Matthew 16:13-19

Intro: In the Northern extremity of Palestine is the city of Dan, corresponding to another city in the Southern extremity called Beersheba. When an Israelite wanted to express the whole of Palestine he would sometimes say from Dan to Beersheba. Very close to Dan was the city of Caesarea Philippi. It was common in Christ day for people who wanted to be remembered in history and were not great figures in man's mind as they thought they should be, to link their names with those more notable, so their names might be preserved. Herod Philip, who was tetrarch of this area in building this city, linked his name with Augustus Caesar's. This city was founded upon a mass of rock, and it was here Jesus aptly said, "Upon this rock I will build my church." To better understand this statement, let us examine the context.

I. WHOM DO MEN SAY THAT I THE SON OF MAN AM?
   A. The reason for this question.
      1. It was not to receive understanding from his disciples concerning his identity in the minds of men.
         a. Jesus knew all things; as God he is omniscience.
         b. John 2:24-25 “But Jesus did not commit himself unto them, because he knew all men, ‘And needed not that any should testify of man: for he knew what was in man.’
            (1) The next two chapters are a deliberation on these two verses.
            (2) Jesus answers Nicodemus’ question before he asked it; John 3.
            (3) Jesus tells the Samaritan woman events of her life that only the Son of God or someone guided by the Spirit could know; John 4.
      2. To stimulate thought on their part.
      3. To benefit those who read this divine commentary.
   B. The apostles answer Christ’s question:
      1. Mat. 16:14 “And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.”
      2. There are two reasons given for these beliefs of the people.
      3. Many Jews believed in the transmigration of the soul.
         a. Trans means “across”; migration is “to make a journey.”
         b. When an individual died his soul went from that body into the body of someone else.
      4. They were willing to accept Jesus like these prophets rather than acknowledge him in his rightful state—the Son of God.
         a. John 3:1-2 “There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: ‘The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.”
         b. They were willing to accept Jesus as a prophet.
         c. Many Jews today look upon Jesus in this way: as do Mohammedans.
II. **Jesus Now Makes the Question Personal.**

A. **Mat. 16:15** “He saith unto them, But whom say ye that I am?”

B. **It always comes down to the personal.**
1. Song: “What Will Your Answer Be.”
2. **Mat. 22:42** “Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*”
3. Christ was not concerned with the people’s thinking, but brought it to a personal reaction.

C. **Peter answers for the group:**
1. **Mat. 16:16** “And Simon Peter answered and said, Thou art the Christ, the Son of the living God.”
2. “of the living God.”
   a. In the original it is, ”the Son of the God of the living.”
   b. Our God is a God of the living.
      (1) From the physical.
         (a) He brought every individual into existence by His spoken word, His power and grace; **Gen. 2:7** “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.”
         (b) He sustains our existence upon the earth.
      (2) From the spiritual: He gives spiritual life.
         (a) **Mat. 22:31-32** “But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 31I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.”
         (b) Generally, when we have “the living God” living has reference to man not God.

3. Peter’s response:
   a. Truly the good confession.
      (1) **Acts 8:36-37** “And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? 37And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.”
      (2) **Mat. 10:32-33** “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”
      (3) **Confess** comes from the Greek ὁμολογία (*homologia*).
         (a) Homo means “same or together”; logos is “word”; thus, “same word” or “a word together.”
         (b) God says ”Jesus is my Son,” and man has a word together with God.
            (i) **Mat. 3:17** “And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”
            (ii) **Mat. 17:5** “While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”
            (iii) Man agreeing with what God said.
b. The Christ.
   (1) It is a transliteration of the Greek Χριστός (Christos).
      (a) It might have been better if they had translated the word.
      (b) It means “Anointed One.”
      (c) It corresponds to the Hebrew Messiah.
   (2) This has reference to the three offices or works that were anointed offices in the Old Testament.
      (a) Priest—anointed to offer sacrifices for the sins of the people.
      (b) Prophet—anointed as the spokesman of God.
      (c) King—anointed to rule in God’s stead over His people.
   (3) Only in Christ do you have the three offices combined in one person.
      (a) He is priest.
         (i) He made sacrifice for our sins, shedding His own blood.
         (ii) The Old Testament sacrifices looked forward to Him.
      (b) He is prophet of God.
         (i) He is the one who reveals God’s will for man today.
         (ii) We must listen to Him; He has all authority; Mat. 28:18 “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”
      (c) He is king of God.
         (i) Acts 2
         (ii) Christ was raised to sit and reign upon the throne of David.
         (iii) Acts 2:36 “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” Lord is “Master, Ruler.”
   (4) Peter and the rest of the apostles understood this.

c. The Son of God.
   (1) The Modernist today claims Jesus never claimed to be the Son of God, that it was a claim made for Him after His death by His disciples.
      (a) When Peter made this statement:
         (i) Why did not Christ correct it?
         (ii) Instead, He gave affirmation; Mat. 16:17 “And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”
      (b) John 1:18 “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”
      (c) John 3:16 “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” He is the “only begotten Son of God.”
         (i) μονογενής (monogenes)—only begotten or only gened one of God.
         (ii) Not like the angels who have been called the sons of God.
         (iii) Not like man, who by God’s grace, has been adopted into His family.
(2) Meaning.
   (a) If He is the Son of God then it means the kingdom is being established.
   (b) With the coming of the Son of God the true temple would come into being, thus having true acceptable worship of God, and God dwelling with His own.
   (c) Rom. 1:4 “And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:”
      (i) Mat. 16:20 “Then charged he his disciples that they should tell no man that he was Jesus the Christ.”
      (ii) Jesus becoming the Christ, the Son of God becomes reality by the resurrection.

(3) No wonder we are to make that good confession.

III. JESUS’ RESPONSE
   A. Mat. 16:17-19 “And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”
   B. Mat. 16:17 “And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”
   1. Simon Barjona
      a. Bar means “son of”: thus Simon son of Jona or Jonas.
      b. They did not have last names. One would be distinguished from another by what one did, where one was from, etc.
   2. The Modernist claim that Jesus never claimed to be God’s Son.
      a. He did on this occasion; while not making the statement He gave affirmation to it.
         (1) Jesus says, “Man looks on me as man.”
         (2) “Man thinks I am like John the Baptist or one of the prophets.”
      b. What Peter said is a heaven born truth.
         (1) Mat. 3:17 “And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”
         (2) Mat. 17:5 “While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”
            (a) We are to hear Him.
            (b) John 12:49-50 “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”
            (c) Heb. 1:1-2 “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;”
C. “Upon This Rock”

1. There are three ideas advanced.
2. Caesarea Philippi.
   a. Was founded upon a mass of rock.
   b. Some said the church would be established at this place.
3. The church was built upon Peter.
   a. The word Peter means “a rock.”
      (1) John 1:42 “And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.”
      (2) Greek is Πέτρος (petros) and means “stone, rock.”
   b. Many modern-day Bibles set forth this idea.
      (1) They translate it as, “That thou art Peter, a Rock, and upon this rock (some will add Peter at this place also) I will build my church.”
      (2) As a result we have some members of the church disturbed.
   c. Was the church built upon Peter?
      (1) Two different Greek words used.
         (a) Thou art Peter.
            (i) Πέτρος (petros)—masculine gender.
            (ii) It means small rock or pebble.
         (b) Upon this rock.
            (i) πέτρα (petra)—feminine gender.
            (ii) It means “a mountain of rock or bedrock.”
      (2) From the English.
         (a) What is the subject under consideration?
            (i) Who is Jesus? Mat. 16:13-16 “When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.”
            (ii) Notice Peter’s name, but the subject is still who Jesus is; Mat. 16:17 “And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”
            (iii) This rock: the subject is Jesus the Christ; Mat. 16:18 “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”
         (b) There is a play on words.
            (i) Who is Jesus?
               a) Jesus asks who is Christ? Mat. 22:42 “Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.”
               b) Jesus was His name; Mat. 1:21 “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”
               c) People knew who Christ was; so the question is, “Who is Jesus?”
(ii) Blessed art thou Simon Son of Jona.
   a) Christ first uses his real name.
   b) Jesus’ name becomes Christ.
   c) Now Simon’s name becomes Peter in New Testament Christianity.

4. The church was built upon Jesus as the Christ, the Son of the living God.
   a. The New Testament gives emphasis to this.
      (1) 1 Pet. 2:5-8 “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.”

(a) Peter quotes from the Old Testament:
   (i) 1 Pet. 2:6 is from Isa. 28:16 “Therefore thus saith the Lord GOD, Behold, I lay in Zion a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”
   (ii) 1 Pet. 2:7 is from Ps. 118:22 “The stone which the builders refused is become the head stone of the corner.”
   (iii) 1 Pet. 2:8 is from Isa. 8:14 “And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.”

(b) Stone is the Greek word λίθος (lithos).
   (i) 1 Pet. 2:8 “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.”
   (ii) Peter ties in with stone; a rock πέτρα (petra) of offense.
   (iii) That stone of stumbling, prophesied in the Old Testament, is that rock.

(c) That λίθος (lithos) prophesied in the Old Testament is Jesus the Christ: the πέτρα (petra).

(2) Rom. 9:33 “As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.”
   (a) Paul as well takes this prophecy and says it is the πέτρα (petra).
   (b) It is the foundation of the church: Jesus the Christ.

(3) The Foundation; Eph. 2:20 “And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;”
   (a) The apostles (not apostle, singular—Peter).
   (b) The prophets.
   (c) Jesus Christ the chief cornerstone.

(4) 1 Cor. 3:11 “For other foundation can no man lay than that is laid, which is Jesus Christ.”

b. Some have argued that Jesus spoke in Aramaic on this occasion.
   (1) There is no difference in the two words Peter and Rock in Aramaic (according to some).
(2) There is no evidence that He spoke in Aramaic on this occasion.
(3) Christ spoke many languages.
(4) Matthew is an inspired historian who wrote in Greek: and made a distinction in the two words.

c. This is what the apostle spoke in establishing the church.

IV. MAT. 16:18 IN DETAIL: “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

A. “I” and “My”

1. It shows possession.
   a. Jesus is builder and founder of the church which houses the saved of God, purchased by the blood of Christ, and that Christ will save at the second coming.
   b. Something built by Jesus.

2. Some have taught that the church was established in Old Testament times.
   a. Some say at the time of Moses or during the wilderness wanderings.
   b. Some say at the time of Elijah.
   c. Some say by Isaiah.
   d. Many say by John the Baptist.
   e. But, no, it was founded by Jesus Christ.

3. Anything that a man builds, owns, and purchases belongs to him unless he is under bondage.
   a. If a slave buys something it actually belongs to the owner.
   b. Jesus was free.
      (1) “I will build.”
      (2) “my church.”
      (3) Acts 20:28 “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”
         (a) If I purchase a car, if I am not under bondage, the car belongs to me.
         (b) Christ purchased the church, He was not under bondage, therefore it belongs to Him.

4. Since the church belongs to Christ, man does not have the right to decide matters in reference to the church—to alter, deviate, or change what Christ has purposed for the church.
   a. Everyone is in agreement that the church belongs to Christ.
   b. They do not agree to the application that such an idea demands.
   c. We see the principle in relation to things that belong to us (a house, car, et al.), why not in relation to the church.
      (1) Jesus prescribed the name, yet man has often discarded it.
      (2) Jesus prescribed the individual name of Christian.
      (3) Jesus set the terms of entrance into the church.
      (4) Jesus set forth the worship that we are to engage in, and when.
      (5) Jesus set forth the organization of the church.
B. “Will Build.”
   1. Future tense.
      a. It was not:
         (1) Past tense—It has been built.
         (2) Present tense—It is now being built.
      b. It was yet in the future (notice John the Baptist was already dead).
   2. It was not to come into existence until a latter time.

C. “My Church.”
   1. This is the first time church is found in the Bible.
      a. We read a great deal about the church starting in Acts.
      b. There is a great deal of teaching about the church before this time (generally referred
to as the kingdom.)
         (1) Kingdom refers to the Old Testament prophecies concerning what would be
established on earth.
         (2) Christ ties this kingdom to the church; Mat. 16:18-19 “And I say also unto thee,
That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not
prevail against it. 19And I will give unto thee the keys of the kingdom of heaven: and whatsoever
thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth
shall be loosed in heaven.”
         (3) The teaching of Christ concerning the kingdom He now shows to be fulfilled in
the church.
   2. Church.
      a. It was a very common word in Jesus day.
         (1) It did not have a religious application.
         (2) Jesus took this word and made a spiritual application.
      b. The Greek word is ἐκκλησία (ekklesia).
         (1) It is a combination of two words.
            (a) ἐκ (ek)—meaning “out from within.”
            (b) κλῆσις (klesis)—meaning “to call.”
         (2) It thus means the called out from within.
            (a) It is not used for a building.
            (b) It always has reference to a people who have been called out of something
to something else.
      c. Christ takes this term and applies it to the kingdom of God, which was to be
established on earth.
         (1) They are the church—the called out from within.
         (2) Called out from what?
            (a) 1 Pet. 2:9 “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar
people; that ye should shew forth the praises of him who hath called you out of darkness
into his marvellous light;”
            (b) Called out of darkness; called into God’s marvelous light.
               (i) In John 1 and 1 John 2 we see:
                  a) Darkness is used for sin.
b) *Light* is used for righteousness or freedom from sin.

(ii) We have been called out of a pursuance of sin to a pursuance of righteousness or God's will.

(3) How is the call given? Or what is the call?

(a) 2 Thes. 2:14 “Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”

(b) Called by the Gospel.

(i) Not some small voice in the night.

(ii) Not some vision.

(iii) Called by the Gospel; thus it is to be preached in all the world.

(c) When one obeys the Gospel (call) to come out of darkness and into the light, he automatically becomes a member of the church of our Lord.

3. Let us see the application in the Scriptures.

a. The great commission.

(1) Go into all the world.

(2) Preach the Gospel to every creature.

(3) Originally given to the apostles.

(4) Jesus charged them to tarry in Jerusalem till they be endued with power on high.

(a) Then they were to set forth God's call in Jerusalem, then Judea, Samaria, and unto the uttermost part of the world.

(b) It was to begin in Jerusalem.


(1) The apostles are in Jerusalem.

(2) They are waiting for the Holy Spirit.


(1) Verse 1-4

(a) The Holy Spirit came to the apostles as promised.

(b) They began to speak as the Spirit gave them utterance.

(2) Verse 5-12

(a) Some of the Jews marveled.

(b) Some Jews scoffed.

(3) Verse 13-36

(a) Peter laid that foundation that Jesus set forth in Mat. 16.

(b) He preached Jesus the Christ, the Son of the God of the Living.

(4) Verse 37; They now believed in Jesus the Christ, their Savior.

(5) Verse 38.

(a) Repent—you must come out of sin and become a servant of righteousness.

(b) Be baptized to take away sin.

(6) Verse 39.

(7) Verses 40-41

(a) He exhorts them to save themselves.

(i) He is calling them to come out of darkness (untoward or wicked generation) into the light of Christ.
(ii) Based upon obedience to the commands of the Gospel.
(b) They would be added, but to what?

(8) They were added to the church; Verse 47.
(a) God’s call had been given; Gospel preached.
(b) Man had accepted it.
(c) They had been saved; come out of darkness to be servants of righteousness.
(d) The Lord added them to His church—the called out.

d. They did not join a church or the church of your choice.
(1) When we accept the Gospel call, the Lord adds us to the church.
(2) In New Testament times you never find them urging people to become members of the church.
(3) Just like a family.
   (a) The church is the family of God.
   (b) You do not join a family; you are born into a family.
      (i) We are born into God’s family.
      (ii) John 3:3, 5 “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God....” Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”
      (iii) That new birth is baptism.

D. “The Gates Of Hell.”

1. Hell.
   a. Later translations have hades.
   b. In 1611 when the KJV was translated they realized there was no true word in English to express the Greek word ἠδης (hades), so they found the closest word they could.
      (1) They generally translated it hell.
      (2) Occasionally they translated it grave.
      (3) Neither word does justice to ἠδης (hades).
   c. What does hades mean?
      (1) Might be better translated as “unseen realm.”
      (2) Hell is translated from the Greek γέεννα (geenna) having reference to the everlasting torment for the unrighteous that is a place of fire and torment.
      (3) Chart:
         (a) In life there is a separation between the righteous and the unrighteous.
            (i) More so in God’s mind than ours.
            (ii) There is but two classes of people.
         (b) Death.
            (i) When death comes:
               a) The spirit is separated from the body.
               b) Jam. 2:26 “For as the body without the spirit is dead, so faith without works is dead also.”
(ii) Ecc. 12:7 “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”
   a) The spirit goes to God.
   b) The body goes to the grave, or the dust from which it was taken.

(iii) At death there is the continuation of life.
   a) Jesus taught this throughout His life; Mat. 22:31-32 “But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.” Also notice our study on the “Son of God of the Living.”
   b) At creation and now when we are born, God places within man a living spirit.
   c) That spirit continues to live and will continue on through eternity.
   d) That spirit will live eternally in either heaven or hell.

(iv) At death where does that spirit live?
   a) Paradise.
      i) It is a place of blessing, happiness, joy, peace, and communion with God.
      ii) It is everything we might refer to as heaven, except there is a separation of the spirit from the body.
   b) Tartarus.
      i) It is a place of torment, great anguish.
      ii) It is what we refer to as hell, except the separation of spirit from the body.

(v) This paradise, tartarus, and grave state is referred to in the Scriptures as *hades* (Greek) or *Sheol* (Hebrew).

(4) We have no English word that properly signifies this, so the translators picked *hell*.
   (a) They did the best they could.
   (b) But, it has given rise to misunderstanding and false teaching.
      (i) Some have taught that “hellish forces shall not prevail against the church.”
         a) That the church is eternal.
         b) That hellish forces will never be able to overcome it.
         c) It is true that the church is eternal.
            i) Dan. 2:44 “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”
            ii) Heb. 12:23, 28 “To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 28Wherefore we receiving a kingdom
which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:"

iii) Eph. 3:21 “Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”

(ii) That is not what is being taught in Mat. 16:18 “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

(5) At the Second Coming of Christ there will be the day of judgment.

(a) The righteous spirits will come with Christ, will appear in the sky with Him.

(i) 1 The. 3:13 “To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.”

(ii) 1 The. 4:13-18 (esp. 14) “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.”

(b) The bodies will be raised from the graves, 1 Cor. 15.

(c) The bodies will be reunited with the spirits.

(d) We then go into heaven with Christ and be forever blessed.

(e) The unrighteous spirits will be reunited with their body and be cast into hell (eternal punishment).

(f) Some ask, “Why the judgment?”

(i) Judgment is used two ways in the Scriptures.

a) As we use it:

i) To way evidence, to decide matters, consider testimony, and determine where someone should be placed.

ii) This is taking place now.

b) To pass sentence.

(ii) In relation to the coming of Christ, the Day of Judgment is just the passing of sentence.

d. Scriptures showing this.

(1) Luke 23:39-43 “And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”

(a) The thief was saved.

(i) Christ while upon earth had the power to forgive sin.
(ii) He forgave the thief’s sins.
(b) How would he be with Christ in Paradise?
   (i) Their bodies would be put in the grave.
   (ii) Their spirits would go into paradise.

(2) Acts 2:27, 31 “Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.... 31He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.”
   (a) Christ body would be put in the grave but would not see corruption.
      (i) The body of the thief did see corruption.
      (ii) Christ body did not see corruption because it would be raised from the dead.
   (b) This would prove He was the Son of God, and Savior of the world.

(3) Acts 7:59 “And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.”
   (a) While Stephen was being stoned he saw Jesus in heaven standing on the right hand of God; Acts 7:55 “But he, being full of the Holy Ghost, looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.”
   (b) “Receive my spirit.”
   (c) Stephen was to be with Jesus in spirit, wherever his Lord was (which was in heaven), in other places referred to as Paradise.

(4) 2 Cor. 12:2-5 “I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. 3And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) 4How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. 5Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.”
   (a) Biblically speaking there were three heavens.
      (i) The first heaven was where the birds fly and the clouds appear.
      (ii) The second heaven was where the galaxies are.
      (iii) The third heaven was the dwelling place of God, also described as far beyond the heavens.
   (b) He went into the third heaven, the dwelling place of God, and describes it as paradise.

(5) 2 Cor. 5:1-11 “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3If so be that being clothed we shall not be found naked. 4For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. 6Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7(For we walk by faith, not by sight:) 8We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9Wherefore we labour, that, whether present or absent, we may be accepted of him. 10For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 11Knowing
therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."

(a) Discussion is of our home after we have departed this body.
(b) We desire to leave this life so we might have a better life.
(c) 2 Cor. 5:6, 8 “Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: ... 8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.”
(d) When the spirit is separated from the body (death) then that spirit is at home with the Lord, he is in heaven.
(e) What is that place?
   (i) It is paradise, because it is a temporary place and not that eternal state.
   (ii) It is a place for the spirit but not for the body; heaven is a place for the body.

6) Phi. 1:23 “For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:"
(a) Paul had a desire for death, depart this life and be with Christ.
(b) It was needful for them that he remain in the body.
(c) Where would he be after he died?
   (i) With Christ.
   (ii) Christ is in heaven; described in the Scriptures as paradise.

7) Rev. 6:9-10; Rev. 7:15 “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? ... 7:15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.”
(a) Here were saints that had been beheaded for the cause of Christ.
(b) Where were they?
   (i) Before the throne of God.
   (ii) Under the altar of God.
   (iii) They were speaking unto the Lord.

8) These are sufficient to show a Paradise where righteous souls go after death.
(a) It is with the Lord, before the throne of God, under the altar of God.
(b) They continue to exist, know, and experience.
(c) They are blessed by the Father.

9) What about Tartarus?
(a) Luke 16:19-31
   (i) Not a parable. Whether it is or not it still teaches the same thing.
   (ii) Lazarus, the righteous man, went into Abraham's bosom where he was blessed.
   (iii) The rich man, the unrighteous man, went into torment.
      a) He was tormented immediately after his death.
      b) His brothers were still alive.
c) There was a great gulf between them, even as there is that separation in this life of the righteous and unrighteous.

(b) Mat. 11:21-24 “Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.”

(i) Chorazin, Bethsaida, Capernaum would be cast down to hell (literally, hades) until the Day of Judgment.

(ii) They would be tormented because they rejected Christ.

(c) 2 Pet. 2:4 “For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;”

(i) Angels that sinned were cast into hell.

(ii) Hell is not γεέννα (geenna) but tartarus.

(iii) They will be kept there until judgment.

2. Gates of Hades shall not prevail against it.
   a. Christ is saying.
      (1) My spirit is going into Paradise.
      (2) My body is going into the grave.
      (3) The grave is not going to prevail over me.
   b. My body will be raised and joined with my spirit after three days in the grave.
   c. This will prove I am the Son of God.
      (1) Acts 17:31 “Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”
      (2) Rom. 1:4 “And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:”
      (3) Upon this foundation the church will be established and shall never be destroyed.
   d. The gates of hades shall not overcome that which the church shall be established upon.

V. VERSE 19. “And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”

A. The church is spoken of synonymously as the kingdom. The kingdom and the church are one and the same.
   1. Every Old Testament prophecy about the kingdom is shown by the New Testament to be fulfilled in the church.
2. Mat. 16:18-19 shows they are the same: “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”
   a. Christ is speaking of the establishment of the church.
   b. “I will give to you, Peter, the keys of the kingdom.”

3. Heb. 12.
   a. Makes a contrast to that which we have come and that to which we have not come.
   b. We have not come to Moses, the mediator of the Old Testament; we are come unto Christ the mediator of the New Testament.
   c. We have not come to the Old Testament law; we are come to the law of Christ.
   d. We are not come to physical Mt. Zion; we are come to spiritual Mt. Zion. There are numerous prophecies in the Old Testament of this mountain of the Lord, where the law would go forth in the establishment of God's kingdom here on earth.
   e. Heb. 12:23 “To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.”
      (1) We have come unto the church. What have we received?
      (2) Heb. 12:28 “Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.” cf. Dan. 2:44 “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”
   f. Thus, John could say, “I am your companion in the kingdom;” Rev. 1:9 “I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.”

4. Different figures are used.
   a. The church had different figures used for it.
      (1) The body of Christ.
         (a) Eph. 1:22-23 “And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.”
         (b) Col. 1:18 “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.”
      (2) The bride of Christ; Eph. 5:22-33
   b. The kingdom has different figures used for it.
      (1) The temple or the temple of the Lord.
      (2) The house of God.
      (3) The church is also described as such.
         (a) The temple.
            (i) 1 Cor. 3:16 “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”
            (ii) 2 Cor. 6:14-18 “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in
them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

(iii) 1 Cor. 6:19 “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?”

(b) The house of God; 1 Tim. 3:15 “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”

5.  Eph. 3:21 “Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”

a. The church is an everlasting institution.

b. It is that everlasting kingdom that can never be moved; Dan. 2:44 “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

B. The keys of the kingdom.

1. What are keys?

a. It represents power or authority.

b. If I give you the keys of my car, then I give you the power or right to drive my car.

c. This is the use of keys in the Bible.

(1) Isa. 22:22 “And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.”

(a) The keys of David are given to Christ.

(b) That is the power or authority of David.

(c) Gave Christ the right to reign over God’s subjects even as David.

(i) David over a physical kingdom.

(ii) Jesus a spiritual king over spiritual subjects in a spiritual kingdom.

(2) Rev. 3:7 “And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;”

(a) He has the power to open and shut because He has the keys.

(b) You cannot open unless you have the keys.

(c) Jesus was given that power from His Father.

d. Thus, after His resurrection; Mat. 28:18 “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”

2. Christ was giving to Peter the keys.

a. What was here given to Peter was elsewhere given to each and every one of the apostles.

(1) John 20:23 “Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”

(2) The keys have application to the preaching of the remission of sins in the name of Jesus.
b. It was also given to every member of the Lord’s church; Mat. 18:18 “Verily I say unto you, Whosoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.”

c. The world has given to Peter some authority that they believe to be peculiar to him and not applicable to others which is not set forth in the Scriptures.
   (1) Peter was the spokesman on this occasion.
   (2) Because he was the spokesman, our Lord addressed him.
   (3) What was given to Peter was also given to the other apostles and to all members of the church.

d. The binding and loosing has reference to sins, entrance into the kingdom, or into the church.
   (1) This right was given not only to the apostles but to every member of the church.
   (2) The great commission; Mat. 28:18-20 “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”

   (a) Baptism is for the remitting of sins or salvation; Mark 16:15-16 “And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

   (b) Acts 2:38 “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

   (c) Was originally given to the apostles.

   (d) They were to teach those whom they had baptized all things.

   (3) That is why in Mat. 18:18 that power is given to the church; “Verily I say unto you, Whosoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.”

3. The Original.
   a. “Whosoever thou shalt bind on earth shall have already been bound and remains bound in heaven, and whatsoever thou shalt loose on earth shall have already been loosed and remains loosed in heaven.”

   b. We do not have the right to bind or loose except what has already been bound and loosed in heaven (by God.)

   c. We are limited to the dictates of God.

   d. Gal. 1:8-9 “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”

   e. Notice our study of “I” and “My.”

4. Give unto thee the keys (power, authority, or right) for entrance into the kingdom, but it is what has already been bound in heaven that you are to give.

   a. Luke 24:46-49 “And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48And ye are witnesses of these things. 49And,
Matthew 16:13-19

behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

1. They, and we, are to preach the remission of sins in Christ’s name.

2. When are you to exercise these keys?
   (a) When you receive the promise of the Father.
   (b) When you are endued with power from on high.

b. Acts 1:6-8 “When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

1. Ye shall receive power or keys.

2. Ye shall go into all the world and preach the Gospel of salvation unto every creature.

3. You will loose and bind what has already been loosed and bound in heaven.


1. Acts 2:1-4
   (a) The Holy Spirit came upon the apostles with power.
   (b) They began to speak as the Spirit gave them utterance.
   (c) They began preaching the binding and loosing that is in the name of Christ in connection with the kingdom of God.

   (a) Peter, with the others, preached Jesus: crucified, raised from the dead, the Christ the Son of the Living God.
   (b) He preached the foundation of the church.
   (c) If you are going to be saved it will be by acceptance of Jesus.
   (d) Acts 2:37 “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?”
   (e) Acts 2:38 “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”
      (i) He binds and loosed on earth what had already been bound and loosed in heaven.
      (ii) Repent and be baptized if you want your sins loosed.

3. Acts 2:40-41 “And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.”

4. Thus you should find the kingdom.
   (a) Acts 2:47 “Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.”
   (b) They were added to the church.

Conclusion: You can be a member of this church which Jesus built by doing what God bound and loosed as proclaimed by the apostles and members of the church today.