

OPPOSITION GATHERS IN THE SHADOW OF THE CROSS

Quote:

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Matthew 16:24-25

Bible Marking (Matthew 16)

1. *Jesus withdraws to Magdala - Matthew 15:39 (See Mk 8:10)*
2. *The Pharisees and Sadducees Demand a Sign - Matthew 16:1-4 (See Mk 8:10-12)*
3. *Teaching the Disciples - The Leaven of the Pharisees and Sadducees - Matthew 16:5-12 (See Mk 8:13-21)*

Colour the following phrases RED:

- "Leaven of the Pharisees and of the Sadducees" (v6, 11)
 - "Doctrine of the Pharisees and of the Sadducees" (v12)
4. *Departs to Caesarea Philippi and Peter's Great Confession - Matthew 16:13-16 (See Mk 8:27-29; Lk 9:18-20)*

Leaven

- Is the product of corruption. It silently causes dough to puff up and corrupt.
- It was the preferred bread of man (more satisfying than the unleavened bread).
- Denotes that which corrupts both morally and spiritually:
 - The corrupting false doctrine of the Pharisees and the Sadducees (Matthew 16:6,11,12) was manifested in the Pharisees as hypocrisy (Lk 12:1; Matt 6:5; Jn 5:44) and the Sadducees as materialism.
 - 1 Corinthians 5:6-8 - speaks of malice and wickedness.
 - This corrupting influence almost snuffed out the truth in the first century (Galatians 5:7-12; Luke 18:8), and the became the foundation for the apostasy (Zechariah 5).
 - All who ate leaven (symbolically taking these principles into their lives) during Passover were "cut off from Israel" and barred from keeping the Passover (Exodus 12:15).

Matthew 16:14 - Shows the decline in the people's opinion of him (cp Jn 6:14-15).

Matthew 16:16 - "**thou art the Christ, the son of the Living God**" - Highlighted firstly - that Jesus was "the Anointed" - ie identifying him as prophet, priest and king. Peter seems to have missed Dan 9:24-26 which shows that the Messiah would be cut off - pointing to his sacrificial work. Secondly as "son of the Living God", he was Emmanuel (God With Us) - or God manifest in flesh. His divine begetal afforded him the ability to overcome, provided he used it (which he did

with the use of the spirit power - [Isa 11:1-3](#)). So that in doctrine, deed, and character he reflected the attributes of his Father. See [John 7:16; 14:9](#).

5. *The ecclesial rock and the two keys* - [Matthew 16:17-28](#) (See [Mk 8:30-9:1; Lk 9:21-27](#))

[Matthew 16:18](#) - **“Thou art Peter”** - Gk ‘Petros’ = a loose rolling stone. Peter would prove to be very moveable.

‘Upon this rock’ - Gk “petra” (a feminine word) - signifies an immovable rock - upon which the movable stone must be fixed. The rock did not relate to Peter himself, but to his testimony which is the voice of the Bride, the Ecclesia.

[Matthew 16:19](#) - **“The keys of the kingdom”** - A key represented a badge of office or authority ([Isa 22:22](#)). One possessing it controlled access to the building. The scribes had taken away the key of knowledge ([Lk 11:52](#)). Peter would teach that - the sufferings of our identification with Christ, will be followed by the glory of immortality as seen in Christ (see [1 Pet 1:11; Matt 16:21; Lk 24:25-27](#)). These two keys were used to enlighten Jews ([Acts 2,3](#)), and then Gentiles ([Acts 10](#)). The two Epistles of Peter illustrate these two keys. The first is concerned with the sufferings of Christ ([1 Pet 1:11; 2:21; 3:17-18; 4:1, 13](#)); the second with the glory ([2 Pet. 1:4,17; 3:13](#)).

[Matthew 16:21](#) - **“must go unto Jerusalem and suffer”** - The Lord would point this out several times ([Lk 9:31; 13:33; 18:31](#)). He had alluded to it already ([Jn 2:19; 3:14](#)).

[Matthew 16:22](#) - **“Be it far from thee Lord”** - A Hebraism signifying that it shall not happen - Peter failed to understand [Dan 9:25-26](#).

[Matthew 16:23](#) - **“an offence”** - lit - “a stumbling block”.

[Matthew 16:24](#) - **“Deny”** - signifies “disown”. Thus Christ's disciples acknowledge no rights, and in faith follow the Lord without question.

“Take up his cross” - A follower must be prepared to publicly manifest the shame and ignominy attached to Christ. He must disown self, and be prepared to stand before the world as a criminal for Christ's sake (see [John 19:17](#)).