

Gal 31

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Gal Study 31 - What is man? - 5/6 The Battle of Caesarea-Philippi

Introduction - Reminders

What is man?

▼ The Basis for these 6 Studies

▼ Satan's objective is to steal, kill, destroy the image of God in men and women

“The thief comes **only** to steal and kill and destroy. I came that they may have life and have it abundantly.”
John 10:10 (ESV)

That is Satan's Vision Statement, his goal... everything else is just his strategy and his methodology. The devil is not bent on mischief, he is

bent on obscuring the image of God revealed in and perceived by mankind.

He is the Adversary, the Tempter and the Slanderer - keep this in mind

▼ It was not so from the beginning...

man as we see him is not man as he was created. An enemy has been at work.

We have three examples of man as he was intended

Adam, Eve and Jesus Christ

These three were without sin at every level. No inward bias rebellion. No transgressions on their account. They were 'innocent'.

and yet... They were all tempted, not from an inward origin but from an outward one.

▼ How is 'a new man in Christ' constituted?

in body, soul and spirit? We'll try to answer that when we get back to Galatians

What is the nature of Christ's temptation in Caesarea Philippi?

▼ The Setting

▼ The Time:

about a year before the events of the Garden, the Cross and the Empty Tomb

in the late Spring of AD 29

▼ The Place:

He has travelled 20 miles North from the North coast of the Sea of Galilee to the region (John) and villages (Mark) of Caesarea Philippi. 10 miles from the snow covered summit of Mount Hermon. This is Gentile country. He's 100 miles from Jerusalem. Luke tells us he was praying, that his disciples came to him and he asked them a question.

Who do people say that I, the Son of Man, am?

That phrase 'the son of man' is used 78 times in the Gospel accounts. The phrase 'the Son of God' is used only 24 times.

This the point we made last week. His temptations are aimed at the image of God in man; at the Son of Man rather than the Son of God. He was tempted 'like as we'.

1. The Heavenly Revelation

▼ What is the nature of Christ's temptation in Caesarea Philippi?

He will be tempted as *the Son of Man*... and his ultimate Victory Parade will be as *the Son of Man*

"When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, *the Son of Man*, am?"” Matt. 16:13 (NKJV)

"For *the Son of Man* will come in the glory of His Father with His angels, and then He will reward each according to his works.” Matt. 16:27 (NKJV)

▼ The Revelation

"Matt. 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, am?"

Matt. 16:14 So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets."

Matt. 16:15 He said to them, "But *who do you say that I am?*"” Matt. 16:13–15 (NKJV)

"Simon Peter answered and said, "You are *the Christ, the Son of the living God.*"” Matt. 16:16 (NKJV)

Not by human effort. Not by computation, not because he has put 'two and two together' but by revelation, from heaven.

Not by proof texts, but an act of God.

Perhaps we need a revelation as to how fully Christ became man. Perhaps it dawned slowly for Peter, but a time came when he no longer 'suspected' ...he 'knew'!

“Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not *revealed* this to you, but My Father who is in heaven.” Matt. 16:17 (NKJV)

revealed G0601 ἀποκαλύπτω apokaluptō

1. to uncover, th\η kefalh/n Hdt., etc.
2. to disclose, reveal, Plat.:—Med. to reveal one’s whole mind, Plut., N.T.:—Pass. to be disclosed, made known, N.T.

An Intermediate Greek-English Lexicon, Liddell & Scott

Jesus rejoiced when he recognised revelation... when the 70 returned from their mission...

“Luke 10:21 In that hour Jesus rejoiced in the Spirit and said, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and *revealed* them to babes. Even so, Father, for so it seemed good in Your sight. Luke 10:22

All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to *reveal* Him.”” Luke 10:21–22 (NKJV)

It is on the God-given revelation of the identity of Jesus of Nazareth that Jesus Christ will build his church... but that's another topic for another time.

▼ The Response of Christ to his disciples

“Then He *commanded* His disciples that they should tell no one that He was Jesus the Christ.” Matt. 16:20 (NKJV)

dia-stellō - to give express orders

dia-ste÷llw, f. -stelwϕ, to put asunder, tear open, Plut.

2. to distinguish, define, ta» lego/mena Plat.; so to determine, Id.

3. to give express orders, in Med., N.T.

An Intermediate Greek-English Lexicon, Liddell & Scott.

that's something else that we shall have to leave for another time.

2. The Revelation of the Cross

▼ The Revelation of the Cross

“Matt. 16:21 From that time Jesus began to *show* to His disciples that He *must* go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

Matt. 16:22 Then Peter took Him aside and began to rebuke Him, saying, “Far be it from You, Lord; this shall not happen to You!”” Matt. 16:20–21 (NKJV)

show - G1166 δείκνυμι, δεικνύω deiknumi, deiknuō

imper. dei√knue, deiknu/tw:—impf. e`dei÷knun and -uon: f. dei÷xw, lon. de÷xw: aor. 1 e`deixa, lon. e`dexa: pf. de÷deica:—Med., with pf. pass. (v. inf. ll):—Pass., f. deicqh/somai and dedei÷xomai: aor. 1 e`dei÷cqhn, lon. e`de÷cqhn:—*to bring to light, display, exhibit, Od., etc.:—Med. to set before one, ll.*

2. to shew, point out, lb., Soph.:—absol., aujto\ dei÷xei experiment will shew, Plat.; so, dei÷xei alone, Ar.

3. to point out by words, to tell, explain, teach, Lat. indicare, oJdo/n Od., etc.:—to shew, prove, with part., e`deixan e`toimoi o;nteß shewed that they were ready, Thuc.

4. of accusers, to inform against, tina; Ar.

5. to offer, proffer, ta» pista; Aesch.: to cause, ph/mata Id.

ll. in Med., like deidi÷skomai, dexio/omai, to welcome, greet, tw» kai« deiknu/menoß prose÷fh Hom.:—so also in pf. and plpf. pass., dei÷dekt' ΔAcilhva he pledged him, drank to him, ll.; tou\ß me«n kupe÷lloiß deide÷cato lb.; deide÷catai mu/qoisi Od.

▼ and the Resurrection

3. Peter's Reaction

▼ Peter's Word for Christ

“Then Peter took Him aside and began to *rebuke* Him, saying, “*Far be it* from You, Lord; this *shall not* happen to You!”” Matt. 16:22 (NKJV)

▼ Drill down

i. *rebuke - censure*

ii. *Far be it - ἴλεως hileōs - Pity yourself! lit "pity to thee"*

ἰλεωζβ hileoœs ἰλεωβ Adjective masculine singular nominative
merciful, gracious, propitious

[ESVS] G2436 Far be it

iii. *this shall not be*, double negative. ou mē - no way, not ever,

Peter's word to Christ is 'Pity thyself'.

Shortly Christ will have a word for Peter and for all disciples down the centuries..

4. Christ's Reaction

▼ The Snare

“But He turned and said to Peter, “Get behind Me, Satan! You are an *offense* to Me, for you are not mindful of the things of God, but the things of men.”” Matt. 16:23 (NKJV)

“But he turned and said to Peter, “Get behind me, Satan! You are *a stumbling block* to me,” Matt. 16:23 (NET)

“but we preach Christ crucified, to the Jews *a stumbling block* and to the Greeks foolishness,” 1 Cor. 1:23 (NKJV)

▼ Drill down

scandalon, to/, *a trap or snare laid for an enemy*, N.T.:—metaph. a stumbling-block, offence, scandal, lb. (Deriv. unknown.)

skaꝯndalo/n skandalon skaꝯndalon Noun neuter singular accusative
offense, cause of sin
[ESVS] G4625 hindrance

▼ Why so strong a reaction?

this was a genuine temptation, not a piece of theatre

we shall see a return to this ground in next week's study

“He went a little farther and fell on His face, and prayed, saying, “O My Father, if it is possible, *let this cup pass from Me*; nevertheless, not as I will, but as You will.””

Matt. 26:39 (NKJV)

▼ Mindfulness?!?

beware! Not the modern equivalent!!

“But He turned and said to Peter, “Get behind Me, Satan! You are an offense to Me, for you are not *mindful* of the things of God, but the things of men.”” Matt. 16:23

(NKJV)“But He turned and said to Peter, “Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.”” Matt. 16:23 (NKJV)

“For those who live according to the flesh *set their minds* on the things of the flesh, but those who live according to the Spirit, the things of the Spirit.” Rom. 8:5 (NKJV)

“When I was a child, I spoke as a child, I *understood* as a child, I thought as a child; but when I became a man, I put away childish things.” 1 Cor. 13:11 (NKJV)

“Phil. 2:2 fulfill my joy by being like- *minded*, having the same love, being of one accord, of one *mind*. Phil. 2:3 Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Phil. 2:4 Let each of you look out not only for his own interests, but also for the interests of others. Phil. 2:5 Let this *mind* be in you which was also in Christ Jesus,” Phil. 2:2–5 (NKJV)

▼ Drill down

phroneō , Ep. sing. subj. f):—to think, to have understanding, to be sage, wise, prudent, ἀριστοὶ μαζεςκαὶ ÷ τε φρονε ÷ ein te best both in battle and counsel, Il.; to\ mh\ fronouv n, of an infant, Aesch.; oi° fronouvnteß the wise, Soph.; to\ froneiv n = fro/nhsiß, wisdom, understanding, Id.:—with Advs., eu™ froneiv n Hdt., Trag.; kalwðß fr. Od., etc.

II. *to be minded in a certain way, to mean, intend, purpose, c. inf., ll.; fro/neon [i'e ÷ nai] were minded to go*, lb.:—absol., fronwð n e¶ prasson prudens faciebam, purposely, Soph.; touvto froneiv hJ aÓgwgh\ hJmwð n this is what your bringing us here means, Thuc.

2. with a neut. Adj., fr. tini ÷ ti to be so and so minded towards him, patri« fi ÷ la frone ÷ wn kindly minded towards him, Hom.; so, kaka» frone ÷ ousi aÓllh/loisin ll.; so with Advs., eu™ froneiv n tini (v. supr.) Od., etc.

3. without a dat., aÓgaqaç or kaka» fr. Hom.; puknaç or pukina» fr. to have wise thoughts, be cunningly minded, Od.; e'fhme ÷ ria fr. to think only of the passing day, lb.; qnhta» fr. Eur.; turannika» fr. to have tyranny in mind, Ar.; aÓrcaiœka» fr. to have old-fashioned notions, Id.; esp., me ÷ ga froneiv n to be high-minded, Il., Soph., etc.; in bad sense, to be presumptuous, conceited, pride oneself, e'pi ÷ tini on a thing, Plat., etc.; e'f' e' autwðØ me ÷ ga fr. Thuc.; fr. meiv zon h£ kat' a¶ ndra to have thoughts too high for man, Soph.; smikro\ n fr. to be low-minded, poor-spirited, Id.; h™sson, e¶ llasson fr. Eur., etc.; ouj smikro\ n fr. e¶ß tina Id.

4. taç tinoß froneiv n to be of his mind, of his party, side with him, Hdt., etc.; fr. ta» Brasi ÷ dou Ar.; —so i•son e'moi« frone ÷ ousa thinking like me, Il.; ta» aujtaç, kata» twujto\ fr. to be like-minded, Hdt.

III. to have a thing in one's mind, mind, take heed to a thing, Od., Aeschin., etc.

IV. to be in possession of one's senses, to be sensible, be alive, εἴτι
frone÷onta, for εἴτι ζωῶντα, ll.; εἴν τωῶθ froei√n ga»r mhde«n hçdistoß
bi÷oß Soph.:—also to be in one's senses, Id.; fronwῶn oujde«n fronei√ß
though in thy wits thou'rt nothing wise, Eur. Hence fro/nhma

This is a choice

5. You choose

▼ Christ's Word for Disciples

Peter's word to Christ is 'Pity thyself'.

Shortly Christ will have a word for Peter and for all disciples down the centuries..

“Matt. 16:24 Then Jesus said to His disciples, “If anyone *desires i)* to come after Me, i) let him *deny ii) himself*, ii) and take up *his iii)* cross, iii) and follow Me.

Matt. 16:25 For whoever *desires i)* to save his life will lose it, but whoever loses his life for My sake will find it.” Matt. 16:24–25 (NKJV)

▼ Drill down

i) *thellō* Verb third singular present active indicative *to want, will*
[ESVS] G2309 would

—to will, wish, purpose; c. acc. et inf. to wish that. . , c. inf. to wish to do, Hom., Att.; c. acc., inf. being omitted, ti÷ qe÷lwn (sc. praðxai) Aesch.

ii) deny G0533 ἀπαρνέομαι aparneomai

—*to deny utterly*, deny, Hdt.; followed by mh/ and inf., Eur., etc.:

αὐοαρνηqhvnai÷ ti *to refuse, reject*, Thuc.

ll. f. αὐοαρνηqh/setai in pass. sense, shall be denied or refused, Soph., N.T.

iii) not Christ's cross, that was his unique burden and mission, but these are what Amy Carmichael called 'our lesser Calvaries'.

▼ The Countersign

I clasp the hand of Love divine
I claim the gracious promise mine
I add, to His, my countersign
I take
He undertakes

“For if you live according to the flesh you will die; but if
by the Spirit
you put to death the deeds of the body, you will live.”
Rom. 8:13 (NKJV)