

Detox

Matthew 16:21-23

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A. Sober-minded (v. 21):

1. Jesus began – God had established Christ before His disciples, so this should have been a word no one challenged.

2. Show His disciples – Jesus Christ sought to provide those who were His pupils, His followers (no one else; vs. 13-14), an expert with well informed knowledge of His death. This is with God's authority resting on Christ.

a) Though Peter wanted Jesus to follow *His* plan, the Lord showed that discipleship involves a cost. Discipleship does not mean one enjoys glory immediately. A person who would follow Jesus must deny himself and all his ambitions. [\[1\]](#)

2. Show His disciples – If relationships are going to be productive, God's Word must be the authority - no matter what our personal convictions may be.

3. Show His disciples – It does not matter what great title we may have in the church or the world. We must all submit to Christ, or we are useless.

4. Must – Saying 'must' here demonstrates Jesus Christ's habitual commitment to obey His Father's will. It means that being in His Father's will is urgent and compulsory. Jesus Christ was not going to adjust to anyone or any circumstance.

5. Go – Departing to Jerusalem was to go to a place that He will not return. Christ knew this was His last earthly visit.

6. Suffering – Suffering here means that Jesus would experience pain that would be inflicted by evil people. What a contrast to Jesus doing God’s will, but the elders and chief priest would by evil motives, inflict pain on Him. Even though they were being evil, Jesus Christ was still in the will of God.
7. Suffering – Being in God’s will sometimes creates conflict because it does not submit or respect man’s desires (1 Corinthians 2:10-15; Proverbs 3:5-6).
8. Suffering – Being dedicated to Christ can sometimes create - and intensify conflicts (Matthew 10:34-39).
9. Suffering – *“Who is there to harm you if you prove zealous for what is good? But even if you should suffer for the sake of righteousness, you are blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED”* (1 Pe 3:13-14; NASU) Suffering in the will of God is a blessing.
10. Many things – Christ’s suffering is going to be multifaceted. When we are committed to obey God, conflicts can come from many directions.
11. Kill Him - The evil leaders are going to forcefully do everything they can to eliminate Christ. They believed that they could cause Him to cease entirely; SO WRONG!
12. And He will be raised again - Peter does not seem to hear that Christ will arise again. Peter only hears that Christ would not just die, but be slaughtered. He is hearing this after it was revealed through God that Christ is the Messiah. Sometimes our worst times are after our best experiences of God. Sometimes we are so negative in our thoughts, all we can hear is what is going to go wrong.
13. And He will be raised again on the third day - The Christ that God just confirmed has power of death. After all, God just revealed through Peter that Christ is “the Son of the living God,” not a dead God (vs. 16)
14. And He will be raised again on the third day - No matter what evil men can inflict upon Christ, they cannot destroy who Christ is. Suffering should expose our character (Romans 5:1-5) because this is the purpose of the Lord’s testing (Deuteronomy 8:2-6).

B. Polluted (v. 22):

1. Peter took Him aside – Peter, upon hearing this grabbed hold of Christ to move Him away from the other disciples. Apparently since God spoke to Peter he feels He needs to speak to Christ. Sometimes the worst times are when we believe that understanding a particular part or parts of the Word of God empowers us to know everything. We must remember we are, as His disciples, always learning.

a) Peter's divinely revealed avowal (v. 16) had briefly displayed the appropriateness of his Christ-given name, but here he shows the presence of carnal weakness. Before Pentecost the Twelve often vacillated between keen spiritual discernment and the grossest carnality; such is often tragically the case among believers today.^[2]

2. Began to rebuke Him – Peter initiated a whole new discussion finding fault in a commanding manner, of how Christ is not following God's will. David experienced the same thing when his friends told him that it was the will of God to kill Saul (1 Samuel 24:4-7).

3. Saying – Peter was repetitive with his comments as if to convince Christ that His mindset and behavior must change (Isaiah 55:8-9).

4. God forbid it – Peter seems to be crying out to God to have mercy on Christ for saying what He is saying.

a) "Heaven forbid, Lord" (16:22). Peter, along with the other disciples, were looking for glory in the new kingdom and had no desire to participate in suffering and self-denial (16:24–25). The opposite option to following the natural human inclination of self-preservation was to follow Jesus and carry his cross (16:24). The self-denial that was demanded of those who would follow Jesus went against the disciples' natural inclinations.^[3]

5. Lord – While Peter is finding fault with what Christ is saying, He is still trying to be respectful.

6. Lord! – Many times we call on Christ demanding that He fulfill what we believe is right and need Him to do.
7. Shall never happen to you; End – Peter overemphasizes that Christ is very wrong about what He believes is going to happen.
 - a) The disciples flip flop on this issue of Christ death. In John they would die with Him (John 11:16). Of all people Thomas said he would die with Christ (John 20:24-29).
8. Shall never happen to you; End – Despite the will of God we still believe that our correct controversy is immediate. God does not back down.

C. **Realign (v. 23):**

1. He turned – Christ was decisive from the minute He decided to respond. We must not run from conflict. It is best to confront it when we know we are in the will of God. Christ had no plans to repeatedly correct Peter. He is going to say this once.
2. Turn and said – Christ will always demand that we adjust to His will because it is all about what God desires us to do.
3. Said – Christ was careful to verbalize His strong disagreement with Peter.
 - a) Jesus is not accusing Peter of literal demon possession, but he is dramatically indicating that the perspective Peter represents, however unwittingly, is the same as satan's. Peter therefore is no longer acting like the foundation block of the church but like a "stumbling block" (Matthew's characteristic *skandalon*—here as *an enticement to sin*). Peter reflects the viewpoint of unredeemed humanity ("the things of men") rather than God's will.

4. Get behind me satan – Christ used the name satan to describe his opposing nature to the work of God. It describes one who creates obstacles that resist every effort God's people may be making to advance the gospel.

a) "Get behind" means "get away" (GNB), almost *out of my sight!* and uses the identical command (*hypage*) as in Jesus' rebuke of satan in 4:10.^[4]

b) Get thee behind me, satan—the same words He had addressed to the Tempter (Lu 4:8); for He felt in it a satanic lure, a whisper from hell, to move Him from His purpose to suffer. So He shook off the Serpent, then coiling around Him, and "felt no harm" (Ac 28:5). How quickly has the "rock" turned to a devil! The fruit of divine teaching the Lord delighted to honor in Peter; but the mouthpiece of hell, which he had in a moment of forgetfulness become, the Lord shook off with horror.^[5]

c) *"Then I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down; he who accuses them before our God day and night. 11 "And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death. 12 "For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has only a short time." (Rev. 12:10-12; NASU)*

5. Get behind me satan – Our selfish ambitions can be demonic (James 3:13-16).

6. Stumbling – Peter's behavior was an obstacle to Christ like a trap of a trapper which can lead to the ruin of the animal. Peter wanted a kingdom on earth at a time when Christ was very popular (Judas wanted the money).

a) Does Matthew intend to imply that at this point? The one who was to function as "the rock" is instead functioning, in a parody of God's role in Is. 8:14, as a "rock of stumbling." Whether or not this is so, Mt. 16:22–23 clearly indicates that there is nothing automatic about the working out of the calling identified for Peter in vv. 18–19.^[6]

b) A "stumbling block" (*skandalon*) was an obstacle in one's path, but it became a metaphor to indicate something that caused a person to sin or falter in his or her faith.^[7]

c) The essence of the “dangerous trap” (16:23) was the placing of human interests and plans over God’s plans for world redemption. Peter was expressing the desire of satan, to keep Jesus from his work of redemptive suffering on the cross. But Peter was really trying to preserve himself when he said, “Heaven forbid, Lord” (16:22). Peter, along with the other disciples, was looking for glory in the new kingdom and had no desire to participate in suffering and self-denial (16:24–25).^[8]

d) Leaning to our own understanding can be a stumbling block (Prov. 3:5-6; 2 Peter 1:9-11). Peter was more concerned about what he wanted to do rather than what God wanted to do.

7. Setting your mind – Peter’s desires have caused him to passionately continuously devote himself to his way of thinking. He is continuously seeking to influence Christ to what he has set his mind to do. Our convictions must be God led, not led by our passions.

8. Setting your mind – Earthly wisdom is useless to God, but useful for satan who can still influence us (Prov. 3:5-6) even though He cannot possess a believer’s body (1 Cor. 3:16).

9. Not setting your mind – Peter had continuously devoted himself to a plan that he proposed in his heart to attain. He had inclined his mind to an earthly kingdom for Christ and was now convinced he was correct.

a) Peter, like the other disciples, would have to learn that he “must put aside [his] selfish ambition” (16:24) in order to “keep” his life (16:25). For to deny self would be to follow Jesus’ pattern (the way to life) rather than Satan’s (the way to death).^[9]

10. God’s interest – Peter was carnal in his thoughts as we can see exposed when the disciples asked Christ who would sit on the right or left (Mark 10:35-40).

a) The Spirit of God was not permanent in a person’s life until after the resurrection, so it is easy to go from God speaking through Peter to the flesh. Peter willfully decided to change the agenda of God; maybe feeling empowered by the revelation God provided, not realizing it was only for a moment.

b) This was kindly said, not to take off the sharp edge of the rebuke, but to explain and justify it, as it was evident Peter knew not what was in the bosom of his rash speech.^[10]

11. God's interest – Our interest can be temporal and motivated by the need for personal gratification. God's will is selfless because the catalyst is His love.

12. God's interest – Our selfish motives are what destroys relationships. When God's word rules, so does the Spirit of God in us (John 16:13) so there is unity and strength (Ephesians 4:13, 16).

^[1] Barbieri, L. A., Jr. (1985). [Matthew](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 59). Victor Books.

^[2] Pfeiffer, C. F., & Harrison, E. F., eds. (1962). [The Wycliffe Bible Commentary: New Testament](#) (Mt 16:23). Moody Press.

^[3] Hughes, R. B., & Laney, J. C. (2001). [Tyndale concise Bible commentary](#) (p. 412). Tyndale House Publishers.

^[4] Blomberg, C. (1992). [Matthew](#) (Vol. 22, p. 259). Broadman & Holman Publishers.

^[5] Jamieson, R., Fausset, A. R., & Brown, D. (1997). [Commentary Critical and Explanatory on the Whole Bible](#) (Vol. 2, p. 48). Logos Research Systems, Inc.

^[6] Nolland, J. (2005). [The Gospel of Matthew: a commentary on the Greek text](#) (pp. 688–689). W.B. Eerdmans; Paternoster Press.

^[7] Arnold, C. E. (2002). [Zondervan Illustrated Bible Backgrounds Commentary: Matthew, Mark, Luke](#) (Vol. 1, pp. 104–105). Grand Rapids, MI: Zondervan.

^[8] Hughes, R. B., & Laney, J. C. (2001). [Tyndale concise Bible commentary](#) (p. 412). Wheaton, IL: Tyndale House Publishers.

^[9] Hughes, R. B., & Laney, J. C. (2001). [Tyndale concise Bible commentary](#) (p. 412). Tyndale House Publishers.

^[10] Jamieson, R., Fausset, A. R., & Brown, D. (1997). [Commentary Critical and Explanatory on the Whole Bible](#) (Vol. 2, p. 48). Logos Research Systems, Inc.