

“Flesh And Blood Hath Not Revealed It”



“And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” (Matthew 16:16-17 KJV)

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Introduction

- I. Prior to His final trip to Jerusalem, Jesus chose the region of Cæsarea Philippi (Banias, Pnias) to ask His disciples, “Who do men say that I, the Son of Man, am?” (Matt 16:13–19).
 - A. Cæsarea Philippi was a city on the southwestern slope of Mount Hermon and the northernmost extent of Jesus’ ministry.
 - B. There were very few places in Israel with more religious significance than the area around Cæsarea Philippi.
 1. The area was scattered with the remains of ancient Syrian Baal worship—at least fourteen temples have been identified.
 2. Greek travelers claimed a cave near Cæsarea Philippi was the birthplace of the Greek god Pan, the god of nature, fields, flocks and shepherds.
 3. This cave is also the most eastern source of the Jordan River—this made the area full of emotion for the Jews.
 4. At Cæsarea Philippi there was a great temple of white marble built to the godhead of Caesar—it had been built by Herod the Great.
- II. With Cæsarea Philippi as a backdrop we have a dramatic picture.
 - A. Here is a homeless, penniless Galilean carpenter with twelve ordinary men around Him.
 - B. With these great monuments, temples and relics behind Him, He asks, “Who do men say that I, the Son of Man, am?”
 - C. Public opinion was confused the true identity of Jesus—yet Peter boldly declared Him to be “the Christ, the Son of the living God” (Matt 16:16).
- III. If you were present on that occasion, listening to that lowly Galilean carpenter, would you have boldly confessed Him to be the Son of God?
 - A. How would you have formed your opinion?
 - B. Some might say this is not a fair question, for Jesus said that His Father “revealed” His identity to Peter—so Peter had special revelation about the identity of Jesus which we do not have today.
 - C. But I want you to consider this question, “*How* did the Father reveal to Peter the identity of Christ?”
 - D. “It was, says Jesus, ‘my Father who is in heaven’ who had disclosed this truth to Simon Bar-Jonah and had enabled him to give buoyant expression to it. To this disciple, and to all those similarly minded, he, this Father in heaven, had ‘revealed’ it (11:25, 26); and this not necessarily directly, by whispering something into the ear, but by blessing to the heart the means of grace, not the least of these means being the lessons which issued from the words and works of Jesus.” (Hendriksen, *Exposition of the Gospel According to Matthew*, 644)

- E. “That Peter’s confession came by means of a divine revelation (13.11), rather than human insight (‘flesh and blood’ was a Semitic colloquialism for man; 1 Cor. 15.50, Gal. 1.12), doesn’t mean he received a special revelation given no one else. Instead, it means he drew the correct conclusion from the evidence available to all (Jn. 5.31–39). One of the reasons Jesus refused to give a sign in vv 1–4 was because enough signs had already been given. Peter (and all the apostles) was blessed for seeing what the Pharisees and Sadducees had not seen, viz., that the miracles Christ performed incontrovertibly identified Him as the Christ, the Son of the living God.” (Chumbley, *The Gospel of Matthew*, 296)
- F. In this booklet we want to examine the evidence that Peter could have used to come to his conclusion about the deity of Christ.

Discussion

I. The Prophecies Jesus Fulfilled

- A. The gospel of Matthew was written primarily to the Jews to demonstrate that in Jesus of Nazareth was the fulfillment of all of the Old Testament prophecies concerning the Messiah.
 - 1. Throughout His earthly ministry Jesus claimed the Old Testament had prophesied of His coming (John 5:39, 45–47; Luke 4:16–21; 24:27, 44).
 - 2. The Old Testament contains over 300 prophecies about the birth, ministry and teaching of the promised Messiah.
 - 3. All of these prophecies were made *at least* 400 years before the birth of Christ when Malachi penned the closing book of the Old Testament.
 - 4. “If you are not satisfied with 450 B.C. as the historic date for the completion of the Old Testament (and all the prophecies about Christ contained in it), then take into consideration the following: The Septuagint—the Greek translation of the Hebrew Scriptures—was completed in the reign of Ptolemy Philadelphus (285–246 B.C.). It is rather obvious that if you have a Greek translation initiated in 250 B.C. then you had to have the Hebrew text from which it was written. This will suffice to indicate that there was *at least* a 250-year gap between the prophecies being written down and their fulfillment in the person of Christ.” (McDowell, *The New Evidence That Demands A Verdict*, 168)
 - 5. Copies of the Septuagint were in the library at Alexandria, Egypt centuries before Christ’s birth in Bethlehem.
- B. Let us look at a few of the Messianic prophecies that Peter would have been familiar with that would have convinced him concerning the deity of Christ.
 - 1. There are more than forty Old Testament passages quoted in Matthew in connection with even minor events of the life of Christ.
 - 2. While Matthew gives many examples of Jesus fulfilling Messianic prophecy, such as the virgin birth (Matt 1:22–23; Isa 7:14), we are going to limit ourselves to just a few of the fulfilled prophecies that Peter had been an eyewitness to or those that he could have investigated for himself.
 - 3. The Messiah would be born at Bethlehem (Matt 2:1–6; Mic 5:2).
 - a) The prophet Micah (735–700 B.C.) was a younger contemporary of the prophet Isaiah.
 - b) Bethlehem of Judea is distinguished from Bethlehem in the region of Zebulun (Josh 19:15).

- c) The Jews of the first century understood Micah 5:2 to be a Messianic promise (John 7:40–42).
- (1) “The use which the scribes made of this prophecy is very important, for it shows that the Jews originally regarded this passage of Scripture as fixing the birthplace of the Messiah, and condemns as a fruit of bigotry and prejudice the modern effort of certain rabbis to explain away this natural interpretation.” (McGarvey and Pendleton, *The Fourfold Gospel*, 46)
 - (2) “The ignorance of the crowd in Jerusalem concerning Jesus is revealed by their uncertainty about his origin. On the basis of Scripture (Micah 5:2), they decided that Jesus could not be the Messiah since Micah’s prophecy said the Messiah would come from Bethlehem and Jesus came from Nazareth. The confusion was such that no decision was made concerning his person and no action was taken to arrest him. Perhaps this is another illustration of Johannine irony, for Jesus was born in Bethlehem. The very passage that convinced his critics that he could not be the Messiah was one of the strongest to prove that he was.” (Tenney, *The Gospel of John*, comments on John 7:42–44)
 - (3) “Not all in the crowd were convinced of Jesus’ authenticity, however. While some were ready to accept Him as the great prophet Moses promised, or even the Messiah, **still others** remained skeptical. **‘Surely the Christ is not going to come from Galilee, is He?’** they scornfully asked. The question expects a negative answer; the idea that the Messiah could come from the boondocks of Galilee seemed ludicrous to the sophisticated Judeans (cf. v. 52; 1:46). Besides, they insisted, **‘Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?’** To their credit, both of those points were valid. The Old Testament **Scripture** reveals that **the Christ comes from the descendants of David** (2 Sam. 7:12; Pss. 89:3–4; 132:10–11; Isa 11:1, 10; Jer. 23:5; 33:15; cf. Matt. 22:42), and that the Messiah would come **from Bethlehem** (Mic. 5:2; cf. Matt. 2:3–6). Secure in their smug unbelief, however, the scoffers failed to examine the situation fully. Had they done so, they would have discovered that Jesus met both of those qualifications. He was a descendant of David (Matt. 1:1; Luke 1:32; 3:23, 31; cf. Matt. 1:20; Luke 1:27; 2:4), and had been born in Bethlehem (Matt. 2:1; Luke 2:4–7, 11, 15). They hastily assumed that since Jesus had grown up in Nazareth (Matt. 2:21–23; Luke 2:39, 51; 4:16; cf. Matt. 21:11; 26:71; Luke 18:37; John 1:45), He must have been born there. They had no interest in investigating His messianic credentials.” (MacArthur, *John 1–11*, MNTC, comments on John 7:41b–44)

4. The Messiah would have a messenger who would “prepare the way of the Lord” (Matt 3:1–3; Mal 3:1; cf. Isa 40:3).
 - a) In the closing verses of the Old Testament a promise is made that “Elijah the prophet” would precede the day of the Lord (Mal 4:5).
 - b) “The prophet does not imagine that the ancient Elijah, who ascended in a theophanic chariot to heaven will come again to introduce the last times; but he looks for a second Elijah, a great prophet, of whom the ancient Elijah was an appropriate type. The work of this Elijah is the preparatory work of turning the hearts of the fathers and children to one another, in reconciling the generations, in bringing back the people to the pure faith and life of their ancestors; indeed, a work of preaching repentance.” (Briggs, *Messianic Prophecy*, 474)
 - c) John the Baptist was this Elijah (Luke 1:17; Matt 11:11–14).
5. The Messiah would begin His ministry in Galilee, in the regions of Zebulun and Naphtali (Matt 4:12–17; Isa 9:1–2).
 - a) “For several reasons it was appropriate for Jesus to begin his public ministry in Galilee. It was a densely populated and exceptionally fertile district in Palestine. Josephus notes that it contained a great number of villages, the smallest of which had a population of at least fifteen thousand (*War* 3.42). Galilee was not a remote back country, but a bustling and productive region through which ran two of the favorite highways of antiquity. Its population was mixed, partly because of colonists imported during the Maccabean conquest. As its name suggests (Galilee means a ‘ring’ or ‘circuit’), it was surrounded by Gentiles (Phoenicians to the west, Syrians on the north and east, and Samaritans to the south). Judea was mountainous and isolated, but Galilee lay open to all sorts of contacts with the wider world. It was there in northern Palestine that Jesus began his public ministry.” (Mounce, *Matthew*, NIBC, comments on Matthew 4:12–16)
 - b) In despised Galilee, the place where people lived without the religious advantages of Jerusalem and Judea—here the light has dawned!
6. The Messiah would take our infirmities (Matt 8:14–17; Isa 53:4).
 - a) “The Greek in Matthew is an exact translation of the Hebrew, and the same translation should have been made in both places. In the fifty-third chapter, Isaiah fully states the doctrine of atonement, or that the Messiah was to suffer for sin. In the verse quoted here, however, he states the very truth which Matthew declares. The word translated *griefs*, in Isaiah, and *infirmities*, in Matthew, means properly, in the Hebrew and Greek, diseases of the body. In neither does it refer to the disease of the mind, or to sin. To bear those griefs, is clearly to bear them away, or to remove them. This was done by his miraculous power in healing the sick. The word rendered ‘sorrows,’ in Isaiah, and ‘sicknesses,’ in Matthew, means *pains, griefs, or anguish of mind*. To carry, then, is to sympathize with the sufferers; to make provision for alleviating those sorrows; and to take them away. This he did by his precepts, his example; and the cause of all sorrows—*sin*—he removed by his atonement. The passage in Isaiah and Matthew, therefore, mean precisely the same thing.” (Barnes, *Barnes’s Notes on the New Testament*, comments on Matthew 8:17)

- b) “Through His healing miracles Jesus participated in human pain and sorrow in that **He Himself took our infirmities, and carried away our diseases**. He participated first of all by sympathizing with man’s pain and sickness. Jesus knew men’s hearts and all of their inner feelings. He knew the agony, the bewilderment, the confusion, the despair, and the frustration that disease and sickness bring in addition to physical pain. Repeatedly the gospel writers tell of Jesus’ having compassion on those who came to hear Him teach and to experience His healing touch (Matt. 9:36; 15:32; Mark 1:41; Luke 10:33). Just as surely as then, He now knows the agonies of His children, ‘for we do not have a high priest who cannot sympathize with our weaknesses’ (Heb. 4:15). It was not that Jesus carried **away our** diseases by contracting them, but by experiencing vicariously the pain they bring.” (MacArthur, *Matthew 8–15*, MNTC, comments on Matthew 8:16–22)
- 7. The Messiah would teach by parables (Matt 13:10–17, 34–35; Ps 78:2).
 - a) Jesus’ use of parables was a fulfillment of prophecy, and when His hearers refused to hear Him, His message would fall on deaf ears (Mark 4:33–34).
 - b) Those who were willing to listen to Christ had taken the first step toward understanding the mysteries of God that had been kept hidden since the beginning of time.
- C. All of these prophecies we have noticed were fulfilled *before* Peter made his confession at Cæsarea Philippi!
 - 1. It was this same type of evidence that Paul used at Thessalonica to prove the deity of Christ (Acts 17:1–4).
 - 2. It was this type of evidence that Philip used when discussing salvation with the Ethiopian nobleman (Acts 8:26–38).

II. The Claims Jesus Made

- A. Throughout His earthly ministry Jesus made many astounding claims about His life and mission—and Peter heard these claims with his own ears.
 - 1. Jesus said He had come to fulfill the law and the prophets (Matt 5:17).
 - 2. He claimed at the judgment people would call Him “Lord” (Matt 7:22).
 - 3. He claimed, “I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever...” (John 6:51).
 - 4. He claimed to have existed before Abraham (John 8:58).
 - 5. He claimed the temple was His “Father’s house” (John 2:13–16).
- B. At the synagogue in Nazareth Jesus claimed that He fulfilled the prophecy of Isaiah (Luke 4:16–21; cf. Isa 61:1–2).
 - 1. Jesus identifies Himself as the subject of Isaiah’s prophecy—this was unmistakably a claim of His deity!
 - 2. “To have fixed on any passage announcing His *sufferings* (as Isa 53) would have been unsuitable at that early stage of His ministry. But He selects a passage announcing the sublime object of His whole mission, its Divine character, and His special endowments for it; expressed in the first person, and so singularly adapted to the first opening of the mouth in His prophetic capacity, that it seems as if made expressly for the occasion when He first opened His mouth where he had been brought up.” (Jamieson, Fausset, and Brown, *A Commentary: Critical and Explanatory on the Whole Bible*, 3:1, 238)

3. "Jesus was quoting from Isaiah 61:1,2. Isaiah pictures the deliverance of Israel from exile in Babylon as a Year of Jubilee when all debts are cancelled, all slaves are freed, and all property is returned to original owners (Leviticus 25). But the release from Babylonian exile had not brought the expected fulfillment; they were still a conquered and oppressed people. So Isaiah must have been referring to a future messianic age. Jesus boldly announced, 'The Scripture you've just heard has been fulfilled this very day!' Jesus was proclaiming himself as the one who would bring this Good News to pass, but he would do so in a way that the people were not yet able to grasp." (Beers, *Life Application Study Bible*, comments on Luke 4:17–21)
- C. Perhaps the greatest claim to Jesus' deity was His assertion that He was the "Lord of the Sabbath" (Matt 12:1–8).
1. "When the Pharisees saw what Jesus' disciples were doing, they objected, saying that such activity on the Sabbath was unlawful. Had not God said, 'Six days you shall labor, but on the seventh day you shall rest' (Exod. 34:21)? In order that the Torah not be broken, the scribes and Pharisees had developed a precise code of regulations. Thirty–nine different kinds of work were prohibited on the Sabbath (m. *Shab.* 7.2). According to the Book of Jubilees a man is to die if on the Sabbath he goes on a journey, farms, lights a fire, rides a beast, travels by ship, kills a beast, or catches a fish (50:12). From the Pharisaic perspective, the disciples had unlawfully reaped (pluck the grain), winnowed (rub it between the hands), threshed (separate the chaff), and prepared a meal (eat the grain)." (Mounce, *Matthew*, NIBC, comments on Matthew 12:1–2)
 - a) "At issue behind this seemingly minor matter is whether the Pharisaic tradition—which evolved into what rabbinic Judaism calls the Oral *Torah*, later committed to writing in the Mishna, Gemara and other works—is God's revelation to man and binding on all Jews." (Stearn, *Jewish New Testament Commentary*, comments on Matthew 12:2)
 - b) Jesus reminded the Pharisees that King David, their hero, had violated the command of *written* Law which the Pharisees regarded as more authoritative than a rule of *oral* law.
 - c) On one occasion David had eaten the holy Bread of the Presence, something that the *written* law plainly stated only the priest was allowed to do.
 - d) These Pharisees held David as guiltless, even though he violated *written* Law, but they held Jesus as guilty when He had violated their man-made tradition!
 - e) Jesus ended His comments by saying, "For the Son of Man is Lord even of the Sabbath" (Matt 12:8).
 - f) "For the Son of Man is Lord of *Shabbat!*" (Matt 12:8 CJB).
 - g) To any first-century Jew this could only have been interpreted as claim of deity.
 - h) The Sabbath was the center of Jewish life and their calendar of feasts and holy days was built around it.

2. The book of Leviticus mentions nine Sabbath-based festivals:
 - a) The seventh day of the week (Lev 23:3; cf. Exod 20:11).
 - b) The Passover (Lev 23:4–8).
 - c) The feast of first fruits (Lev 23:9–14).
 - d) Pentecost (Lev 23:15–22).
 - e) The feast of trumpets (Lev 23:23–25).
 - f) The Day of Atonement (Lev 23:26–32).
 - g) The feast of tabernacles (Lev 23:33–43).
 - h) The sabbatical year (Lev 25:25:2–7).
 - i) The year of jubilee (Lev 25:8–55).
3. “All of those Sabbath observances were pictures of the final and eternal rest of the children of God, the time when Messiah would come to earth to set His people free and establish His divine kingdom. Every time a Jew celebrated a Sabbath he was reminded that some day he and all his fellow Jews would be released from all bondage—whether the bondage of political oppression, the bondage of continual sacrifices, or the bondage of labor to make a living. The entire Sabbath system pointed to the true, perfect, and eternal rest that Messiah would bring to His people. For Jesus to claim that He fulfilled the prophecy of Isaiah 61:1–2, as He did in the synagogue in Nazareth (Luke 4:18–21), was unmistakably to claim messiahship. For Him to present Himself as the source of rest (Matt 11:28) was to present Himself as the source of holiness, and to claim lordship over the Sabbath (Matt 12:8) was to claim lordship over everything.” (MacArthur, *Matthew 16–23*, MNTC, comments on Matthew 16:17b)

III. The Testimony Of John The Baptist

- A. All four gospel accounts preface Jesus’ ministry with the fact that John’s ministry prepared the people for what was to come (Luke 3:3–6).
 1. “Preparing the way” was an allusion to the practice of Eastern monarchs.
 2. On occasions of their progress, heralds were sent out to call on the people to clear and improve the old roads or to make new ones.
 3. John preached a message of repentance (Matt 3:1–12).
- B. John pointed out who the Messiah was (John 1:19–34).
 1. John was not “the Christ” (John 1:20).
 2. John was not Elijah the prophet (John 1:21).
 - a) God had promised to send Elijah back before the coming of the messiah (Mal. 4:5).
 - b) Jesus said, “this is Elijah, that is to come” (Matt 11:11–14).
 - c) John came “in the spirit and power of Elijah” (Luke 1:13–17).
 3. John was not “the Prophet” (John 1:21).
 - a) God, through Moses, promised the Israelites that He would “raise up for you a Prophet like me from your midst” (Deut 18:15–19).
 - b) Peter, when speaking to the people at the Beautiful Gate of the temple, explicitly applied Deuteronomy 18:15 to Jesus (Acts 3:22–26).
 - c) Stephen saw the fulfillment of the words of Moses in Christ (Acts 7:37).
 4. John was “the voice of one crying in the wilderness” (John 1:23; Isa 40:3).
- C. “You have sent to John, and he has borne witness to the truth” (John 5:33).

IV. The Miracles Jesus Performed

- A. The four gospels place great emphasis on the miracles performed by Jesus.
 1. About 35 miracles are ascribed to Christ in the gospel accounts.
 2. There are several passages that summarize His activities (Matt 4:23–25; 9:35–36; 15:30–31; Mark 1:32–34; 3:7–11).
- B. At the time of Peter’s great confession at Cæsarea Philippi he had already witnessed many of the miracles performed by Jesus.
 1. The healing of his mother-in-law (Luke 4:38–41).
 2. The draught of fishes (Luke 5:1–8).
 3. The forgiveness of sins (Luke 5:17–26).
 4. Christ’s power over nature itself (Matt 8:23–27).
- C. At the time of Peter’s confession, Jesus had already given the apostles miraculous power in the Limited Commission (Matt 10:1–8, 19–20).
- D. Jesus claimed that His miracles were a “greater witness” (evidence) than John himself (John 5:31–36).
- E. Miracles were to be a sign of the Messiah (Isa 35:5–6).
 1. “The similarity between verses 5–7 and Jesus’ response to John the Baptist’s question from prison, ‘Art thou he that cometh, or look we for another?’ has led many to the conclusion that Jesus had Isaiah’s words in mind when He sent reply to John (Matt 11:2–6). The strong likeness is sufficient reason to conclude that Isaiah’s words clearly point to the Messiah who would come and to His work. Although Jesus’ reply to John refers to His physical works among men as evidence that He is the one to come, there can be no doubt that Isaiah is looking to the great spiritual work of some future time. The eyes that have been closed to God’s appeal will be opened to see the salvation offered by Him; the ears that have been deaf to His call will be unstopped to hear and heed His word (cf. 6:9–10).” (Hailey, *A Commentary on Isaiah*, 295)
 2. While John the Baptist was imprisoned by Herod Antipas in the fortress of Macherus, east of the Dead Sea (Josephus, *Antiquities of the Jews*, 18.5.2), he sent two of his disciples to Jesus (Matt 11:2–6; Luke 7:18–23).
 - a) Among early commentators it was suggested that John himself did not doubt the identity of Jesus, but asked the question so that He would reassure his followers.
 - b) It is more likely that John was simply puzzled since he had spoken about the judgment the Messiah would bring (Matt 3:10–12), but had seen no evidence of it yet.
 - c) Jesus did not answer John’s question directly, but He referred back to the signs of Isaiah and would let John reach his own conclusion.
 - d) “He refers to prophecies in the book of Isaiah of six signs which the Messiah will give when he comes: he will make the blind see (Isaiah 29:18, 35:5), make the lame walk (Isaiah 35:6, 61:1), cleanse lepers (Isaiah 61:1), make the deaf hear (Isaiah 29:18, 35:5), raise the dead (implied in Isaiah 11:1–2 but not made specific), and evangelize the poor (Isaiah 61:1–2 in the light of 4:23 above).” (Stearn, *Jewish New Testament Commentary*, comments on Matthew 11:3–6)

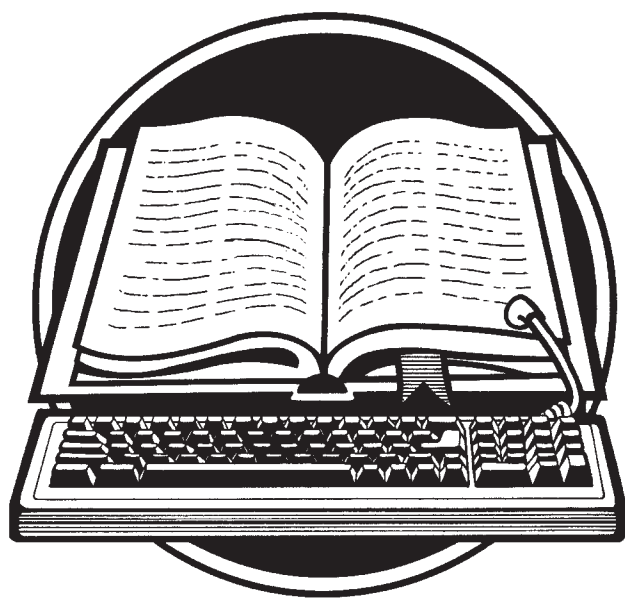
- F. Jesus fulfilled all that Isaiah said the Messiah would do (Matt 11:5)!
1. There is no record of *any* Old Testament prophet giving sight to the blind, but it is *the most frequent miracle* performed by Jesus!
 - a) The blind man at the pool of Siloam (John 9:1-7, 24-33).
 - b) The blind man at Bethsaida (Mark 8:22-26).
 - c) Two blind men at Capernaum (Matt 9:27-31).
 - d) The blind and mute man (Matt 12:22-23).
 - e) The two blind men at Jericho (Matt 20:29-34).
 - f) The blind and lame at the Temple (Matt 21:14).
 - g) In fact, at the "very hour" John's disciples questioned Jesus, Luke says, "to many blind He gave sight" (Luke 7:20-22).
 2. Matthew records many accounts of the "lame" being healed.
 - a) This was part of His "fame" (Matt 4:23-24).
 - b) The paralytic at Capernaum (Matt 9:1-8).
 - c) The multitudes marveled at such healings (Matt 15:30-31).
 - d) The lame at the temple came to be healed (Matt 21:14).
 3. The Gospels tell us how Jesus also cleansed the lepers.
 - a) Jesus even touched, and then healed, a leper (Matt 8:2-3).
 - b) "Simon the leper" was apparently a man who had been healed of his leprosy by Jesus who gave the feast His honor (Matt 26:6-7).
 - c) The ten lepers (Luke 17:11-19).
 4. Jesus made the deaf to hear (Mark 7:31-37).
 5. Jesus raised the dead.
 - a) Jairus's daughter (Matt 9:18-19, 23-26).
 - b) The son of the widow of Nain (Luke 7:11-17).
 - c) Lazarus had been dead for four days (John 11:1-44).
 6. The poor had the gospel preached to them (Matt 9:35-38; Mark 12:37).
 7. Since Jesus had fulfilled the signs given by Isaiah, John would not have to "look for another."

Conclusion

- I. When Peter made his bold confession at Caesarea Philippi less than half of the Old Testament prophecies concerning the Messiah had been fulfilled.
 - A. In the twenty-four hours surrounding His death on the cross, Jesus fulfilled over 100 other Old Testament prophecies.
 - B. We have far more evidence than Peter had!
- II. Later, on the Mount of Transfiguration, the Father in heaven declared Christ to be His Son (Matt 17:1-5).
- III. The crowning act in proving the deity of Christ is to be found in His resurrection from the grave (Rom 1:3-4; 1 Cor 15:1-4).
- IV. Since He is God's Son, the promised Messiah, we must listen to Him (Heb 1:1-2).

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