

Sermon Notes on Mt. 16:13-19, Trinity V

1. This text is paralleled at Mk. 8:27-30 and Lk. 9:18-21. At this point we are less than a year before Jesus' suffering and death. The last year of Jesus' life involved increasing rejection of Him by Israel. Jesus spent much of His time in this year teaching and preparing His disciples for the ordeal of His suffering and death. This text occurred outside of Israel to the north. The city of Caesarea was rebuilt and beautified by Philip, Herod's son. After himself he named it Caesarea Philippi.
2. Jesus took the term "Son of man" from Dan. 7:13. It is also found at Ps. 8:4 (cf. Hebr. 2:6). The term is applied primarily to the incarnate Christ with emphasis on His humanity.
3. In vs. 15 Jesus asks "But who do you say I am?" He identifies Himself with "Son of man" in vs. 13. In vs. 16 Peter says "You are the Christ the Son of the Living God." Both "Son of man" and "Son of God" are here applied to Jesus. "Son of man" stresses His humanity. "Son of God" stresses His divinity.
4. At Jesus' time there were various opinions about His identity. The Sadducees said that He was a lunatic. The Pharisees said that He was a winebibber and a glutton. The Scribes said that He was uneducated. Others had better opinions but they were not good enough. Some thought that He was the Baptist, come back from the dead, evidently because Jesus was so fearless in His preaching. Others thought He was Jeremiah, evidently because He warned them of the doom of Israel. But these opinions make Jesus only a good man, not the God-man. Likewise today, the Muslims and Jews consider Jesus as only a prophet, not as the Messiah Who was the God-man.
5. Peter spoke for all the disciples. He was not the Pope but simply first among equals, like the captain of a hockey team. He confessed correctly: "You are the Christ, the Son of the Living God." But Peter's confession did not come from his own flesh and blood. The heavenly Father gave him this confession. It came through the Word of God. Some time earlier (Jn. 6:68) Peter had confessed: "Lord, to whom shall we go? You have the Words of eternal life and we believe and know that You are the Holy One of God." But, immediately following our text (vss. 21-23) Jesus said to Peter "Get behind Me, Satan. You are an offense to Me. Because you do not think the things of God, but of men." Peter and all the disciples were sinful people like you and I. Only God Himself could make them alive and give them the proper confession. Paul too, Gal. 1:11-17, received the Gospel not by conferring with flesh and blood but by revelation from God.
6. At Mt. 10:32 we read "Whoever confesses Me (Jesus) before people, I will also confess him before My heavenly Father." Jesus confessed His disciples before His heavenly Father.
7. In vs. 18 in Greek the word "Peter" is Petros and the word for "rock" is petra. Therefore, Peter is not the rock. The word "rock" refers to Christ Himself. Read Eph. 2:20; Col. 2:7; I Cor. 3:9-11. Christ builds His church on Himself, not on sinful beings. The power of Satan and hell cannot conquer Christ's church.
8. In vs. 19 Jesus gives Peter, all the apostles and the whole Christian Church on earth the power to forgive repentant sinners and to withhold forgiveness from impenitent sinners. At Mt. 18:18 the same power is given to the Christian congregation. Jesus repeated this to all at Jn. 20:23. All Christians have the God-given power to forgive people their sins or to ~~withhold~~ withhold forgiveness. Read the fifth chief part of Luther's Small Catechism. It is very, very important. The Lutheran Church is the only church on earth which teaches this doctrine correctly according to the Bible and the early councils of the church.
9. Jesus calls Peter "blessed" (makarios in Greek). This word always denotes the blessedness of the person whose relationship to God is correct and holy. Read Mt. 5:1-11; Rom. 4:7-8; Lk. 1:45. There is another word for "blessed" (eulogetos in Greek) which is used only of God and means "Praise". For example, Lk. 1:68.

## Sermon Outline on Mt. 16:13-19, Trinity V

### Theme: TWO IMPORTANT QUESTIONS AND THEIR DIFFERENCE

Introduction: Many people at Jesus' time had the wrong opinion as to the identity of Jesus. And therefore He was of no benefit to them. Many people in our time have the wrong opinion as to the identity of Jesus. And therefore He is no benefit to them. Christians know who Jesus is and therefore they do benefit from Him.

#### I-THE FIRST QUESTION: WHO DO PEOPLE SAY THE SON OF MAN IS?

A-How this was answered at Jesus time.

1. Some said He was John the Baptist. When Herod heard the report about Jesus he said: "This is John the Baptist. He was raised from the dead and therefore does miracles." Mt. 14:2. The Baptist was a mighty fearless preacher. But he was only a man, not God.
2. Others said Jesus was Elijah. Read Mt. 17:10-13. Jesus explains that this prediction was about the Baptist, not Himself. Elijah was not God but a mere man.
3. Others said Jesus was Jeremiah. Jeremiah warned the people of coming destruction as did Jesus. But Jeremiah was only a man, not God. Read Jn. 17:12.40-44. Jn. 8:48. There were also evil opinions about Jesus' identity. But all these opinions were of man, not of God.

B-How this is answered in our time.

1. Even the Muslims and the Jews acknowledge that Jesus lived. But they think that He was only a man, maybe even a prophet. That is a human idea, not God's revelation.
2. Some even call themselves the Christ. Jesus warned at Mt. 24:5 "Many will come in My name saying 'I am the Christ' and will deceive many people." It happens today.

#### II-THE SECOND QUESTION: WHO DO YOU SAY THE SON OF MAN IS?

A-How this was answered by the disciples.

1. Peter, first among equals, said: "You are the Christ, the Son of the living God." At Mt. 14:33 all of them said: "Truly you are the Son of God." At Mt. 26:63-64 Jesus Himself said that He was the Son of God. John the Baptist confessed the same. Jn. 1:34. All of the disciples confessed that Jesus was the Son of man (true man) and Son of God (true God), the God-man, the Savior. Jesus told Peter that this confession came to him only by God's revelation. Christians are sinners like all people. Their confession is a gift of God which comes to them through the Word of God. Mt. 11:25-27;

B-How this is answered in our time.

Every time we come to church we confess with all true believers of all ages that Jesus is the Christ, true God and true man. The one, true faith unites us with Christians all over the world and with the saints in heaven.

#### III-THE DIFFERENCE WHICH THIS CAUSES.

A-Jesus calls true confessors "blessed". Read Mt. 5:3-11. Nine times Jesus calls His children "blessed of God." They repent of their sins. They are meek. They hunger and thirst for Jesus' righteousness. They are merciful. They are clean in heart. They are peace makers. They are persecuted for righteousness' sake. Mary, Jesus' mother was called blessed because she believed. Lk. 1:45.

B-Jesus gives His confessors eternal protection. In vs. 18 Jesus says: "On this rock I will build My church and the gates of hell cannot overcome the church." The rock is Jesus Himself and Peter's confession of Jesus. Wherever there is faith in Jesus Christ, there you have protection from Satan, hell and all evil. Read I Petr. 5:9; Js. 4:7; Eph. 6:11-13.16

C-Jesus gives them the keys of the kingdom of heaven. God gives Christians the power to forgive sins or withhold forgiveness. See also Mt. 18:18; Jn. 20:23. Our pastors teach us that every Sunday. At Mt. 9:8 we are told that the people praised God Who gave such authority to forgive sins to men.

Sermon Notes on Lk. 5:1-11, Trinity V

1. It is certain that Mt. 4:18-22 and Mk. 1:16-20 describe the same situation. But it is not certain that Lk. 5:1-11 describes that same situation. And it is certain that the account at Jn. 21:1-11 cannot be the same as the three synoptic accounts.
2. The disciples were experienced fishermen. They had fished all night but caught nothing. Then Jesus told them <sup>to</sup> move out into deep water. In vs. 4 Jesus' command contained a promise. He implied that they would catch fish in the deep water. It is similar to Jesus' command to the ten lepers: "Go, show yourselves to the priests." Lk. 17:14. The command contained a promise. Jesus implied that they would be healed.
3. In vs. 5 Peter says: "In reliance on Your Word I will let down the nets." He abandoned his knowledge and experience as a fisherman and obeyed the Word of Jesus. When the Word of God commands us to do something, we must obey and not argue on the basis of our supposed superior knowledge.
4. Vss. 6-7 remind us that when the Lord blesses, He blesses mightily. He gives more than we ask and in a way which is far superior to the ways of man.
5. The confession of Peter in vs. 8 reminds us of other confessions in the Bible: of Paul, I Tim. 1:15; of Abraham, Gen. 18:27; of Job, Job 42:6; of Isaiah, Is. 6:7; of David, Ps. 51:3-4; and, of Luther. The last thing that Luther wrote before he died was: "I am a beggar." Yes. All men are spiritual beggars. They are sinful. They have no righteousness of their own. They do not know what is best for them. They do not know the will of God without being told. Christians admit all of these things. And the Lord is gracious to them and forgives them. That kind of person makes the best missionary, a fisher of people. All have sinned. But all have been justified. This is always the heart of the Christian's thinking and doing.
6. Whenever we are dealing with one of Jesus' miracles we should never forget that the primary purpose of His miracles was to prove that He was the Son of God. Jn. 2:11. The miracles also always served a good purpose for people in need. Simon Peter and those with him, on this occasion, needed fish. Jesus supplied them. They also needed assurance that He was the Messiah. Jesus showed it. And, finally, they needed a lesson to teach them how to spread the Kingdom of God on earth. It caused them to follow Jesus, vs. 11.
7. The first three verses of our text show the urgency with which Jesus taught. So many people pressed on Him to hear Him that He was forced to board a boat and then to teach from the boat. He used the boat as a pulpit.
8. After Peter had confessed his unworthiness in vs. 8, fear and awe took hold of Peter and his companions. In fact, it was fear and awe that caused Peter to confess his helplessness. But Jesus did not want them to live in fear and awe of Him. He said: "Quit being afraid." That is what the original Greek means. That expression occurs many, many times in both the OT and NT. Cf. Gen. 15:1; 26:24; Dan. 10:12,19; Is. 41:10,13; Lk. 1:30; 2:10; Acts 18:9; 27:24; Mt. 1:20; 28:5,10; Rev. 1:17; and Lk. 8:50 to mention only a few. Jesus does not want us to be afraid of Him. He is our brother and friend. He is kinder to us than a mother is to her baby. Fear does not cause lasting obedience. Love does. Jesus' miracles always proved His love.
9. Peter serves as our model. Early in the morning, though he had fished all night, he caught nothing. But when Jesus commanded, he tried again. At the beginning of a day we often feel like Peter. But we must follow the Word of Jesus. And when we do, we learn two things: that we are unworthy sinners and that He blesses us bountifully in body and soul. We live by faith, not by sight and feeling.

Sermon Outline on Lk. 5:1-11, Trinity V

Theme: THE SINFUL MAN FINDS TRUE HELP

Introduction: We usually think of finding spiritual help when we go to church or are reading a devotion. But Peter, the sinner, found his help right in his work. Though a good fisherman, Peter had fished all night and caught nothing. But the Lord Jesus came to Peter's rescue. Not only did the Lord bless Peter with many fish but He also taught Peter the way that He wanted Peter to go. Here Peter is our model.

I-THE SINFUL MAN REALIZES HIS LOST CONDITION

- A-He learns that, without the Lord's blessing, he fails. Peter was an experienced fisherman. He knew that the nighttime was the best time to catch fish. On the occasion of our text his expertise as a fisherman proved fruitless. It reminds us of the occasion (Lk. 8:24) when they trying to cross the lake in a storm. Their expertise could not cope with the storm. Read Ps. 127:1-2. The point is that unless the Lord blesses man's endeavors, failure will follow. At I Cor. 3:6-8: "I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase." When Jacob wrestled with God he said: "I will not let you go unless you bless me!" All Christians, including the Apostle Peter, must learn this lesson. He fished all night but caught nothing.
- B-He learns his sinful condition. It is not easy to analyze the psychology of vs. 8 in our text. Peter said: "Depart from me, for I am a sinful man, O Lord!" It was a frank and honest confession of sin and sinfulness. It reminds us of the following confessions of sins: Paul, I Tim. 1:15; Abraham, Gen. 18:27; Job, Job 42:6; Isaiah, Is. 6:7; David, Ps. 51:3-4. On his deathbed Luther said: "I am only a beggar before God. Yes, we have no righteousness of our own. All we can bring to God is our sin.

II-THE SINFUL MAN IS FORGIVEN AND THEN OBEYS THE LORD

- A-The fearful one is told not to fear. Vss. 9-10 of our text tell us that fear and awe took hold of Peter and all his companions. That is the reaction of sinful man in the presence of God. The shepherds at Bethlehem were fearful when the angels appeared. On Easter the women were fearful when the angels appeared. Because of his lost condition sinful man always fears in God's presence. But God takes no pleasure in the fear of man. The words: "Fear not" or "Quit being afraid" occur many, many times in the OT and the NT. Cf. Gen. 15:1; 26:24; Dan. 10:12.19; Is. 41:10.13; Lk. 1:30; 2:10; Acts 18:9; 27:24; Mt. 1:20; 28:5.10; Rev. 1:17; Lk. 8:50. What does this mean? It means that God forgives the sinner. God removes the fear of the sinner by forgiving his sin. Forgiveness takes away man's guilt. Then fear disappears. That's what Jesus did for the disciples.
- B-His faith causes this man to obey the Lord.
- 1-Peter said: "In reliance on Your Word I will let down the net." Very likely Peter's mind said: "To fish at this time of morning is foolishness. I won't do it." But his faith said: "My Lord knows much better than I do. Surely his command contains a promise." He proceeded by faith, not by sight or feeling.
- 2-With his companions he abandoned all and followed Jesus. His profession had been fishing fish which then died. But he became a fisherman of people who lived forever. The church is a group of fishermen. They fish people. They must learn to follow the Word of the Lord.

Conclusion: Peter was a child of God when Jesus came to the lake teaching. But Peter had to learn each day what it means to be a child of God and a fisherman in God's Kingdom. Confession of sin and absolution must be experienced daily. Following the Word of the Lord is a daily process. Learning to be a fisher of men is a daily occurrence.