

MATTHEW 16 vs 1

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¹ **The Pharisees also with the Sadducees came testing Him, and desired that He show them a sign from heaven** / the religious legalistic Pharisees steeped in traditions... along with the aristocracy, ancestors of Zadok the high priest... who held solely to the written law, but had no belief in life after death... two groups who opposed each other, found a common rival in Jesus; they wanted proof of his authority to instruct; he had received no commission from either of them.

² **He answered and said to them, When it is evening, you say, It will be fair weather: for the sky is red.**

³ **And in the morning, It will be foul weather today: for the sky is red and threatening. O you hypocrites, you can discern the face of the sky; but you cannot discern the signs of the times?**

⁴ **A wicked and adulterous generation seeks after a sign; and there will no sign be given to it, but the sign of the prophet Jonah** / so Jesus gave them one miraculous sign to look for: **Jonah was in the belly of the great fish, 3 days and 3 nights.**



 **And He left them, and departed.**

⁵ **And when His disciples came to the other side, they forgot to take bread.**

⁶ **Then Jesus said to them, Take heed and beware of the leaven** / the common activity, some incorrect little error... daily mixed with the truth **of the Pharisees and of the Sadducees.**

⁷ **And they reasoned among themselves, saying, It is because we took no bread.**

⁸ **When Jesus saw, He said to them, O you of little faith,** why do you reason among yourselves, because you brought no bread?

⁹ **Do you not yet understand, nor remember the five loaves of the 5,000, and how many baskets you took up?** / yes, I looked up the answers: 12 small hand baskets full; one for each disciple.

¹⁰ **Nor the seven loaves of the 4,000, and how many baskets you took up?** / and the answer is: 7 large wicker containers full probably requiring 2 people to carry.

¹¹ **How is it that you do not understand what I spoke to you was not concerning bread, but that you beware of the leavening influence of the Pharisees and of the Sadducees?**

¹² **Then they understood how He did not say beware of the leaven of bread, but spoke of the doctrine of the Pharisees and of the Sadducees** / their twisted influence is still around today.

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13 When Jesus came to the coast of Caesarea Philippi / this is the furthest north region recorded that Jesus travelled with His closest followers,

He asked His disciples, saying, Who do men say that I the Son of Man am?

14 And they said, Some say that You are John the Baptizer / the students in his class feeling at liberty to speak up; and by these words we understand several disciples spoke freely; some say, the somewhat strange, quirky guy whose voice... was reverberating in the wilderness:

some, Elijah and others, Jeremiah or one of the prophets / Elijah, empowered and resolute; one against many; Jeremiah, guardian of God's people... sent at the time... not only to root out, to pull down, and to destroy; but also... to build and to plant. Apparently as Jesus spoke, there were many things that reminded the people of the many prophets of old; and His disciples paid attention to what was said.

15 He said to them, But who do you say I am? / and now, Jesus the good Teacher... gives His students the bonus question: and I bet the class was silent; finally, one in the group raises his hand.

16 And Simon Peter answered and said, You are the Christ / the Messiah, the Son of the living God.

17 And Jesus answered and said to him / being greatly elated! **Blessed are you, Simon son of John** / Peter you are marked with God's good favor: **for flesh and blood has not revealed it to you, but My Father who is in heaven.**

18 And I also say to you,

You are Peter / the Greek phrase: **hoti sy ei Petros**... of the 174 times in the NT, Jesus directly called him this name only twice, now, and the night Jesus was betrayed. In the NT **Simon Peter** is similar to the OT **Jacob Israel**... **Jacob = a scoundrel**; and **Israel = someone ruled by God**... the good and bad natures: the old and new natures living and warring... in the lives of His people,

You are Petros and on this the rock / this Greek: **kai epi taute te petra**... notice the word is a feminine noun; and NO! Jesus did not just call Simon a woman! He looks on the heart, He talks about faith.

On this rock-solid declaration of faith!

I will build MY church / this phrase: **oikodomeso mou ten ekklesian**, used 109 times in the NT.

In Matthew 18: Jesus says, Where 2 or 3 gather in My name, there I am in the midst of them; and most of the time, the **church** met in homes. In the Gospel, only Matthew records **Jesus** using the word **3** times. Here in Matthew 16. Then, twice in Matthew 18:15-17 The next time we read about the **ecclesia** in scripture is: Acts 2:47... **And the Lord added to the church.** **ἐκκλησία** is used **17** more times in the book of Acts.

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Romans 16, **Paul** to the Romans uses the word **5** times: speaking of the **ecclesia**... the **ἐκκλησία** Jesus is building, meeting in their house; **Paul** calls it: **the church** of gentiles; and **the church of Christ**. Also, it is noted in verse 23: **Paul** uses an adjective **holos** 'ολος: meaning the whole... the entire... describing **the church**...Jesus said He was building. In 1 Corinthians 5:6, **Paul** uses the same word, he writes: A little leaven leavens the whole lump.

Then **Paul** uses the word **ecclesia**: 1 Corinthians **22** times; 2 Corinthians **9** times; Galatians **3** times; Ephesians **9** times; Philippians **2** times; Colossians **4** times; 1 Thessalonians **2** times; 2 Thessalonians **2** times; 1 Timothy **3** times; 2 Timothy **1** time; Titus **1** time; and Philemon **1** time. So **Paul** knew the word.

Ecclesia is used in: Hebrews **2** times;

John writes in 3rd John, using the word **3** times; and in the Revelation -- also given to **John**, **19** times, identifying **the church** in 7 cities -- none being Rome, or London, or Chicago, or even L.A.!

And **John** writes 7 times: **Hear what the Spirit says to the church** our Advocate, who came and instructs

One last time, the word **ἐκκλησία** is used in the New Testament: By **James**, who is considered to be a half-brother of Jesus... yet, someone who never followed Jesus during His earthly ministry. And the Bible is so interesting: **Peter was not inspired by the Holy Spirit to use the word even once**; though, translators interpret one verse by **Peter** as identifying: **the church** ____ or whatever was in **Babylon**! Hmm?!

You are Peter, and on this rock, I will build MY church, mou = my, ekklesian = ek = out, kle = called, sian = ones... the church, those in every nation, tribe and language group; the great assembly of people called out of the streets of life... **the church belongs to Jesus**; the church is His body on earth -- Jesus is the Head; and this living, lively edifice is **the love of His life**... He hopes to find when He returns;

I will build My church; and the gates of hell will not prevail against it / end of discussion, God our Father in heaven... has His enemies; who are powerful, but know this, though their forces are powerful, no matter how hard they try, they will lose; they are losers! They will not ultimately succeed. To those in Philadelphia, Jesus said, **I know you are weak, but you have kept the word of My endurance, and not denied My Name; therefore, I will keep you from the terrible test that will come upon the whole earth.**

¹⁹ **And I give you the keys** / in Greek: **kleidas**... Jesus speaks of the tools needed to gain or prevent entrance where The Father reigns; if this verse is directly spoken to Simon Peter, **then know in Matthew 18:18 the exact same words equally pertain to everyone else** where 2 or 3 gather in Jesus' name.

I give you the keys... of the kingdom of heaven: and whatever you bind on earth will be bound in heaven: and whatever you loose on earth will be loosed in heaven / **a lengthy note is at: Matthew 18:18.**




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²⁰ Then He ordered His disciples that they tell no one that **He was the Christ** / the Messiah.

 ²¹ From that time, Jesus began to indicate to His disciples, **that He must go to Jerusalem and suffer many things** by the elders and chief priests and scribes, **and be killed**, and be raised again the third day.

²² Then Peter took Him aside, and began to rebuke him, saying, Oh no Lord: this will never happen to You.

²³ But He turned and said to Peter, **Get behind me Satan: You are an offence to Me: for you are not thinking what concerns God, but men** / and without raising His voice, did Jesus just give Simon Peter a look? I bet it took Simon about 2 seconds after Jesus finished... to quickly step aside.

²⁴ Then Jesus said to His disciples, **If anyone will join Me, let him deny himself, take up his cross, and follow Me.**

²⁵ For the one who would save his life will lose it: and the one who will lose his life for My sake will find it.

²⁶ For what will it profit a man, if he gains the whole world, and loses his own soul? or what will a man give in exchange for his soul?

²⁷ **For the Son of Man will come in the glory of His Father** with His angels; then He will reward every man according to his works.

²⁸ Amen, I say to you, There are some standing here, who will not taste death till they see the Son of Man coming in His kingdom; Mark 9 says, **till they see the kingdom of God come with power**; Luke writes, **till they see the kingdom of God.** / this does not speak about His parousia; His official coming again which Matthew records in chapter 24. Obviously, Judas would soon be dead.

In Barnes Notes we read: established and spreading with great rapidity and extent. All this was accomplished. All these apostles, except Judas, lived to see the wonders of the day of Pentecost; some like John saw the temple destroyed, and the gospel established in Asia, Greece, Rome, and in a large part of the known world.