

St. Matthew,
Portrait page,
Lindisfarne Gospels,
Hiberno-Saxon,
c. 715–25 CE



Last Week – Matthew 16

- As Jesus was approaching His death, He asked His disciples who they believed Him to be. At this point, Peter famously replied: “You are the Christ, the Son of the living God” (v. 16).
 - These words did not originate with Peter himself. Jesus promptly replied that they came from a revelation of God (v. 17).
- The church, the community of Jesus’ disciples, would be built on the truth (the rock) that Jesus is the Christ, the Son of the living God.
 - Jesus is the Founder and the Builder of the church, whereas Peter was a witness, a special spokesman of this divine truth that was revealed to him by God.
- In amplifying Peter’s confession, Jesus said that He would give Peter the keys of the kingdom (v. 19).
 - In referring to the “keys,” Jesus was quoting Isaiah 22:22,
 - Opening and closing doors with keys was the subordinate role of the steward on behalf of his king.
 - So, by receiving the keys of the kingdom, Peter would be a servant of God the King, who would use him as a steward of the church that Jesus would build.
 - “Binding and loosing” is another expression that Jesus used to define what Peter would be called to do (Matt. 16:19). It is a Jewish saying that implies the exercise of discernment (forbidding and permitting) that leads to decision.

Mathew's gospel asks:

Who is this man?

How are you going to respond to Him?

JOSE TRUJILLO , Jesus Christ, 2020



Matthew's answer...

the fulfilment of all prophecies of the Messiah, the Christ

He will be the **King** in the line of David

AND ALSO

the Suffering Servant (think **priestly** role)

AND ALSO

the Ultimate **Prophet** speaking God's word

Sample Unifying theme statement – i.e. Matthew's answer to this question in Chapter 16:21- 17:27

As Jesus begins clarifying to his disciples what His messiahship entails (His role as the suffering servant), God the Father graciously reassures Peter, James, and John by demonstrating His Glory found in his beloved Son, the ultimate prophet to whom they must listen.

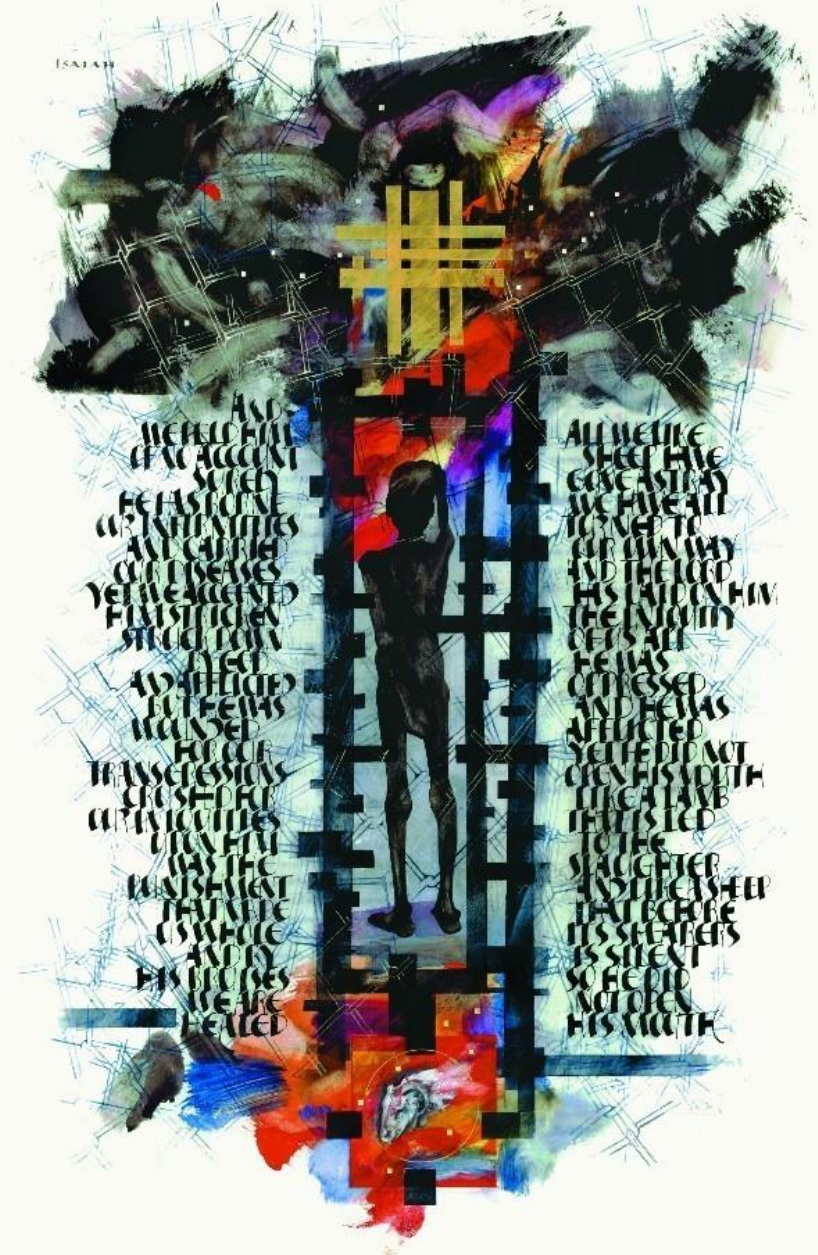
Today's section begins with:

“From that time, Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised.

See page 113 in guide

Donald Jackson, The St. John Bible

*Sections currently on display at
The Dixon Memphis*



From page 114, Q4

Matthew, Mark, and Luke all narrate the following four events in the same sequence:

1. Peter's confession of Jesus as the Christ
2. Jesus' prediction of His own suffering and the sufferings of His disciples
3. Jesus' transfiguration
4. Jesus' healing of the demon-possessed boy by the foot of the mountain

Besides accurately recording the sequence of events, why would each evangelist choose to have this same format in their Gospels?

The Transfiguration





This is Raphael's **attempt** to show on canvas what actually happen as reported by Matthew in chapter 17 of the Gospel....Notice:

Moses holding stone tablets, the Law
Elijah holding books of prophets
The cloud from which God speaks
-Listen to Him!
The light/glory

Pg 114 in study guide – Q3 and
comments in gray box



This is Raphael's *attempt* to show on canvas what actually happen as reported by Matthew in chapter 17 of the Gospel....Notice:

The consternation of the disciples

The boy –amazed and looking up to the source of the healing

The darkness

The woman

Pg 114 Q 5 in study guide

Matthew, Mark, and Luke all narrate the following four events in the same sequence:

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Besides accurately recording the sequence of events, why would each evangelist choose to have this same format in their Gospels? In other words, what is the authors' aim?

Possible author's aim sentence...

Matthew aims to stress Jesus's and the Father's greater explicitness with the disciples at this point in Jesus's ministry about His role as Messiah, so that his readers will listen to Jesus as God's Son, the ultimate prophet.



In the verses preceding this passage, Jesus has just articulated what is arguably his most disturbing, difficult teaching of all: that he must suffer, die, and rise again - Matthew 16:21

and

that anyone who wishes to follow him must “deny themselves and take up their cross daily and follow me” Matthew 16:24.

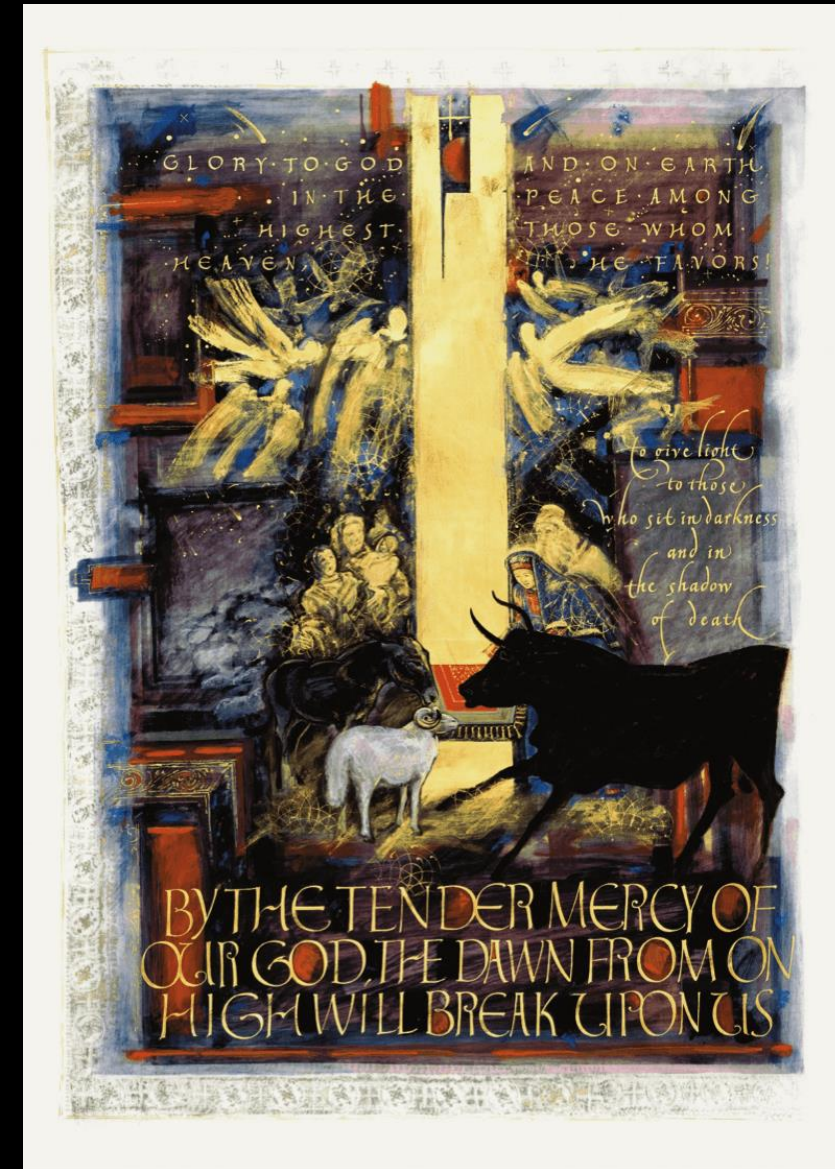


This Transfiguration painting is by Ventzislav Piriankov, a Bulgarian artist born in 1971 and living in Poland.

“It’s as if Matthew is saying:

We’re now making the turn toward Jerusalem and Golgotha, and that means descending into the valley of the shadow of death.

But fear not! Keep this astonishing, mysterious mountaintop story in mind as we go. Carry it like a torch, for it can help show the way - not least because it gives us a glimpse of where all this is headed...”



AND ON THIS ROCK
I WILL BUILD MY CHURCH
AND THE GATES OF
HADES WILL NOT
PREVAIL AGAINST IT

YOU ARE
THE
MESSIAH
THE SON
OF THE
LIVING
GOD

לֵינִי



LAUREN DAIGLE

LIGHT OF THE WORLD

From The Album



vevo



Light of the World

- The world waits for a miracle, The heart longs for a little bit of hope
Oh come, oh come, Emmanuel
- A child prays for peace on Earth, And she's calling out from a sea of hurt
Oh come, oh come, Emmanuel
- And can you hear the angels singing
- Glory to the light of the world
Glory, the light of the world is here
- The drought breaks with the tears of a mother .A baby's cry is the sound of love
Come down, come down, Emmanuel
- He is the song for the suffering.He is Messiah.
- the Prince of Peace has come.He has come, Emmanuel
- Glory to the light of the world
Glory to the light of the world
- For all who wait, For all who hunger
For all who've prayed, For all who wonder
Behold your King
Behold Messiah
Emmanuel, Emmanuel
- Glory to the light of the world
Behold your King
Behold Messiah
Emmanuel, Emmanuel
- The world waits for the miracle
The heart longs for a little bit of hope
Oh come, oh come Emmanuel