

# Matthew

# Chapter 16

## Chapter 16 Background

1. Pharisees and Sadducees Asking a Sign. 16:1-4.
2. Instructions Concerning the Leaven. 16:5-12.
3. Peter's Confession. 16:13-16.
4. The Future Building of the Church Announced. 16:17-20.
5. The Announcement of His Death and Resurrection. 16:21.
6. Peter's Rebuke and the Lord's Answer. 16:22-23.
7. The Path of the Disciple. 16:24-26.
8. His Second Coming Announced. 16:27-28.

Gaebelein

## How this study handout is structured

We will go  
verse by verse  
(as appropriate)

Matthew 1:1

- The book of the generation. This is the proper title of the chapter. It is the same as to say, "The account of the ancestry or family, or the genealogical table of Jesus Christ." The phrase is common in Jewish writings. Compare [Ge 5:1](#), "This is the book of the generations of Adam," that is, the genealogical table of the family or descendants of Adam.

Different references will be used. In this case Albert Barnes Notes on the Bible

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Scripture references  
are found at the end of  
the slides in the  
handout

- Matthew 1:1 This is the genealogy of Jesus the Messiah the son of David, the son of Abraham:

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used for references  
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<https://www.swordsearcher.com/>

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## Contextual Reading – Matthew 16:1-4

- The Pharisees and Sadducees came to Jesus and tested him by asking him to show them a sign from heaven. He replied, "When evening comes, you say, 'It will be fair weather, for the sky is red,' and in the morning, 'Today it will be stormy, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. A wicked and adulterous generation looks for a sign, but none will be given it except the sign of Jonah." Jesus then left them and went away.

## Matthew 16:1

- A sign from heaven. Some miraculous appearance in the sky. Such appearances had been given by the prophets; and they supposed, if he was the Messiah, that his miracles would not all be confined to the earth, but that he was able to give some signal miracle from heaven. Samuel had caused it to thunder, [1Sa 12:16-18](#). Isaiah had caused the shadow to go back ten degrees on the dial of Ahaz, [Isa 38:8](#) and Moses had sent them manna from heaven, [Ex 16:4](#)
- Pharisees and Sadducees, who had opposing opinions and interests; both agree in tempting and opposing Christ. Wicked men, who oppose each other can agree together in opposing Christ, and undermining his truth.

Barnes

Burkitt

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- **Matthew 16:1**  
The Pharisees and Sadducees came to Jesus and tested him by asking him to show them a sign from heaven.

Gill

Calvin

## Matthew 16:2-3

- Knowing full well their views, and having produced sufficient miracles to confirm his Messiahship, he thought fit to give them no other answer than this.
- The same criticism applies nearly to the whole world; for men direct their ingenuity, and apply their senses, to their advantage; and therefore there is scarcely any man who is not sufficiently well qualified in this respect. How come we feel no concern about the signs by which God invites us to him? Is it not because every man gives himself up to willing indifference, and extinguishes the light which is offered to him?

- **Matthew 16:2-3** He replied, "When evening comes, you say, 'It will be fair weather, for the sky is red,' and in the morning, 'Today it will be stormy, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. 6

## Matthew 16:4

- (1.) He calls them an adulterous generation; because, while they professed themselves of the true church and spouse of God, they treacherously departed from him, and broke their covenants with him. The Pharisees were a generation pure in their own eyes, having the way of the adulterous woman, that thinks she has done no wickedness, [Pr 30:20](#). (2.) He refuses to gratify their desire. Christ will not be prescribed to; we ask, and have not, because we ask amiss. (3.) He refers them to the sign of the prophet Jonas, which should yet be given them; his resurrection from the dead, and his preaching by his apostles to the Gentiles; these were reserved for the last and highest evidences of his divine mission.

MHWBC

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- **Matthew 16:4**  
A wicked and adulterous generation looks for a sign, but none will be given it except the sign of Jonah." Jesus then left them and went away.

## Contextual Reading – Matthew 16:5-12

- When they went across the lake, the disciples forgot to take bread. "Be careful," Jesus said to them. "Be on your guard against the yeast of the Pharisees and Sadducees." They discussed this among themselves and said, "It is because we didn't bring any bread." Aware of their discussion, Jesus asked, "You of little faith, why are you talking among yourselves about having no bread? Do you still not understand? Don't you remember the five loaves for the five thousand, and how many basketfuls you gathered? Or the seven loaves for the four thousand, and how many basketfuls you gathered? How is it you don't understand that I was not talking to you about bread? But be on your guard against the yeast of the Pharisees and Sadducees." Then they understood that he was not telling them to guard against the yeast used in bread, but against the teaching of the Pharisees and Sadducees.

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## Matthew 16:5

- This would be rendered more properly, *Now the disciples, going to the other side, had forgotten to take bread*; for it is more agreeable to the nature of the thing to suppose, that this conversation happened as they sailed, than when they were come to the other side, where they might easily have been supplied with bread.

Coke

### • Matthew 16:5

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As a Christian I am strong enough to watch any type of Movie or TV Program and it will not affect the strength of my faith.

1. True
2. False

11

## Matthew 16:6

- Or take knowledge of, and then take heed of, false doctrine; which is fitly called leaven, because it sours, swells, spreads, corrupts the whole lump, and all this secretly, cunningly, easily, suddenly; neither can our eyes discern it from dough by the color, but only our palate by the taste. Now the ear trieth words, as the mouth trieth meat, [Job 34:3](#). Try all things before you trust anything.
- Bad doctrines act in the soul as leaven does in meal; they assimilate the whole Spirit to their own nature. ...Pride, hypocrisy, and worldly-mindedness, which constituted the leaven of the Pharisees and Sadducees, ruin the major part of the world.

Trapp

Clarke

- **Matthew 16:6**  
“Be careful,” Jesus said to them. “Be on your guard against the yeast of the Pharisees and Sadducees.”

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## The influence of evil doctrine unperceived, yet injurious to our future welfare:

- Archbishop Whately has referred to the remarkable fact that the caterpillars of moths and butterflies are often attacked by ichneumon flies, which pierce their skins and deposit their eggs in the caterpillar's body. No immediate result follows, and no injury seems to have been done until the period when the caterpillar becomes a cocoon. Instead of a beautiful moth or butterfly emerging from the latter, only the parasitic insects appear. The hidden butterfly has been silently destroyed.
- The Archbishop's suggestive comment is — "May not a man have a kind of secret enemy within — destroying his soul without interfering with his well-being during the present stage of his existence, and whose presence may never be detected till the time arrives when the last great change should take place."

Bibillus

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## Matthew 16:7

- That is they supposed he might have meant that, by taking no supply, they had left themselves dependent, perhaps, upon the Pharisees and Sadducees for bread.

Abbott

- **Matthew 16:7** They discussed this among themselves and said, "It is because we didn't bring any bread."

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## Matthew 16:6

- **They discussed among themselves.** With a gross literalness, the apostles utterly misunderstood the drift of their Master's warning and thought that he mentioned to their forgetfulness in coming without bread. They were always slow to apprehend the metaphorical and spiritual signification of their Master's language. ... "it is no small proof of the good faith and consequent truth of the gospel, that the apostles should have recorded things so against themselves as this account. If they had written for any purpose except the simple exhibition of the truth, they could easily have suppressed facts such as this, so very discreditable to their spiritual, indeed to their mental, perception

Pulpit

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## Matthew 16:6

- But if we had lost accounts such as these, we should have lost the proof of one of the greatest, if not the greatest, miracle of its kind; for no miraculous change in the spirit of man which God has wrought can be accounted greater than this—that men who, before the resurrection and the Day of Pentecost, should have exhibited such utter want of the lowest spiritual discernment, should, after the descent of the Spirit, have written such searching spiritual documents as the catholic Epistles of Peter and John."

Pulpit

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## Matthew 16:8

- O ye of little faith – ...their memory of the manner in which their wants had been twice supplied might at least have taught them that no such case of extreme necessity, was likely to arise while He was with them, and therefore their gross carnal interpretation of His words could not possibly be the true one. Memory in this case should have been an aid to faith and quickened spiritual discernment.
- There are degrees in faith, as well as in the other graces of the Spirit. Little faith may be the seed of great faith, and therefore is not to be despised. But many who should be strong in faith have but a small measure of it, because they either give way to sin, or are not careful to improve what God has already given.

Ellicott

Clarke

- **Matthew 16:8** Aware of their discussion, Jesus asked, "You of little faith, why are you talking among yourselves about having no bread?"

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## Matthew 16:9

- How astonishing is it that these men should have any fear of lacking bread, after having seen the two miracles which our blessed Lord alludes to above! Though men quickly perceive their bodily wants, and tend to complain till they get them supplied, yet they as quickly forget the mercy which they had received; and thus God gets few returns of gratitude for his kindnesses. To make men, therefore, deeply sensible of his favors, he is induced to suffer them often to be in want, and then to supply them in such a way as to prove that their supply has come immediately from the hand of their bountiful Father.

Clarke

- **Matthew 16:9**  
Do you still not understand? Don't you remember the five loaves for the five thousand, and how many basketfuls you gathered?

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## Matthew 16:10

- **Neither remember?** This was an additional ground for criticism, that they even forgot the facts at the very time when they ought to have been recalled to their memory. Jesus reminds them of the distinctive differences between the two miracles, mentioning even the receptacles in which the fragments were collected—in the one case small baskets, and in the other large baskets.

Pulpit

- **Matthew 16:10** Or the seven loaves for the four thousand, and how many basketfuls you gathered?

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## Matthew 16:10

- When believers live on the level of spiritual trust and obedience, God makes provision for their physical needs.... The Twelve needed to heed the counsel Paul would one day give the church at Philippi: "Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things" ([Php 4:8](#); [Col. 3:2](#)). The Christian needs constant exposure to the Word of God and constant illumination by the Spirit of God. Only God's Word and Spirit can raise him above the cares, concerns, perplexities, and confusion that are the inevitable heritage of life that is viewed and lived purely in the human dimension.

MACARTHUR  
NEW TESTAMENT  
COMMENTARY  
JOHN MACARTHUR

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Over the past week I spent more time watching reality TV or TV dramas than studying God's word.

1. True
2. False

20

## Matthew 16:11

- How is it you don't understand - We are not deficient in spiritual knowledge, because we have not had sufficient opportunities of acquainting ourselves with God; but because we did not improve the advantages we had. How deep and ruinous must our ignorance be, if God did not give line upon line, guideline upon guideline, here a little and there a little! They now perceived that he warned them against the superstition of the Pharisees, which produced hypocrisy, pride, envy, etc., and the false doctrine of the Sadducees, which denied the existence of a spiritual world, the immortality of the soul, the resurrection of the body, and the providence of God.

Clarke

- **Matthew 16:11**  
How is it you don't understand that I was not talking to you about bread? But be on your guard against the yeast of the Pharisees and Sadducees."

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## Matthew 16:12

### Summarizing Matthew 16:5-12 (Four Observations)

1. How dull the disciples of Christ were under Christ's own teaching, how apt to put a carnal sense upon his words; they apprehended he had spoken to them of the leaven of bread, what he intended of the leaven of the Pharisee's doctrine.

Burkitt

- **Matthew 16:12**  
Then they understood that he was not telling them to guard against the yeast used in bread, but against the teaching of the Pharisees and Sadducees.

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## Summarizing Matthew 16:5-12 (Four Observations)

2. The smart and sharp reproof which Christ gave his disciples, for not understanding the sense and signification of what he said. The Lord Jesus Christ is much displeased with his own people, when he discerns blindness and ignorance in them after more than ordinary means of knowledge enjoyed by them; **How is that ye do not yet understand?**
3. The metaphor which Christ sets forth the corrupt doctrine of the Pharisees and partly for its spreading. Leaven is a piece of sour dough, that diffuses itself into the whole mass or lump of bread with which it is mixed.

Burkitt

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## Summarizing Matthew 16:5-12 (Four Observations)

- Jesus means that the Pharisees were a sour and proud sort of people; and their doctrine like themselves, poisonous and wicked in their consequences; the contamination of which our Lord warns his disciples to avoid and shun.
- We should learn that error is as damnable as vice; persons flawed in their judgments are to be avoided, as well as those that are lewd and wicked in their conversations. He that has a due care of his soul's salvation, must as well beware of incorrect principles as of wicked practices.

Burkitt

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I \_\_\_\_\_ hang around people that are flawed in their judgments or wicked in their conversations

1. used to
2. still
3. never did
4. just to witness, do

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## Contextual Reading – Matthew 16:13-16

- When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets." "But what about you?" he asked. "Who do you say I am?" Simon Peter answered, "You are the Messiah, the Son of the living God."

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## Summarizing Matthew 16:5-12 (Four Observations)

4. Our Savior does not command his disciples to separate from communion with the Pharisees and oblige them not to hear their doctrine; but only to beware of the errors that they mixed with their doctrine. We may and ought to hold communion with a church, though flawed in doctrine, as long as it is not fundamentally incorrect.

Burkitt

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## Matthew 16:13

- Mark says that this conversation took place during the journey. Luke says that it took place while he was Calvin praying, and while there were none in company with him but his disciples. Matthew is not so exact in mentioning the time. All the three unquestionably relate the same narrative; and it is possible that Christ may have stopped at a certain place during that journey to pray, and that afterwards he may have put the question to his disciples
- **Whom do men say that I am?** Not that the Son of God was ignorant what men said of him; but he had an intention more firmly to settle and establish his disciples in the belief of his being the promised Messiah.

Burkitt

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- **Matthew 16:13** When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?"

## Matthew 16:14

- The passage is of the greatest possible interest as one of the very few that indicate the impressions shaped into beliefs that were floating among the people as to our Lord's character and mission. They were based, it will be seen in each case, upon a popular doctrine of transmigration, to which the Pharisees had given a place in their system of teaching. The great actors of the past were still in existence. They might, at any great national crisis, reappear to continue and complete their work.

Ellcott

- Matthew 16:14**

They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets."

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## Matthew 16:16

- Peter, being a warm, zealous, and forward man; one that dearly loved Christ, truly believed in him, and was ready to make a confession of him; or, as the mouth of the rest, in their name... Thou art Christ, the Son of the living God: a short, but a very full confession of faith, containing the following articles: as that there is a God, that there is but one God; that he is the living God, has life in himself, is the fountain of life to others, and by this is distinguishable from the idols of the Gentiles: that Jesus is the Christ, the Christ of God, the true Messiah, that was promised by God, prophesied of by all the prophets, from the beginning of the world, and expected by the people of God:

Gill

- Matthew 16:16**

Simon Peter answered, "You are the Messiah, the Son of the living God."

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## Matthew 16:15

- He puts the question to them, **Whom do you, my disciples, say that I am?** "You, that have heard the holiness of my doctrine, and seen the divinity of my miracles: what say you to me? And what confession do you make of me?"
- Christ expects greater measures of grace and knowledge, and higher degrees of trust and faith, from those that have enjoyed the greatest means of grace and knowledge. The disciples were eye and ear-witnesses of his doctrine and miracles, and accordingly he expects from them a full confession of his divinity.

Burkitt

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## Matthew 16:16

- Since Jesus' day, much of the world has similarly wanted to speak highly of Him without recognizing His deity and lordship. Pilate said, "*I find no guilt in this man*" ([Lu 23:4](#)). Napoleon said, "*I know men, and Jesus was no mere man.*" Diderot referred to Jesus as "*the unsurpassed,*" Strauss, the German rationalist, as "*the highest model of religion,*" John Stuart Mill as "*the guide of humanity,*" the French atheist Renan as "*the greatest among the sons of men,*" Theodore Parker as "*a youth with God in His heart,*" and Robert Owens as "*the irreproachable one.*" Some in our own day have called Him the ultimate Superstar. But all those titles and descriptions fall short of identifying Jesus as He fully is—the Messiah, God in human flesh.

THE MACARTHUR  
NEW TESTAMENT  
COMMENTARY  
JOHN MACARTHUR

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## Contextual Reading – Matthew 16:17-20

• Jesus replied, “Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Then he ordered his disciples not to tell anyone that he was the Messiah.

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## Matthew 16:17

- *It was not flesh and blood that revealed.* The words are used in their common Hebrew meaning (as in [Joh 1:13](#); [1Co 15:50](#); [Eph 6:12](#)) for human nature, human agency, in all their manifold forms. The disciple had received the faith which he now professed, not through popular rumors, not through the teaching of scribes, but by a revelation from the Father. He was led, in the strictest sense of the words, through the veil of our Lord's human nature to recognize the divine.

Ellicott

- **Matthew 16:17**  
Jesus replied, “Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven.

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## Matthew 16:17

• This confirms what we have [Eph 2:8](#), that faith is the gift of God. No man cometh to the Son, but he whom the Father draws, [Joh 6:44](#). Men may assent to things from the reports of men, or from the evidence of reason, but neither of these is faith. Faith must be an assent to a proposition upon the authority of God revealing it. No man truly believes that Jesus Christ is the eternal Son of God, and the Savior of the world, but he in whom God hath wrought such a persuasion; yet is not the ministry of the word needless in the case, because, as the apostle saith, *faith comes by hearing*, and ministers are God's instruments by whom men believe. No faith makes a soul blessed but that which is of the operation of God.

Poole

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## Matthew 16:18

- Three views have been held on the interpretation of this passage.
  - (1) That Christ himself is the Rock on which the Church should be built.
  - (2) That Peter's confession of Jesus Christ as Son of God, or God incarnate, is the Rock.
  - (3) That St. Peter is the rock.

Pulpit

- **Matthew 16:18** And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.

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## Matthew 16:18-19

- No passage in the word of God has called forth more discussion than [Mt 16:18-19](#), the first point in dispute being as to what is meant by the rock; that is, whether Christ or Peter or Peter's confession is the foundation of the church; the second point being as to the extent of the power and authority bestowed on Peter by the symbol of the keys. To aid us in reaching a correct conclusion we must note that Jesus speaks in metaphorical language. He represents: 1. His kingdom as a city about to be built upon a rock. 2. Himself as a builder of the city. 3. Simon Peter as the one who holds the keys to the gates by which egress and regress is had to the city. 4. The gates or powers of the opposing city of Hades are not able to prevail against this kingdom city.

TFG

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## Matthew 16:18-19

- Now, since Jesus himself occupies the position of builder in the metaphor, and Simon Peter the position of key-bearer, neither of them can properly be regarded as the foundation. The foundation must therefore be the confession which Peter has just spoken, since it is all that remains that is liable to such application. The case could present no difficulty at all were it not for the unmistakable allusion to Peter (*petros*, a loose stone) as in some way associated with *petra*, the bedrock or foundation. But in the light of other Scriptures this allusion presents no difficulty; for all the apostles were such stones, and were closely allied to the foundation ([Eph 2:19-22](#); [Ga 2:9](#)). Compare also [1Pe 2:3-8](#).

TFG

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## Matthew 16:18-19

- The Christian religion in all its redemptive completeness rests and can rest on no other foundation than Christ ([1Co 3:11](#)). But the church or kingdom of Christ among men rests organically and constitutionally upon a foundation of apostolic authority, for the apostles were the mouthpieces of the Holy Spirit; but in this apostolic foundation the other apostles had equal rights, each one of them becoming a living foundation stone as soon as his faith led him to make a like confession with Simon Peter.
- 1 Corinthians 3:11 (KJV)** For other foundation can no man lay than that is laid, which is Jesus Christ.

TFG

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## Matthew 16:19

- A key is an instrument for opening a door. He that is in possession of it has the power of access and has a general care and administration of a house. Hence, in the Bible, a key is used as a symbol of guardianship, an emblem of power and authority. The kingdom of heaven here means, doubtless, the church on earth. When he says, therefore, he will give him the keys of the kingdom of heaven, he means that he will make him the instrument of opening the door of faith to the world--the first to preach the gospel to both Jews and Gentiles
- Matthew 16:19** I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

Barnes

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## Matthew 16:19

- *The keys of the kingdom:* — Every Jewish scribe, when fully trained and authorized to teach his brethren, received from his tutors and superiors a key, to symbolize the knowledge of the Divine will which he possessed, and was about to dedicate to the service of his brethren; many of them either carried a key at their girdle, or had it woven into their robe, as an open sign of the profession to which they had been set apart. When, therefore, Christ put "the keys of the kingdom of heaven" into the hands of His disciples, they would understand that they were to become *scribes* in His kingdom; teachers of the truth, expounders of the law they had *learned* from Him; witnesses and examples of the life they had seen Him live.

Bibillus

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## Matthew 16:19

- These keys we have authority to use too — keys of righteousness and charity, i.e., keys of *kindness* and good living, as well as keys of wisdom and knowledge. By our daily conduct, and by the spirit of our whole conduct, no less than by our words, we are saying to our fellows, "*This*, so far as we understand Him, is how Christ would have men live; you have only to live *so*, and *you* will be in His kingdom, under His rule and benediction." By our good words, and our good works, we are to constitute ourselves door-keepers in the House of the Lord, and to open the doors to all who would enter in.

Bibillus

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## Matthew 16:20

- **Tell no man;** the time had not come to proclaim him publicly as the Messiah. He must first die for the sins of men, according to the Scriptures, and rise again for their justification. [1Co 15:3-4](#). The publication of the whole truth would at some times be very improper. It would prevent much good, and occasion much evil. Very much of a person's usefulness on earth depends on his doing right things at the right time, and in the right way, as well as for the right end.

FBN

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### Matthew 16:20

Then he ordered his disciples not to tell anyone that he was the Messiah.

## Matthew 16:21

- The prominence given to the prediction shows that it came upon the minds of the disciples as something altogether new. They had failed to understand the mysterious hints of the future which we find in, "Destroy this temple" ([Joh 2:19](#)), in the Son of Man being "lifted up" ([Joh 3:14](#)), in the sign of the prophet "Jonas" ([Mt 12:39](#); [16:4](#)). Now the veil is uplifted, and the order of events is plainly foretold—the entry into Jerusalem, the rejection, the condemnation, the death, the resurrection
- **Matthew 16:21** From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life.

Ellcott

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## Matthew 16:21

- Three sorts of persons, our Lord intimates, should be the cause of his death and passion: the elders, the chief priests, and the scribes. Observe from this, that Christ is generally persecuted by these three descriptions of men: rich men, who have their portion in this life; ambitious and covetous religious leaders, who seek their portion in this life; and conceited scholars, who set up their wisdom against the wisdom of God, being more intent on criticizing words than in providing for the salvation of their souls. The spirit of Christianity always enables a man to bear the ills of life with patience; to receive death with joy; and to expect, by faith, the resurrection of the body, and the life of the world to come.

Clarke

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## Contextual Reading – Matthew 16:22-23

- Peter took him aside and began to rebuke him. “Never, Lord!” he said. “This shall never happen to you!” Jesus turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns.”

## Matthew 16:22

- Then Peter took him** Took him by the hand, and led him apart, as we do those, we are most intimate with, in great courtesy and secrecy, to impart to them things of greatest importance. Peter was strongly possessed with a fond conceit of an earthly kingdom; so neither could Peter think or hear of Christ's being killed, whom he had even now confessed to be the Christ, the Son of the living God. See here how easily we slide, by the deceitfulness of our hearts, from the mean to the extreme. Peter having made a notable profession of his faith, and being therefore much commended by Christ, presently takes occasion to fall from the true holiness of faith to the sauciness of presumption, in advising his Master to decline the cross.

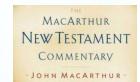
**Matthew 16:22**  
Peter took him aside and began to rebuke him. “Never, Lord!” he said. “This shall never happen to you!”

Trapp

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## Matthew 16:22

- Christians who are quick to rebuke Peter for such incredible presumption should be honest in recognizing that they, too, have in effect contradicted the Lord at times. The believer who complains about his sufferings and trials and asks, “Why me, Lord?” shares in Peter’s presumption. It is easy to accept God’s blessings, but not His testings. It is easy to accept prosperity and health as part of God’s plan for us, but not hardship and sickness. When joy comes to us, that seems to be our proper lot as a child of God, but when sorrow comes we are inclined to doubt our heavenly Father’s wisdom and love.



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## Matthew 16:23

- Those that follow Christ, must not expect great or high things in this world. Peter would have Christ to dread suffering as much as he did; but we mistake, if we measure Christ's love and patience by our own. We do not read of any thing said or done by any of his disciples, at any time, that Christ resented so much as this. Whoever takes us from that which is good and would make us fear to do too much for God, speaks Satan's language. Whatever appears to be a temptation to sin, must be resisted with abhorrence, and not be parleyed with. Those that decline suffering for Christ, enjoy more of the things of man than of the things of God.

MHCC

- **Matthew 16:23**  
Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns."

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## Matthew 16:24

- The heart-searching truths of this verse are too often neglected in popular presentations of the gospel. We have a Christianity made easy as an accommodation to an age which loves personal comfort. Not only is this unfaithful to the truth, no part of which we have any right to keep back; it is most foolish and shortsighted. It prepares for a surprising disappointment when the inevitable facts are discovered; and it does not really attract. Christ sets the example of the higher and truer method; he does not shun to set before us the dangers and difficulties of the Christian course. If we meet with them, we cannot say we have not been warned.

Pulpit

- **Matthew 16:24**  
Then Jesus said to his disciples, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me."

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## Contextual Reading – Matthew 16:24-26

- Then Jesus said to his disciples, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will find it. What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul?"
- 

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## Matthew 16:24 - Jesus mentions three points which belong to the character of a true disciple.

1. **Let him deny himself.** There is no better test of reality and earnestness in the religious life than this. If a man follows Jesus, it must be by his own free will, and he must voluntarily renounce everything that might hinder his discipleship, denying himself even in things lawful that he may approach the likeness of his Master.
2. **Take up his cross.** St. Luke adds, "daily." He must not only be resigned to bear what is brought upon him—suffering, shame, and death, which he cannot escape, but be eager to endure it, meet it with a solemn joy, be glad that he is counted worthy of it.
3. **Follow me.** He must be energetic and active, not passive only and resigned, but with all zeal tracking his Master's footsteps, which lead on the way of sorrows. Here too is comfort; he is not called to a task as yet untried; Christ has gone before, and in his strength he may be strong.

Pulpit

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## Matthew 16:25

- **For whoever wants to save their life,** Whoever wants to preserve himself from troubles, reproaches, persecutions, and death; and chooses to do it, by forsaking Christ, denying his Gospel, and dropping his profession of it; and seeks favor with men, to procure to himself worldly rewards, honor, peace, pleasure, and life **shall lose it;** he will expose himself to the wrath of God, to everlasting punishment, the destruction of soul and body in hell: **and whosoever will lose his life for my sake:** is willing to forego all the pleasures and comforts of life, and be subject to poverty and distress, and to lay down life itself, for the sake of Christ and the Gospel, rather than deny him, and part with truth.

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- **Matthew 16:25**  
For whoever wants to save their life will lose it, but whoever loses their life for me will find it.

## Matthew 16:26

- *For what doth it profit a man?* The word *soul* is here used in the strictest sense. Christ reminds them that the *soul* of man was not created merely to enjoy the world for a few days, but to obtain at length its immortality in heaven. What carelessness and what brutal stupidity is this, that men are so strongly attached to the world, and so much occupied with its affairs, as not to consider why they were born, and that God gave them an immortal soul, in order that, when the course of the earthly life was finished, they might live eternally in heaven! ...But yet men are so blinded by carnal views, that they knowingly and willfully abandon their souls to destruction.

Calvin

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## Matthew 16:26 - *What this "soul" is.*

(a) The soul is a distinct substance from the body. ... it exists separately from the body — "Verily I say unto thee, to-day shalt thou be with Me in Paradise" ([Lu 23:43](#)). It is certain his body was not with our Savior's.

(b) The soul is a spiritual substance.

1. Were it only that the soul is so often called " a spirit " by God Himself in His Word, ([Ec 12:7](#); [Zec 12:1](#); [Ac 7:59](#)).

1. **Ecclesiastes 12:7 (KJV)** Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

## Matthew 16:26 - *What this "soul" is.*

1. **Zechariah 12:1 (KJV)** The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2. **Acts 7:59 (KJV)** And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

2. That the soul is a spiritual substance, is evident in that it is not produced out of matter ([Ge 2:7](#)).

1. **Genesis 2:7 (KJV)** And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

## Matthew 16:26 - *What this "soul" is.*

3. A third argument to prove that the soul is a spirit, is, because in it man bears the image of God — "God is a Spirit" ([Joh 4:24](#)).
3. **John 4:24 (KJV)** God is a Spirit: and they that worship him must worship *him* in spirit and in truth.

Bibilus

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## Contextual Reading – Matthew 16:27-28

- For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what they have done. "Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom."

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## Matthew 16:26

- To carry home the argument more closely, he puts them in mind of the method according to which men estimate things. If God should offer the riches of Solomon, the strength of Samson, ... the beauty of Absalom, and all kinds of pleasures, and say, *Take them for one hour, and then die*,—who is the man that would not immediately reject the proposed condition, and reply that life is better than them all? But will men forego every earthly thing for life,—the life of the body? and will they not part with them, nay, and with life itself, for their souls? since the longest any one can enjoy this life with all its pleasures is, in comparison of eternity, no longer than he enjoys the good things before mentioned, who dies in the same hour that he receives them.

Coke

58

## Matthew 16:27

- Learn, That the judgment of the great day will be most glorious and righteous: Christ will be glorious in his person, and glorious in his attendance: and the judgment will be according to righteousness, **Without respect of persons, according to what has been done in the body.**
- **For the Son of man shall come.** The final judgment would put things in their true light—would show the value of self-sacrifice, would reveal the punishment of self-pleasing. Our Lord seems to refer to [Da 7:13](#), as it were, in testimony to the truth of what he had just said.
- **Matthew 16:27** For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what they have done.

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- *And then will he render to everyone according to his actions.* The reward of works has been treated by me as fully as was necessary under another passage. It amounts to this: When a *reward* is promised to good works, their merit is not contrasted with the justification which is freely bestowed on us through faith; nor is it pointed out as the cause of our salvation, but is only held out to excite believers to aim at doing what is right, by assuring them that their labor will not be lost. There is a perfect agreement, therefore, between these two statements, that we are *justified freely*, ([Ro 3:24](#)) because we are received into God's favor without any merit; and yet that God, of his own good pleasure, bestows on our works a *reward* which we did not deserve.

Calvin

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## Reference Scriptures - KJV

- **1 Corinthians 15:3-4 (KJV)** For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:
- **1 Corinthians 15:50 (KJV)** Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
- **Colossians 3:2 (KJV)** Set your affection on things above, not on things on the earth.
- **Daniel 7:13 (KJV)** I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

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## Matthew 16:28

- *Son of man coming in his kingdom.* Mark and Luke have explained this. [Mr 9:1](#), "Until they have seen the kingdom of God come with power." [Lu 9:27](#), "Till they see the kingdom of God." The meaning evidently is, till they should see my kingdom, that is, my church, now small, feeble, and despised, greatly enlarged, 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 of them, John particularly, saw the Jewish nation scattered, the temple destroyed, the gospel established in Asia, Rome, Greece, and in a large part of the known world.

Barnes

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## Reference Scriptures - KJV

- **Ephesians 2:19-22 (KJV)** Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.
- **Ephesians 2:8 (KJV)** For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
- **Ephesians 6:12 (KJV)** For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

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## Reference Scriptures - KJV

- **Exodus 16:4 (KJV)** Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.
- **Galatians 2:9 (KJV)** And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.
- **Isaiah 38:8 (KJV)** Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.
- **John 1:13 (KJV)** Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

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## Reference Scriptures - KJV

- **John 2:19 (KJV)** Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.
- **John 3:14 (KJV)** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
- **John 6:44 (KJV)** No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.
- **Luke 23:4 (KJV)** Then said Pilate to the chief priests and to the people, I find no fault in this man.
- **Luke 9:27 (KJV)** But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

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## Reference Scriptures - KJV

- **Mark 9:1 (KJV)** And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.
- **Matthew 12:39 (KJV)** But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:
- **Matthew 16:4 (KJV)** A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

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## Reference Scriptures - KJV

- **1 Peter 2:3-8 (KJV)** If so be ye have tasted that the Lord *is* gracious. To whom coming, as *unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.
- **Philippians 4:8 (KJV)** Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

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## Reference Scriptures - KJV

- **Proverbs 30:20 (KJV)** Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.
- **Romans 3:24 (KJV)** Being justified freely by his grace through the redemption that is in Christ Jesus:
- **1 Samuel 12:16-18 (KJV)** Now therefore stand and see this great thing, which the LORD will do before your eyes. Is it not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king. So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.