called himself so, to show that he was humble.

(2.) As a title peculiar to him as Mediator. He is made known, in Daniel's vision, as the Son of man, Dan. 7:13. I am the Messiah, that Son of man that was promised."

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

John 10:22-27 (New International Version)

The Unbelief of the Jews

²²Then came the Feast of Dedication^[a] at Jerusalem. It was winter, ²³and Jesus was in the temple area walking in Solomon's Colonnade. ²⁴The Jews gathered around him, saying, "How long will you keep us in suspense? If you are the Christ,^[b] tell us plainly."

²⁵Jesus answered, "I did tell you, but you do not believe. The miracles I do in my Father's name speak for me, ²⁶but you do not believe because you are not my sheep. ²⁷My sheep listen to my voice; I know them, and they follow me.

Matthew 16:14 (New International Version)

¹⁴They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets."

"To this question the disciples have him an answer (v. 14), Some say, thou art John the Baptist, etc. There were some that said, he was the Son of David (Matthew 12:23), and the great Prophet, John 6:14. The disciples, however, do not mention that opinion, but only such opinions as were wide of the truth, which they gathered up from their countrymen.

(1.) They are different opinions; some say one thing, and others another. Truth is one; but those who vary from that commonly vary one from another. Thus Christ came eventually to send division, Luke 12:51. Being so noted a Person, every one would be ready to pass his verdict upon him, and, "Many men, many minds;" those that were not willing to own him to be the Christ, wandered in endless mazes, and followed the chase of every uncertain guess and wild hypothesis.

(2.) They are honorable opinions, and bespeak the respect they had for him, according to the best of their judgment. These were not the sentiments of his enemies, but the sober thoughts of those that followed him with love and wonder.

*****Note, It is possible for men to have good thoughts of Christ, and yet not right ones, a high opinion of him, and yet not high enough.**

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

Matthew 14:2 (New International Version)

²and he said to his attendants, "This is John the Baptist; he has risen from the dead! That is why miraculous powers are at work in him."

Matthew 17:10 (New International Version)

¹⁰The disciples asked him, "Why then do the teachers of the law say that Elijah must come first?"

Mark 6:15 (New International Version)

¹⁵Others said, "He is Elijah." And still others claimed, "He is a prophet, like one of the prophets of long ago."

Luke 9:8 (New International Version)

⁸others that Elijah had appeared, and still others that one of the prophets of long ago had come back to life.

John 1:21 (New International Version)

²¹They asked him, "Then who are you? Are you Elijah?" He said, "I am not." "Are you the Prophet?" He answered, "No."

[1.] Some say, thou art John the Baptist. Herod said so (Matthew 14:2), and those about him would be apt to say as he said. This notion might be strengthened by an opinion they had, that those who died as martyrs, should rise again before others; which some think the second of the seven sons refers to, in his answer to Antiochus, 2 Maccabees 7:9, The King of the world shall raise us up, who have died for his laws, unto everlasting life.

[2.] Some Elias; taking occasion, no doubt, from the prophecy of Malachi (Matthew 4:5), Behold, I will send you Elijah. And the rather, because Elijah (as Christ) did many miracles, and was himself, in his translation, the greatest miracle of all.

[3.] Others Jeremiah: they fasten upon him, either because he was the weeping prophet, and Christ was often in tears; or because God had set him over the kingdoms and nations (Jeremiah 1:10), which they thought agreed with their notion of the Messiah.

[4.] Or, one of the prophets. This shows what an honorable idea they entertained of the prophets; and yet they were the children of them that persecuted and slew them, Matthew 23:29. Rather than they

would allow Jesus of Nazareth, one of their own country, to be such an extraordinary Person as his works bespoke him to be, they would say, "It was not he, but one of the old prophets.""

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

Matthew 16:15 (New International Version)

"But what about you?" he asked. "Who do you say I am?"

"He enquires what their thoughts were concerning him; "But who say ye that I am? v. 15. Ye tell me what other people say of me; can ye say better?"

1. The disciples had themselves been better taught than others; had, by their intimacy with Christ, greater advantages of getting knowledge than others had.

*****Note, It is justly expected that those who enjoy greater plenty of the means of knowledge and grace than others, should have a more clear and distinct knowledge of the things of God than others.**

Those who have more acquaintance with Christ than others, should have truer sentiments concerning him, and be able to give a better account of him than others.

2. The disciples were trained up to teach others, and therefore it was highly requisite that they should understand the truth themselves: "Ye that are to preach the gospel of the kingdom, what are your notions of him that sent you?"

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

Matthew 16:16 (New International Version)

¹⁶Simon Peter answered, "You are the Christ,^[a] the Son of the living God."

"Peter's answer to this question, v. 16. To the former question concerning the opinion others had of Christ, several of the disciples answered, according as they had heard people talk; but to this Peter answers in the name of all the rest, they all consenting to it, and concurring in it. Peter's temper led him to be forward in speaking upon all such occasions, and sometimes he spoke well, sometimes amiss; in all companies there are found some warm, bold men, to whom a precedence of speech falls off course; Peter was such a one: yet we find other of the apostles sometimes speaking as the mouth of the rest; as John (Mark 9:38), Thomas, Philip, and Jude, John 14:5, 8, 22. So that this is far from being a proof of such primacy and superiority of Peter above the rest of the apostles, as the church of Rome ascribes to him. They will needs advance him to be a judge, when the utmost they can make of him, is, that he was but foreman of the jury, to speak for the rest, and that only pro hâc vice—for this once; not the perpetual dictator or speaker of the house, only chairman upon this occasion. Peter's answer is short, but it is full, and true, and to the purpose; Thou art the Christ, the Son of the Living God. Here is a confession of the Christian faith, addressed to Christ, and so made an act of devotion. Here is a confession of the true God as the living God, in opposition to dumb and dead idols, and of Jesus Christ, whom he hath sent, whom to know is life eternal. This is the conclusion of the whole matter."

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

Matthew 1:16 (New International Version)

¹⁶and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

John 11:27 (New International Version)

²⁷"Yes, Lord," she told him, "I believe that you are the Christ,^[a] the Son of God, who was to come into the world."

Matthew 16:17 (New International Version)

¹⁷Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven.

John 1:42 (New International Version)

⁴²And he brought him to Jesus. Jesus looked at him and said, "You are Simon son of John. You will be called Cephas" (which, when translated, is Peter^[a]).

John 21:15-17 (New International Version)

Jesus Reinstates Peter

¹⁵When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you truly love me more than these?"

"Yes, Lord," he said, "you know that I love you."

Jesus said, "Feed my lambs."

¹⁶Again Jesus said, "Simon son of John, do you truly love me?"

He answered, "Yes, Lord, you know that I love you."

Jesus said, "Take care of my sheep."

¹⁷ The third time he said to him, "Simon son of John, do you love me?"

Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you."

Jesus said, "Feed my sheep."

1 Corinthians 15:50 (New International Version)

⁵⁰I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

Galatians 1:16 (New International Version)

¹⁶to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man,

Ephesians 6:12 (New International Version)

¹²For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

Hebrews 2:14-17 (New International Version)

¹⁴Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil— ¹⁵and free those who all their lives were held in slavery by their fear of death. ¹⁶For surely it is not angels he helps, but Abraham's descendants. ¹⁷For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for^[a]the sins of the people.

Matthew 16:18 (New International Version)

¹⁸And I tell you that you are Peter,^[a] and on this rock I will build my church, and the gates of Hades^[b] will not overcome it.^[c]

Matthew 16:18 (King James Version)

¹⁸And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

"Christ here promises to preserve and secure his church, when it is built; The gates of hell shall not prevail against it; neither against this truth, nor against the church which is built upon it.

This implies that the church has enemies that fight against it, and endeavor its ruin overthrow, here represented by the gates of hell, that is, the city of hell; (which is directly opposite to this heavenly city, this city of the living God), the devil's interest among the children of men. The gates of hell are the powers and policies of the devil's kingdom, the dragon's head and horns, by which he makes war with the Lamb; all that comes out of hell-gates, as being hatched and contrived there. These fight against the church by opposing gospel truths, corrupting gospel ordinances, persecuting good ministers and good Christians; drawing or driving, persuading by craft or forcing by cruelty, to that which is inconsistent with the purity of religion; this is the design of the gates of hell, to root out the name of Christianity (Psalms 83:4), to devour the man-child (Revelation 12:9), to raze this city to the ground."

Matthew 18:17 (New International Version)

¹⁷If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.

Acts 5:11 (New International Version)

¹¹Great fear seized the whole church and all who heard about these events.

Acts 7:38 (New International Version)

³⁸He was in the assembly in the desert, with the angel who spoke to him on Mount Sinai, and with our fathers; and he received living words to pass on to us.

Acts 8:1-3 (New International Version)

The Church Persecuted and Scattered

¹And Saul was there, giving approval to his death. On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.

²Godly men buried Stephen and mourned deeply for him. ³But Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison.

Acts 9:31 (New International Version)

³¹Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord.

Acts 11:22-26 (New International Version)

²²News of this reached the ears of the church at Jerusalem, and they sent Barnabas to Antioch.

²³When he arrived and saw the evidence of the grace of God, he was glad and encouraged them all to remain true to the Lord with all their hearts. ²⁴He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord.

²⁵Then Barnabas went to Tarsus to look for Saul, ²⁶and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch.

Matthew 16:19 (New International Version)

¹⁹**I will give you the keys of the kingdom of heaven; whatever you bind on earth will be^[a] bound in heaven, and whatever you loose on earth will be^[b] loosed in heaven."**

"The other part of this charter is, to settle the order and government of the church, v. 19. When a city or society is incorporated, officers are appointed and empowered to act for the common good. A city without government is chaos. Now this constituting of the government of the church, is here expressed by the delivering of the keys, and, with them, a power to bind and loose. This is not to be understood of any peculiar power that Peter was invested with, as if he were sole door-keeper of the kingdom of heaven, and had that key of David which belongs only to the Son of David; no, this invests all the apostles and their successors with a ministerial power to guide and govern the church of Christ, as it exists in particular congregations or churches, according to the rules of the gospel. Claves regni caelorum in B. Petro apostolo cuncti suscepimus sacerdotes—All we that are priests, received, in the person of the blessed apostle Peter, the keys of the kingdom of heaven; so Ambrose De Dignit. Sacerd. Only the keys were first put into Peter's hand, because he was the first that opened the door of faith to the Gentiles, Acts 10:28. As the king, in giving a charter to a corporation, empowers the magistrates to hold courts in his name, to try matters of fact, and determine therein according to law, confirming what is so done regularly as if done in any of the superior courts; so Christ, having incorporated his church, hath appointed the office of the ministry for the keeping up of order and government, and to see that his laws be duly served; I will give thee the keys. He doth not say, "I have given them," or "I do now;" but "I will do it," meaning after his resurrection; when he ascended on high, he gave those gifts, Ephesians 4:8; then this power was actually given, not to Peter only, but to all the rest, Matthew 28:19, 20; John 20:21. He doth not say, The keys shall be given, but, I will give them; for ministers derive their authority from Christ, and all their power is to be used in his name, 1 Corinthians 5:4."

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

Isaiah 22:22 (New International Version)

²² I will place on his shoulder the key to the house of David; what he opens no one can shut, and what he shuts no one can open.

Matthew 18:18 (New International Version)

¹⁸"I tell you the truth, whatever you bind on earth will be^[a] bound in heaven, and whatever you loose on earth will be^[b] loosed in heaven.

John 20:19-23 (New International Version)

Jesus Appears to His Disciples

¹⁹On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you!" ²⁰After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.

²¹Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." ²²And with that he breathed on them and said, "Receive the Holy Spirit. ²³If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

Revelation 1:18 (New International Version)

¹⁸I am the Living One; I was dead, and behold I am alive forever and ever! And I hold the keys of death and Hades.

[Revelation 3:7 \(New International Version\)](#)

To the Church in Philadelphia

⁷To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open.

[Matthew 16:20 \(New International Version\)](#)

Then he warned his disciples not to tell anyone that he was the Christ.

[Mark 8:30 \(New International Version\)](#)

Jesus warned them not to tell anyone about him.

[Luke 9:21 \(New International Version\)](#)

Jesus strictly warned them not to tell this to anyone.

Who Do You Say Jesus Christ Is To You?

[Revelation 21:5-7 \(New International Version\)](#)

He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true." He said to me: "It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life. He who overcomes will inherit all this, and I will be his God and he will be my son.

[Revelation 22:12-14 \(New International Version\)](#)

"Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. "Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.

Jesus on His Throne

