

# The Difficult Sayings of Jesus #12

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[ 0 : 00 ] This is a perplexing passage of scripture, particularly if you are a Protestant. If you are a Roman Catholic, it is not very perplexing at all, because it is upon this passage of scripture that the whole structure of Roman Catholicism is built.

Because central to the concept of Catholicism is, of course, the papacy. And Pope Benedict XVI is the ruling pontiff now.

And it is believed by the Roman Catholic Church and many throughout the world that Benedict XVI is a direct successor in papal successionism to Peter, whom they believe to have been the first pope.

And this passage of scripture, more than any other in all of the Bible, is that which provides, our Catholic friends believe, provides them with the rationale for insisting on the primacy of the pope and the authority of the pope.

To be sure, it is a passage that has a great many questions surrounding it. And our contention is that this, like many other passages in the four gospels, can be understood only against the backdrop of the eventual establishment of the kingdom of heaven come to earth.

[ 1 : 36 ] This happens to be, I think, our eleventh or twelfth message in this series of the difficult sayings of Jesus. And this certainly is one of them.

So we are going to, for the time that is allotted us, examine what this passage is saying. And see if there really is a rational basis, an exegetical and theological basis for the position that the Roman Catholic Church takes.

Some of you already know what our answer is. It is the same answer to which Martin Luther and others eventually arrived when they discounted the idea.

And, of course, Luther was coming from the background of being a Roman Catholic himself and that he was an Augustinian priest in the Roman Catholic Church.

As well as was John Wycliffe in the late 1300s and William Tyndale and several others who eventually came to be known as the Reformers. And what it was that they were attempting to reform were the excesses that were taking place in the Roman Catholic Church.

[ 2 : 44 ] It was riddled through and through with corruption. Priesthoods were being bought and sold. Bishops were being bought and sold. And corruption was rampant. And the indulgences, of course, were those things that the Roman Catholic hierarchy was peddling to the masses.

And the idea was, if you pay money to the church and you buy an indulgence, that enables one of your loved ones who has died and is now in purgatory suffering punishment and being purged of their sins, it will provide them an early out.

And you can actually pay the way out of your loved ones who are suffering in purgatory if you will give these additional monies to the church. And that was called the selling of indulgences.

And that was the proverbial straw that broke the camel's back. And that's what caused a very faithful, at the time, Roman Catholic priest, Martin Luther, to rebel against the idea and to post his 95 theses on the church door at Wittenberg.

And what became known as the Protestant Reformation, out of which Lutheranism came, out of which the Church of England came, out of which virtually all of Protestantism came in succeeding centuries, that's what gave rise to it.

[ 4 : 08 ] So this passage is very much key to that. And we have related, going all the way back to Genesis chapter 12, about the calling of Abraham.

And there we noted that God had given a promise to Abraham called the Abrahamic Covenant. And it has to do with the establishment of a people that will result in the 12 tribes, that will result in one of those 12 tribes being a kingly tribe that will be the tribe of Judah.

And through Abraham's descendants, one of whom will be David the king, a thousand years later, and another of whom will be Jesus the Messiah, a thousand years after David.

And this Jesus the Messiah, promised seed of Abraham, will be the king of the kingdom. And what this kingdom is going to establish, what it is going to fix, correct, is everything.

[ 5 : 23 ] Everything that's wrong with the world. When the kingdom of heaven comes to earth, things will be as they are supposed to be. They haven't been that way since Genesis 3.

In case you haven't noticed, the world is in a mess today. Morally, economically, just about every way you can think of, things are really messed up.

And when the Messiah comes, and when he establishes his kingdom, things are going to be made right. Because he is going to make them right.

He will have the moral authority to do so, and he will have the clout, and the power to do so. So why didn't he do so? Well, he didn't do so because, the promise that was given to Abraham, involves the voluntary participation, of Abraham's descendants.

That's the nation of Israel. They are the Jewish people. They are today, a people who are blinded in part, and set aside, because of their rebellion.

[ 6 : 34 ] And the time is coming, when God is going to bring them, back on the center stage, the church will be gone, and the tribulation period, will get underway. The carnage that will take place, on the earth, will decimate the earth population, by over a half, and that which is left, will be here to receive, the coming king, when Christ comes back, the second time.

And when he comes back, the second time, then he will establish that kingdom, and he will do so, with the cooperation, and the eagerness, of a nation, that was formerly, in a mode of rejection.

And that will be, the nation of Israel. So, when Christ came, his message, was the same, as John's message, John who introduced him, and it is, repent for the kingdom, of heaven is at hand.

Then, that means, when you study the gospels, the earthly ministry, of Christ, Matthew, Mark, Luke, and John, you have got to, constantly keep in mind, this kingdom concept, that was so, front and center, for all of these gospels, if you ever hope, to understand, the expressions, that are given, in the gospels, particularly, the sayings, that Jesus, uttered, that, apart from this concept, and understanding, of the kingdom, they're really hard, to understand, if not impossible.

And we already, treated a few of them. They are available, on previous messages, and there may be, some back there, but we talked about, the Canaanite woman, that Jesus said, ignored her, and said, it is not meat, to take the children's bread, and give it to the dogs, and he was calling, Gentiles dogs, if you will, not a very complimentary thing.

[ 8 : 22 ] Then in Matthew 10, when he said, to these disciples, apostles, don't go to Gentiles, confine your ministry, exclusively, to the lost sheep, of the house of Israel. There's good and sufficient, reasons for that.

He didn't say that, because he didn't care, about Gentiles. He said that, because his focus, was on exactly, what it was supposed to be on. The pronouncement, and annunciation, involving the kingdom, and everything, that had to do with it.

So, that too, has to be taken, into consideration, when we read this passage, in Matthew 16. Only with the backdrop, of the kingdom of heaven, in hand, can this content, be understood.

And, the singular issue, about Jesus of Nazareth, from the time of his introduction, to Israel, by John, and that is, his identity.

That's the singular issue. Who is this one? No matter how you answer that question, the consequences, are really significant.

[ 9 : 31 ] If you say, Jesus of Nazareth, was indeed, as Peter said, the Messiah, the Son of God, then, your only, rightful position, is, under, his authority, and you, worship him.

If he is not, who he claimed to be, just, discount it. He's nothing, but, an either, deluded, or a self-deceived, would-be Messiah, who had no real credentials, and he can be, safely dismissed, and discounted.

Don't worry about him. Forget all about Jesus. One of the two. And, this again, is a fit place, to introduce, and remind you, of the law, of the excluded middle.

Jesus, is, the promised Messiah, or he, is not. The middle, is, excluded.

Now, if you don't know, and cannot make up your mind, which he is, which I'm sure, was true of some of the Jews, because, some of the things, that Jesus said, made them think, that he was the Messiah, but some other things, he made them think, he said, made them think, well, I'm not so

sure.

[10:57] I can't make up my mind, whether he is or not. Well, you may be indecisive, as to who he is, but there is no, middle ground, that can be taken, insofar as the reality, is concerned.

Just because, you don't know, whether or not, he is the Messiah, doesn't mean, that, there is a middle ground, because, it is, what it is.

He either is, or he isn't. And that is a very, very important concept. Simple as it is, it is amazing, how it is overlooked. And again, I would, encourage you, to completely, repudiate the idea, of subjectivity here, that wants to create, its own, reality.

You cannot do that. And yet, there are multitudes, who try to do it today. And they take the position, Jesus is the Messiah, if you really believe he is.

On the other hand, if you really believe he isn't, then for you, he isn't. This is the old, you've got your truth, and I've got my truth.

[12:08] And they may be contradictory, but that doesn't matter, because what is true for you, may not be true for me. But that doesn't mean, it isn't true for you.

That's nonsense. It is true, or it isn't true. You cannot make something true, by wanting it to be true. You cannot create, your own reality. I'm not talking about, dreams and aspirations, and hopes, and shooting for certain things. That's a different subject. I'm talking about, the identity of reality.

You cannot make something real, by wanting it to be real. And this passage, fits that same description, as do several others.

So let's get into the text, if we may. And our Lord is asking the question, and by the way, I want to inject this too, because this is another puzzling thing.

[13:08] In verse 20 of the passage, then he warned the disciples, that they should tell no one, that he was the Christ. Now wait a minute. What's this all about?

Isn't this why he came? John, John the baptizer, at the baptism of Jesus, said, that he might be made known to Israel, am I come baptizing?

And he introduced him there, as the Messiah, when he baptized him. And you know, there are a few other places too, where Jesus would heal someone, and then he would tell them, don't tell anybody.

Why not? And there are times, when he's going to say, tell no one, about my being the Messiah. But wasn't that the whole point? Didn't he come to announce his Messiahship? And isn't he here, in this passage, deeply concerned, over whether or not, people think that he is the Messiah?

[14:15] And he asks a question, of his disciples. He says, as you fellows, walk about the marketplace, as you go about town, you hear all kinds of scuttlebutt, you hear what people are saying, tell me, what are they saying about me?

Jesus, the name Jesus of Nazareth, with a household word, in Israel, while he was here, everybody was talking about this man. What are the people saying? Well, you know, there's a lot of opinions out there.

We've been taking polls, and some think that you're, John the Baptist, come back from the dead. Some think you're Elijah, reincarnated. Some think that you're, one of the prophets.

And Jesus said, well, these are all interesting ideas. The thing that really concerns me, folks, who do you say I am? And then Peter gave this, monumental answer, thou art the Messiah, the son of the living God.

And Jesus, as much as said, that's right, I am, and, I understand, that you didn't figure that out, all on your own.

[15:24] When Jesus said, flesh and blood did not reveal that to you, that means, you did not come to that conclusion, based strictly on, human wisdom. But, a higher power.

My Father, who is in heaven, revealed this to you. And I also say to you, that you are Peter, and upon this rock, I will build my church, and the gates of Hades, shall not overpower it.

This, to our Roman Catholic friends, seems to be, very simple, straightforward, and clear cut. he is saying, he is saying, on the one hand, identifying Peter, and then, he is saying, Peter has said, you are the Christ, and Jesus is saying, and you, are Peter, the rock, or the stone, depending on how you translate that, from the, from the Greek, and it does mean, Peter, a rock, the idea, of a, a smaller rock, but then, when he uses the term, and upon this rock, then, that is, a different word, and it conveys the idea, of a large, massive rock, rock like bedrock, and if you keep in mind, that this was uttered, against the backdrop, of a huge, outcropping of rock, there in Caesarea Philippi,

up in the north, in the Galilee region, and it was, it was, really inspiring, to be there, and visit the area, where, if Jesus, wasn't here, in this very area, when he made that statement, he was here close by, somewhere, they cannot identify, the exact spot, but as you look, behind you there, is this massive, outcropping of rock, and it is rather large, and very imposing, it's almost like, a protruding hillside, that is solid rock, and it is believed, that it is against, that backdrop, that Jesus made, that statement, where he is comparing,

Peter, in his smallness, with this rock, now, it would have been, a very simple thing, and, the Catholic Church, would have had, pretty much, a slam dunk, rock, if, if, the text, were to read, I say unto you, that you are Peter, the rock, and upon you, I will build my church, but it doesn't say that, no, it doesn't say that, but, is that, what it means, and they say, yes, that it is, Protestants, those of, opposite persuasion, say that, what Christ, is saying, is that, you, you, are Peter, and upon, this rock, meaning himself,

[18:46] I will build my church, well, that would be nice too, but we don't have a video, of that, we don't know, whether Jesus, was pointing to himself, when he said that, now, again, if you keep, in mind, what I said, about the kingdom, that will serve us well, let's read on, the plot thickens, you are Peter, and upon this rock, I will build my church, and the gates of Hades, shall not overpower it, and, I will give you, the keys, of the kingdom, of heaven, and once again, it is somewhat, enigmatic, he uses the word, church, in verse 18, it would have simplified, things, if he had said, and I will give you, the keys, of the church, church, but it doesn't say that, and yet, this is the way, that it is often taken, and there are many, who think, that the church, is, the kingdom, of heaven, that they are synonymous, but I, heartily, dispute that,

I think, they are different, entities, altogether, words, mean things, and had he meant, to say church, instead of kingdom, of heaven, he was quite capable, of saying church, but we have got, two different things here, we have got the church, and we have got, the kingdom of heaven, can they possibly, be the same, well, you have got, to look, at the original, language, and when you do, you think the plot, is thick now, it gets even thicker, whatsoever, you shall bind, on earth, shall be bound, in heaven, and whatsoever, you shall loose, on earth, shall be loosed, in heaven, and this is taken, to refer to, papal authority, that, the pope, through, the priesthood, the bishops, and the priests, under him, have the power, to, hear people's confession, and absolve them, of their sin, they have the power, and the ability, to forgive sin, and if you've ever been, in a Roman Catholic church, and I've been in, in times past, in, in some Lutheran churches, and, and I remember, the Lutheran minister, saying, as a result, of what people have said, in a responsive reading, then, the Lutheran pastor said,

I absolve you, of your sin, and I thought, wow, I didn't know, Lutherans did that, and I knew, the Roman Catholics did, but, that's new to me, and of course, not all Lutherans do, because, the Lutherans, are divided, on that issue, and some feel, it's their prerogative, and some do not, so here, we've got, invoked in, this concept here, and I don't think, there's any doubt, about the authority, that is given, for, binding, and loosing, and the Greek, uses, rather strange language, it says, and this is a rather good rendering, whatever you shall bind, on earth, shall be bound, in heaven, actually, a more literal reading, is, whatever you bind, on earth, shall have been bound, in heaven, and whatever you loose, on earth, that is, release, or forgive, or set free, shall have been forgiven, in heaven, how does that play out, only against, the backdrop, of the establishment, of the kingdom of heaven, where is that, doesn't exist, it will, but it doesn't now, where are we now, what is it, that does exist, what does exist now, is the body of Christ, the church, which is, the spiritual body, of Christ, we have not, taken the place of Israel, we are an altogether, separate, and different thing, key further, to understanding this, is the meaning, of the word church, now I hope,

I'm not giving you, too much, that is going to be, overwhelming, to be able, to put this together, but all of these things, I am sharing with you, are necessary, ingredients, to understanding this, when he uses, the word church, I will build, my church, and the gates of Hades, shall not overpower it, what's the meaning, of the word church, in the Greek, the word is, ekklesia, and it means, a called out, assembly, or a group, that is called out, for some specific, function, or purpose, and I want you to see, how this is used, and when you do, you will understand, that it doesn't, always refer, to the same thing, it's kind of like, the word baptism, when people see the word, baptize, or baptism, immediately, they think of H<sub>2</sub>O, somebody's getting dunked, or having water poured on them, or sprinkled on them, that's automatically, so when you use, the word church, it's usually, the same thing, everybody thinks, of the same thing, but, that would be, a gross, misunderstanding, and what

I want, to base that on, is, well, let's see, there are several places, that we could, and should go, all right, let's go to,

Acts 19, if you keep your place, in Matthew, and come back, to Acts 19, I want to show you, just by way, of example, that, we cannot, make these kind, of assumptions, regarding the use, of a word, and what is it, that determines, what the meaning, of a word is, almost always, it's the context, context, is king, context, is the most, definitive, way, of finding out, the meaning, of a word, and here, in Acts chapter 19, and, let's, let's, just begin, with verse, 30, and when, Paul wanted, to go, into the assembly, now,

[ 26 : 00 ] I've got, a new American standard, and it says, assembly, what other, translations, are there out there, what do you have, anybody, crowd, people, okay, guess what the word, in the Greek is, it's, ekklesia, and if you come down, to verse, 32, so then, some were shouting, one thing, and some another, for, the ekklesia, was in confusion, that's, the people, or a group, or an assembly, a congregation, in fact, some churches, are even referred to, as assemblies, there is a denomination, called the assemblies of God, and, some of the brethren churches, refer to their congregations, as assemblies, and the word is, ekklesia, sometimes rendered, assembly, sometimes rendered, c, h, u, r, c, h, so when Jesus said,

I will build my church, on it, don't automatically think, of this church, don't automatically think of, the protestant church, don't automatically think of, the catholic church, what church, ought you to think of, you ought to think, of the church, that is dictated, by the context, what's the context, the context, is the kingdom, this is going to be, a called out, assembly, for the kingdom, this is what Christ, said, he is going to build it upon, and, who, who are these, I think, this kingdom church, of which he is speaking, is Peter, and the other apostles, they are going to be, the ones, upon whom, the kingdom church, is built, the basis, for having built it, is the death, burial, and resurrection, of Christ, that's the given, salvation, but, these, are going to be, the pillars, they are going to be, the underpinnings, on what do we base that, well, the text itself,

I think, gives some credence to that, upon this rock, and, I wish we could, come up with better clarity, as to exactly, what he was referring to, but, I think, he is talking about, the aggregate, of the apostles, he is talking about, all of them, he is going to build, this, assembly, this kingdom, assembly, that will be, earthly, upon, these men, but, these are, flawed men, that's true, they are, but it isn't going to be, built on flawed men, it's going to be built, on men, who will, then, have a glorified body, now, I want you to come over, to Matthew chapter 19, just a couple of pages, and, I've often told you, that, in reality, none of us, no protestant, no catholic, no priest, no preacher, no rabbi, is really competent, to interpret, the scriptures, and,

I think, it is supreme, human arrogance, to think that we can, the only safe, interpreter, of the scriptures, is the scriptures, and this is why, we, constantly, appeal, to, allow, the bible, to interpret, itself, and you do that, by cross-referencing, passages, and see what passage, sheds light, on another passage, and then you've got, a more comprehensive, picture, in Matthew chapter 19, Christ, is talking about, reward, and, Peter asks the question, and this is a very, important passage, in verse 27, Peter answered, and said to him, behold, we have left, everything, and followed you, what then, will there be for us, this is a very, honest question, Peter, Peter, Peter was a very, upfront, open, type of guy, sometimes, he put his foot, in his mouth, but, he always, had a way, of, of honesty, about him, that makes me, admire him, and you know what, he is asking our Lord here, he's asking Jesus, quite literally, we have left, everything, we left our fishing business, we left the boats, we left the nets, we left our family, we left everything, to follow you, what's the payoff, what are we going, to get out of this, we are investing, our lives, in your identity, and what you, are promising to do, we have thrown, everything in with you, kind of, burn our bridges, behind us, what are we going, to realize out of this, now it might sound like, a downright, selfish question, and I suspect, in some respects, it is, but it's an honest question, and Peter, is simply, asking, is, is, the return, on this investment, going to be, really, significant, or what, and Jesus, answers him, in an equally honest way, of course, we've left everything, and followed, what then will there be for us, truly I say to you, that you, who have followed me, and I think that is, in reference to, the twelve apostles, you, who have followed me, in the regeneration, when, the son of man, will sit on his glorious throne, has he ever done that, no, no,

Jesus, has never sat, on his glorious throne, it is true, he has ascended to heaven, and he is seated, at the right hand, of his father, and I'm sure, that throne is not, inglorious, but he is talking about, an earthly concept here, because please understand, the kingdom of heaven, is not heaven,

it is, heavenly, it is the kingdom of heaven, come to earth, it is an earthly kingdom, with heavenly qualifications, and, when, the kingdom of heaven, is established, on the earth, then, God's will, will be done, on earth, as it is, in heaven, it is not now, being done on earth, as it is in heaven, heaven, heaven, is a place, now, of, complete, peace, and perfection, and righteousness, and if, you haven't noticed, the earth, is not, but the time, is coming, when this kingdom, is established, and, peace, will, come, to the earth, because the prince of peace, will be here, and he will enforce, the peace, and the knowledge, of the Lord, will cover the, cover the lands, like the waters, cover the sea, but not now,

[ 34 : 05 ] Jesus said, in the regeneration, when the son of man, will sit, on his glorious throne, you also, you twelve, shall sit, upon twelve thrones, judging, the twelve tribes, of Israel, now, by no stretch, of the imagination, can anybody say, this has even, come close, to being fulfilled, Jesus, is either here, just blowing smoke, just giving them, something, to what, encourage them, and make them feel good, which would be, completely unlike, our Lord, Jesus never, blew smoke, he never, deceived anybody, and he never, misled anybody, but he is telling them, the time is coming, when you will be, amply rewarded, and these men, did leave houses, and lands, and you know, what else they left, they left, their own lives behind, virtually all of them, were martyred, for their faith, and Jesus, is here saying, yes fellows, there will be, a reward, and it will be, in God's, own good time, and you know, in Acts 1, at the ascension, that the disciples thought, this is after the resurrection, and the disciples, the apostles, gathered around, and they thought, well they asked the question,

Lord, is it, at this time, that you are going, to establish the kingdom, you said you were going, to do that earlier, and then you went, to the cross, and then you were, resurrected, are you ready, to do it, now, and Jesus said, it is not for you, to know, the times, or the seasons, which the father, has put in his own power, but you shall receive, power, after that the Holy Spirit, has come upon, in other words, there was another agenda, item to be cared for, and then, he left them, he physically ascended, right before their sight, and you know, the kingdom, that was announced, as at hand, the kingdom of heaven, is at hand, the kingdom of heaven, is at hand, John preached it, Jesus preached it, the twelve preached it, it has never been realized, still don't have a kingdom, when the king comes, he'll be bringing, the kingdom with him, and he will establish it, and these twelve, these twelve, resurrected, glorified bodies, are going to occupy, positions, of a supreme authority, under, the headship, and the lordship of Christ, and I think, this is the only thing, that makes sense, of the statement, whatever you loose, on earth, will have already, been loosed, in heaven, in other words, what he is saying is, you will be, loosing, or binding, righteousness, and it will be, based on, the righteousness, that has been loosed, or bound, in heaven, in other words, the standard, will be that, which heaven, has determined, and will be, delegating, that standard, to the twelve, who will carry it, out on earth, this is going to be, a representative, type thing, it is going to be, a delegated, type thing, and it is going, to be worldwide, the nation of Israel, is going to be, the centerpiece, of the world,

I don't know, if you realize it, or not, but Israel, as you look at a map, Israel does, occupy, center stage, of the world's, geography, it is kind of hard, to plot, a center, when you are talking, about a globe, but you look, at the whole area, and you have got, Europe here, and Asia here, and Africa here, and Israel, smack dab, in the middle, of all three, these are, principal players, in history, and they will be, principal players, in the future, and Israel, will be right, in the middle of it, Jerusalem, will be the capital, of the world, Israel, will occupy, the position, of prominence, throughout, the world, because they're, smarter than, everybody else, nope, because they're, more capable, than everybody else, nope, because they're, more worthy, than anybody else, nope, because they, are the seed, to whom, the promise, was made, if God, is going to use, anybody, he has to use, somebody, and he chose,

Abraham, Abraham, Isaac, Jacob, 12 tribes, this, is what, is coming, this is what, the world, has to look forward to, but we are not, now, living in it, that, ought not to be, too hard to grasp, except when people, try to, spiritualize it, and say, this is the kingdom, of heaven, then, we've got real problems, so what I'm saying is, I'm saying, that this passage, in Matthew 19, helps us, to understand, what is being said, in Matthew chapter 16, and we are trying, to allow the scriptures, to interpret the scriptures, and now, when he says, I will build my church, and the gates, of Hades, some translations render, the gates of hell, but Hades is the correct one, shall not overpower it, that simply means, that this kingdom, is so certain, so absolute, that, the gates, of Hades, cannot, prevent it, occurring, so then, the question is, what are the gates, of Hades,

Hades, what is Hades, term used, frequently, in the Old Testament, or the New Testament, in the Old Testament, it's Sheol, in the New Testament, it is Hades, and it literally means, the place, of the departed dead, Hades, is the place, of the departed dead, then, what's, the gates, of Hades, the gates, of Hades, in order, to get there, you have to die, at death, you enter, the gates, of Hades, you can't go there, without dying, you have to die, the gates, of Hades, is the entrance, to death, and what Jesus, is saying, is, the kingdom, of heaven, coming to earth, is so certain, that death, itself, cannot, prevent it, what's he talking about, he's talking, about the resurrection, his resurrection, not, even, death, is going, to prevent, him, from establishing, that kingdom, his kingdom, and his promise, of it, and his power, behind it, is stronger, than death, itself, and his coming, back, from the dead, of course, is what, vindicates that, and, gives rise to it, this, is the gates, of Hades, death, itself, shall not, overpower it, death, could not, hold, its prey,

[ 42 : 41 ] Jesus, my savior, he, tore the bars, away, Jesus, my lord, up, from the grave, he rose, with a mighty, triumph, over his foes, he rose, from the grave, victorious, lives, to reign, over his foes, and that's exactly, what this is talking about, the gates of Hades, shall not, overpower it, and I will give you, the keys, of the kingdom of heaven, I think this is talking, to Peter, and the twelve, keys, represent, authority, ability, it means, you have, the power, in that key, to unlock, or to lock, to close, or to open, and I really, do think, that Peter, used that key, on the day of Pentecost, when he preached, to the nation of Israel, that they had crucified, their Messiah, and he is giving them, a national opportunity, to reverse themselves, three thousand, of them did, the nation, as a whole, did not, but Peter, provided a way, of access, they said, what shall we do, a number of people, were convinced, as to what Peter said, he leveled, a scathing indictment, at them, he said,

God sent a Messiah, and you, I can just see Peter, now, pointing his finger, thousands, of Jews there, there are thousands, of them, and he says, you, by wicked hands, have crucified, and slain, the Lord of glory, the very one, that God sent, to be our deliverer, you crucified him, you Jews, you crucified, you handed him over, I can just see, some of these, some of these Jews, standing there, he's right, he's right, others, others were saying, ah, he's all wet, that's stuff and nonsense, Jesus wasn't the Messiah, and there were a lot, who had that opinion, but those who did, those who believed Peter, said, you know what, it all fits, it all fits, he has to be the one, spoken of, by Moses, and the prophets, we did it, he's right, we allowed it, but now, what, what can we do now, now, what can we do, and Peter said, repent, reverse yourself, change course, double back, confess, Jesus, as the Messiah, and be baptized, by John's baptism, in his name, and if you do, you will receive, the remission of sins, that, is Peter, using his key, and three thousand, of them said, good, let's do that, and they did, I suspect, that he is using, his key again, when he goes, to the house, of Cornelius, in Acts chapter 10, remember, he didn't want to go, God told Peter, three different times, there are going to be men, knocking at your door, Peter, and they are not Jews, and you are going to be, very uncomfortable, with these men, but listen, I have sent them, you go with them, and Peter said, nope, not me,

I am a Jew, I am not going to, mingle with those people, I am not going to, mingle with those, Gentile dogs, I am not, and three times, this sheet was let down, an old, hard headed Peter, did everything by threes, denial, everything else, had a real heart, Peter had a soft heart, and a hard head, and finally, he got the message, and he said, okay, okay, I will go, I will go, I will go, and these men, escorted Peter, all the way, they are walking with him, and they get down, to Joppa, where Cornelius is, and he walks in Cornelius, and he is not, he does not want, to be there, he is in Gentile territory, do you know what it is like, for a kosher type Jew, to contaminate himself, with the likes of these, Gentiles, and Peter walks into Cornelius, his house, and looks around, and there is, wall to wall Gentiles, and he swallows hard, and says to himself, what's a nice Jewish boy, doing in a place like this, and he turns to all of these,

Gentiles, and they don't know, what Peter is going to say, he is supposed to have, some magic words, and they are just waiting, with bated breath, to hear what he has to say, and the first thing, Peter says is, you know how, it is unlawful, for a man, who is a Jew, to be, in a place like this, and this is not my idea, I am not really, comfortable being, I don't know why, but he is really, out of his element, squirming and everything, and then, he says, but God, revealed to me, that this is what, I am supposed to do, I don't have, any idea, what this is all about, I don't know why, he wants me here, you people, you people are Gentiles, I don't know why I am here, why, why, and he went on, and told them, about his master, Jesus, and about his crucifixion, and the significance of it, and how God sent him, and my own people, crucified him, and all of these people, these non-Jews, are all

taking this in, and they are amazed, you mean, the God of heaven, creator of everything, has a son, and he sent him, down to this earth, to die, in our place, oh my, and you know what, they believed it, they embraced it, and the text says, the spirit of God, came down, on these Gentiles, just like he did, on the Jews, on the day of Pentecost, and Peter stands back, and says, what is this, this is amazing, these are not Jews, these are Gentiles, what is God doing,

[ 50 : 25 ] I don't understand this, and Peter, was using, the keys, again, and here, Gentiles, are being admitted, to what I cannot call, anything other than, an anticipation, of this kingdom, of heaven, come to earth, it was still, a possibility, even though the Messiah, had been crucified, and ascended, and gone, the door is still open, for the possibility, of this kingdom, to be established, and instead of more, and more Jews, and Gentiles, coming on board, more, and more Jews, who were, to be, the core, of the kingdom, responded, with more, and more, rebellion, and they began, persecuting, the twelve, put them in jail, beat them, imprisoned them, and finally,

God, withdrew, the whole thing, and says, there isn't going, to be any kingdom, now, time will come, when there will be, but now, I'm going to do, because of Israel's, disobedience, I'm going to do, something, entirely different, and he reached over, and plucked up a man, by the name, by the name, of, Saul, of Tarsus, he says, I'm going to start, a whole new thing, with him, and it's called, the church, and guess how, it's translated, ecclesia, called out assembly, so, you've got, this church, which is his body, is an ecclesia, the kingdom church, that was anticipated, is an ecclesia, a mob rule, called out, in Ephesus, that didn't even know, why they were there, is called an ecclesia, it is a group, or an assembly, and the context, has to determine, which is which, so, in keeping, with this passage, here in, 16, 19, give you the keys, of the kingdom of heaven, and whatever you, shall bind on earth, shall be bound in heaven, and that time, is coming, when that's going, to be quite literally, fulfilled as well, and it will be, a fascinating thing, so, the upshot of all of this, is, which is right, the standard,

Roman Catholic interpretation, or the standard, Protestant interpretation, well, they're both wrong, they're both wrong, and the only possible way, this can be understood, is against, the kingdom context, that I've been trying, to share with you, from Matthew, and from the Acts, would you pray with me, please, Father, we do not have, on this passage, or on any other passage, the absolute clarity, that we would like to have, but we've been given enough, to give serious thought to it, and that's all, that we're asking, that these people do, thank you, for the truth, that you've been pleased, to reveal, we know, that there is so much more, and we know, that we are lacking, in our ability, to grasp, and understand, so, we pray, that you will allow us, to build upon, what we have learned, and go on, to greater, and fuller truth, as you've seen fit, to express it, for anyone, who may be here today, looking, and searching, for the meaning, to life, and the source, of real joy, we pray, that you may direct, their focus, to the person, of Jesus Christ, who died, for our sins, and may they see, that there is no fulfillment, of peace, happiness, joy, or eternal life, in any other source, than in your own, beloved son, thank you so much, for this wonderful, savior, in his name, we pray, amen.