

Matt. 16: 13 - 19



SUBJECT: The Church of the Living God

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Math. 16: 13-20

The Church of the Living God

The meaning of living God.
Καίσαρας τῆς Φιλίππου

1. Explanatory words

The Caesarea of Philip to distinguish it from Caesarea by the sea.

The old "Dan", the headwaters ^{waters} of the Jordan River. At the foot of Mt. Hermon, 1150' above sea level. A great fountain there, one of these great springs that form the Jordan river.

Here the god "Dan" worshipped, whose name, "Danon" given to the whole district.

20 B.C. Augustus Caeser gives the district to honor the great. At that time the whole world worshipping in its parts to honor Caeser as a god. Herod follows in 10 B.C. to part with building here a temple of white marble when the emperor might be worshipped.

2. The situation

4. B.C. The territory of Danon given to the son of Herod, Herod Philip, made a part of his territory. He rebuilt the city of Danon, and named it Caesarea in honor of Augustus Caeser who had captured him in his inheritance from his father Herod. Added his own name to distinguish it from Caesarea, the capital of Judaea. The city was built on a rocky terrace, several hundred feet high.

'Υασις - "but ye what do ye think..."

σὰρξ καὶ αἷμα - what may think

ἀποφάνηται - unveil, reveal, answer

Καίρις - the emphasis is not on "I have not Peter" nor against "I have not the Christ"

but Καίρις "and)". The Father hath revealed me truths to you I also will say another.

Πάτρις, Πάρις. - a rock, a stone = a temple like Peter 1 Pt. 2:5
a great ledge, foundation: the person of Jesus Christ
(like that the city built on) into the is.
J. Co. 3:11

μου εἰς ἐκκαταίαν - my church
a familiar that word $\chi\alpha\lambda\omicron\upsilon\sigma\alpha\iota$ call } the called out,
the out of.

Acts 19: 32, 39, 41. Ephesus a Greek city, had an assembly
which transacted the business of the town. This assembly summoned
by a town-crier who issued the call. the "called out" would then
assemble for their municipal needs.

Acts 7: 38 refers to the congregation of the Israelites in the
wilderness, the people of God whom he called out of Egypt.

"the church" Christian called out ones.

(2) ⁽¹⁾ Heb. 12: 23 the saved in heaven
⁽²⁾ ~~But 92 out of 115 instances in NT~~ refers to a local congregation.
The churches of Ant. Saadi, Jordan, Jerusalem

Local visible called the church militant
heavenly, invisible " " ^{triumphant}. In the middle ages,

the idea regarding the difference between the "militant" and
the "triumphant" church was much discussed. When Savonarola
was sentenced to die, the chief Roman legate said:

SEPARO TE AD ECCLESIA MILITANTE, ATQUE TRIUMPHANTE
) separate you from the church militant, add also from the church triumphant.

Savonarola in reply retorted:

MILITANTE, NON TRIUMPHANTE, HOC ENIM TUIUM NON EST.
From the militant cut not the triumphant, for this truly, you are
not - have no authority.

οἰκοδομῶω - I will build. He do it, do it.

The calling out - his invitation.

The admission - baptism

The commission - ^{Teach, preach,}
mission, etc., etc.

The sacrament - Eucharist.

The acts of the Apostles - how the Apostles carried out the
will of the Master.

(a) John 13: 14, 15. The countenance Jesus in Brussels.
intentionally set for those of the apostles in the church.

(no more - images - costly beads - jewelry - cosmetics - education
of the church - etc. - first by cutting ...)

πόλις Ἄιδου

The Greek word Ἄιδου

alpha primitive + idein to see = abode of the unseen
Elysium, Tartarus

The Hebrew word Sheol. Abraham's tomb, Shechem

Christ was in Hades, shed A.D. 2:27, 31
Hosea 13:14 "shed" Hades = Paul I Cor. 15:55 θάνατος

The "gates of Hades (Sheol)" in OT, other literature, never have any other meaning except death. Isa. 38:10; Ps. 107:18; Job 38:17

κατισχύουσιν ἰσχύου have strength κατα down, against

NOT the picture of gates of Hades attacking the church (that pre-figured)
but of death's ^{power} ^{against} ^{the} church; here in history
gates is eternally ^{held} ^{down}

1. In history here in this world.

(1) St. Livin. ^{lived}
1st Tertullian (160-220) was one day addressing the Roman officials,
spoke of the energy life of the 12 people: "We are but 7 yesterday and
yet we have filled every place belonging to you: cities, ^{villages},
towns, assemblies, your very ^{country}, your tribes, galley, senate, forum;
we have you your temples only."

(2) The succession of churches. ^{is shown}
Never perished. The true life, succession: of truth, doctrine, Eucharist,
what is an apostle? Not church? Start me in the true succession
apostles, anywhere, with the Lord. See us, too, anywhere, anywhere.
Not flesh, blood, which was, and imagination, but spiritual.

(3) Will continue to do
A dark night ahead? Will still have ^{us} ^{until} ^{today} ^{from} ^{the} ^{earth}.
Not: not even the kingdom? The church, then
the kingdom. I Cor. 15: 23-26

2. In eternity.

The grass, with its insatiable appetite, has cleaned the fields of the saints
is cleaning them now with every blade of the sword.

It gathers in its voracious maw the ^{multitudes} ^{today}
the ^{many} ^{tomorrow}
the ^{that} ^{day}, will be ^{gone} ^{without} ^{number} ⁱⁿ
the ^{the} ^{following} ^{of} ^{the} ^{church}
the day after, though the life of the saints, not
but ^{will} ^{be} ^{gone} ^{by} ^{the} ^{day} ^{after}.

surely in the silence of the grass > ^{perish} ^{from} ^{the} ^{earth}.
before such a maw

No. All other relationships dissolved in death. Social, political, domestic.
But these formed in Christ, in his church, his favor.
Gates cannot hold it down. This against this favor.
(1) Brown

Empire and kingdom, archduke and prince
are buried beneath the sod;
All that remains of earth's vast domains,
In the Church of the living God.

History has finished its slow-moving career,
Fallen are scepter and rod;
All that abides of times and of tides,
In the Church of the living God.

Alas for a world steeped in sin and in shame,
Sinking down in despair with a sob;
A world facing fate of repentance too late
To enter the Church of God.

Gone are the lusts of the flesh and the heart,
And the passions that sway the mob;
Naught in their place is there ought but to face
The judgment of Almighty God.

Sorrow of sorrows, oh, loss of all losses,
The soul of its savior to rob;
Turning away from him who could stay
The wrath of Almighty God.

Soon life will be over, soon day will be ended,
Soon flowers and trees cease to nod
In an earth filled with death where the spirit of breath
Hath been taken back unto God.

O Stranger in sin, O child without hope,
O wearied of earth's ways to plod:
Forsake evil night, come into Christ's light
And rest in the fold of God.