

# Who Do You Say That I Am?

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- [ 0 : 00 ] Well, if we could, this morning, with the Lord's help and the Lord's leading, if we could turn back to that portion of Scripture that we read.
- The Gospel according to Matthew, in chapter 16. Matthew chapter 16, page 991. And if we read again at verse 13.
- Matthew 16 and verse 13. And so on.
- But particularly the question that Jesus asks in verse 15. Who do you say that I am?
- Who do you say that I am? My friend, Jesus has one question for you this morning.
- [ 1 : 24 ] And it's a question which is of the utmost importance. Because your answer to this one question will make all the difference in your life.
- And it will make a difference not only in this life, but it will also make an eternal difference. Because your answer to Jesus' question is the difference between an eternity in heaven and an eternity in hell.
- My friend, this question which Jesus is asking is so important that you can't avoid answering it. You must give an answer to Jesus' question.
- You must respond to what Jesus is asking you. And you must not put it off. You must not ignore it. And you must not put it off to a more convenient season in your life.
- You must answer the question now. Because Jesus is asking you today. Who do you say that I am?
- [ 2 : 31 ] And my friend, there's no doubt that you've heard a lot about Jesus in your lifetime. There's no doubt that you already know a lot about Christianity. There's no doubt that you're familiar with what a Christian is and what a Christian isn't.
- But what Jesus wants to know from you today is, What do you think about me? What do you think about me? He's not asking, what do you think about church? He's not asking, what do you think about other Christians?
- He's not asking, he's not even asking, what do you think about Christianity? These things may have clouded your perception of Jesus because of maybe your upbringing or past experiences with other Christians.
- And they may have made you hesitant or reticent and undecided about committing yourself to following Jesus. But what Jesus wants to know is, what do you think about me?
- What do you think about me? Who do you say that I am? And I want to just pause and say, well, if you have questions about Christianity or Christ or Jesus Christ, then I want to say to you, come along to the Christianity Explored Bible Study.
- [ 3 : 48 ] It's an informal gathering. I've mentioned it to you before. And it gives you the opportunity to either ask questions or just sit and listen. You can come anonymously.
- No one needs to know that you're coming. And no one's allowed to say who has come and who has been there. And when you come along, you can explore Christianity in an informal way and find the answers to some of the questions you may have.

Whether it's, what is Christianity? Or what does it mean to be a Christian? Why should I become a Christian? Why is Jesus important? Who is Jesus? Why did Jesus come?

I want to put it out there again. You are invited to come. But this morning, Jesus is inviting you to answer his question.

Who do you say that I am? Who do you say that I am? And it's a good question, but it needs an answer. And what we see from this conversation between Jesus and his disciples is that many people were giving their opinion as to the identity of Jesus.

[ 4 : 59 ] The crowds which followed Jesus, they were proposing numerous possibilities as to the identity of Jesus. But it's at this point in Matthew's Gospel that Peter steps forward and he reveals the true identity of Jesus.

In which Peter publicly confesses his faith in Jesus Christ. But what I want us to see this morning as Jesus asks us about his identity, what I want us to see is that there are three confessions made in this passage.

Because there is the confession of the crowds. There is the confession of the Christian. And there is the confession of the Christ. And they are the three areas that I'd like us to explore this morning.

The confession of the crowds. The confession of the Christian. And the confession of the Christ. So we look firstly at the confession of the crowds.

Look again at verse 13. Now when Jesus had come into the district of Caesarea Philippi, he asked his disciples, Who do people say that the Son of Man is?

[ 6 : 08 ] And they said some say John the Baptist. Others say Elijah. And others Jeremiah. Or one of the prophets. And so when Jesus comes into, as it says, the region of Caesarea Philippi with his disciples, he does so in order to find some time for peace and quiet.

The crowds, they have been gathering at a rapid pace. And they've been following Jesus everywhere he went. And in the chapters leading up to this one, Jesus, he has been performing many miracles.

He's been healing those with all types of diseases. He has miraculously provided a meal for thousands of people. He fed the 4,000.

And he fed the 5,000. And he has been dealing with lots of opposition and hostility from all the Pharisees and the scribes. And so you can understand why Jesus and his disciples, they come to this place called Caesarea Philippi.

And they come in order to get a little breather. It's an opportunity for a time of quiet reflection. And as you would expect, Jesus takes advantage of the situation.

[ 7 : 17 ] Because away from the crowds and away from all the demands of life, Jesus takes his disciples aside and he speaks to them personally.

And he asks them, what's on your mind? Jesus wants to know what they're thinking. What is it that's on your mind? Of course, Jesus knew what they were thinking.

He knew what was on their mind. But Jesus wanted them to speak about it openly. Jesus wanted his disciples to talk about the best subject in the world, himself.

And Jesus initiates this private discussion by, first of all, asking what other people thought about him. What do other people think about him?

Who do people say that the Son of Man is? That's what he asks. Or in other words, who do people say that I am? And with this, Jesus wanted to know what perceptions people had of him.

[ 8 : 19 ] And we might think, well, that's a strange thing for Jesus to ask his disciples. Who do people say that I am? Because in one sense, who cares what other people thought about Jesus?

Who cares what opinion other people had about Jesus? It wouldn't change what he was going to do. It wouldn't change the fact that he was going to go to the cross and die for sinners.

That is true. But the crowd's understanding of Jesus and his identity, it would certainly make all the difference in their life. It would make an eternal difference.

But, you know, I find it interesting that Jesus asked what others thought about him. Because he wanted to address public opinion.

And he wanted to remove any preconceived ideas or misconceived understandings about his identity that people had. But whatever anyone thought about Jesus, it didn't stop him moving forward in any way.

[ 9 : 23 ] It didn't stop him in the direction he was going. Instead, it only urged him to keep going. To keep going towards the cross. But I want to apply this to us.

By pointing out that the opposite may be said of you. Where public opinion and public perceptions and public misconceptions, they are what holds you back from following Jesus.

That if you were to come out on the side of Christ, the fear of what others will think of you and what others will say about you, it cripples you. The fear of others and the fear of what people will say terrifies you.

And, you know, sometimes I think that the Bible describes you so perfectly when it says in the book of Proverbs, the fear of man brings a snare. The fear of man brings a snare.

And that's what happens when you worry about what other people think. And the opinions of others, you become trapped and ensnared by the worry of what other people will say.

[ 10 : 39 ] And you wrongly come to the conclusion and say, I can't become a Christian because of what people will say about me. I can't commit my life to Jesus Christ because people will be talking about me.

I can't come to church twice on the Lord's Day because, well, it will be the topic of people's discussion. And they'll be discussing me in their homes and amongst their families and in the shop.

And they'll be talking amongst themselves in the pew and maybe when they go to work on Monday. But my friend, what exactly do you think they will be saying?

What do you think they'll be saying? That you're interested in the gospel? That you have the kuram? That you went to the prayer meeting?

That you love the Lord? That you're a Christian? That you've committed your life to Jesus Christ because you realize, well, I'm a sinner? And that Jesus Christ, He's a wonderful Savior?

[ 11 : 37 ] What exactly do you think people will be saying about you? You know, I'll tell you this. I was like you once. I was like you once.

Terrified about what other people would say. But you know the response I got on more than one occasion from family and friends? It was the response, I wish it was me.

I wish it was me. My friend, that's what people will really be thinking. Whatever front they give you. Whatever cold shoulder they might present.

That's what they will be thinking. I wish it was me. So who cares what other people will say? Who cares what people will think about you? I'll put it this way.

In comparison to the length of eternity. The length of eternity. What does it matter if people say anything about you for a couple of days?

[ 12 : 42 ] I'd rather come out on the side of Jesus and experience a couple of days of people talking about me than an eternity in hell. That's what I would rather.

What would you rather? My friend, Jesus is asking you today. Who do you say that I am? Who do you say that I am?

And your answer to his question, it will make an eternal difference to you. An eternal difference. But what we see in this passage, before we move on, is that Jesus' first question was to gauge public opinion of himself.

And one by one we read that the disciples listed who people thought Jesus was. They said some say John the Baptist, others say Elijah, others Jeremiah, or one of the prophets.

And as you would expect from a crowd, there were a variety of different theories about the identity of Jesus. And the first theory that we read there is that, well, Jesus was John the Baptist.

[ 13 : 51 ] And that theory was advocated by King Herod. King Herod, the king of the time. Because when Herod was confronted with Jesus, he said, this is John the Baptist.

He has been raised from the dead. The man I beheaded. And that's why these miraculous powers are at work in him. And many people went along with Herod and they thought that Jesus was this reincarnation of John the Baptist.

But you know, if people had actually listened to the message of John, they would have known that his message was a message of preparation. The message of John was to prepare the way for Jesus.

Because Jesus never pointed to John. But John pointed to Jesus. And he said, behold the Lamb of God who takes away the sin of the world.

But what about popular opinion number two? Some said that Jesus was Elijah. But why would they say that he's Elijah? Elijah was an Old Testament prophet who lived nearly a thousand years before Jesus.

[ 15 : 01 ] Well, this was because the very last Old Testament prophet, Malachi, he said the words of the Lord, behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

And so some had come to the conclusion, well Jesus must be Elijah. Elijah. And Elijah had come to bring judgment and eternal reign in Israel.

But Malachi's prophecy about this Elijah-like figure, it referred to John the Baptist and not to Jesus. And so if Jesus is not John the Baptist or Elijah, well he must be the third option.

He is Jeremiah. And it's hard to understand why Jeremiah was mentioned. But the fact that Jeremiah is mentioned, he was a man who suffered greatly.

And he experienced a lot of opposition from religious leaders in his day. And I suppose that would correspond with what Jesus was experiencing. Not to mention the fact that Jeremiah was known as this prophet of doom.

[ 16 : 10 ] Who was always preaching about the destruction of the temple. And that's something also that Jesus was preaching about. But again the opinions of Jesus, they don't reveal the true identity of him.

Which leaves our last suggestion from the public forum. He's just one of the prophets. He's just like all the other prophets in the Old Testament.

Like Isaiah and Ezekiel and Hosea. All these other prophets who proclaimed God's word. And challenged any who failed to uphold the word of God in their lives.

Jesus is just a prophet. There's nothing special about him. Nothing unique about him. He's just a prophet. And you know, reading about the popular opinions of the first century.

The popular opinions of Jesus. They still haven't changed in the 21st century. They're still the same. Because, well, what is the popular opinion of Jesus today?

[ 17 : 14 ] What do people say about Jesus today? Some people who don't know who Jesus is. And they don't care who Jesus is. They're just happy to use the name Jesus Christ as a swear word.

Some people say, well, Jesus, he's a fictional character. He wasn't a historical figure. He's not real. Other people say, well, he is real. He's a real person.

But just a man. He wasn't God. He's just a man. A good man at that. A good man with a good philosophy for life. But just a man. Other people, well, they follow the public opinion of the first century.

Jesus was just a prophet. Muslims say Jesus was just a prophet. He was one prophet amongst a host of prophets. He wasn't the son of God.

He wasn't divine. He was only a prophet. He couldn't save us from our sins. And there are all these opinions. And yet, there are still others who say that Jesus can save us from our sins.

[ 18 : 16 ] Because according to popular opinion, some people think that Jesus was a savior of sinners. Not the savior of sinners, but a savior of sinners.

He's just one of many ways to get to heaven. Just one of many. He's not the only way. And with all these opinions and all these interpretations and all these perspectives and all the debates and all the discussions over this one man, Jesus Christ.

It's just like it was in the first century. There's so much confusion as to who Jesus is. And everyone is asking and everyone is wondering, who is this Jesus?

Who is he? And then Jesus says to his disciples. You've heard all the opinions of others. You've heard the confession of the crowds.

You know what they're all saying. But now it's time to make a decision yourself. Who do you say that I am?

[ 19 : 22 ] Who do you say that I am? And it's at that point that Peter steps forward away from the twelve. And he makes the confession of the Christian.

He makes the confession of the Christian. And that's what I'd like us to see secondly. The confession of the Christian. In verse 15. He said to them, but who do you say that I am?

Simon Peter replied, you are the Christ, the Son of the living God. You are the Christ, the Son of the living God.

This confession of Peter. It's actually the climax of the entire gospel. It's the climax of Jesus' life and ministry.

Because the cross is only meaningful if we understand the identity of the one being crucified. And so the confession of this Christian is a key moment in the gospel.

[ 20 : 23 ] Because up until this point, the disciples, they have repeatedly struggled to understand who Jesus is and why Jesus came. And they've struggled to come to terms with this man who has authority over sin.

And he has authority over nature. He can calm the seas. He has authority over sickness. He can heal people. He has authority over demonic forces. He can cast out demons.

And even has authority over death. He can raise people to life again. And they've struggled to understand who Jesus is. But having witnessed all the miracles and all the healings and the resurrections and the exorcisms.

And having listened to the teaching of Jesus to love your enemy. Pray for those who hurt you and spitefully use you. The disciples, they could only come to one conclusion about Jesus.

When all the evidence of who Jesus is and why Jesus came, when it's all presented to them in their face, they could only come to one outcome.

[ 21 : 29 ] And the outcome wasn't to fall in line with public opinion and confess the confession of the crowds. The outcome wasn't to go with the majority and say that Jesus, well, he's just one of the prophets.

They could only come to one conclusion. And when Jesus asks the disciples to make a decision about his identity. Who do you say that I am? Peter steps forward.

He gives the confession of the Christian. You are the Christ. The son of the living God. You are the Christ. The son of the living God.

But what we must understand about Peter's confession. Is that it's not just his confession. It's the confession of all the disciples. Because Peter was the designated spokesman of the group.

That's why he's always speaking out. And so it's not just Peter's opinion. It's the opinion of all the disciples of Jesus. This is not just the confession of one Christian.

[ 22 : 35 ] It's the confession of all Christians. In fact, it's the confession of every Christian. Who belongs to the church of Jesus Christ.

But what is Peter confessing? What is the confession of the Christian? Well, Peter confesses. You are the Christ. The son of the living God.

And the first word we ought to highlight in this confession. Is the word you. You. Because literally Peter is saying. If you read it in its original language.

You. You are the Christ. The son of the living God. It's an emphatic that there is no one else. There's no other saviour.

No other God. No other king upon the throne of his heart. And that's the confession of the Christian. There's nothing else. Upon the throne of my heart.

[ 23 : 34 ] Except for Jesus Christ. Nothing else. But for those who are not Christians. Maybe you. You do not.

And will not make the confession of the Christian. But your reluctance shows. That you are making a confession. Because you are confessing.

That there are other things. Which are on the throne. Of your heart. Whether it's your career. Or your family. Or your wealth. Or your. Your status. Or your friends.

Whatever it is. Whatever you are putting before Jesus. It's making you. Unwilling. To confess. That he is king. Alone.

King alone. Over your life. But what we see with Peter's confession of the Christian. Is that he. He not only confessed. That he wanted to follow Jesus.

[ 24 : 31 ] And no other. He also confessed. That he understood the identity of Jesus. He said. You are the Christ. You are the Christ. And of course.

When Peter called Jesus the Christ. He wasn't addressing him by his surname. But his title. Peter was confessing. The title.

And the position. Which Jesus had been given. Jesus was Christed. He was anointed. He was the Messiah. And he was set apart.

As God's servant. And Jesus' role as the Christ. Was threefold. As the anointed one of God. Jesus had been set apart.

And given the office of a prophet. The office of a priest. And the office of a king. And as a prophet. Jesus is God's spokesman.

[ 25 : 28 ] Who is to be listened to. And he is to be obeyed. As a priest. Jesus is God's intermediary. Who provides forgiveness. On behalf of sinners.

And as a king. Jesus is God's ruler. In God's kingdom. Whom we must acknowledge. And submit ourselves. Under his authority. It was James Benjamin Green.

He said about the three offices. Of Jesus. He said. As a prophet. Jesus meets the problem. Of man's ignorance. Supplying him. With knowledge.

As a priest. Jesus meets the problem. Of man's guilt. Supplying him. With righteousness. As a king. Jesus meets the problem. Of man's weakness. And dependence.

Supplying him. With power. And protection. And so when Peter. Confesses to Jesus. You are the Christ. He is confessing. You alone.

[ 26 : 25 ] Are God's prophet. You alone. Are God's priest. And you alone. Are God's king. But you know. The confession of the Christian. Goes beyond that. Because Peter says.

You are the Christ. Christ. The son. Of the living God. Which means that for the Christian. Jesus is not only on the throne of our heart.

He's not only the prophet. The priest. And the king. He's also God's son. He's God's. Only begotten. Son. He's the beloved son.

In whom the father. Is well pleased. He is. Begotten. He is. Uncreated. He's one with his father. My friend. This Jesus.

He is the son. Of the most high God. But you know. It's only when we come to understand. The identity of Jesus. Who Jesus is. And why Jesus came.

[ 27 : 23 ] It's only when we come to understand. That we truly appreciate. The love. Which has been demonstrated. To sinners. In the gift of God's son. It's only then.

That we can truly appreciate. The words of John 3.16. You know. We know them. But when we read them. When we read them.

When we know. Who it's talking about. And it's talking about us. It makes it all the more beautiful. That God so loved the world. That he gave his only begotten son.

That whosoever believes in him. Will not perish. But have everlasting life. And you know. That's what's promised to us. When we make the confession of the Christian.

That the son of the living God. Promises to us. Everlasting life. Through his name. My friend. He's not a dead God. He's not an idol. He's the living and true God.

[ 28 : 24 ] And there's no other like him. None at all. But what I want to know is. Do you see what Peter saw?

Do you see in Jesus. What all the other disciples of Jesus see? Do you see in Jesus. What every other Christian sees?

My dear friend. Jesus is asking you today. Who do you say. That I am. Who do you say. That I am. And so will you make the confession.

Of the crowds. And say he's just one of the prophets. Or will you make the confession. Of the Christian. And confess Jesus. To be your Christ.

And the son. Of the living God. But what I'd like us to see last of all. Is the confession of the Christ. Because after the disciples reveal the confession of the crowds.

[ 29 : 26 ] And Peter makes the confession of the Christian. Jesus. Makes the confession. Of the Christ. The confession. Of the Christ.

Look at verse 17. And Jesus answered him. Blessed are you. Simon Barjona. For flesh and blood. Has not revealed this to you. But my father. Who is in heaven. And I tell you.

You are Peter. And on this rock. I will build my church. And the gates of hell. Shall not prevail against it. I will give you the keys. Of the kingdom of heaven. And whatever you bind on earth.

Shall be bound in heaven. And whatever you loose on earth. Shall be loosed. In heaven. And you know. When we compare Matthew's gospel. With the gospels of Mark and Luke.

Matthew is the only one. Who recorded these words of Jesus. Mark's. Matthew is the only one. Who recorded the confession of this Christ. But without doubt.

[ 30 : 25 ] We have to mention it. The confession of the Christ. It has been the center of division. And controversy. Because it's.

Interpret. Because of its interpretation. By the Roman Catholic Church. Roman Catholicism. Uses these words of Jesus. As their proof text.

For the existence. Of the papacy. And the right of the Pope. To forgive sinners. And admit people. Into heaven. But of course. Such an interpretation.

Of this passage. It's not only a misinterpretation. But it also undermines. The sufficiency. Of what Jesus Christ. Came to do. On the cross.

Because by. Claiming that Peter. Was the first Pope. And he had the ability. To forgive sin. And send people to heaven. There's no other word for it.

[ 31 : 19 ] But blasphemy. Because it's putting someone. In the place of Jesus Christ. And that's essentially. What the Pope is. He's the vicar of Christ. He stands.

In the place. Of Christ. But no one. Should ever stand. In the place. Of Christ. Even Peter. Himself. Admitted. You alone.

Are the Christ. You alone. Are the anointed. One of God. And so Peter. He wasn't the first Pope. And he certainly. Wasn't the foundation. Of the church. Of Jesus Christ.

Because. When Jesus said. Upon this rock. I will build my church. The Roman Catholicism. Claims that the Vatican. And Rome. Is literally.

Built upon. The grave. Of Peter. That's the rock. It's built upon. Peter. But you know. We have to be clear. None of what the Christ.

[ 32 : 16 ] Is confessing here. Is anything to do. With the identity. Of Peter. The confession. Of the Christ. Is everything. To do.

With the identity. Of the Christ. Because Jesus. Says that Peter's. Confession. Of a Christian. It was not his doing. Flesh.

And blood. Did not reveal it. To him. His confession. Wasn't of his own efforts. Or his own intellect. Or his own knowledge. Or his church attendance. Or his Sunday school.

Time where he was young. None of these. Things gave Peter. The confession. Of the Christian. None of these things. Made him look at Jesus. And say. You are the Christ. The son of the living God.

Not even his upbringing. Gave Peter. The confession. Of the Christian. And you know. People often say. That Christians. Breed Christians.

[ 33 : 11 ] That people become Christians. Because their parents. Or their grandparents. Were Christians. And. Well that's just the way. They were brought up. And you know. I remember hearing the story.

Of a Christian woman. She had three children. And one by one. They all became Christians. The three children. They were all converted. But it was the husband.

Of this Christian woman. Who accused her. Saying. You're converting them. You're making them Christians. But the Christian woman. Lovingly.

Looked at her husband. And said to him. Do you not think. That if I had the power. To convert. Anyone. I would have converted.

You first. And my friend. I know that there are. Parents. And grandparents. In here. Auntie's uncles.

[ 34 : 08 ] Who wish. That they had the power. To convert. Those in their family. And they wish. That the upbringing. They gave you. Was what made you.



A Christian. But flesh and blood. Does not reveal it. To you. Because Christianity. Is not a way of life. It's not a lifestyle choice. It's not a religion.

It's an act. Of divine. Revelation. That's what Jesus says. Blessed are you. Simon. Bar-Jonah. For flesh. And blood. Does not reveal this.

To you. But my father. Who is in heaven. My friend. When Peter looked at Jesus. When he looked at Jesus. He made the confession. Of the Christian.

Because of. Divine revelation. It was because. God's word. Was speaking. To his heart. And it was confirming. To him. That what he sees. In Jesus. And what he knows.

[ 35 : 02 ] About Jesus. It's all true. It's all true. And for you. My friend. If God's word. Is speaking. To your heart.

And it's confirming. To you. The identity. Of Jesus. Then you must. Do as Peter did. You must publicly.

Make. The confession. Of the Christian. And say. About this Jesus. You are the Christ. The son. Of the living God.

And when you do that. You are part. Of the rock. Upon which. Christ. Is building. His church. That's what.

Jesus said to Peter. In verse 18. I tell you. You are Peter. And on this rock. I will build my church. And the gates of hell. Shall not prevail against it.

[ 35 : 56 ] Now the rock. Was not Peter. Although. The name Peter. Means rock. The rock. The rock. Was not Peter. The rock. Was Peter's confession.

You are the Christ. The son. Of the living God. It wasn't upon. Peter. It was upon. Peter's confession. It was upon. That rock.

The confession. Of the Christian. That the church. Of Jesus Christ. Was to be built. Because when you asked. Any one of the apostles. About Jesus Christ. They would openly.

Confess. He is the Christ. The son. Of the living God. There is nobody else. He is the only. Savior of sinners. There is no other name. Under heaven. Given among men. Whereby we must be saved.

Other than the name of Jesus. And the confession. That confession. Of the Christian. It has been. The rock. And it has remained. The rock.

[ 36 : 53 ] Upon which. The church. Of Jesus Christ. Has been. Continually. Built. The rock. And so. As long as that rock. As long as the confession.

That Jesus. Is the Christ. So long as he is. Proclaimed. And confessed. Not even the gates of hell. Will prevail against it. My friend.

Far. Better for you. Far. Better for you. To stand. On the side. Of this rock. And confess. The name. Of this Christ.

Than be overcome. By the powers. Of hell. Far. Better for you. To make. The confession. Of the Christian. Than go along. With public opinion. And make the confession.

Of the crowds. But I just want to say. In conclusion. That when you make. The confession. Of the Christian. Not if.

[ 37 : 53 ] There's no ifs. It's when. No ifs. It's when. When you make it known. To others. Who you love.

And who you follow. You open the door. Of salvation. To others. Because that's what. Peter was promised. By Jesus. I will give you.

The keys. Of the kingdom. Of heaven. And whatever you bind. On earth. Shall be loosed. And bound. In heaven. And whatever you loose. On earth. Shall be loosed. In heaven. And what Jesus meant.

Was that. Peter would be used. To open the door. Of salvation. To other people. And that's what happened. After the death. And resurrection. Of Jesus.

Peter stood up. On the day of Pentecost. And he preached. And over. Three thousand. Souls. Were saved. Over. Three thousand.

[ 38 : 50 ] People. Made the confession. Of the Christian. And each one of them. Those three thousand. They were all given the keys. Of the kingdom of heaven.

To go and then. Open the door of salvation. To other people. And as witnesses. Of the divine revelation. Of God. In their own lives. Through the confession.

Of the Christian. It spread. From Jerusalem. To Judea. To Samaria. To the uttermost parts. Of the earth.

And their confession. It spread to us. And we now. In the 21st century. As far away from Jerusalem. As geographically possible.

We have to witness. For this Christ. And we have to make. The confession. Of the Christian. Because it's upon. That rock. It's upon that.

[ 39 : 47 ] Confession. That Jesus. Will continue. To build his church. In this community. It's upon that. Confession. At this.

Place. We'll see. Growth. And the flourishing. Of the gospel. It's through the confession. Of the Christian. That the door. Of salvation. Will be opened.

To others. Church. But you know. What makes this. Even more glorious. Is that it all. Started. Through the confession.

Of a failure. Peter. Peter. Wasn't a super Christian. He wasn't perfect. He wasn't bold. And strong. Wasn't full of faith.

Because we know. He had doubts. We know. He denied Jesus. We know. He deserted. Jesus. But what Peter knew. And what Peter was. Certain of.

[ 40 : 43 ] In his heart. Was that. He knew. Who Jesus was. And despite that. Despite all. That may have held him back. He was willing.

To make the confession. Of the Christian. And that opportunity. Arose. When Jesus. Asked him. One day. Who do you say.

That I am. And he said. You are the Christ. The son. Of the living God. And God willing.

Next Lord's day. We will be given. The same opportunity. To make the confession. Of the Christian. At his table.

And so my friend. What is your answer. To Jesus's question. Is it the confession. Of the crowds. Or is it the confession.

[ 41 : 41 ] Of the Christian. But before you answer. Always remember. What Jesus said. Whoever.

Confesses me. Before men. I will also. Confess. Before my father. In heaven. But whoever. Denies me. Before men.

I will also. Deny. Before my father. In heaven. My friend. Jesus is asking you. Today. Who.

Do you say. That I. Am. May the Lord. Bless these thoughts. To us. Let us pray. O Lord.

Our gracious God. Give to us. The grace. To answer that question. Give to us. Lord. The boldness. To come out. On the side of Christ. That the devil.

[ 42 : 37 ] Would flee from us. That we would be kept. In the hollow. Of thine own hand. That thou Lord. Would us protect us. For thou art the one. Who has promised. To us. That I will never leave thee.

And I will never. Forsake thee. All go before us. Lord. We pray. Bless us. On this day. The day that is set aside. For thee. Help us to rest in thee.

Help us to enjoy. The God who has made us. That we might glorify. And enjoy thee. Forever. Go before us. Then we ask. And do us good. For Jesus sake.

Amen. We shall conclude. By singing. In Psalm 135. Psalm 135.

Singing. That's page 425. Singing from the beginning. Down to the verse. Marked 5. 425. Praise ye the Lord.

[ 43 : 40 ] The Lord's name praise. His servants praise ye God. Who stand in God's house. In the courts. Of our God. Make abode. Praise ye the Lord. For he is good.

And to him. Praises sing. Sing praises to his name. Because. It is. A pleasant thing. Down to the verse marked 5. Of Psalm 135. To God's praise.

If ye the Lord. The Lord's name praise. His servants praise ye God.

Who stand in God's house. In the courts. Of our God.

Of our God. Make abode. Praise ye the Lord. For he is good.

[ 44 : 40 ] All to him. Praise the Lord. In the Lord. To his name.

war gracias. lining it Strength is not written nor says, Never what are you in all.

In the courtship. The Lord does name it exploring. Lord. He is taken with you.

Now look to sham 2015. Israel for his peculiar treasures.

Because I know assuredly the Lord is very great.

[ 45 : 45 ] And the power of God in glory at this sea.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.