

16:18-19

And I also say to you that you are Peter, Mark 3:14 tells us Jesus gave “Simon” this name. By the way, **Peter** is the Greek form of the Aramaic “Cephas” (John 1:42). **Peter** and **rock** are contrasted with **this. and on this rock** is the confession Peter voices (16:16) with the help of the Father (16:17).

I will build My church, Since this is the first time this word is used in the New Testament. It must therefore be rich in meaning and the original reader must have really had some things come into their mind when they heard this word. Notice how the chart (earlier in this chapter) shows us the member of Matthew’s Hebrew audience would not have understood this in the common Greek understanding of *ekklesia* but rather the Hebrew’s understanding of this Greek translation of their Hebrew word. With all of these parallel with Moses that have been mentioned in this book, we should find out that Acts 7:38 will provide this Hebrew backdrop. Therefore, Matthew’s audience would have pictured a gathering in the wilderness around Moses (Matthew 15:33 uses this very word)—the New Moses. Both Moses and Jesus have a **church** in the wilderness.

Jesus, then, is promising to have a people that He will lead like Moses. Apparently, an exaggerated class on ecclesiology is not needed.

and the gates of Hades The Greek word behind what is usually “Hell” in some older translations, and it simply means “the realm of the dead.” It is probably being brought up because of the 16:15 reference to “Living God.” What good is a “Living God” who has a Son Who has a church that is conquered by death anyway?

Maybe an even better question: What Good is an assembly that is always dead once dead? We should all, then, as followers of the Son of the Living God, expect a full-on resurrection. Well, what good is a belief in the resurrection that doesn’t disarm the fear of death itself? This is precisely why Jesus’ words are not well received by His disciples 16:24-26.

shall not prevail against it. 19 And I will give you the keys of the kingdom of heaven, and whatever you bind on earth⁸ will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” He certainly exercised this at Pentecost.

16:20

Then He commanded His disciples that they should tell no one that He was Jesus the Christ.

16:21

From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

16:22

⁸Or *will have been bound* ... will have been loosed

Then Peter took Him aside Along with the Hebrew understanding of *ekklesia* there is a Greek understanding that drives **Peter** to take exception to this idea.¹ **and began to rebuke Him, saying, “Far be it from You, Lord; this shall not happen to You!”**

16:23

But He turned and said to Peter, “Get behind Me, Satan! He was just called “Rock” in 16:18 and now things have quickly changed. He is either being heavily influenced by Satan (which is not outside the realm of possibility in Luke 22’s reference to a discussion between Jesus and Satan about Peter) or **Peter** looks like Satan in his conduct.

You are an offense This is the word where we get our word “scandal,” and it is often used of Jesus being the “Rock of offense” over which people may stumble. Here, the term is used of Peter and the implication is that he is getting in the way of God. Matthew 13 uses this same “stumbling” language when Jesus would have done more, but there was too much “stumbling” going on. Here, though, Jesus is not going to allow somebody to get in the way of His following the Father. “Rock of stumbling! Move behind me!”

to Me, for you are not mindful of the things of God, but the things of men.” How is it possible to have the keys of the kingdom (16:19) and not be **mindful of God?**

16:24-26

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. “Come die with me.” That is the invitation of Jesus. We don’t “spend our lives.” We give them. We are to seek for a life’s work for which and in which we may die. **25 For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. 26 For what profit is it to a man if he gains the whole world, and loses his own soul?** Not sure why this unfortunate translation since **soul** is the same Greek word as “life” in both cases in verse 25. In any case, “your life is so valuable, don’t waste it!” **Or what will a man give in exchange for his soul?**

¹See this lesson for that Greek understanding:

<http://www.sermonaudio.com/sermoninfo.asp?SID=35171934456>

^t Matt. 4:10