

**16:13**

**When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, That continued usage of this title all equated with God’s special agent. am?”** Jesus is still asking questions. He’s doing it for their benefit. He’s busy reading thoughts this entire book. He’s not seeking information.

**16:14**

**So they said, “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.”** Deuteronomy 18:18 is probably in view here.

**16:15**

**He said to them, “But who do you say that I am?”**

**16:16**

**Simon Peter answered and said, “You are the Christ, the Son of the living God.”**

**16:17**

**Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah,** Now, maybe his dad’s name really is **Jonah**, but I don’t think so. It seems that Jesus is making a difference between Himself (“Son of Man” or “Son of God”) and Peter, the “Son of **Jonah**.” This is the man who was mentioned in the early part of this chapter. This is no accident. It seems as though Peter’s temperament is similar to **Jonah**’s. If you do this in real time, it’s quite the response to Peter’s confession. By the way, both were/will be confronted in Joppa about the fate of Gentiles (Jonah 1; Acts 10). Peter did not like Jesus’ redemption ideas either. He is not interested in death on a cross (16:22), but rather a sword (Matthew 26:51).

**for flesh and blood has not revealed this to you, but My Father who is in heaven.**

**16:18-19**

**And I also say to you that you are Peter,** Mark 3:14 tells us Jesus gave “Simon” this name. By the way, **Peter** is the Greek form of the Aramaic “Cephas” (John 1:42). **Peter** and **rock** are contrasted with **this. and on this rock** is the confession Peter voices (16:16) with the help of the Father (16:17).

**I will build My church,** Since this is the first time this word is used in the New Testament. It must therefore be rich in meaning and the original reader must have really had some things come into their mind when they heard this word. Notice how the chart (earlier in this chapter) shows us the member of Matthew’s Hebrew audience would not have understood this in the common Greek understanding of *ekklesia* but rather the Hebrew’s understanding of this Greek translation of their Hebrew word. With all of these parallel with Moses that have been mentioned in this book, we should find out that Acts 7:38 will provide this Hebrew backdrop. Therefore, Matthew’s audience would have pictured a gathering in the wilderness around Moses (Matthew 15:33 uses this very word)—the New Moses. Both Moses and Jesus have a **church** in the wilderness.

Jesus, then, is promising to have a people that He will lead like Moses. Apparently, an exaggerated class on ecclesiology is not needed.