

Matthew 21-05-16b

We have some good questions on the break, and I want to be sure and cover those as we resume our study in Matthew chapter 16, looking at verse 19. I will give you the keys of the kingdom of heaven because you understand this basis. You understand the foundation on which the group is built.

The foundation on which the ecclesia, the called out assembly, is built is Christ. This kingdom of heaven assembly is Israel. It is the 12 tribes of Israel.

It is detailed in Matthew chapter 19, 28, write it really large in the margin, circle it, put an arrow over to keys of the kingdom of heaven, binding and loosing. Now, what does it mean when it says it shall have been bound in heaven, shall have been loosed in heaven? This is what is called a perfect paraphrastic, as I mentioned, and the perfect tense is completed action in past time with results that continue to the present, right? I have mowed my lawn. I have mowed it.

And if you look out there, the grass is short. Actually, only Patty can say that this week. Patty has mowed the lawn, has mowed.

It's a, it's a perfect tense. A perfect paraphrastic is a slightly different. It's a, it's a future perfect idea.

It will be true in the future that this will have been done in the past. What you and the sense of it is to emphasize the completed action. So if you read the lexicon on a perfect paraphrastic, it says, uh, past action with results that endure to the present, the paraphrastic emphasizes the existing state.

The emphasis isn't on the action itself or how the action was accomplished. It's on what the action produced. So what Jesus is saying and why he is giving Peter these judicial powers, he's not giving the tune now.

He doesn't say, I have given you the keys. He doesn't say, I am giving you the keys. Make the Catholics really happy.

If this had been some kind of a present tense, I am here. You go, Peter got them right here in my, the fold of my robe here. They didn't have pockets.

Here are the keys. I am giving you the keys. No, he says, I will give you.

When is Peter going to get these keys? Doesn't have them yet. Didn't have them throughout his apostolic ministry. He will get them in the regeneration, Matthew 19, 28.

He will sit on a throne in the regeneration. Did Peter sit on the throne on this day in Matthew 16 or on any subsequent day until he was crucified upside down? No, Jesus

said, you will sit on 12 thrones judging the 12 tribes, but not yet. I will give you the keys to the kingdom of heaven, but not yet in the regeneration, in the renewal of all things, you will exercise this authority.

And when you do the judicial decisions, the decrees, the judgments that you issue are those which will have already been accomplished in heaven. Now look at the symmetry. Why does Jesus say this? Why doesn't he just say, you're going to be a judge in the millennial kingdom? He adds this, it would be complete.

Would you miss it? If it wasn't there, whatever you bind on earth shall have been bound in heaven. Whatever you loose under the shall have been loosed in heaven. If that had dropped out of the text and we didn't have it in our Bible, would you be scratching your head saying, it seems like Jesus should have said something else here.

This is added specifically. Why is it there? What does it mean? Why is Peter blessed? The answer to the question is why Peter is blessed? Why is Peter blessed in verse 17? What does verse 17 say? Blessed are you, Simon Barjona, because what? You didn't get this judgment, this decision, this perception of truth, this declaration of what is real and right from earth and from man. You got this from my father in heaven.

You are reflecting on earth with this statement, what has already been decided, accomplished, authorized, anointed in heaven. This Christly anointing that you're recognizing and declaring, you got the recognition of that from my father. He's the one that anointed me and he's the one that communicated to you that I am the anointed one.

It came from heaven. That's why I'm going to give you the keys of the kingdom and you're going to judge the same way. You're not going to judge based on earthly perceptions, earthly standards, human wisdom.

What is trending? What is popular? What does the population clamor for? You are going to render the decisions that have already been rendered in heaven. When you release something in the kingdom, it's because it's what God has already released in heaven. When you bind something in the kingdom, it's because God has already bound it.

You're going to get your decisions from the father in heaven, just like you got the recognition that I am the Christ. That's what Jesus is saying. You are a kingdom person because you are listening to the father in glory.

You are bringing heaven to earth in your perceptions, in your declarations, in your decisions, and in your judgments. Now, isn't that what we should be doing as well? The foundation upon which Jesus is going to build his assembly, he is going to build his assembly out of Petras stones who reflect heavenly truth. That's the building material for Jesus called out purposeful assembly.

Those who listen to what the father in heaven says and reflect that truth on earth. Do you see the consistency of that concept through this entire pericope here, this entire episode? Who do you say that I am? Are you going to say what men on earth say? Are you going to reflect human thought, human wisdom, human reasoning, human puzzle piecing? Peter says, you're the Christ. Jesus says, write answer and you're blessed because you are getting revelation from my father in heaven.

That's why you're going to judge when my kingdom does come. You are a heavenly reality reflector. And that's why I am going to build my kingdom in the millennium.

And I am going to build my church, by the way, before then out of people who recognize and reflect heavenly truth. Makes sense all the way through. Very consistent.

That's why Peter is blessed. He is in the channel. He is the conduit for truth from heaven to earth.

That's what we should be. What is the favorite metaphor for the church? The body of the anointed one, the body of Christ. Doesn't say the body of Jesus.

Doesn't say the body of the son of man. Doesn't say the body of any other of the many appellations of the Lord Jesus. We are the body of Christ, the body of Christ, the body of the anointed one.

We should reflect on earth the reality of him who is in heaven, anointed by the father. And we share in his sonship. We share in his priesthood.

We share in his election. We share in his inheritance. We share his righteousness.

We share in his peace. We share in his sanctification. He is the heavenly reality.

We are blessed on earth when we reflect those heavenly truths. What has been bound and loosed in heaven is what we bind and loose on earth. So that connection is back to verse 17.

You don't get your opinions and your judgments from flesh and blood. You get them from heaven. And your judgments in the kingdom are going to do the same thing.

They're going to come from my father. They are going to come from heaven. Then verse 20, he commanded his disciples that they should tell no one that he was Yeshua Mashiach, Jesus the Christ.

Tell no one. Now, this seems counterintuitive. Seems very unevangelical.

Was Jesus not an evangelical? Don't tell the good news that Jesus is the Christ. Why does he tell them to tell no one? And by the way, this is the word warn. He warned them.

This is the Greek word *epitimao*. *Timao* means to respect or honor a thing. Remember time, like the root for Timothy.

And so this is to upon, *epi*, upon, upon honor. And it means you're in danger of doing something dishonorable if you don't pay attention to this instruction. This is a warning, a strong warning.

Tell no one. Now, why does Jesus say this? The answer is in the context. What is this context? What is Jesus saying about Peter? Why is Peter blessed? Where does he get his information? Where does he get his judgments? Where does he get his recognition that Jesus is the Christ? Where does it come from? Jesus is going to ask a very similar question to the Pharisees.

They come and ask him, by what authority do you say and do these things? Jesus said, let me ask you a question. The baptism of John, remember this, the baptism of John, where was it from? Was it from heaven or was it from earth? They didn't want to answer him. Why? If they said it's from heaven, his next question is going to be, then why did you not believe him? If they say from earth, they're going to be in trouble with the crowd because they all believe John is what? A prophet, a prophet of God, speaking the truth of God.

And John said his baptism was from heaven. Specifically, I was told about baptism. I was told about the seeing the spirit descend.

So Jesus is going to make this point to the Pharisees. If you're looking at these deep and important truths, you better figure out, are they from heaven or are they from earth? This is what we should do. You think about all of the applicational value of this for us.

Are we judging moral and social and political questions, questions, medical questions, personal freedom questions based on flesh and blood, what man says, what man reasons, what man argues for, or are we representing the Lord Jesus Christ in his heavenly authority, his heavenly truth? Are we looking for deliverance? Are we looking for problems solved from flesh and blood? Or do we recognize that life is just a schoolhouse to train us and prepare us for life eternal? And that questions are all spiritual. Every decision, every policy, every action is a reflection of where we are and what we believe and what we recognize in terms of heavenly truth. It's all about what the father reveals through the son in the spirit, by the word, everything.

This is why Paul will say that we should take every thought captive for Jesus. Who do we take every thought captive for? For the father, take every thought captive in the spirit. What does Paul say? Take every thought captive for Christ.

There's a reason why words are chosen, why titles are invoked. Do you understand the anointing of the Lord Jesus Christ and take your thoughts captive in terms of the

foundation on which we are being built? It's all about the authority of the Lord Jesus in his priestly function and the head of all things to the church. Not the head of some things, not the head of spiritual things, the head of all things to the church.

The body is fitly joined together. The body represents Jesus Christ. God through Christ is reconciling the world to himself.

God through Christ. Reconciliation. What is that a function of? Kingship, prophecy, or priesthood? Reconciliation is a function of priesthood, as is propitiation, as is redemption.

Remember the three R's? It's like reading, writing, arithmetic. Well, it's redemption, reconciliation, and propitiation. Larger group is atonement, at-one-ment.

At-one-ment, atonement, combines the concepts of reconciliation. We are made one. We are united with each other and with God through Christ.

At-one-ment, atonement, reconciliation. The reason we can be made united and made one and have the unity of the spirit and the bond of peace. One Lord, one faith, one baptism, one God and father of us all.

The reason that is true is because we have been made righteous in Christ. We have been redeemed. The price has been paid.

The justice of God has been propitiated. You remember the three directions? This is review, redemption, reconciliation, and propitiation. Each goes in a different direction.

What does redemption do? What is it toward? Redemption is toward sin. It pays the penalty, pays the price. Redemption, you redeem something, you pay the price.

Power of sin is canceled. He breaks the power of canceled sin. He sets the prisoner free.

Redemption, sin is no longer an issue. Propitiation, what direction does it go to? This is the satisfaction of God. God's righteousness, God's justice, God's holiness.

Reconciliation, what direction is that toward? That's toward us. So the work of Christ towards sin, toward the Father, and toward us. Be ye reconciled.

We bring, Paul says, the message of reconciliation. Be reconciled. That's us.

Sin, there is no more sacrifice for sin. The sacrifice has been made and paid. People do not go into eternal judgment because of unpaid debt for sin.

God in Christ has propitiated. He is the propitiation for our sins, not for ours only, but also for the whole world. 1 John 2.2. So why then doesn't everyone go to glory? There is one unforgivable sin, and this is rejecting the witness of the Holy Spirit, who does not speak from himself.

What does he represent? The truth of Christ. What be known of God is manifest in creation, and the Spirit convicts the world of sin, righteousness, and judgment. And those three things are tied to Christ.

He ties them to himself in John 14. So sin, righteousness, judgment, priestly functions. Reconcile, priestly.

Redeem, priestly. Propitiation, priestly. We represent the Lord Jesus Christ.

We represent the hope that those priestly functions accomplish for everyone. So I will give you the keys of the kingdom of heaven. Why? Because everything to do with Israel is literal and earthly, invisible ritual, ritual sitting on thrones, visibly judging the 12 tribes of Israel.

We look at that in the millennial kingdom. We look at that prophetic future for Israel the same way we look at the past in Israel. We observe, we interpret, and we apply.

What is true of national Israel is true for the individual believer. They are a pattern and a shadow, an example for us. So we should be people.

This is the primary point of application. We should be people who look to heaven for our truth, who look to heaven for our understanding, who look to heaven for what should be adhered to, what should be bound, what we are bound to do. The word must in the New Testament is often translating a form of this verb, deo.

In fact, it's coming up here. After he commanded the disciples, they should tell no one that he was Jesus the Christ. Look at verse 21.

From that time, Jesus began to show his disciples that he must go to Jerusalem. The word must there is a form of the very same word where he says, bind. He is bound to go.

Why? This is the will of the father. Father, if it be thy will at this cup pass, not my will, but thine be done. It is the will of the father that he go to Jerusalem.

He must go. He is bound. D-E-I is the verb here.

Dei. He is required, bound to go to Jerusalem. By the way, Jerusalem there, you can look at parallels to this idea elsewhere in scripture, but only in Matthew does it specify that Jesus must go to Jerusalem for these things to happen.

There are other places where it says the son of man must be delivered into the hands of men and one thing and another. But Matthew alone says, records that Jesus said he must go to Jerusalem. Why is that important? Why Jerusalem? This gets back to one of the questions we had on the break, which I'm going to do my best to answer.

Keep reading. Suffer many things from whom? The elders, the chief priests, and the

scribes. Elders, chief priests, and scribes.

Who do these guys represent? This is formal authority. What's our context here? Authority. Authority to judge.

Discernment of truth. Does it come from heaven or from earth? These chief priests and elders and scribes are going to judge the Lord Jesus. Where are they going to get this judgment from? Are they going to get the same judgment that Peter got? Are they going to come to the same conclusion that Peter arrived at? No.

Why? Their judgment comes from flesh and blood. Flesh and blood is going to reveal it. They're going to talk to each other.

They're going to convince each other. They're going to pool their human wisdom and determine that the continued existence of Yeshua from Nazareth is a bad thing. And they're going to see to it that he's executed by the Romans.

Faulty judgment. Why Jerusalem? This is the seat of formal government in Israel. This is where the Sanhedrin meets.

This is where the priests function at Herod's Temple. Herod's Temple. Notice they don't call it God's Temple.

It's Herod's Temple. The elders, the tribal representatives. This is like the three branches of our government.

The elders, the chief priests, and the scribes. Formal government is going to draw a wrong conclusion. Surprise, surprise, surprise.

You can't look to government for truth. You've got to look to heaven for truth. Do not rely on the government even when you vote for them.

Truth comes not from flesh and blood. So Jesus said he must go. Dei.

He is bound to go. This is a heavenly decree that's going to result in the exposure of an extremely faulty earthly judgment. Then Peter took him aside and began to rebuke him, saying, Far be it from you, Lord, this shall not happen to you.

Far be it from you, Lord, this shall not happen to you. Now, the last time Peter spoke, who revealed the truth of what he spoke to him? It wasn't flesh and blood. It was the Father, right? Looking at what he says right here, Far be it from you to go to Jerusalem and be delivered into the hands of men and suffer at the chief priests and scribes and elders' hands.

This shall not happen to you. Who revealed this to Peter? Did this come from the Father in heaven? In the space of a couple of human breaths, Peter goes from reflecting the

truth of heaven to coming up with something that's got nothing to do with the plan and purpose of God as it has been bound and has been loosed in heaven. So what does Jesus say? Jesus turned and said to Peter, Get behind me, Satan.

You are a scandal to me. You're a stumbling block to me. You're an offense to me.

Why? You are not mindful of the things of God. A minute ago, you were mindful of the things of God. You have suddenly switched over to the mind of man, human viewpoint, human rationale.

Peter just decides without consulting anything Jesus has already told him in the past. And this is not the first time Jesus has said this. By the way, back up in verse 21, from that time, Jesus began to show to his disciples that he must go to Jerusalem.

He's going to keep on repeating this from that time forward. That phrase, from that time, is used one other place in Matthew. Turn back to Matthew chapter 4. Matthew chapter 4. The only other time this phrase is used is Matthew chapter 4, verse 17, after the temptation in the wilderness.

And Jesus begins his ministry in Galilee. John has been put in prison back in the middle of the chapter. And so he goes to Galilee, leaving Nazareth.

He dwelt at Capernaum. And then verse 17, from that time, Jesus began to preach and to say, change your mind. The kingdom is at hand.

That was phase one of his earthly ministry. Phase one of his training ministry for the disciples. From that time, Jesus presents the kingdom.

I had a good question during the break. Didn't the people recognize Jesus as king? Didn't they actually try to make him king? Can you do a right thing for the wrong reasons? Can you be a Pharisee standing on the street corner, making a long prayer? Can you be a wealthy man standing at the temple, showing the giant bag of coins before you drop it into the treasury? Can you do a right thing for a wrong reason? And if you do a right thing for a wrong reason, does God honor it? Adam and Eve tried to dress themselves in the garb of the garden, being naked and dressing. Dressing is a good thing.

They were doing a right thing. Cover your nakedness. But it was utterly inadequate and insufficient.

Cain, their son, their firstborn, brought a sacrifice to God. Is bringing a sacrifice to God a good thing? Is bringing a sacrifice to God a good thing? Maybe. Read Malachi.

We're going to get there before long on Thursday nights. God's going to say, you're bringing me sacrifices. And there are stench in my nostrils.

I hate these sacrifices. Cain brought a tossed salad for his sacrifice. And God was not

pleased.

God did not honor his sacrifice. The man is coming and worshiping God and bringing the fruit of the labor of his hands. You can justify that six ways to Sunday in human wisdom.

But God was not pleased. You can do a right thing in a wrong way. Do you think it was a wonderful thing that David and Bathsheba were the parents of Solomon? The greatest king Israel ever saw in terms of his wisdom and his wealth and his influence.

But how did David acquire Bathsheba as his wife? Obviously, the union was honored because Solomon is chosen above all of the other sons of David, many of whom were older than Solomon. But Solomon is chosen. His mother is Bathsheba.

Right thing in a wrong way. Was it right for Abraham to have a descendant? God promised him a seed. But when he goes to Hagar and has Ishmael, it's a right thing.

Abraham now has a seed, but it's done in a wrong way. Can you recognize the king and it be wrong? Can you be talking about kingdom work and kingdom people and kingdom objectives today? Is the kingdom a good thing? But can you do kingdom in a wrong way for the wrong reasons? Absolutely, because it is wisdom from flesh and blood. It is not revealed from heaven.

And we have no impetus. We have no instruction. We have no exhortation.

We have no teaching whatsoever about implementing the kingdom in the New Testament. Look at the epistles to the church. Nothing in there about anything other than preparing for the eternal kingdom of the Father.

Motivation. It's a part of our hope. But implementing kingdom now, being kingdom people, build it and he will come.

Nowhere to be found in the New Testament, nor is the overweening emphasis on evangelism. The overweening emphasis on discipling. The overweening emphasis on many other things is not found in Scripture.

Not found in the New Testament for the church. Anything intrinsically wrong with fellowship and encouraging believers in the way and so on. You can do a right thing in a wrong way for the wrong reasons.

They want to come and make Jesus king. When did they do that? Right after he multiplies the bread. Give us this bread always.

He says, you need to be looking at the spiritual truth. I am the bread that came down from where? I'm the bread from heaven. When you understand that I'm the king from heaven.

Not somebody you can put up against the Romans. Not somebody who will solve your economic problems. He's the king and they want to make him king.

Satan wanted to make him a king. All you got to do is bow down and worship me. I'll make you king of everything.

You can be king of the world. Right thing in a wrong way for the wrong reasons. So recognizing that he is the Christ.

Get thee behind me, Satan. You're offering me the kingdom without the cross. You're wanting to short circuit and circumvent the necessary sacrificial work that has to precede glory.

Learn obedience through suffering. Then comes glory. Not the glory first.

Satan tried to circumvent the cross and offer the crown. Peter here says you shouldn't go to Jerusalem and suffer. Far be it from you.

I like this king thing. I like having the keys of your kingdom. I like being able to judge and reflect heavenly wisdom on earth.

That's all great. But this notion of suffering at the hands of the governmental authorities. Far be it from you.

Let's get to the glory without the suffering. And we're tempted in this way as well. And it is a satanic line of thought.

It is necessary. What did Jesus tell the men on the road to Emmaus? And we'll close with this. He opened the Old Testament scriptures.

And what did he show them on the road to Emmaus? That it was necessary for the Christ to suffer. Not necessary for Jesus to suffer. Look over, turn over there.

It's John 19 or thereabouts. Read what Jesus says to the men on the road to Emmaus. That's when their hearts are burning within them.

What is he teaching them? It was necessary for the Christ to suffer and to enter into his glory. Suffer and enter in that order. Can't have one without the other.

Why does Paul say I glory in my sufferings? I share in the sufferings of Christ. What does he mean? This momentary light affliction is working for us an eternal weight of glory. That's what this passage is about.

Peter gets that he's the Christ, but he misses what the mission of the Christ is, which is to sacrifice first, then to enter into his glory. Sacrifice is the primary function of which of Jesus three offices. Do prophets typically sacrifice? You have a few that do.

Is that typical of the prophetic function? How about the kingly function? Last time a king tried to go in and offer a sacrifice in the temple, he had his forehead break out in leprosy. You remember that? It's a priestly function. Sacrifice is a priestly function.

We are here as a kingdom of priests. Peter is going to remember this when you get over to 2 Peter 1. This is our last passage for the morning. Turn over quickly to 2 Peter 1. Grace and peace be multiplied to you.

This is verse 2. In the knowledge of God and of Jesus our Lord, as his divine power has given to us all things that pertain to life and godliness, through the knowledge of him who calls us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, not flesh and blood, not flesh and blood thinkers, divine nature thinkers, having escaped the corruption that is in the world through desire. So for this reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, add, build up. These are the building stones in our souls.

And if these things are yours and abound, verse 8, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. He who lacks these things is short-sighted, myopic, nearsighted, only seeing what's on the earth, even to blindness, and has forgotten that he was cleansed from his old sins. So brethren, be even more diligent to make your call and your election sure.

If you do these things, you will never stumble, and an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. The everlasting kingdom, an abundant entrance supplied by building these things up. So this is our hope.

This is our confidence that we are not distracted, that we don't switch so quickly from divine viewpoint to human viewpoint, as you see happen in the space of a few minutes for Peter. One moment Jesus is saying, you are blessed. The next he's saying, you're Satan.

What's the difference? What kind of thinking is coming out of Peter's mouth? When it's divine, he's blessed. When it is human, got his mind on the things of men, not the things of God, he's a representative of Satan. And he's a stumbling block to the mission and the purpose and the presence of Jesus Christ himself.

Obviously, that's not a good thing for him or for us. So, words to think about. We'll pick up here in Matthew chapter 16 next time with the prediction Jesus makes, another kingdom prediction.

When are some of them going to see the Son of Man coming in the glory of his kingdom? Very soon. We'll look at that next time. We'll close here in a word of prayer.

Father, thank you for the truth contained in these passages. We pray that the Holy Spirit will find us well-plowed soil into which these seeds can be planted so that they will ripen and produce fruit in our lives that redounds to the praise of the glory of your grace and to that of the Lord Jesus Christ. We pray these things in his name.

Amen.