

Matthew 21-05-16a

Good morning. Welcome to the Sunday morning services at Grace and Truth Bible Church. It is always a pleasure to see everyone.

I need my armor bearer to bring me my sword. We're going to continue our study this morning in the Gospel of Matthew, resuming in chapter 16 and verse 19. This is in the middle of the section that deals with the great confession.

Peter acknowledging to the Lord in answer to his question that he is the Christ. And the Lord Jesus response to this is quite interesting. It has been interpreted and I think misinterpreted across the years.

Let's take a moment to ask God's blessing on our fellowship on this 16th day of May, 2021. And then we'll begin. Father, we're so grateful for another opportunity to spend time together, to be nourished and strengthened through the teaching of your word, the understanding that we gain, the power of the Holy Spirit in evidence in our hearts and in our lives.

We pray that as we look at this portion of the life and words of the Lord Jesus, that the spirit will impress them on our hearts and help us to remember and apply them in the days ahead. We ask it in Jesus name. Amen.

Turning to our passage, you remember the context. Jesus has turned a corner in his ministry in the sense that earlier on he made the incipient coming of the kingdom manifest. The forerunner had come, John the Baptist, and made that clear.

The Lord Jesus came and basically presents himself and the fulfillment of the father's covenant promises to Israel in his kingdom teaching, his kingdom presentation. There's a lot of talk about kingdom today, kingdom work, kingdom living, kingdom this and kingdom that, but we're going to see in our passage this morning that this is misguided. There is a clear distinction and it's important to understand it and it is detailed in our passage.

Simon Peter in verse 16 answers and says, you are the Christ, the son of the living God. It says in your New King James. The text is a bit shaky on that second part, nothing wrong with it, but I think it is probably not original.

One of the canons of textual criticism, one of the rules of interpretation is when you look at a text that differs in various witnesses, one of the observations is which version of it is more easily explained. Is it easier to explain someone taking out the son of the living God from this passage? A scribe says, oh, we don't need that. And he takes it out.

Or is there the opportunity for his eye to skip a line and leave out something very important like this? Because two words match a line apart. None of that is true in this

case. It seems more likely based on both internal and external evidence to be an addition.

Um, once again, nothing wrong with the truth of it, but the point is the contrast of who Jesus is in comparison to who people think he is. They think he's something supernatural. He's a resurrected old prophet.

He is certainly out of the ordinary, but they don't acknowledge him as the Christ. And this is the problem. And it was a problem then.

It is a problem now. What does it mean to acknowledge Jesus as Christ? Well, that is the anointed one. We saw last time the three anointings of the Lord Jesus.

He is prophet, he is priest, and he is king. Which anointing is pertinent at this time in Matthew chapter 16 and has been pertinent over the preceding three years of ministry? Is Jesus coming and presenting himself as priest of a new priesthood to Israel? Was that any part of the old Testament anticipation? Levites will be done away and there will be a new Melchizedekian priesthood? Does it say that anywhere in Isaiah or Ezekiel or any place? He is not the Mashiach priest. Is he the Mashiach prophet? Oh, I'm asking, is he the anointed prophet? What did Moses say? There is another prophet coming, right? Like unto me? So the question is, is that Jesus? Is he the anointed prophet? Did he come and say, I have come to prophesy? Actually not.

Plenty of prophets before and after the time of Christ. What is his Christ hood? What is his Messiah ship? What does it mean? He is the anointed king. He's the anointed king.

Why did Israel miss out on the inception of the kingdom, the fulfillment of the old Testament promises? Was it that they didn't accept the prophecy or they didn't accept the priesthood? No, it is that they did not recognize him and uh, understand who he was as king. You missed the king. You missed the kingdom.

So we're going to see that emphasized and underlined in our, in our immediate context here in a, in a moment. But let me ask you a second question. So Israel, now Peter gets it.

You are the Christ. You are the anointed. This is son of David king anointing, right? If we miss Jesus as Christ today, as the church, what do we miss? Are we missing him as the king? No, Jesus is not the king to the church to the infinite chagrin and disappointment of many who I think are going to end up after the return of the Lord and entering into a place where things are more clear.

There's going to be a lot of weeping and wailing and gnashing of teeth because people have spent time thinking Jesus is the king and we've got to build it and he will come. It's the king, the kingdom, kingdom, business, kingdom, working to people, kingdom, this kingdom that if you took the word kingdom out of all of the Christian books that have

been published in the last 40 years, the Christian bookstores would collapse. Uh, the books would deteriorate and fall off the shelves.

It is not Jesus as king that is an issue for the church and we're not missing him as king. Trying to make him king in the church is as bad as missing him as king for Israel. It's just as bad because you're absolutely reading out of the wrong program.

You're, you're on the wrong. Uh, I saw this happen, uh, at a, at a ham testing session where there's, there's a much simpler test for the lowest class of license, which is technician. Then there's a much more difficult test, which is the test for the general license.

And then there's an extremely difficult test for the amateur extra license. You really have to know your stuff to pass that amateur extra and heaven forbid if you go in there thinking you're going to take the technician test and they hand you one of the others because you look at it and it's just absolutely the words on the paper don't even string together and make any sense. Well, to try to operate in a kingdom program and try to recognize and function with Jesus as king in the church age is the complete wrong test.

It's the wrong instruction manual. This is the instruction manual for a bathtub faucet and you're trying to assemble a swing set. It's just the complete, you're going to do nothing but bump into things and hurt yourself and others.

And that's exactly what has happened in the modern church kingdom program, kingdom, this kingdom, that kingdom in your heart, completely wrong. Jesus is not our king. He is the king for Israel.

He is the son of David to Israel, son of David. So if we make the mistake that Israel made today, what do we miss when we don't understand the Christhood, the anointing of the Lord Jesus? A lot of talk about anointing in the modern day, the anointing of the Holy Spirit. It's an anointed work and an anointed word and anointed this and anointed that.

No, no, no, no, no. We are not in the days of anointing. You don't anoint anything.

Do you see an apostle in the early church anointing anything or anybody? How are young men commissioned to be pastors? How was Timothy commissioned to be a pastor? Did they anoint him? Did they pour oil on his head? No, they did not. How was commissioning accomplished in the days of the early church by the apostles who were setting the new standard for faith and function in this age? How was it done? The laying on of hands. It was a simple recognition.

It is an invisible thing. We're not in the days of visible ritual, oil dripping down someone's head and beard. This is not it.

When you see people talking about anointing, they've got the kingdom manual and not

the church manual out. And they're building the wrong thing. They're functioning the wrong way.

It's wrong, wrong, wrong. And because of that, when you get to this passage, people misunderstand it and misinterpret it. And this has been going on for centuries.

And it's just a huge mistake. Let's look at it. You are the Christ.

And by the way, the answer to my question, if we miss the Christ hood of Jesus in the church, what are we missing? What are the three anointings? King, prophet and priest. What are we told in the new testament does pertain to us. We are priests under our high priest in the order of Melchizedek, right? Book of Hebrews.

Paul emphasizes this in Hebrews priesthood. Hebrews chapter 10, new and living way through the veil into the holy of holies, which is the actual throne room of God. It is all about priestly function.

We are a kingdom of priests and a holy nation in that sense. But this is not a nation with a King. This is a theocracy.

Remember Israel coming out of Egypt? Was it a monarchy? Did God say, I am your King? Was there a civil administration set up under the It was priestly representation in a theocracy. What do we have today? We have a priestly representation in a Christocracy. Christ is the head of all things to the church and he is the way to the father.

He is the high priest. The way to the father is into the holy of holies. This is the message of Hebrews largely in the center section there about two-thirds of the way through.

So this is going to be a huge and ultimately destructive mistake, catastrophically self-destructive for Israel to miss who Jesus is to them. He is the King and they miss it. Peter recognizes who he is.

You are the Christ. You are the Messiah. You are the coming King who will bring in the kingdom.

Critically important to understand this distinction. He is not that King to the church or to us. He is our anointed high priest.

And if we miss the priesthood of the Lord Jesus in this age and view him as something else primarily, primarily as King, primarily trying to bring in a kingdom, primarily prophetic, primarily trying to get an anointing and prophesy and speak in tongues and speak new truth and speak truth into this and speak truth into that, off base. Off base. Priesthood.

It is all about priesthood. The priesthood of the believer. It's central in the epistles of the New Testament.

So as we look at the mistake that Israel makes and the truth that Peter catches here and expresses here and is recognized for and Jesus says, you've got a blessing going on here, Peter, because flesh and blood did not reveal this to you. But my father who is in heaven, circle in heaven. My father who is in heaven revealed this.

This is a heavenly truth from the heavenly father revealed to an earthly man. Very clear. We saw verse 18 last time.

I say to you, you are Petras. You're a stone that you can pick up in your hand. And on this solid rock stone foundation, large ledge, I will build my assembly.

The solid stone vast ledge foundation is not Peter. It is the recognition of Jesus as the anointed one. The only anointing we care about is the anointing of the Lord Jesus as our high priest.

When it comes to faith and function in the church age, that's what we look at. Not am I anointed? Not is that thing over there anointed? Are you anointed? Is it anointed? The Christ hood, the Mashiachness of the Lord Jesus to the church is his high priesthood. That's what counts.

That's all that matters for us in terms of anointing. And it is that recognition on which the assembly of the Lord Jesus is built. Now, which assembly? Is it the church? Is this an anticipation of the ecclesia church? In a way, in the same way that much of what is said in the Old Testament is an anticipation and is true for the church.

They who wait upon the Lord will renew their strength, mounting up with wings as eagles, run and not be weary, walk and not faint. Who was that spoken to? Israel. Does it pertain to us? Does the principle apply to us? Yes.

Is the recognition of the priesthood anointing of the Lord Jesus the foundation upon which our church is built? It should be. Yes. Is the foundation of recognizing Jesus as King the rock upon which national Israel will be built in the kingdom? Yes.

Each group looks at the anointing of the Lord Jesus, in their case, as King, in our case, as priest. Do you notice that Jesus does not function as high priest in the millennial kingdom? Read Ezekiel 40-48. They got the temple and the accouterments and the function and what the priests do.

Who does that priestly function in the millennium? Is it a Melchizedekian priesthood in the millennium? You ever thought about that before? Jesus is a high priest after the order of Melchizedek, but he doesn't function that way in the millennium. You know why? He's not the anointed priest to Israel. Levites are the anointed priest to Israel.

Jesus is the high priest for the church. That anointing is what we recognize. Recognizing the anointing that pertains is the foundation on which that group is built.

The kingdom is built on the foundation of the King. The priesthood is built on the foundation of the high priest who offers himself. He is both God and sacrifice, as the hymn puts it.

He's both priest and sacrifice. So you are Peter and on this rock I will build my assembly. The rock of recognition of who Jesus is first and foremost for that assembly.

There are different assemblies. For example, Jesus is the anointed son of David King. What is Jesus to the angels? If you listen to your Christmas hymns, he was born the King of angels.

Where does that come from? Is Jesus the King of angels? No, he is not. I'm sorry, Christmas songs notwithstanding, born the King of angels. Oh, come let us adore him.

He's not born the King of angels. What is Jesus to the angels? He is the commander in chief, Lord Sabaoth, the Lord of hosts, Lord of the armies. He's the commandant of the angelic Marine Corps.

That's how I like to think of it. And specifically in his representation of God to the earth. He is fully God and is also God to the angels.

He is as holy and as acclaimed as sitting in the midst of the stones of fire in heaven and so on. But to the angels, he is revealed to us as their commander. Do you not know that I can call to my father in heaven, send me 12 legions of angels, legions, army units of angels.

He doesn't say 12 legions of paramedics to come and comfort me and apply needed medicines to my wounds or whatever. They are military cohorts for him. So whatever assembly is in view needs to recognize that anointed status of the Lord Jesus.

What does the anointing confer? What does it confer? Samuel anoints David. What does it mean? It is identification and it is authorization. Can't be the King until you are anointed.

Look at the history of the sons of David attempting to take the throne at the point of his death. And who is it that gets anointed and blows the trumpets and who really gets the actual anointing from God's prophet in fulfillment of God's promise to David. So the anointing is identification and it is authorization.

Authorize means grant authority. Jesus has authority over the angels. Jesus has authority to forgive sins so that you may know that the son of man has authority on earth to forgive sins.

I say to you, rise, take up your bed and walk. Right? Authority. So with this as background and I've sort of belabored it a little bit because it is the key to making sense

of what Jesus says here.

On this recognition, you see who I actually am to Israel. As did several of the people that Jesus healed and they said, have mercy on me son of David. When they say son of David, what are they recognizing? You are the Christ.

You're the anointed son of David. I will build my assembly and the gates of Hades shall not prevail against it. We look at this last time.

What are the gates of Hades? Do they keep people out or keep people in? Out or in? Are we attacking? Are we storming the gates of Hades and they will not prevail? Everyone goes to Hades in a handbasket at the point of death. Death could not hold him. Death cannot hold us.

The gates of Hades that seek to keep people in death will not prevail against the assembly. This is a somewhat veiled reference to and prediction of the resurrection of Old Testament Saints, Daniel 12, 1 and 2. It is a reference to the resurrection of New Testament Saints, 1 Corinthians 15 and thereabouts. Some say the dead are not raised.

If Christ is not raised, we are of all men most miserable. Your faith is futile. You're yet in your sins.

Yet in your sins if Christ is not raised because his priestly function of atonement and reconciliation and redemption is not complete if it is not crowned with life. So that now sets the stage for verse 19 which is where we pick up this morning. And I will 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.

If you have a New King James as you should like mine and you will see that at the end of the word loosed there is a little supernumerary one there. Circle it and go down and circle the note at the bottom of the page. Put a big star by it.

Make sure you get that. It says will have been bound, will have been loosed. Extremely important.

This is a perfect paraphrastic. We've been talking about grammatical peculiarities. We looked at this Thursday night in the Hebrew looking at the desire that is going to motivate nations to come to Jerusalem and Haggai.

Here we have a reference to the kingdom of heaven. Whatever you bind on earth shall have been bound. Binding and loosing.

I'll tell you right off the bat this has nothing to do with sin, the forgiveness of sin, retaining sins. Jesus is going to talk about sins in a different time, in a different way and in a different passage but that is not what he's talking about here. Whatever you bind on

earth shall have been bound in heaven.

Whatever you loose on earth shall have been loosed in heaven. What is he talking about? Well let's start at the beginning. I will give you the keys of the church.

Is that what it says? He used the word ecclesia in the assembly. I will give you the keys of the church. No.

What are these the keys to? Kingdom of heaven. What is the kingdom of heaven every single time it is referred to in the book of Matthew? Every single time what does it refer to? It starts with M and ends with dumb. Millennial kingdom.

Millennial kingdom. I will give you the keys of the millennial kingdom. Never means anything else.

It's not a spiritual kingdom. It's not an ethereal kingdom. It's not an imaginary kingdom.

It's not the kingdom is within you. It's an ineffable experiential sort of a thing. No.

This is the literal 1000 year reign of Christ on earth. Peter is going to have the keys to the millennial kingdom. Now what does that mean? Why would I want a key to the millennial kingdom? Well I don't have to want it because I'm not going to get it.

Peter and others are going to have the kingdom. What does it mean? Well you get a clue here with the binding and loosing. These are really cool words.

I almost could imagine Jesus switched over to Greek because the Greek words here are so great. I think he probably said this in Aramaic but in Greek these are unusual verbs in that they are only three letters long. Bind is deo, d-e-o, and it's the long o, the omega.

Deo. Loose is luo, l-u-o, d-e-o-l-u-o. Deo and luo.

If you use this word in other ways it's actually coming up in this verse after next. We're going to see it used again. It's very important.

These terms are used for judicial authority. This is the exercise of authority. A judge can issue a decree.

A judge can make binding decisions on the defendant, sometimes even on the plaintiff. In court cases the judge has power to bind obligations onto the parties that are represented in the court. He can also release and dismiss such contractual obligations.

He can declare a contract null or void. He can bind and he can loose. They talk about a decree of divorce.

In a way people have been released from a preceding contract and there is a new decree that is binding. It involves the settlement of property and the distribution of children and

things like that. This is a judicial function.

Now does this mean that Peter is a judge and he can forgive or not forgive sin? Who has power on earth to forgive sin? I quoted this for a reason earlier. The Son of Man has authority on earth to forgive sins. So that you may know that he caused a man that had been crippled to walk out of the room.

Jesus has that authority along with all other authority that the Father has granted to him. Matthew 28 18. All authority has been given to me in heaven and on earth.

This is authority in the kingdom. That's why Peter has the keys. He's got the keys to the kingdom.

He's got judicial authority in the kingdom. Jesus has not switched horses from the millennial kingdom to the spiritual aspects of sin and atonement and redemption and reconciliation and propitiation and all of the forensic issues that have to do with sin, forgiveness or lack thereof. No, this is in the kingdom.

Peter will have authority to judge in the millennial kingdom. Now, lest there be any doubt, turn to Matthew chapter 19. Just flip the page.

Matthew 19, 28. Peter is talking to him in verse 27. Peter says, Lord, we have left all and followed you.

Behold, look, we've left everything to follow you. What shall we have? Have where? Have when? Look up at verse 23. Rich man entering the kingdom of heaven.

Kingdom of heaven is the verse 23. Kingdom of God, verse 24. A camel eye of the needle.

Lord, what will we have in the kingdom? Verse 27. Jesus says in verse 28, Matthew 19, 28. Assuredly, I say to you that in the regeneration, when the son of man sits on the throne of his glory, what is that? What do we call that? Starts with mill and ends with dumb.

Millennial kingdom. Son of man sitting on the throne of his glory in the regeneration, the resuscitation of Israel. The Christ hood of the Lord Jesus.

You who have followed me will do what? What does it say? Sit on 12 thrones judging the 12 tribes of Israel. This is what Matthew chapter 16, verse 21, actually our whole context here. 19, 16, 19.

You can write it out in the margin. Keys of the kingdom, binding and loosing. That is detailed in Matthew 19, verse 28.

In the regeneration, when the son of man is sitting on the throne because he is the

anointed king, son of David over Israel, the apostles, those who have followed him, specifically Peter, who asks the question, will sit on thrones of authority judging whom? The 12 tribes of Israel. Judging Israel. Keys of the kingdom of Israel.

Millennial kingdom of Israel. Binding and loosing judicial decisions in the kingdom of Israel. Clear? Not the Pope, not sin, not mystical kingdom in invisible form.

Peter doesn't have anything to do with your spiritual life other than the inspired scripture that God provided to us through his experience. That's what the keys of the kingdom are. Now, what does that mean for us? Is that just for Peter? Something we will look at, but we will first pause and take our break.

When we return, we will see not only what this means to us, but what is the pertinence and applicability of what the Lord says to the apostle Peter. Let's pause here and take our break.