

Review: after covering an overview of Millennial and Rapture views, and a survey of the Kingdom, we turn to an overview of eschatological passages in the New Testament.

I. Matthew. (ca. A.D. 50)

- Presents Jesus as Messiah and King
- Written to present Christ to the Jews

We covered eschatological passages in Matthew 5-7, 8, 9, 10, 11, 12, 13

Q. Matthew 16.16-28

1. The confession of Peter. (16)

a. He called Christ the Messiah, the Son of God.

- 1) For a Jew of the first century, the term “Messiah” meant Peter saw Jesus as the long-promised Saviour of the nation, the fulfilment of all the OT prophecies.
- 2) The further identification as “the Son of the living God” joins the Messianic expectations with insight into the relation between God the Father and God the Son.
 - a) The unique relationship consistent with the Davidic covenant (2 Sam 7.14)
 - b) Deity is consistent with Messianic expectations: (Isa 9.6; Jer 23.5–6; Micah 5.2)

b. This statement is the foundation for the rest of the chapter.

2. The Church of Christ. (18-19)

a. Jesus gives new revelation concerning “my church” (assembly):

- 1) The Church is to be an instrument in establishing the Kingdom.
- 2) The Church is here future; it is a different aspect of God’s people.
- 3) Christ is here the Builder of the Church, not the foundation.
- 4) The Church will conquer even the gates of Hades.

b. The relation of Peter to Christ's church:

- 1) Peter personally was not the foundation of the Church; the change in Greek gender proves that: Πέτρος ... πέτρα
 - 2) The Lord says, "on **this** rock," contrasting Peter (Πέτρος) with a separate but definite rock (πέτρα)
 - a) "This rock" has two connotations:
 - i) The powerful doctrinal statement of Peter's confession itself – the constitution statement of the church
 - ii) The personal position of Jesus in relation to the church: Jesus is the rock
 - b) The New Testament writers confirm Jesus as the foundation (with no mention of Peter in this role) (Rm 9.33; Eph 2.20; 1 Pt 2.5–8).
 - c) The Old Testament also connects the rock metaphor with God (Dt 32.4, 15, 18, 30, 31, 37; 2 Sam 22.2; Ps 18.31, 46; 28.1)
 - 3) Nevertheless, the ministry of Peter included a special role in foundational moments of the Church.
 - a) He opened the door of faith to Jesus at Pentecost.
 - b) With Cornelius he opened the door to Gentiles.
3. Moving from the topic of the church to the topic of the kingdom, the Lord promises Peter authority in the kingdom of heaven (19)
- a. It is important to distinguish between the kingdom and the church: the two are not identical
 - b. The authority is not the authority to determine entrance in the kingdom, but a special role in the court of the king (compare Isa 22.15, 22)
 - c. Only Jesus has authority to grant admittance into the Kingdom (Rev 1.18, 3.7)

- d. Peter's authority to bind and loose is not his alone
 - 1) All the apostles likewise had the same authority (Mt 19.27-28, Jn 20.23)
 - 2) The local church, exercising church discipline, also shares this authority (Mt 18.18, 1 Cor 6.2-3)
- e. The authority seems to refer to God's permission to make sober judgements in accordance with Scripture when settling questions of God's will about a matter.

"Peter will evidently determine God's will in particular instances of rendering judgment in the messianic kingdom."¹

- 4. Sidebar: comments contradicting Catholic doctrine concerning Peter's role:
 - a. There is no proof that Peter alone was the foundation of the Church. (Eph. 2.20)
 - b. There is no proof that Peter had transmissible authority.
 - c. There is no proof that he transmitted any authority to Rome over any other church.
- 5. The cross of Christ. (21-23)
 - a. The text shows the four necessities of redemption. (21)
 - 1) Go to Jerusalem
 - 2) Suffer many things
 - 3) Be killed
 - 4) Rise again from the dead

¹ Constable, Mt 16.19.

b. The apostles still did not understand this necessity. (22-23)

“Apparently Peter’s understanding of Messiah did not include a Suffering Servant, which almost everyone in Israel rejected as well.”²

c. Peter was thinking of earthly methods for establishing the Kingdom; Jesus was thinking of God’s method.

6. The conflict between the forces of Christ and those of Satan (24-26)

a. The Lord suffered, and we must follow in the same conflict. (21, 24)

b. Let the disciple deny himself, take up his cross, and keep on following me. (24)

c. If you avoid the conflict, you fail the present kingdom and lose rewards and responsibility in the future Kingdom. (25-26)

7. The Coming of Christ in glory. (27-28)

a. This Coming is certainly to establish the Kingdom.

b. The Son of Man is will come in glory with His angels.

c. He will repay to each man according to his deeds.

d. However, there would soon be a foretaste of the glory of the coming Kingdom. (28)

e. That foretaste was the transfiguration which followed where He discussed His “exodus” with Moses and Elijah. (Lk 9.31)

² Constable, Mt 16.22.